SCS #90136

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J. Alderson

THE

WORKS

OF THE

REVEREND & LEARNED

John Lightfoot D.D.

LATE

Master of *KATHERINE Hall* in *CAMBRIDGE.*

The Second Volume

In two Parts.

PART I.

CONTAINING

HORÆ HEBRAICÆ & TALMUDICÆ, Hebrew and Talmudical Exercitations upon the four Gospels, the *Acts* of the Apostles, some Chapters of the Epistle of S. *Paul* to the *Romans*, and the first Epistle of the same Apostle to the *Corinthians*, translated into English.

Published by the Care and Industry of *John Strype* M. A.

השכם והערב:

LONDON,

Printed by *William Rawlins*, for *Richard Chiswell* at the *Rose* and *Crown* in St. *Paul's Church-Yard*, MDCLXXXIV.

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TO THE

Right Reverend Father in God,

HENRY

Lord Bishop of

LONDON.

MY LORD,

THIS *second Volume of* Dr. Lightfoots *Works, the effect of great Learning and as great Industry, being brought to a conclusion, it seemed to want nothing to make it compleat, and to recommend it to the World, but some Great Name to stand before it. And since the Choise of this laid in me, the poor Instrument employed in preparing these Labours for the Press, I could fix upon none so proper, so suitable, as your Lordship, upon two accounts. The one is mine own private Obligations unto your Lordship, being my very Reverend Diocesan, under whose Paternal care I live and discharge my ministerial function in peace, and from whom I have received Favour and Countenance; and lastly, to whom I ought to account for the spending of my time, as I find, in some antient injunctions of our Church, the inferior Clergy were bound to do. The other is the Book it self, which contains some of the last and best Labours of a Man, of as great worth and abilities, as fame: in all the Pages of whose Writings appear lively stroaks of Learning, Religion, and a Love of the Churches Peace and Prosperity. Of which most sacred things your Lordship is so known and eminent a Patron.*

Pardon me then, My most Honoured Lord, that I have presumed to grace this Piece with your Venerable Name: and vouchsafe to take these Pious and Learned Labours under your Honours favour. And if there shall be any thing found herein, that will not bear the censure of your Lordships severer Eye, whether it be the Publishers, or the Authors error, I do earnestly recommend both to your Lordships great Candor and Charity.

I cannot take my leave without my Prayers for your Lordship, That God would prosper your pensive thoughts, and weighty cares for retrieving the distressed condition of our poor Church, occasioned in a great measure by contentious and unpeaceable Spirits: Spirits that even from the very first times of the Reformation have been undermining its welfare, and exercising the skill and patience of its earliest Bishops. In so much, that it was long since the judgment of one of your Lordships ★ *Predecessors in the See of* London, *and one that had been charged with too much favour and gentleness towards them, that severity was necessarily to be used. For thus he writes in a Letter (which I have seen) to a great Minister of State,* Anno 1569. Mine

★ *Grindal.*

Mine opinion is, that all the Heads of this unhappy faction ſhould be with all expedition ſeverely puniſhed to the example of others, as people fanatical and incurable. *And the ſame* New Reformers (*as they were then termed*) *created ſo much affliction to the Church, that it made* ⋆ *another very Reverend Prelate of this See quite weary of his Biſhoprick, and drew this complaint from him in a Letter dated* 1573. I may not, in conſcience I cannot, flee from the afflicted Church: otherwiſe I would labour out of hand to deliver my ſelf of this intolerable, and moſt grievous burthen. *I make no doubt, but your Lordſhip, being in the ſame place, and having to do with Men of the ſame temper, feel the ſame burthen. God Almighty ſtrengthen and encourage, ſucceed and bleſs You in all the wiſe methods You uſe in the Government of Your Church and Clergy.*

⋆ *Sands.*

But I forbear any further to interrupt Your precious hours, only recommending my pains to Your Lordſhips acceptance, and my ſelf to Your Bleſſing, being

Low-Leighton,
May 14. 1684.

My Lord,

One of the meaneſt of Your Clergy,

and Your Lordſhips moſt humble

and dutiful Son and Servant

JOHN STRYPE.

THE

THE PREFACE.

I AM not unſenſible this *Second Volume* may lye under ſome prejudice, as Tranſlations, and Poſthumous pieces uſually do; which have not the laſt poliſhing of the Authors own Hand, nor his conſent to make them Publick. Therefore to prevent any too haſty cenſures, and to give this Book the advantage of a fair light, and thereby to juſtifie what hath been done in ſending it abroad to bear its fellow company, is the chief deſign of this Preface. And here I am to account for two things, according to the two Parts that this Volume conſiſts of. The former is the Tranſlation of the *Horæ Hebraicæ:* and the ſecond, the Publiſhing of the *Sermons.*

I. For the former, it cannot be denied, that a Tranſlation labours under the ſame diſadvantage, that the Copy of a good Picture doth, which ſeldom reacheth to the Truth and Perfection of the Original. And it needs not be ſaid, that among thoſe fatal things, ſuch as, Epitomies, wilful Interpolations, ignorant and careleſs Tranſcriptions, and the like; whereby the Books of the Antients, eſpecially Eccleſiaſtical Writers, have ſuffered no ſmall damages; unskilful Tranſlations have contributed their ſhare: damages rather to be deplored, than ever to be redreſſed. But as to the preſent Tranſlation I have this to apologize for, if not to juſtifie, it: That ſeeing theſe Latine pieces were the very ἀκμὴ, the laſt reſult and perfection of our Authors long and elaborate *Oriental* Studies, the very marrow and compendium of all his *Rabbinical* Learning; and ſince that great knowledge he had attained in that way is in theſe Latine Exercitations maturely, and after many years penſive thoughts, digeſted, and reduced to be admirably ſubſervient to the Evangelical Doctrine, and by a peculiarly divine skill he hath made the *Rabbies*, more bitter enemies than whom the Goſpel never had, to be the beſt Interpreters of it; it was thought pity, that his Countrymen ſhould be deprived of theſe his laſt and beſt labours; and ſeemed ſomewhat unjuſt, that Strangers, and the Learned only, ſhould reap the benefit of them. Beſides, it is to be conſidered, how much a right underſtanding of the four Evangeliſts, and the Acts of the Apoſtles, which contain the Hiſtory of the great Founder of our Religion, and his holy Inſtitution, would contribute to the burying of unhappy differences, which have ariſen in a great meaſure from miſtaken Interpretations of matters in thoſe Books, and to the furthering peace and unity among us; and how highly all, that call themſelves Chriſtians, are concerned to attain to the true ſenſe and meaning of the Holy Scriptures, on which our Faith and Hope is built; and laſtly, that theſe our Authors labours adminiſter ſuch conſiderable help to us herein; it was reſolved ſo ſmall an impediment, as the Latine Tongue, ſhould not obſtruct ſo great a Good.

I hope there will be no occaſion to accuſe the Tranſlation for any defect of care or faithfulneſs, or skill; but rather that it may merit ſome approbation upon all thoſe accounts. The work of a Tranſlator chiefly conſiſts in carrying along with him the ſenſe of the Author, and, as much as another Language will allow, the very air of his expreſſion; that he may be known, and diſcovered, though he wear the dreſs and habit of another Nation. I truſt, thoſe who undertook this employment, will be found to have duly attended to both. I will not be ſo confident, as to vouch it ſo abſolutely free of all miſtake, as if the Tranſlators had been inſpired by the Author himſelf: it being morally impoſſible in a Work of that critical nature, and conſiderable length, not to make a ſtumble or a ſlip. It will ſatisfie reaſonable Men, I hope, if the errors are but few, and the Work be generally accompanied with a commendable diligence. The judicious Reader will not like our pains the leſs, that we have not much regarded curious and ſmooth Language. For none will look for a fine and florid ſtyle in a Tranſlator, who is bound up to follow cloſe his Author; and conſidering that he that preſumes to vary too freely from his words, tis a great venture, but he varies often from his ſenſe too. And indeed affectation of ſoft words and handſom periods would have been a Vice here; for it would have made the Author look unlike himſelf, whoſe ſtyle was generally rough and neglected, his mind being more taken up about ſenſe, and inquiry after truth, than thoſe things. And therefore, I hope, none will place this among the blemiſhes of the Tranſlation. If the words be eaſie and intelligible and naturally expreſſive of the ſenſe, the more plain and unaffected the better.

I will advance a ſtep further in behalf of this Engliſh Tranſlation: there are ſome things in it that may give it the advantage even of the Latine Exercitations themſelves. Namely, that they are all with a diligent and careful Eye reviſed and corrected in abundance of places, beſides what the *Errata* directed to. The *Addenda* Printed at the end of the *Horæ* upon S. *Luke*, and S. *John*, are here reduced to their proper places in the body of the Book, excepting one paſſage only, which was neglected I know not how, but now Printed at the end of this Preface. The Annotations upon the eleventh Chapter of the Epiſtle to the *Romans*, ignorantly and careleſly thruſt in among the Exercitations upon the *Acts* of the Apoſtles, are placed where they ought to ſtand. The Quotations out of the *Rabbins* and other Authors are every where caſt out of the Text into the Margin; (yet with references to direct to each allegation;) that ſo the Reading might be the more ſmooth, and continued without break or interruption. And whereas much *Hebrew* and *Greek* was frequently cited, and not ſeldom left in thoſe more hidden Languages without any Interpretation, (the Author ſuppoſing his Readers learned Men, and able to underſtand thoſe Languages) in this Edition, intended for the uſe of the more unlearned, thoſe citations every where are Tranſlated, as well as the *Latine* Text. Which was very neceſſary to be done, when the illuſtration of the matter, and oftentimes the ſtrength and ſenſe of the whole ſentence or ſubject treated of, depended upon thoſe very phraſes and ſentences ſo Tranſlated. And for the better illuſtration of the Authors elaborate ſearches after the true ſituation of *Jeruſalem*, and many other Towns and Places of the Holy Land, almoſt wholly loſt long ſince in their rubbiſh, and for the benefit of the Studious, we have procured two Maps to be delineated

delineated exactly according to the Authors judgment and conjectures, the one of the City of *Jeruſalem*, and the other of the Land of *Canaan*. To the later of which is adjoyned a Table of the Names of the Towns and Places (which are not a few) wherein the Doctor differed from the Ordinary Chorographers. Alſo, whereas in the *Chorographical Decad* before S. *Mark*, there were two ſmall Schemes, the one of the *Aſphaltites*, and the other of the Sea of *Geneſaret*, together with the Countries adjacent, very courſly deſcribed; inſomuch that our Author is fain to apologize for one, that he was *extra limites*, *Out of his own bounds*, when he did it; and for the other, that it was *rudis Delineatio*, *A rough and homely draught*: both theſe are in this Edition Printed off from Copper Plates, carefully and exactly cut, that they might be rendred the more graceful and acceptable to the beholders. And this ſhall be ſufficient to have ſpoken of that, which makes up the Firſt part of this Volume.

II. We proceed to his Pulpit Diſcourſes; never before now made Publick any more than in the Auditories, where they were Preached. Of which that the Reader may have a full and true account, I ſhall, *Firſt*, Give him the reaſon of Publiſhing them. *Secondly*, What things in them may probably be obnoxious to exception or cenſure, I ſhall endeavour either to Juſtifie, or at leaſt to make ſome fair Apology for. *Thirdly*, For the ſatisfaction of the Reader, and for the juſtification of my ſelf, I will ſhew, what courſe and method I have obſerved, and what care and diligence I have taken in them.

Firſt, Theſe Sermons were thought fit to be ſent abroad, partly, that as the World had been made acquainted with his abilities, as a learned Man, ſo it might not be ignorant of his Parts, as he was a Man in Holy Orders, and a Preacher of the Goſpel; and partly, that the Lovers of Dr. *Lightfoot* might not be deprived of ſo conſiderable a part of his Labours. But chiefly, becauſe generally his Sermons had ſomewhat peculiar, and extraordinary in them. For there appears a more than ordinary piercing and inward ſearch into the ſubjects which are handled; notions and obſervations more curious, and unuſal, and out of the common road; and abundance of difficult places of Scripture both of the Old and New Teſtament ſatisfactorily explained: and all theſe proceeding from the Authors long and unwearied Study of the Holy Scriptures, and his admirable dexterity and happineſs in reſolving knotty Texts. It would be endleſs to give Inſtances; and better it is to leave this to the Readers own Obſervation, as he goes along.

Secondly, Of the objections, that will be made againſt theſe Diſcourſes, the moſt obvious is, that things that were ſaid before in ſome other parts of theſe Works are repeated here. But to this I anſwer, that ſcarcely one inſtance can be given, wherein the ſame matters are barely repeated again (unleſs it be *en paſſant*) without ſome conſiderable addition, or improvement, or correction, or variety. Tis true, many Texts are here explained and treated of, that had been touched in the Exercitations, or ſome other of the Writings: but with the great advantage of much light and illuſtration. For ſuch things as had been more briefly or obſcurely handled before, the Author takes liberty to purſue more freely and at large in his Diſcourſes. It was an iniquity of the Preſs, that our Author often complained of, that nothing would vend in thoſe times, wherein he Publiſhed his Writings, but what was Pamphlet, or ſmall pieces. Hereupon he was

forced, in what ever he Publiſhed, to uſe great conciſeneſs and brevity. Whereby,no queſtion, he ſuppreſſed many notions, that otherwiſe might have been well worthy the Publick. And thoſe things he did Publiſh, contracted obſcurity oftentimes by an affected, or rather forced, ſhortneſs. Againſt this evil theſe Sermons afford ſome remedy. For here he allows himſelf the liberty of expatiating and enlarging, as he ſeeth good. And if any man will take but the pains to compare any particular notions of his formerly Publiſhed with the ſame, as they are managed in theſe Sermons, he will find them not only illuſtrated, but improved alſo. To give an inſtance or two inſtead of more.

In an Aſſiſe Sermon, Preached *Anno* 1664. his Diſcourſe was upon ſome part of the Hiſtory of the Woman taken in adultery, *Joh.* VIII. Upon which he hath ſome Learned and ingenious Gloſſes in his *Talmudick Exercitations* upon the place. But in that Sermon they receive much advantage by ſeveral things there added; which probably, through his Study of brevity in compliance with the Printer, he then omitted. As, 1. In that Sermon he furniſheth us with an Argument, to perſwade that this Story is Canonical, from that very thing, for which ſome were apt to reject it, *viz.* from that ſeemingly odd act of our Saviour, in ſtooping down, and writing upon the pavement of the Temple: it being ſo agreeable to the practiſe preſcribed, *Numb.* V. for trial of the Wife ſuſpected of adultery. *Nor had the thing*, ſaith he there, *ever been diſputed, if the ſtory it ſelf had been ſearched to the bottom, for then it would of its ſelf have vindicated its own authority to be Evangelical and Divine.* 2. Here alſo you have his conjecture (which you meet not with in the Exercitations) that this Woman probably was taken in the adulterous act in the very Temple it ſelf; and his reaſon for that conjecture. And, 3. In his *Exercitations* at *verſ.* 3. he ſaith, there are ſome reaſons that do perſwade, that theſe *Scribes* and *Phariſees*, that brought this Woman to Chriſt, were Elders of the Sanhedrim: but what theſe particular reaſons were, he is ſilent in. But if we have recourſe to that Sermon, he will tell you there what they are. Namely, 1. Becauſe *Matth.* XXIII. 2. the Evangeliſt uſeth the expreſſion of the *Scribes* and *Phariſees* for the Sanhedrim. And, 2. From thoſe words of Chriſt to the Woman, *Hath no man condemned thee?* Which ſeem to imply, that thoſe that brought her had power to judge and condemn her.

To give one inſtance more. In the *Handful of Gleanings* upon *Exod. Sect.* XLIX. he treats of the manner of giving forth the Oracle of *Urim* and *Thummim*; and ſo he does alſo in his Sermon upon *Judg.* XX. 27, 28. but with this variety: there he relates it to be by an Audible Voice from the Lord, from off the Propitiatory: and this being heard by the Prieſt was told to the people. But here he corrects his former thoughts, telling us, it was by no heavenly Voice, but that God preſently inſpired the High Prieſt with the Spirit of Propheſie: and by that he reſolved the doubt and queſtion put to God by the people. Which we may conclude to be his laſt and ripeſt thoughts in that matter. I need not particularize any other paſſages in theſe Sermons, where notions, mentioned elſewhere in the Authors Books, are repeated with no ſmall advantage. And where they are not ſo, they are either wholly left out, where it might be done, without making a chaſm, and break in the thread of the diſcourſe; or where it could not without that inconvenience, they are only mentioned briefly, *&*

in tranſitu.

Perhaps

Perhaps ſome few paſſages may be cenſured as ſeeming to reflect upon the Doctrine or practice of our Church. But to this I anſwer, That they only ſeem to do ſo. And if the Reader will but calmly and deliberately view thoſe paſſages again, he will find, that they may admit of a very fair conſtruction; and the moſt that they ſpeak is againſt placing the ſum of Religion in Ceremonies and outward Formalities, or the needleſs multiplying of them; not againſt a ſober and intelligent uſe of the Rites of the Church, as they are appointed to be uſed for the preſerving decency and order, and promoting edification. And he is very ſevere, that will not overlook ſome things,and paſs a favourable conſtruction upon others, conſidering the times wherein our Author lived, and what Doctrines then prevailed, and carried away many good, though unwary, Men, as with a ſtrong, and ſcarcely to be reſiſted torrent. And allowance may the more reaſonably be given to ſome few things, ſeemingly obnoxious to cenſure, for the ſake of many others: which do greatly inculcate peace, and conformity, and the Authority of the Church, and decry ſeparation from the National, eſtabliſhed Church. I inſtance only in that excellent Sermon Preached in the late unhappy times in a publick Audience, upon *John* X. 22. Where the argument of our Saviours holding communion with the *Jewiſh* Church in the publick exerciſe of Religion is ſo fully and incomparably managed; that it was within theſe few years almoſt reſolved to be made publick by it ſelf for the uſe and information of our Diſſenters: which if read and conſidered by them with a candid and unprejudiced mind, would certainly ſet them clear of their ſcruples, and bring them with abundance of ſatisfaction into the boſom and Communion of our Church. And beſide that, in his Sermon upon *Jude, verſ.* 12. he diſcourſeth againſt Praying by the Spirit, and Enthuſiaſtical pretences to revelation. In that upon *Luke.* XI. 2. He argues moſt excellently for ſet Forms of Prayer, and particularly for the uſe of the Lords Prayer, that was at that time ready to be quite juſtled out of Gods Worſhip. And it was obſervable at that time, that the Doctor ended both his Prayers, both before and after that Sermon, with the Lords Prayer. In that Sermon ſpeaking about caſting away Religious uſages, becauſe abuſed, he hath theſe remarkable words, *Now I cannot but think how wild it is, to reject a good thing in its ſelf, becauſe another hath uſed it evilly. This is juſt as if a Man ſhould cut down Vines to avoid drunkenneſs. How ſubject is he, that makes it all his Religion to run from ſuperſtition, to run he knows not whither?* And again, in the ſame Sermon, *I know not what reformers ſhould more ſtudy,than to obſerve how near Chriſt complied with things uſed in the Jewiſh religious practice, and civil converſe, that were lawful.* Once more, in his Diſcourſe upon 1 *Cor.* XIV. 26. towards the concluſion, he propounds two things to be conſidered by them, who ſcrupled at the Religious exerciſe of ſinging Pſalms, becauſe it is no where commanded to ſing after that manner, and with thoſe circumſtances, that we do. 1. *That there is no plain grounds, why to refrain, but moſt plain, why to ſing.* 2. *Where a duty is commanded, and a ſcruple ariſeth from ſome circumſtance, it is ſafer to go with the command, than from it.* The reaſon I have ſelected theſe paſſages is, to ſhew how our Author ſtood affected to the Church. And indeed by theſe, and many other expreſſions, that are ſcattered in his Sermons, we may plainly ſee, that peaceableneſs, and keeping Communion with the Church was his great principle: and that his great aim in the late times was to keep up

the

the honour of the publick Ordinances, and the publick Miniſtry in reputation; and to maintain the neceſſity of good Works againſt *Antinomianiſm*, and the divine Authority and ſufficiency of the Scriptures, and the neceſſity of humane Learning in the Clergy againſt *Enthuſiaſm*, then the great prevailing Errors. And I make no doubt, that by ſuch means and Doctrines as theſe, the bleſſing of God accompanying, our Author did very good ſervice to Religion and Truth then, and did educate and train up young Students in the Univerſity, and other Chriſtians, his Auditors, into a readier and more chearful conformity to our preſent Church.

In a word, All his Sermons breath a true Spirit of piety and inward goodneſs, and an intire deſire to be inſtrumental to the right underſtanding of the Holy Scriptures for the propagation of Gods glory, and the building up of Chriſtians in real ſubſtantial piety, and true ſaving knowledge. And they carry a plain, eaſie, unaffected ſtrain of humble Oratory, condeſcending to the meaneſt capacity; and which hath ſomething peculiar in it to raiſe attention, and to make a wonderful impreſſion upon the affections; I mean, by offering frequently ſomething new and ſurprizing, and intermixing ſudden Apoſtrophes, and affectionate and cloſe Interrogations.

And now in the laſt place, I muſt account for my ſelf and for what I have done in the publiſhing theſe diſcourſes. Mr. *John Duckfield*, Rector of *Aſpeden* in *Hertfordſhire*, the Authors Son in Law, and one of his Executors, (to whom the World is in the firſt place beholden for permitting them to be made publick) kindly imparted to me the deceaſed learned Mans ſcattered Papers and MSS. and among the reſt, his Sermon-notes. From the love and honour I had to his memory and his Learning, I diligently ſet my ſelf to the peruſal of them: and being not a little pleaſed with many of the Notes, I reſolved to ſelect a few out of a great many: with a deſign to let them ſee the light with the other Works of the Doctor, that were then reprinting: thinking it pity that the World ſhould loſe many excellent Notions (as they ſeemed to me) and Expoſitions of hard places of Scripture, that were diſperſed up and down in thoſe Notes: and that at leaſt ſome of his pains in the Pulpit, as well as in his Study, might be preſerved to poſterity. I have tranſcribed them as I found them; neither contracting, but where the ſame matters that were in other Sermons, were repeated, or in the cloſes of them, where the practical Improvements were ſomewhat large and long: nor adding, unleſs in theſe caſes; either where references were made to Texts of Scripture, which I have writ out at large, a thing neceſſary for the clearer underſtanding of the tenour and contexture of the diſcourſe: or where any *Hebrew*, *Greek* or *Latine* occurred, which I have tranſlated for the benefit of Vulgar Readers. Indeed in ſome few places I have left the *Hebrew* words without any interpretation, as I found them, not well knowing what to make of them, either through mine own ignorance, or the Authors miſtake in his haſty writing. I was ſometime in a heſitation, whether to leave them wholly out, or to inſert them, as I found them writ in the MSS. The later of which I reſolved to do, that they might lie open to the conjecture of the more Learned; and that nothing might be preſented maimed, but as intire as might be. To give one inſtance, in the Sermon upon *Luke* XI. 2. not far from the end we meet with קרבת מינים whether or no it be a miſtake of the Authors pen, for ברכת *The curſes againſt Hereticks*, which the Jews uſed

uſed to add to their Prayers. Laſtly, in ſome diſcourſes written in very ſhort notes, and with ſome &c's, I have been forced to inſert words now and then, to ſupply and make the ſenſe compleat. This I was ſenſible was a very nice and tender point: and therefore I uſed not only all faithfulneſs and the beſt skill I had, but diligently conſulted other Notes, where the ſame notions were more fully ſet down, and have ſometimes ſupplied my ſelf from thence. But otherwiſe I have choſen rather to leave ſome places imperfect, than to fill up by mine own bare conjecture. The Sermons of this ſort are thoſe generally that bear the antienter date: but towards the later end of his life, the Notes were more fully and fairly written; The Doctor probably not daring then to truſt to his memory ſo much as he had done in his younger days. The Diſcourſe upon *Luke* XI. 2. and that upon *Matth.* XXVIII. 19. are of this kind. Which however I have uſed my beſt care and caution to copy ſo at leaſt, as to render the main lines of the diſcourſes clear, yet I am afraid the Reader will want many things to make them ſpeak out the full ſenſe and meaning of the Author. Which indeed is great pity; becauſe they are of thoſe Sermons, that have ſome great ſtrokes in them: and the fame of them is ſtill freſh in the memory of many now alive, that heard them Preached at S. *Maries* in *Cambridge*. The later of which, *viz.* that which treats of *Baptiſm*, confirmed a late Reverend and very Learned Divine of the Church of *England* in the Doctrine of Infant-baptiſm, who, as himſelf confeſſed, was not well reconciled to it. But upon the hearing thoſe Sermons (for they were two, though they ſtand now digeſted into one continued Diſcourſe) ſent a letter expreſſive of great thanks to our Author for them, and acknowledged, that he had ſettled him more in the Orthodox Doctrine, than all his reading upon that ſubject ever before had, and earneſtly deſired the favour of a Copy of them, which was accordingly ſent him from the Doctor.

And here is a proper place to beg the Readers excuſe, if he meet ſometimes with gaps and breaks, and paſſages that are not ſo perfect and full as it were to be wiſhed: and to beſeech him to pardon many things in theſe Diſcourſes; as that ſome break off abruptly; and that the ſtyle of others are ſo plain and homely, being tranſcribed out of his own rough papers, not poliſhed and ſmoothed, reviewed and embelliſhed for the ſight of the publick; but intended only as his own private remembrancers, when he Preached them.

As to the ranking and diſpoſing them, I have not been very curious; only placing the Occaſional Sermons firſt; and to each I have added the place where they were delivered, and the time when. But to the other I have neither mentioned place nor date; neither of which ſeeming much material. But if any be deſirous to know, they were preached either at *Ely*, where his dignity was, or at *Munden*, where his Parſonage: moſt of them between the year 1660, many between 1670, and the time of his death. And ſo his matureſt and ripeſt thoughts and judgment.

At the end of the Sermon upon *Matth.* XXVIII. 19. I have adjoyned ſome few notes of another Preached at *Aſpeden*, ſeemingly out of its due place. The reaſon I did ſo was, becauſe it treated of the ſame ſubject, and might as an ὑστερον, ſerve to make the former diſcourſe compleat; and that what was omitted in the one might be ſupplied from the other.

The MS. Sermon upon 2 *Sam.* XIX. 29. hath neither mention of place where, nor date when preached. The reaſon, I ſuppoſe, was, becauſe he either

either diſtruſted his own thoughts, or was loath to diſcloſe them, when they ran counter to the general current of Expoſitors. And ſo it is expoſed to the Readers view.

In the Sermon upon the Prophet ſlain by a Lion, at the beginning the Author propounds ſeveral difficulties in and about this ſtory, which he might be expected to have reſolved: but he doth not in any of thoſe notes, that have come to my hands, though probably they were aſſoyled by him in others; but they cannot be retrieved. And ſo we muſt be thankful for what we have, and be contented in the want of the reſt.

And that nothing might be wanting to render both Parts of this Book the more compleat and uſeful, there are four diſtinct Tables ſubjoyned, compiled with commendable pains and accuracy. And if the preparing theſe, and the Maps, and ſome other things, hath ſomewhat retarded the Publication hereof, the Reader will, I truſt, the more readily pardon it, ſeeing it hath been only to render the whole Work the more compleat and ſerviceable.

And thus I have given ſome account of this Volume. It needs none to commend it: both the Author and the Deſign do ſufficiently commend themſelves: the Author being a Perſon of known Worth and Learning; and whoſe name is celebrated not only within the narrow limits of our own Country, but alſo among Forainers; who have his Works in ſo great value, that they are now Printing them all, as I hear, in the Latine and in the French Tongues: and the Deſign great and noble, *viz.* To explain the Holy Scriptures, the great Pandect of our Faith and Religion, and to promote Truth and Goodneſs.

And now nothing remains, but to beſeech God to grant a good ſucceſs to the Labours of this Reverend and Learned Man: that Mens minds being more freed from ignorance and prejudice, and inſtructed in a right underſtanding of the Word of God, the bleſſed effects thereof may be Piety and Peace. That Men may better know and practice their duty to God and their Neighbour, to the Church, in whoſe boſom they were born, and to their Prince, under whoſe happy and peaceable influence they dwell.

Low Leighton, Jan. 3. 1683. *JOHN STRYPE.*

The Reader is deſired to add this at the end of the Hebrew Exercitations upon the Evangeliſt S. *John*, which by an overſight was omitted in its place.

* *Fol.*18.1 PAge 545. *line* 37. After, *He burnt it and ſaid, &c.* add, And let that be well conſidered in *Siphra* *, where a Diſpute is had upon thoſe words, *Levit.*VI.27. *If the blood of the ſacrifice for ſin be ſprinkled upon a garment, &c.* בגד אין ליאלא בגר *When the diſcourſe is of a garment, I would underſtand it of nothing but a garment: Whence is to be added* עור משהופשט *The ſkin, when it is pulled off. The Text ſaith, Upon whatſoever the blood ſhall be ſprinkled, ye ſhall waſh. Perhaps therefore one may add the ſkin, before it is pulled off. The Text ſaith,* A garment: *As a garment, that is capable of uncleanneſs, ſo whatſoever is capable of uncleanneſs.* פרט לעור עד שלא הופשט *Except the ſkin before it be pulled off. They are the words of R. Juda.* Mark, the ſkin as yet cleaving to the beaſts back, and not flayed off, is not capable of uncleanneſs.

THE

PREFACE.

AMONG *all those, who have either published their own Chorographical Tables of the Land of* Canaan, *or have corrected others, you can hardly find any, that have consulted with the Writers of the* Talmud *in this matter. Whereas certainly their Consent is by no means in this case to be despised, if indeed it be not rather especially to be regarded.*

For, besides that they, above all other men, do most curiously enquire of the affairs and of the places of that Land, *all the Doctors of the* Mishnah, *and the* Gemarists *also of* Hierusalem *were inhabitants and dwellers there: and not a few also of those of* Babylon *well viewed it; Eye witnesses; and who, (any Reader being Judge) could not but have beyond all others a most familiar knowledg of that Land, dwelling in it: and not only so, but being such as thought themselves bound by a religious necessity to inquire after the Situation and Nature of the places in that Land, and to trace them out with an exact search and curiosity.*

Let Reason therefore determine, whether they above all others are either justly or prudently cast aside in the business of Chorography? Whether among all the means used for the correcting and polishing this, the means that the Talmud *affords should with any merit or equity be only refused? Why the* Jewish *Chorography of the* Jewish *Country should not be admitted? Certainly it is unjust, out of prejudice to reject, or out of ignorance not to entertain those things, which either might yield us the* Profit *of the Chorography of that Land, or stir up no* unprofitable *search into it. If a man would engrave Maps of* Palestine, *surely it is very fit, that he should together with others consult those Authors, as being the nearest witnesses, inhabiters of the Country; and such who most studiously and most religiously describe it. And though you esteem them not worthy of credit, because they are* Jews, *yet certainly they are worthy of examination, and may have leave to relate, as they are* Chorographers.

When in the reading of these Writers, I collected all those things, which I met with relating hitherto, and compared them with the

Maps and Tracts already publiſhed, I plainly ſaw, if my eyes deceived me not, that very many things might be fetched and drawn out of theſe Authors, which might correct the Maps; very many things, which might diſcover places unknown; very many, which might fix thoſe that were uncertain; very many, which might illuſtrate thoſe that were certain; and infinite things, which might ſome way or other hold out a light to Chorography. And if any dextrous and happy Artiſt, verſed in the Talmudic *writings, and skilled in Chorography, would undertake a task and work of this nature, I ſhould expect from ſuch a hand a more polite and correct Map, and a more full, plain, and certain deſcription of the Lands of* Iſrael, *than any the* Chriſtian *World hath yet ſeen.*

We are far from daring to enter upon ſuch a thing. Nor is our Hand ſufficiently taught for ſo great a Work, or indeed teachable. That only, which we have attempted in the following Century, was this, that by ſome inſtance we might a little demonſtrate thoſe things, which we ſpeak concerning the Writers of the Talmud: *and that ſome ſpecimen might be ſet before our eyes, whereby the Reader may judge of their ſtudy, ſtyle, uſe, benefit in the thing propounded. Nor did we think it the part of* Modeſty, *to burthen the Reader with too much of thoſe things, which perhaps are of dubious acceptation with him; nor the part of* prudence, *to expoſe and commit together at once all that we have to one wind and fortune.*

From our Study

May the XXII. MDCLVIII.

We have quoted *Joſephus* according to the diſtinction of Chapters in the *Greek* Edition of *Frobenius*, *Anno* MDXLIV.

A

Chorographical Century

SEARCHING

Out ſome more memorable places of the Land of *Iſrael* cheifly by the light of the *Talmud.*

CHAP. I.

The Diviſion of the land.

THE *Jewiſh* Writers divide the whole World into ארץ ישראל *The land of Iſrael*, and חוצה לארץ *Without the land:* that is, the Countries of the Heathen. Both which phraſes the Book of the Goſpel owns: *The land of Iſrael, Matth.* II. 20. And it calls the *Heathen* τὰ ἔξω, thoſe that are *without*, 1 *Cor.* V. 13. 1 *Tim.* III. 7. *&c.* And ſometimes the unbelieving *Jewes* themſelves, as *Mark* IV. 11.

They diſtinguiſh all the People of the World into ישראל *Iſraelites*, and אומות העולם *the Nations of the World.* The Book of the Goſpel ownes that Phraſe alſo. *Mat.* VI. 32. πάντα ταῦτα τὰ ἔθνη ἐπιζητεῖ. *After all theſe things do the Gentiles or Nations ſeek.* Which in *Luke* XII. 30. is τὰ ἔθνη τοῦ κόσμου, *The Nations of the World.* Hence the word *World* is moſt commonly uſed for the *Gentiles*, *Joh.* III. 16, 17. 1 *Joh.* II. 2, &c.

Somewhere a diſtinction is made into ארץ *The land (of Iſrael)* and מרינחהים *The region of the Sea*, וכל וחליקרי מרינת הים לכד מבבל *a And every forreign Region is called the Region of the Sea, except Babylon.* They are the words of *Rabbi Solomon.* Which nevertheleſs fall under the cenſure of *R. Niſſin.* *b It is ſomething hard*, ſaith he, *to reckon every country, which is out of the land, to be the Region of the Sea: for then under that name would be included all the neighbouring places, and which are as it were ſwallowed up by the land. They ſay therefore, that the more remote places are called* מרינת הים *The Region of the Sea. But neither does this pleaſe me. For there is no need of ſo great a diſtance, to make any place to be called, The Region of the Sea, &c. But it is ſpoken in relation to the Weſtern coaſt of the land of Iſrael. On which ſide there are no* (Heathen) *Cities near, and ſwallowed up by the Land. But the Sea ſets the bounds; but it doth not ſet the bounds on other ſides, &c. The ſenſe therefore of R. Solomon, when he ſaith*, that every Region, without the Land is the Region of the Sea, *comes to this, that Every Region which is like to that Region, is ſo called.*

a R. Sol. in Gittin. Cap. 1.

b R. Niſſin Ibid.

Heathen Cities were on that Weſtern Coaſt; but ſeeing they lay within the ancient bounds of the Land, namely, the *Lip of the Mediterranean Sea*, they could not ſo properly be ſaid to be *Without the Land*, as thoſe which were altogether *Without the limits.* Thoſe Cities and that Country therfore are called by a peculiar title מרינת הים that is, the *Coaſt* or *Country by the Mediterranean Sea.* Which title all other Cities of the like condition underwent alſo, whereſoever ſeated within the bounds of the land. Examples will not be wanting as we go along.

They commonly define the *Land of Iſrael* under a double notion: to wit, that שהחזיקו בה עולי מצרים — *which they poſſeſſed who went up out of Egypt*; and that שהחזיקו בה עולי כבר *which they poſſeſſed, who went up out of Babylon. This* was in very many places circumſcribed within narrower limits than *that*, not only by reaſon *Samaria* was rejected and ſhut out, but alſo, becauſe certain portions were cut off, (and they neither a few, nor ſmall) which became the Poſſeſſions of thoſe that went up out of *Egypt*: but under the ſecond Temple had paſſed into the poſſeſſions of the Heathen.

Now they were upon this account the more exact in obſerving their bounds, diſtinguiſhing this Land by known bounds both from all others, and in ſome places, as it were from it ſelf; becauſe they decreed that very many myſteries of their religion were to be handled no where but within theſe limits. *c* For beſides the rites of that Diſpenſation, which the holy Scripture doth openly and evidently fix to that land, ſuch as *Sacrifices*, *Paſſovers*, the *Prieſthood*, and other appoyntments of that nature (which are commonly, and not improperly called מצות תלויות בארץ *Statutes appendant to that Land*) very many others alſo are circumſcribed within the ſame borders by the Fathers of the Traditions.

c Vid. *R. Sol.* in *Num.* 34.

d The Land of Iſrael, ſay they, *above all others lands, is ſanctified by ten holineſſes. And what is the holineſs of it? Out of it they bring the Sheaf, and the firſt fruits, and the two Loaves. And they do not ſo out of any other Land.*

d *Kelim*, Cap. 1. hal. 6. *Hieroſ. Shekalim*, fol. 47. 4.

e The Law of beheading the Cow doth not take place any where, but in the Land of Iſrael, and beyond Jordan.

e *Maimon.* in רוצח Cap. 10.

f They do not appoint or determin concerning the New Moons, nor do they intercalate the year any where but in the Land of Iſrael: as it is ſaid, The Law ſhall go forth out of *Sion.*

f Idem in קרש חרש Cap. 1. Vid. *Hieroſ. Nedarim*, fol. 40. 1.

g They do not prefer to Elderſhip out of the Land of Iſrael: no, not although they that do prefer have themſelves been perferred within the Land.

g Idem in *Sanhedrin*, Cap. 4.

And that I heap not together more, they do in a manner circumſcribe the *Holy Spirit* himſelf within the limits of that Land. For *h Shechina*, ſay they, *dwells not upon any out of the Land.* Compare *Act.* X 45.

h Vid. *R. Sol.* in *Jonab.* 1.

The Land, which the *Jews* that came up out of *Babylon* poſſeſs, They divide after this manner.

i There are three Lands (or Countries שלשה אר צורי) *Judæa, the Land beyond Jordan, and Gallilee. And each of thoſe have three Countreys.* Thoſe we ſhall take notice of in their places. To this received diviſion our Saviour hath reſpect, when ſending his Diſciples to preach to the *loſt Sheep of Iſrael*, he excludes *Samaria*, *Mat.* X. 5. Which according to the Condition of the Nation, was not merely *Heathen*, nor was it truly *Iſrael.* It was not *Heathen*; For *k* ארץ כותים טהורה ומקוותיה ומרדותיה ושכיליה טהורין *The Land of Samaria is reckoned clean, and the gathering together of its Waters clean, and its dwellings clean, and its paths clean.* Which the *Jewiſh* curioſity would by no means pronounce of a Heathen Land. But as to many other things, they made no difference between them and the Gentiles.

i *Shevuith*, cap. 9. hal. 2.

k *Hieroſ. Avod. Zara.* fol. 44. 4.

The *Jewiſh* Doctors do indeed particularly apply that Diviſion of the three Countreys in the place alledged, to the tradition and Canon concerning ביעור but yet they do every where retain the ſame, whereſoever they treat of the Diviſion of the Land of *Iſrael.* What ביעור means you may learn from the Authors of the Gloſs upon the place. Breifly it was this. In the ſeventh year they might eat of the fruits layd up in their ſtorehouſes, ſo long as ſome fruit of that kind hung upon the tree in that Country. But when they could no more find them upon the trees, they were to caſt out thoſe which they had gathered, and laid up at home, and not to eat of them as they did before.

CHAP.

CHAP. II.

The Talmudic girdle of the Land under the ſecond Temple taken out of the Hieruſalem Sheviith. fol. 36. 3. גיסים שבים Ibid. Col. 4.

תחומי אי כל &c. unto ראשקלון What all theſe things mean, I cannot ſo much as conjecture, yea, nor can I ſcarce conjecture what the meaning is of ſome of them. Neither is there any *Oedipus* at hand, nor *Shinx* her ſelf to explain and unriddle them. The *Talmudiſts* are ſilent from making any Comments here, nor have we the advantage of any other Commentator. We muſt therefore act here according to the uncertain inſtruction of nods and winks; and that either by ſaying nothing, or by meer conjecture, ſince that the mind of the Authors is either altogether unknown, or it is wholly doubtful, whether it be known or no. Expect not, that I go from ſtreet to ſtreet to knock at all the gates of theſe places: it will be enough, if we can ſcrape out in what regions theſe places ly, and are able to gueſs at what poynts of the Heaven they are diſpoſed. We will at preſent take in hand only the firſt and laſt clauſe of this place quoted; which may have ſome tendency towards our entrance into our preſent buſineſs. The reſt (if there be any we can attain unto) we ſhall handle in their proper places.

Theſe, ſay they *are the bounds of the Land of Iſrael, which they poſſeſſed that came up out of Babylon.*

פרשת חומת מנדל שיר The *Diviſion*, or *Part*, *of the Walls of the Tower Sid.* Nor dare I confidently to aſſert that this is ſpoken of the *Tower of Strato*, or *Ceſarea:* nor yet do I know to what it may more fitly be applied. We obſerve in its place that that Tower is called by the *Talmudiſts* מנדל סיר *The Tower Sir:* which by how very little a point it differs from this word, and how very apt it is by want of care in writing to be confounded with it, the eye of any reader is witneſs. It may happily confirm this conjecture that עכו the name *Aco*, ſo ſoon follows, סיניורור only coming between. Concerning which we have nothing to ſay, if that which we meet with in the Writers of the *Babylonian Talmud*, may not have any place here. They ſay[a] חא אשינא רשורא: which by the Gloſſer is rendred, בוא דרך &c. *Go in the loweſt way, below the mountains*, and they will protect you from ſhowers and rain. Hence therefore it may be ſuppoſed, that the word שינ" doth denote ſome way at the foot of ſome mountanous place, which was as it were the dividing line between the *Land of Iſrael*, and *Without the Land.* Perhaps at the foot of Mount *Carmel.* But we do not aſſert it. We had rather profeſs ſilence or ignorance, then by a light conjecture either to deceive others or be deceived our ſelves.

[a] *Bab. Sanhedrin.* fol 96. 2.

Theſe places, concerning which the *Talmudiſts* here treat, are of a different Condition from thoſe which were called מרינרת הים *The region of the Sea.* For thoſe places were certain towns here and there on this ſea coaſt and elſewhere; which were indeed inhabited by Heathens, and ſo could not properly be reckoned the land of *Iſrael*, yet they were ſuch, as between which and the utmoſt bounds of the Land was again the Land of *Iſrael.* But theſe places, which we are now handling, are thoſe which were the utmoſt bounds, and beyond which were no places at all, but what was reckoned the *Land of the Heathen:* the *Phenicians*, *Syrians*, or other Gentiles poſſeſſing all that Coaſt thence forward unto the ſhore of the *Mediterranean* Sea.

We cannot alſo paſs by thoſe things that are ſaid by the *Gemariſts* in the very ſame page, from whence the Scheme before mentioned is taken. הגיסים שבים &c. *You ſee Iſles in the Sea, and if a line were drawn from the Mountains of Amana to the River of Egypt, whatſoever is within the line belongs to the Land of* Iſrael, *whatſoever is without the line is* without the Land. After the ſame manner ſpeaks the *Targum* of *Hieruſalem* upon *Numb.* XXXIV. 4. *And their Weſtern bounds ſhall be the great Sea, and the Iſles of it.* Iſles? What Iſles? Let the Authors of the Maps well weigh theſe paſſages.

CHAP.

CHAP. III.

A great part of South Judæa *cut off under the ſecond Temple. Jewiſh* Idumea.

THE *Talmudic* Girdle ends, as you ſee, in רקם הגועה וגנגניא ראשקלון *Cadeſh, Barnea, & Askalon.* Hence it cannot but be obſerved, that theſe two places are placed as it were in parallel, and whatſoever ſpace lies between *Aſcalon* and the River of *Egypt* is excluded, to wit LIV miles. And one might indeed almoſt ſee ſome foot-ſteps of that excluſion under the firſt Temple, in that very common expreſſion, *From Dan even to Bearſheba.*

This Country that was excluded was ſomething barren. The *Talmudiſts* ſpeak thus of it; *a That Tract, which lies in Gerariku* [Gerar] *is ill to dwell in. How far? To the River of Egypt.* And *b Strabo* thus, *The Country, which follows Gaza, is barren, and ſandy,* &c.

c Hieroſ. in the place above. *b* lib. 16.

It was antiently inhabited by the *Avites*, namely, from *Gaza* to the River of *Egypt. The Avims dwelt in Hazerim, Deut.* II. 23. *Hazar* is a word of moſt frequent mention in that Southern Land, *Hazar-Addar, Hazar-Gaddah, Hazar-Shna, Hazar-Suſah,* &c. And it ſeems to denote ſome champion plain, and level lying between the Mountains. Hence the habitation of the *Avites* is called *Hazerim*; who are numbred with the *Philiſtines*, but yet by themſelves, *Joſ.* XIII. 3. For ſee there, how the holy text promiſing to number *five* Nations only, numbers *ſix.*

This excluded portion is paſſed into the name of *Idumea.* Hence *Pliny*: *c Preſently from the riſing up of the Lake Sirbon begins Idumea and Paleſtine.* Nor that alone, but another very great part of *Judea.* Hence the Sea of *Sodome*, is ſaid by *Diodorus Siculus* to be *d* κατὰ μέσην Ἰδουμαίαν: *about the middle of* Idumea. And in *Joſephus*, and the Book of the *Macabees* we find very many places mentioned under the name of *Idumea*, which were almoſt in the very middle of *Judea.* For example ſake, *e* Ἦλθεν μέχρι Γαδάρων, καὶ τῶν πεδίων τῆς Ἰδουμαίας, καὶ Ἀζώτου, καὶ Ἰαμνείας. *He came even to the Gadari, and the plains of Idumea, and Azotus, and Jamnia.* And again, *f* Ὁ δὲ Ἰούδας καὶ ἀδελφοὶ αὐτοῦ πολεμοῦντες τοῖς Ἰδουμαίοις οὐκ ἀνίεσαν. ἀλλ' ἐνέκειντο παντοχόθεν αὐτοῖς. πόλιν Χεβρῶνα πόλιν καταλαμβανόμενοι, &c. καὶ Μάρισαν πόλιν, &c. εἶτα Ἄζωτον ἐλθόντες, &c. *And Judas and his brethren left not off fighting with the* Idumeans: *but fell upon them every where: and taking the City Chebron,* &c. *and the City Mariſſa,* &c. *And having come unto Azotus,* &c. And more to this purpoſe may be read here and there. So that diſtinction may be made, between *Idumea* the greater and the leſs. *Simon* of *Geraſa*, *g* τὰς ἀνὰ τὸν Ὀρεινὸν κώμας κατέτρεχεν, &c. κατέτρεχε δὲ τὸν Ἀκραβατηνὸν καὶ τὰ μέχρι τῆς μεγάλης Ἰδουμαίας: *overran the Towns along the Mountanous Country,* &c. *And he overran Acrabatene, and the parts as far as Idumea the great. And there is mention of h* τῆς ἄνω καλουμένης Ἰδουμαίας. *Idumea called the Upper.* With theſe paſſages compare *Mark*, Chap. III. *ver.* 8.

e Nat. Hiſt. lib. 5. Chap. 13.

d Diod. Sic. p. 734.

e Joſ. Antiq. lib. 12: 1 Macc. 4. 15.

f Joſ. Ibid. Chap. 12.

g Id. *de bello,* lib. 4. cap. 30.

h Ibid. cap. 33.

Whilſt the *Jews* were abſent from their own Country, enduring the Seventy years bondage in *Babylon*, it is eaſy to be believed, that their antient enemies, the *Edomites*, and that were ſo from the very firſt original of them, had invaded their poſſeſſions, as much as they could, and had fixed their roots in that countrey eſpecially, which was neareſt their own: but at length by the powerfull armes of the *Maccabees*, and the *Aſmoneans* they were either rooted out, or conſtrained to embrace *Judaiſm.* So *Joſephus* ſpeaks of *Hyrcanus*: *i* Ὑρκανὸς δὲ τῆς Ἰδουμαίας αἱρεῖ πόλεις Ἄδωρα καὶ Μάρισαν, &c. *Hyrcanus takes Ador and Mariſſa cities of Idumea: and having ſubdued all the Idumeans ſuffered them to remain in the Country, on condition they were willing to be circumciſed, and to uſe the Jewiſh Laws. And they out of a deſire of their own Country underwent circumciſion, and conformed to the ſame courſe of life with the Jews.* Hence there became a mingled generation in that Country between *Jew* and *Edomite*; and the name of the place was mingled alſo, and called both *Iudmea* and *Judea. l And Paleſtine was divided into five Countreys, Idumea, Judea, Samaria, Galilee, and the Country beyond Jordan.*

i Antiq. lib. 13. cap. 17.

l Oliear in *Pompon. Mulan,* lib. cap. 11.

CHAP.

CHAP. IV.

The Seven Seas according to the Talmudiſts, *and the four Rivers compaſſing the Land.*

SEven *a Seas*, ſay they, *and four Rivers compaſs the Land of* Iſrael. I. ימא רבא *The great Sea*, or the *Mediterranean*. II. ימא דטבריא *The Sea of* Tiberias. III. ימא דמלחא *The Sea of* Sodom. IV. ימא דסמכו *The Lake of* Samocho. V. ימא דחולתא VI. ימא דשליחא VII. ימא דאפמיא Theſe four laſt are otherwiſe writ in the *Jeruſalem Talmud*: to wit, thus, IV. ימא דכובנו V. דחולתא VI. ימא דשלחא VII. ימא דאפמיא In the *Babylonian Talmud*, thus: IV. ימה של סיכני V. ימה של חולא VI. ימה של חולתא VII. ימה דאפמיא

a Hieroſ. Kilaim, fol. 32. 1. Et *Bab. Bav. Bathra*, fol. 72. 2.

The *three* firſt named among the ſeven are ſufficiently known, and there is no doubt of the *fourth*. Only the three Names of it are not to be paſſed by.

IV. 1. סבכי The *Sibbethæan*. The word ſeems to be derived from סבך A *Buſh*. 2. כובנו which ſeems to ſound the ſame thing; for קוצים *Thornes* among the *Targumiſts* are כובי Becauſe that Lake having no great depth, but very much dried in the Summer time, was grown over with thorns and buſhes. 3. סמכו from whence the common name *Samochonitis*, the letters מ & ב being changed in סבכי and סמכו

V. ימא דחולתא Perhaps the *Sandy Sea*. Which fits very well to the Lake of *Sirbon*, joyning the Commentary of *Didorus Siculus*. For he relates, that that Lake for the moſt part is ſo covered with ſand, that it hath often deceived and ſupplanted travailers, yea whole armies, thinking it to be firm Land.

VI. ימא רשלחת We have nothing to ſay of this, beſides this obſervation, that ſince it is alſo called by the ſame *Gemariſts* רשליית the Gutteral ח ſeems to be melted into י; which is not unuſual to the Dialect of the Nation, ſo to ſmooth and ſoften Gutteral letters. It is alſo called by the *Babylonians* חילתא, which among the *Talmudiſts* does ſometimes ſignifie *Ruſhy*, or *Sedgy*. But what this Sea is, we know not. However we do not forget the *Cendevian Lake*: but whether that be to be numbred among our Catalogue, we doubt upon this reaſon, becauſe on the ſame Coaſt lies the *great Sea*.

VII. ימא דאפמיא *The Sea of Apamia*. The *Hieruſalem* Writers in both places, when they ſpeak of that Sea, add theſe words, ימא &c. *The Sea of Apamia is the ſame with the Sea of Chamatz.* ריקליטינס &c. *Dicletinus cauſed it to be made by Rivers gathered together.* It was therefore of a latter date. Concerning it ſee the ſixty eighth Chapter.

After theſe Seas mentioned by the *Talmudiſts*, hear alſo no lean ſtory of theirs concerning the fiſh. *b R. Chaninah bar R. Abhu ſaid, ſeven hundred kinds of clean fiſh, and eight hundred kind of clean locuſts, and of birds an infinite number, travailed with Iſrael into Babylon, and returned when Iſrael returned, except the fiſh* שיבוטא *But how did the fiſh travail? R. Honna bar Joſeph ſaith,* גלו דרך תחומים *They travailed by the way of the deep, and by the deep they came back.* Surely it requires a *Jewiſh* invention, (which is able to frame any thing out of any thing) to trace a way either by any Sea, or by any River, through which fiſh might ſwim out of the *Paleſtine* into *Babylon*. By the ſame art they bring *Jonah* in the belly of the Whale out of the *Phœnician* Sea into the *c Red Sea*.

b Hieruſ. Taanith, fol. 69. 2.

c R. Sol. in Jon. 2.

That indeed is ſomewhat hard, yet not to be doubted of what is ſaid, 2 *Chron.* VIII. 18. concerning *Hiram* ſending ſhips to *Solomon* into the *Red Sea*. What? Ships to come from *Tyre* into the *Red Sea*? Which way ſailed they? It is anſwered, He ſent ſuch *Tyrian* Ships, which had much and long traded before in the *Red Sea*, to accompany *Solomons* Fleet. To this belongs that, that is ſaid there likewiſe, (and in 1 *Kings* IX. 27.) that he ſent *Seamen, that had knowledge of the Sea*; that is, knowledge of that Sea: and they probably not ſuch who had never yet adventured themſelves into the *Red-Sea*, but had experience of it before, and were not ignorant of the *Ophir* Voyage.

The four Rivers for the compaſſing of the Land, they ſay, *are* I. ירדן *Jordan*, that is ſufficiently known. II. ירמוך *Jarmoch*. In *Pliny*, *Hieramax*. *Gaddara*, ſaith he, *d Hieramax flowing before it*. III. קרמיון *Kirmion*. IV. פיגא *Pigah*. Concerning which thus the *Aruch*. *e Kirmion is a River in the way to Damaſcus, and is the ſame with Amnah. Pigah is Pharpar. And Jarmoch is alſo a River in the way to Damaſcus.* And the *Talmudiſts*: *f The Waters of Kirmon and Pigah are not fit* (to ſprinkle the unclean) *becauſe they are muddy waters. The waters alſo of Jordan, and the waters of Jarmoch are not fit, becauſe they next waters*, (that is, as the Gloſs ſpeaks) mixt with the waters of other Rivers, which they receive with in themſelves.

d Nat. Hiſt. lib. 5. cap. 18.

e Aruch in קרמיון

f Parah. cap. 8. hal. 10.

To

To the ſeven Seas, concerning which we have ſpoken, thoſe things which are ſaid by *Midras Tillin* do refer. *g I have created ſeven Seas, ſaith the Lord, but out of them all I have choſen none, but the Sea of Geneſareth.* And of the river of *Amana*, of which the *Aruch* ſpeaks, mention is made in the *Targum* upon *Cant.*IV.8. *They that dwell upon the river Amana ſhall offer thee a gift*, &c.

g Midr. Tillin, fol. 4. 1.

CHAP. V.

The Sea of Sodom, ים המלח.

THE bounds of *Judea* on both ſides are the Sea; the Weſtern bounds is the *Mediterranean*, the Eaſtern the *dead* Sea, or the Sea of *Sodom*. This the *Jewiſh* Writers every where call ים המלח which you may not ſo properly interpret here. The *Salt* Sea, as the *bituminous* Sea. In which ſenſe מלח סרומית word for word, *Sodoms Salt*, but properly, *Sodoms bitumen*, doth very frequently occur among them. The uſe of it was in the holy incenſe. They mingled מלח סרומית *a Bitumen*, כפת הירדן *the Amber of Jordan*, and מעלת עשר an herb known to few, with the ſpices that made that Incenſe.

h Maimon. in Kele Mikdaſh, cap. 2.

b Ἀσφαλτίτης λίμνη ἀπέχει ἀπὸ Ἱεροσολύμων ὅσον σταδίους τ'. *The Lake Asphaltitis is diſtant from Jeruſalem three hundred furlongs.* About eight and thirty miles.

i Joſ. Antiq. lib. 15 9.

c Ταύτης τῆς λίμνης μῆκος μὲν ὀγδήκοντα καὶ πεντακόσιοι στάδιοι. *It is extended in length five hundred, and eighty furlongs.* Seventy two miles. Εὖρος δὲ πεντήκοντα καὶ ἑκατόν. *In bredth an hundred and fifty furlongs.* Eighteen miles.

c Id. de Bell. lib. 4. cap. 27.

Pliny ſpeaks thus of it: *d In length it is more than an hundred miles: in its greateſt bredth it makes five and twenty, in its leaſt ſix.* What agreement is there between theſe two? I ſuppoſe *Joſephus* does not comprehend within his meſure the *tongue* of the Sea, of which mention is made, *Joſ.* XV.2. and defines the bredth as it was generally every where diffuſed. Concerning its diſtance from *Hieruſalem Selinus* alſo ſpeaks: *e In a long retreat from Hieruſalem* (ſaith he) *a ſad bay oppreſſeth it ſelf, which that it was ſtruck from Heaven, the ground black and diſſolved into aſhes, teſtifies. There were two Towns there, one named Sodom, the other Gomorrha.* But that diſtance was not directly Southward, but by a very long declination Eaſtward.

d Nat. Hiſt. lib. 5. cap. 16.

e Selin. Polyhiſt. cap. 38.

The *Talmudiſts* devote to the Sea of *Sodom*, לים המלח any thing that is deſtined to rejection and curſing, and that by no means is to be uſed.

f Hieroſ. Avoddah Zarah, fol. 39. 2

g Hieroſ. Sotah— fol. 19. 1. Nazir. cap. 4. hal 4.

h Hieroſ. Demi. fol. 25. 4.

f יוליך הנויה לים המלח *Let him devote the uſe of ſuch a thing to the bituminous Sea.* *g Let the price of an oblation for ſin, the owner whereof is dead depart* לים המלח *into the ſalt Sea.*

h עקולם הגר *The Proſelyte Aquila divided the Inheritance with his brother a Gentile, and devoted the uſe and benefit of it to the Salt Sea. Of three Doctors one ſaith, that he devoted the monies of Idolatry into the Salt Sea.* Hence is that alluſion, *Revel.* XX. 14. *And death and hell were caſt into the Lake of fire.*

It doth not pleaſe me, that *Sodom* in the Maps is placed in the Northern bounds of the *Aſphaltites*, when it ſeems rather to be placed in the Southern extremity of it, For,

I. The bounds of the Land are thus defined by *Moſes*, *Gen.* X. 19. *The borders of the Canaanites were from Sidon* (on the North) *unto Gaza*, (on the South) *as thou goeſt forward*, or *until thou comeſt to Sodom.* Are not the bounds here bent from *Gaza* to the furtheſt term oppoſite to it on the Eaſt?

II. *Joſephus* in the deſcription of the *Aſphaltites*, which we quoted a little above hath theſe words, *The length of it is five hundred and eighty furlongs,* *i* καθ' ὅλου μὲν μῆκος Ζοάρων τῆς Ἀραβίας ἐκτείνεται: *And it is ſtretched out as far as Zoar of Arabia.* Note that the furtheſt coaſt of the extenſion of it ſouthward, is to *Zoar*. But now *Zrar* was not far diſtant from *Sodom*, when *Lot* with his Company got thither before the riſing of the Sun, *Gen.* XIX. 23. *It is written*, ſay the *Gemariſts*, *the Sun was riſen upon the earth, when Lot entred into Sodome. Now Sodom was four miles from Zoar.*

i Joſ. De Bell. lib. 4. cap. 27

l Hieroſ. Berach. fol. 2. 3.

The Maps ſhew you *Zoar* and *Lots Cave* in *Judea* at the Nothern Coaſt almoſt of the *Aſphaltites*. By what authority I do not apprehend. The *Talmudiſts* indeed do mention a certain *Zoar*, which they alſo call, *The City of Palms. There is a ſtory*, ſay they, *of ſome Levites, who travailed to Zoar, the City of Palms: and one of them fell ſick, whom they brought to an Inn, and there he dyed.* But I ſhould ſooner believe that there were two *Zoars*, then I ſhould believe, that the Father of the *Moabites* were not conceived and born near *Zoar* of the Land of *Moab*. See *Eſai* XV. 5.

m Jevamoth, cap. 16. hal. ult.

n Bab. Siah. fol. 10 2. & 11. 1. & Jucaſ. fol. 8. 1.

Concerning the age of *Sodom*, when it periſhed, See the places in the *n* Margin, and weigh them well.

CHAP.

CHAP. VI.

The Coast of the Asphaltites. The Essenes. Engedi.

"ON *the Western shore* (of the *Asphaltites*) *dwell the Essenes; whom persons guilty of any crimes fly from on every side. A Nation it is that lives alone, and of all other Nations in the whole World most to be admired, they are without any woman, all lust banished, &c. Below these was the Town Engadda, the next to Hierusalem for fruitfulness, and Groves of Palm-trees, now another burying place. From thence stands Massada, a Castel in a rock, and this Castel not far from the Asphaltites.* a Plin. lib. 5. cap. 17.

Solinus, *Plinies* shaddow, speaks the like things. *b The Essenes possess the inner parts of Judea, which look to the West. The Town Engadda lay beneath the Essenes, but it is now destroyed. But its glory for the famous groves that are there doth still endure: and in regard of its most lofty woods of Palms it hath received no disparagement either by age or war. The Castle Massada is the bounds of Judea.* b Solin. cap. 38.

We are looking for the places, not the Men. We might otherwise begin the history of the *Essenes* from those words, *Judg.* I. 16. *And the sons of the Kenite, Moses father in Law, went out of the City of Palms with the sons of Judah into the deserts of Judah.* From these we suppose came the *Rechabites*, and from their stock, or Example the *Essenes*. Which if it be true, we make this an argument of the ill placing of *Engedi* in the Maps, being set too much towards the North, when it ought to have been placed towards the utmost Southern coasts.

If the *Essenes* were the same with the *Kenites* in seat and place, and the *Kenites* dwelt beyond *Arad* Southward, or indeed even with *Arad*, which is asserted in the Text alledged; and if below these were *Engedi*, which is also asserted by the Authors cited; certainly then the Maps have laid it a long way distant from its own proper place, too much Northward. View them, and think of these things. To which we also add this.

The Southern borders of the land, *Ezek.* XLVII. 19. (the very same which are mentioned *Numb.* XXXIV. and *Jos.* XV.) are thus declared, *The Southern coast Southward from Tamar to the waters of Meriba in Cadesh, &c.* But now *Tamar* and *Engedi* are the same, 2 *Chron.* XX. 2. Nor have we any reason, why we should seek another *Tamar* elsewhere. Certainly the *Chaldee Paraphrast*, and *R. S. Jarchi*, and *Kimchi* following him, have rendred *Tamar* in *Ezekiel Jericho.* But upon what reason? For how, I beseech you, was it possible, that *Jericho* should be the bounds of the South-land, when it was the utmost bounds of *Judea* Northward. It was this without all doubt drove them to that version of the word, because *Jericho* is called the *City of Palmes*, and *Tamar* signifies a *Palm*; since *Engedi* would not give place to *Jericho* one inch in regard of the glory of Palm-Groves.

Whether *Tadmor*, 1 *King.* IX. 18. be the same with this our *Tamar*, and whether *Tadmor* in the *Talmudists* be the same with that *Tadmor*, we leave to the Reader to consider. We produce these few things concerning it, which are related by them, for the sake of such consideration.

c They receive Proselytes from those of Cardya, and Tadmor. Rab. Abhu in the name of R. Jochanan saith, The Tradition asserts that the Proselytes of Tadmor are fit to enter into the Congregation. It was said a little before; *Haggai the Prophet taught these three lessons.* צורת הבית, *The Rival of a daughter* (of a Priest) *may be married by a Priest. The Moabites and Ammonites ought to tithe the poors tithe the seventh year. And the Proselytes of Tadmor are fit to enter into the Congregation.* c Hieros. Jevam. fol. 3. 2.

This story is recited in the *Hierusalem Mishna.* מרים תדמוריית, *d Mary of Tadmor having part of the blood sprinkled upon her* (whereby she was to be purified) *heard in that very juncture of time, that her daughter was dead, &c.* But the *Babylonian* calls her חרמונית *of Tarmod. From the place Tarmud*, saith the Gloss. *e* (*The Tarmudeans* חרמודאי, are said by those of the *Babylonian Talmud* to be certain poor people, who got themselves a livelihood by gathering up wood, and selling it.) d Nazir. cap. 6 hal. 13. e Bab. Schab. fol. 21. 2. And *Aruch* in תדבר.

f R. Jochanan said, *Blessed is he, who shall see the destruction of Tadmor. For she communicated in the destruction of the first and second Temple. In the destruction of the first she brought eighty thousand archers: and so she did in the destruction of the second.* f Hieros. Taanith fol. 69. 2.

CHAP. VII.

Cadeſh. רקם. *And that double. Enquiry is made, whether the doubling it in the Maps is well done.*

THE Readers of the Eaſtern Interpreters will obſerve, that קדש *Cadeſh* is rendred by all רקם *Rekam*, or in a ſound very near it. In the *Chaldee* it is *Rekam:* in the *Syriak*, *Rekem:* in the *Arabic*, *Rakim.* And *Cadeſh Barnea* in *Onkelos* is רקם גיאה, in *Jonathan* רקם גיעה (from which words compared we may obſerve how the guttural ע is melted.) In the *Targum* of *Hieruſalem* רקם רגיעא: in the *Gemariſts* רקם גועה

There are two places noted by the name קרם *Rekam* in the very bounds of the land, to wit, the Southern, and Eaſtern: that is a double *Cadeſh.*

I. Of *Cadeſh*, or *Rekam* in the South part there is no doubt.

II. Of it in the *Eaſtern* part there is this mention. מרקם למזרח ורקם כמזרח. *a From Rekam to the Eaſt, and Rekam is as the Eaſt:* that is, *R. Niſſim* interpreting. *Rekam it ſelf is reckoned for the Eaſt of the World,* (that is for the land of the *Heathen*) *not for the land of Iſrael.* Behold! a *Rekam*, or a *Cadeſh*, alſo on the Eaſt. But the Maps have feigned to themſelves another *Cadeſh*, beſides *Barnea*, and this Eaſtern *Rekam*; whither they think the people of *Iſrael* came in the fortieth year of their travail, *Numb.* XX. Theſe, we ſuppoſe, were ſome of the reaſons, whereby the Authors of them were drawn to it.

[a] See *R. Niſſim* in Gittin, cap. 1

I. Becauſe *Cadeſh Barnea* was in the deſert of *Paran*, *Numb.* XII. 16. & XIV. 1. But the *Cadeſh*, whither they came the fortieth year was in the deſert of *Zin*, *Numb.* XX. 1. I *anſwer*, The ſearchers of the land departing from *Cadeſh Barnea*, are ſaid alſo to go out of the deſerts of *Zin*, *Numb.* XIII. 21. *Paran* was the general name of that dreadful deſert: *Zin* only one part of it.

II. In *Cadeſh Barnea* they encamped many days, *Deut.* I. 46. But in that *Cadeſh*, concerning which mention is made, *Numb.* XX. there was not proviſion ſufficient, whereby they might be ſuſtained one day. For they complain, that it was a place altogether deſtitute of ſeed, Figs, Vines, and Pomegranates, *Numb.* XX. 5. which they did not at all complain of, while they remained in *Cadeſh Barnea.* I *anſwer*, Omitting, that whereſoever they encamped, they were fed by *Manna*; the Complaint aroſe among them, not ſo much of the place it ſelf, as of the ill boding and prejudice, as I may ſo ſay, of the place: becauſe from the barrenneſs of this place they prejudged of the like barrenneſs of that land. into which they were to enter, and the Porch as it were of which was *Cadeſh Barnea.* When they came hither firſt, now thirty eight years before, *Ye came to the Mountain of the Amorites*, ſaith *Moſes*, *which the Lord giveth you*, *Deut.* I. 20, 21. *Is it ſo? (think they with themſelves) Does the firſt entrance of the land of promiſe promiſe no better? There is little hope of the land it ſelf, if the beginnings of it are ſuch. It is convenient therefore, that we ſend before us ſpies, who may bring us word, whether it is of ſo great account, that we ſhould tyre and hazzard our ſelves by going to that ſoil, whoſe firſt appearance is ſo horrid and deſperate.* And hence was that unhappy argument before their eyes, by the inducement of which the whole multitude by ſo unanimous a Vote concluded and reſolved againſt the land. And ſince now after ſo much time paſſed, they are come back to the ſame place, they think, diſtruſt, and complain of the ſame things.

III. In *Cadeſh Barnea* they had a ſupply of water; in *Cadeſh*, whether they came the fortieth year, there was no water, *Numb.* XX. *&c.* I *anſwer*, They drunk, when they firſt came to *Cadeſh Barnea*, of the Rock, which followed them, (1 *Cor.* X. 2.) which dried up when they were now ready to enter into the land. If you aſk, why had thoſe rivers that followed them dried up as ſoon as they came at *Cadeſh Barnea*, which before had not dried up when they came thither: then I aſk alſo, why had they dried up when they came to another *Cadeſh?*

IV. Concerning the *Cadeſh*, whither they came the laſt year of their travail, it is ſaid, that the City was in the utmoſt bounds of the land of *Edom:* and therefore they deſire leave of the King to paſs through the land of *Edom*, *Numb.* XX. 16, 17. I *anſwer*, Nothing at all hinders, but theſe things may be ſpoke of *Cadeſh Barnea*, which laying contiguous to the Mountain of the *Amorites*, that is, to Mountanous *Judea*, ſhewed ſo great an Army an acceſs, and promiſed it; only that acceſs was winding and very difficult to be paſſed. They deſire therefore a more level way of the King of *Edom*, but obtain it not.

V. Per-

V. Perhaps that which chiefly moved them was this, that supposing one *Cadesh* only, to wit *Barnea*, it will be scarce possible not to confound the Encampings of *Israel* in the wilderness, and their movings from place to place. I *answer*, There will be the same easiness of ordering them, if you do but reduce the sixth and seventh verses of *Deut.* X. into a true sence, and into agreement with *Numb.* XXXIII. from *vers.* 31. to *vers.* 41. which is not hard to do. But let these things suffice for the present to have spoke besides our scope. That that *Cadesh*, to which they came in the fortieth year (which is called *Meribah*, *Numb.* XX. 13.) is the same with *Cadesh Barnea* is clear enough from hence, that *Meribah* in *Cadesh* is assigned for the Southern border of the land, *Ezek.* XLVII. 19. Which border of old was *Cadesh Barnea*, *Numb.* XXXIV. 4. *Jos.* XV. 3.

CHAP. VIII.

The River of Egypt, Rhinocorura. The lake of Sirbon.

PLINY writes, a *From Pelusium are the Intrenchments of Chabrias: Mount Casius: The Temple of Jupiter Casius. The Tomb of Pompey the great. Ostracine. Arabia is bounded sixty five miles from Pelusium. Soon after begins Idumea and Palestine from the rising up of the Sirbon lake.* Either my eyes deceive me, while I read these things, or Mount *Casius* lies nearer *Pelusium*, than the lake of *Sirbon*. The Maps have ill placed the *Sirbon* between Mount *Casius* and *Pelusium*. a Nat. Hist. lib. 5. cap 12.

Sirbon שרבון implies *Burning*; the name of the lake being derived from its nature, which is firy and bituminous. It is described by *Diodorus Siculus*, *Strabo*, and others, whom you may look upon. A lake like to that of *Sodome*, and perhaps was of the like fate and original; to wit, an Example of divine indignation. What if it be the monument of that dreadful Earthquake in the days of *Uzziah*, *Amos* I. 1. *Zech.* XIV. 5? When God contended also in fire, *Amos* VII. 4. So that some Cities perished after the manner of *Sodome* and *Gomorrha*, *Amos* IV. 11. *Esa.* I. 9.

נחל מצרים, The furthest border of the land of *Israel* Southward is not *Nile* in *Egypt*, but *Shihor* in the way to *Egypt*, *Jos.* XIII. 3. *Jer* II. 18. In the seventy Interpreters it is *Rhinocorura*; for they render that in *Esa.* XXVII. 12. עד נחל מצרים, *unto the stream of Egypt*, Ἕως Ῥινοκορέων, *unto Rhinocorura*. Of which place and name, derived from the *cutting of nosthrils*, see *Diodorus Siculus*, lib. I.

CHAP. IX.

A sight of Judea.

IN a *Judea is the Mountanous Country, the Plain, and the Vale. What is the mountanous Country of Judea? זה הר המלך, It is the Kings mountain. The Plain of it is the Plain of the South. The Vale is from Engedi to Jericho. The Plain of Lydda is as the Plain of the South: and its mountanous Country is as the Kings mountanous Country* מביה הורון &c. *From Beth-horon to the Sea is one circumjacent region. Rabbi Jochanan* saith, *Yet it hath a mountanous part, a plain, and a vale.* From *Beth-horon to Emmaus is mountanous, from Emmaus to Lydda is plain, from Lydda to the Sea is vally.* a Hieros. Sheviith, fol. 38. 4.

Judea is not divided amiss into four parts. Namely, Into the Country, which formerly was the *Philistins*, which takes up the Western part. To this joyns on the East the mountanous Country of *Judea*, which is also called, *The Kings mount*. To the mountanous Country on the East joyns a plain, a Country more low and level than the mountains, which nevertheless here and there hath its hills. Hence is that שפלה שבהר כרר &c. *b A vally lying between mountains is reckoned with the mountains, and mountains in a vally are numbred with the vally.* To the plain Eastwardly joyns a vally, lower than the plain, namely the coast of the Sea of *Sodom*, and at length of *Jordan*. b Idem ibid. ὀρεσίβιοι ? ὀρέων. *Joseph. Antiq.* lib. 13. cap. 13.

The land of *Benjamin* in like manner, which is numbred with *Judea*, in reſpect of its ſuperficies was of the ſame nature; which although στενότατον ὁ κλῆρον ἔτον ἦν διὰ τὴν τῆς γῆς ἀρετήν, *c it was a portion of the narroweſt limits by reaſon of the goodneſs of the ſoil*, yet had its mountanous part, its plain, and vale: and that not only towards *Lydda*, and the great Sea, but towards *Jericho* and *Jordan*.

c Joſeph. Antiq. lib. 5. cap. 1.

Judea did excel all the other parts of the land of *Iſrael* in very many privileges. For beſides that in it was ſeated *Jeruſalem*, the Metropolis of the whole Nation, and in *Jeruſalem* ſtood the Temple, and in the Temple ſat the *Sanhedrin*; this was alſo peculiar to it out of the Canons, That *d it was not lawful to intercalate the year out of Judea, while they might do it in Judea*. *Maimonides* gives the reaſon of the thing, *e Becauſe there dwelt the divine glory*. *f* Nor *was the ſheaf of the firſt fruits of the barley to be fetched elſewhere, than from Judea, and as near as might be to Hieruſalem*. *g* Once it was fetched a great way off, &c.

d Hieroſ. Nedarim, fol. 40. 1.
e Maimon. in Kiddushhodeſh. cap. 4
f Bab. Sanhedr. fol. 11. 2.
g Idem Menachoth. fol 64. 2. &c.

CHAP. X.

A Deſcription of the Sea coaſt out of Pliny and Strabo.

a Pliny lib. 5. cap. 13.

I*Dumea* a *and Paleſtine begin from the riſing up of the Sirbon lake. The Towns of Rhinocorura, and within Raphea. Gaza, and within Anthedon. Mount Angaris. The Country along the Coaſt, Samaria. The free Town Aſcalon, Azotus. The two Jamnes, the one a village* (otherwiſe *Jamne within*) *Joppe of the Phenicians. Thence Apollonia. The Tower of Strato, the ſame is Ceſarea. The bounds of Paleſtine are* CLXXXIX *miles from the Confines of Arabia. Then begins Phenice.*

And Chap. XIX. *We muſt go back to the Coaſt, and Phenice. There was the Town Crocodilon: it is now a river. Ruins of ſome Cities. Dorum. Sycaminum. The Promontory Carmel: and in the mountain a Town of the ſame name, heretofore called Ecbatana. Near that Getta, Lebba, the River Pagida or Belus, mingling glaſſie ſand with its ſmall ſhore: it flows from the lake Cendevia at the root of Carmel. Next that is Ptolemais, a Colony of Claudius Ceſar, which heretofore was called Ace. The Town Ecdippa. The White Promontory. Tyrus, heretofore an Iſland, &c. It is in compaſs nineteen miles, Pale-Tyre lying within being included. The Town it ſelf contains two and twenty furlongs. Then the Towns, Enhydra, Sarepta, and Ornithon; and Sydon, the Artiſt of glaſs, and the mother of Thebes in Beotia.*

b Strabo, lib. 16

Strabo goes backward. *b* Διέχει ὁ τῆς Σιδῶνος ἡ Τύρος ἑκατὸν μάλιστα καὶ διακοσίους σταδίους. *Tyrus is not diſtant from Sidon above two hundred furlongs:* five and twenty miles.

The Maſters of the *Jews* have obſerved this neighbourhood in that Canon, whereby proviſion is made, that no body betake himſelf to ſail in the *Mediterranean* Sea within three days before the Sabbath. *c But if any* (ſay they) *will ſail from Tyre to Sidon, he may even on the Eve of the Sabbath: becauſe it is well known, that that ſpace may be ſailed while it is yet day.*

c Tanchum, fol. 77. 1.

Ἐν τῷ μεταξὺ πολίχνιον, ὀρείθων πόλις λεγομένη. *Between Tyre and Sidon there is the little City Orinthon,* (The City of Birds.) *At Tyre a river goes out.*

Thirty furlongs beyond Tyre is Pale-Tyrus: Three miles ¾ when therefore *Pliny* ſaith, the compaſs of *Tyre* is nineteen miles, *Pale-Tyre that lies within being included*, he ſhews manifeſtly, that it is not to be underſtood of the compaſs of the City it ſelf, ſince he ſaith, *the Town it ſelf held two and twenty furlongs*; nor can it well be taken of the whole circumference of the *Tyrian* juriſdiction, but rather of the extent of the bounds of it that way, which he went.

Εἶτ' ἡ Πτολεμαὶς ὅτι μεγάλη πόλις, ἣν Ἄκην ὠνόμαζον, &c. *Moreover from Tyre* (Southward) *is Ptolemais, formerly called Ace. And between Ace and Tyre is a ſhore heaped with ſands fit to make glaſs.*

Μετὰ δὲ τὴν Ἄκην Στράτωνος πύργος, &c. *Beyond Ace is the Tower of Strato. The mountain Carmel lies between: and the names of ſome ſmall Cities, and nothing more. The Cities of Sycamines, of Herdſmen, of Crocodiles, and others. And going thence is a certain great Wood.*

Εἶτα Ἰόππη, &c. *After that Joppa, next which the ſhore of Egypt, which before had ſtretched out towards ſun riſing, does remarkably bend towards the North. There ſome talk that Andromeda was expoſed to the Whale. A place ſufficiently high, ſo high indeed, that from thence they report Jeruſalem may be ſeen, the Metropolis of the Jews. The Jews alſo that go down to the Sea uſe this port. But theſe ports are receptacles for Robbers. And ſo was the Wood and Carmel.*

Καὶ

Καὶ ἡ κώμη Ἰάμνεια ἔστω ὁ τόπος, &c. *And this place was ſo well peopled, that out of Jamnia a near Village, and the dwellings neighbouring about might be armed forty thouſand men.*

Ἐντεῦθεν εἰς τὸ Κάσιον, &c. *Thence to mount Caſius towards Peluſium the diſtance is a thouſand furlongs, and a little more. And three hundred more to Peluſium.*

Here we muſt ſtop, and ſee how theſe two Authors do agree. For according to *Straboes* account, MCCC furlongs, and a little more, run out from *Peluſium* to *Joppa:* that is CLXIII miles, or thereabouts: but according to *Plinies*, at firſt ſight more by far. For *Arabia* (ſaith he) *is bounded* LXV *miles from Peluſium: and the end of Paleſtine is* CLXXXIX *miles from the confines of Arabia. And then begins Phenice.* The ſum is CCLIV miles. He had named *Joppa* before, *Joppa of the Phenicians.* But now ſuppoſing he makes *Joppa* the border of *Paleſtine*, and the beginning of *Phenice*, there are from *Peluſium* to *Joppa*, himſelf reckoning, almoſt an hundred miles more than in *Strabo.* Nor is there any thing to anſwer from the difference of the meaſure of *Straboes* furlongs, and *Plinies* miles. For they go by the ſame meaſure, themſelves being witneſſes: for to *Strabo*, τὸ μίλιον ὀκτασάδιον, *d Eight furlongs make a mile:* and to *Pliny*, *e A furlong makes an hundred twenty five of our paces:* which comes to the ſame thing.

d *Strabo*, lib.7. e *Plin.* lib.2. lib.13. c.23.

We muſt therefore ſay, that by the *end of Paleſtine* in *Pliny*, is properly ſignified the end of it, touching upon *Phenicia* properly ſo called; that is upon the borders of *Tyre* and *Sidon.* For when he calls *Joppa, Joppa of the Phenicians*, he does not conclude *Joppa* within *Phenicia*, but becauſe the Sea, waſhing upon that ſhore of *Paleſtine*, was divided in common ſpeech into the *Phenician*, and the *Egyptian* Sea (ſo *Strabo* before, *Afterwards Joppe, after that the ſhore of Egypt*, &c.) and becauſe the *Phenicians* were famous for navigation, he aſcribed their name to *Joppa*, a very eminent haven of that ſhore. But he ſtretched the borders of *Paleſtine* a great way further: namely, ſo far till they meet with the borders of *Tyre* and *Sidon.* So far therefore doth *Plinies* meaſure extend it ſelf, to wit, that from *Idumea*, and the riſing of the *Sirbon* Lake to the borders of *Tyre* and *Sidon* there be CLXXXIX miles. The place that divided theſe meeting bounds to the *Jews* was *Acon*, or *Ptolemais*; which we ſhall note when we come thither. But whether it was ſo to *Pliny*, remains obſcure. But it is a more probable opinion, that he computed according to the vulgar, and moſt known diſtinction.

f Gulielmus Tyrius, meaſuring the borders of the *Tyre* of his time Southward, extends them to four or five miles: *For it is extended Southward towards Ptolemais, as far as to that place, which at this day is called* the Diſtrict of Scandarion, *which is four or five miles.* If therefore it ſhould be granted, that *Plinies* meaſure extended ſo far, we might compute the length of the land from the *Sirbon*, where alſo is the River of *Egypt*, to *Sidon*, by this account.

f *G. Tyrius, De bello ſacro*, c.3.

I. From the *Sirbon* to the borders of *Phenice* CLXXXIX miles. *Pliny.*
II. From the firſt borders of *Phenice* to *Tyre* V miles. *Gul. Tyrius.*
III. From *Tyre* to *Sidon* XXV miles. *Strabo.*

Sum total is CCXIX.

CHAP. XI.

The mountanous Country of Judea.

הר המלך׃

What a is the mountanous Country of Judea? זה הר המלך׃ *It is the Kings mountain.*

a *Hieroſ. Shevi'ith*, fol.38.4

However *Judea* here and there doth ſwell out much with mountains, yet its chief ſwelling appears in that broad back of mountains, that runs from the utmoſt Southern coaſt as far as *Hebron*, and almoſt as *Jeruſalem* it ſelf. Which the Holy Scripture calls הר יהודה, ὀρεινὴ Ἰούδα, *The Hill-country of Judah, Joſ.* XXI. 11. *Luk.* I. 39.

Unleſs I am very much miſtaken, the Maps of *Adricomius*, *Tirinus*, and others ought to be corrected, which have feigned to themſelves a very long back of mountains beginning almoſt at the *Red Sea*, and reaching almoſt to the land of *Canaan*, and that with this Inſcription, *The Amorrhean Mountain.* Thoſe Authors are miſtaken by an ill interpretation of the Phraſe דרך הר האמרי, rendring it, *in the way by* (or *near*) *the mountain of*

of the Amorrhites, when it ſhould be rendred *in the way to the mountain of the Amorrhites.* Let the Reader conſult, *Deut.* I. 19,20. *We departed from Horeb, and went through all that great and terrible deſert, which ye ſaw,* דרך הר האמרי, *in the way* leading *to the mountain of the Amorrhite, as our Lord commanded us, and came to Cadeſh Barnea. Then I ſaid unto you, You are now come to the mountain of the Amorrhite, &c.*

The mountain of the *Amorrhites* took its beginning from *Cadeſh Barnea*, the Southern border of the land of *Iſrael*, and by a hardened gibboſity thruſt forward it ſelf into *Judea* beyond *Hebron*, the name only changed into the *Hil-country* of *Judea.* Whence is that of *Samſon* to be underſtood, that he carried not the gates of *Gaza* near to *Hebron*, or to the mountain, whence *Hebron* might be ſeen, but to the top of this mountanous Country, which runs out to *Hebron:* and ſo are the words to be rendred, *Judg.* XVI. 3. *He carried them to the top of a mountanous place, which is before Hebron.*

This mountanous Country is called מדבר הרים, *The mountanous deſert*, *Pſal.* LXXV. 6. *Becauſe it is not from the Eaſt, nor from the Weſt, nor from the deſert of the mountains.* Where the *Targum* thus, *Nor from the South, the mountanous place.*

It remains doubtful, why it is called by the *Talmudiſts* הר המלך, *The Kings mountain.* Whether becauſe it was *King* among all the other mountains of *Judea?* Or becauſe the royal dignity of *Davids* houſe ſprange hence, to wit, from *Hebron?* There is much mention of it in the *Jewiſh* writers.

The *Chaldee* Paraphraſt upon *Judg.* IV. 5. *Deborah had* עפר חור בטור מלכא *white duſt in the Kings mountain.* That is, as it ſeems, Potters clay: For the *Gemariſts* ſpeaking ſomewhere concerning Potters, ſay שהן &c. *that* b *they work in black duſt, or in white duſt.*

b *Hieros. Bava Mezia*, fol. 11.4.

c Idem, *Demai*, fol. 24.4.

c In the days of R. Hoſhaia, ſome went about to get a freedom from ſome tithes for the mount of the King.

d Idem, *Avodah Zara*, fol. 42. 2.

d Rabbi Simeon had vine-dreſſers בהר המלך *in the mount of the King. He was minded to let out his Vineyard to Heathens.*

e Ibid. fol. 44.4

e R. Chajah, R. Iſſi, and R. Immai went up to the Kings mountain. They ſaw a certain Heathen, who was ſuſpicious concerning their wine.

f *Hieros. Taanith*, fol 69.1.

f A myriad of Cities ſtood in the mountain Royal, of which R. Eliezer ben Harſum poſſeſſed a thouſand. This mountanous Country is not therefore called מדבר דרים *The mountanous Deſert*, becauſe it was void of Cities and Towns, but becauſe it was a more barren and rough Country.

g *Bab. Gittin*, fol. 57. 1.

אתדנגולא ואהרנגולתא &c. *g The Royal mountain was laid waſte by reaſon of a Cock and a Hen. It was the cuſtom, when they brought forth the Bridegroom and the Bride, to lead before them a Cock and a Hen: as if they ſhould ſay, Encreaſe and multiply, as they. On a certain day a Regiment of Romans paſſed by, and wreſted the Cock and the Hen from them: theſe therefore roſe up againſt them, and beat them. Away therefore they go to Ceſar, and told him, The Jews rebel againſt thee, &c. R. Aſai* ſaith, *Three hundred thouſand drew ſword, and went up to the Royal mountain, and there ſlew for three days and three nights, &c.*

Rabh Aſai ſaith, *Janneus the King had ſixty myriads of Cities in the Royal mountain: and in each the number was equal to them that went out of Egypt, excepting three Cities, in which that number was doubted. And theſe were,* I. כפר בוש, *Caphar Biſh* (that is, *the ill Town*) *therefore called ſo* דלא &c. *becauſe it afforded not an houſe of hoſpitaltity.* II. כפר שיחליים, *A Town, that had its name from a certain herb, becauſe by that herb they were nouriſhed.* III. כפר דכריא, *The Town of males, ſo called, ſaith R. Jocanan, becauſe their wives firſt brought forth males, and then females, and ſo left off.*

h *Hieros. Taanith.* fol. 69. 1.

This ſtory is recited by the *Hieruſalems Talmudiſt*, who ſay כפר דכריא *h* is ſo called, becauſe unleſs the women departed thence ſomewhere elſe, they could not bring forth male children.

But ſaith *Ulla, I ſaw that place, and it is not able to contain even ſixty myriads of neſts. Therefore ſaid a certain Sectary of R. Chaninah, Ye lie, Ye lie. To whom he replied, that land is called* ארץ צבי: *but now* צבי *a kid hath a ſkin that does not contain his fleſh: ſo the Land of Iſrael, while it is inhabited, is ſpacious, but when uninhabited, more contracted.*

CHAP.

CHAP. XII.

The South Country. דרומא עילאה ותתאה. *Judea called* דרום *the South, in respect of Galilee.*

Rabban a *Gamaliel, and the Elders sitting together at the Ascent into the Gallery, in the mount of the Temple, had Jochanan, the Priest, and the Amanuensis, sitting with them. They said to him, Go to, Write. To our brethren, the Inhabitants of upper Galilee, and of nether Galilee, Health. We certifie you that the time is come of separating the Tiths.* ולאחנא בני דרומא עילאה ובני דרומא אדעיתא, *And to our Brethren, that inhabit the upper South Country, and that inhabit the nether South Country, Health.* We certifie you, &c.

a Hieros. Maasar Sheni, fol. 56 3. And Sanhedr. fol. 8. 4. And Bab. Sanhedr. fol. 11. 2.

The *upper South Country* consisted of that part of the Country which was Hilly, the *nether* of a plain, and vally sinking on both sides. Which Country although it were *b* barren above all other parts of the Land, yet had its Inhabitants, and those many, as well as other Countries of the Land.

b R. Tanch & R. Salom. in Num. 13.

He that turns over the *Talmudical* books will meet very frequently with the name of the *South* taken for whole *Judea* in opposition to *Galilee*. *c Those of Zippor enjoyned a fast* to obtain rain, *but the rain came not down. Therefore said they of Zippor, R. Joshua Ben Levi obtained rain for the Southern people: but R. Chaninah hinders it from coming upon the people of Zippor. They were called therefore together to a second fast.* [R. Chaninah] *sent to fetch R. Joshua ben Levi. And both went out to the Fast, and yet rain fell not. He stood forth therefore, and said before them, Neither doth Joshua ben Levi obtain rain for the Southern people, nor does R. Chaninah restrain it from the people of Zippor: but the Southern people have a soft heart, to hear the words of the Law and be humbled: but the people of Zippor have an hard heart.* But now *R. Josua ben Levi*, who was called דרומיא *d the Southern*, was of *Lydda*: and those *Southern* people, for whom he obtained rain, were of *Lydda*, and such as dwelt in that Country.

c Hieros. Taanith. fol. 66. 3.

d Idem, Chaltah, fol. 57. 2.

e Idem, Trumoth fol. 46. 2.

f A devout Disciple תלמד זותיק, *learned the intercalation of the year before his Master, three years and an half: He came, and intercalated for Galilee: but he could not intercalate for the South*, that is, for *Judea*.

f Idem, Erubbin fol. 23. 3.

Hence you may understand in what sense some *Rabbines* are called דרומיא *Southern*: as ר׳ יעקב דרומיא, *g R. Jacob of the South*, who is called also *R. Jacob* דרומנה: *h Also* ר׳ שמלאי דרומיא, *R. Samlai of the South*, *i* whom you have disputing with certain whom the *Gemarists* call מינין that is, *Hereticks*: whom I think rather to have been *Christians*. And it seems to be the disputation of a *Christian* purposed to assert a Trinity of Persons in the Deity, but nevertheless a Unity of the Deity. After you have heard the matter, perhaps you will be of my judgment. View the place.

g Idem, Succah, fol. 53. 4.

h Idem, Berac. fol. 2. 2.

i Idem, Ibid, fol. 11. 4.

CHAP. XIII.

Gaza.

AFTER very many histories of this place in the Holy Bible, which there is no need to repeat here, *a* in this City did *Alexander the Great* at length besiege *Babamesis* the *Persian* by the space of two months. *b* Ἔνδοξος δέ ποτε γενομένη κατεσπασμένη ὑπὸ Ἀλεξάνδρου, καὶ μένουσα ἔρημος. *And that City, which before time was most famous, was laid wast by him, and rendred desert.* Not that he had destroyed the building of the City, or consumed it with fire (for presently after his death, *Antigonus* and *Ptolomy* its Captains fighting, *c* it had walls, gates and fortifications) but that he devested it of its antient glory, so that it was at last melted into a new City of that name built nearer the Sea, where formerly had been Γαζαίων λιμὴν, *the Haven of the Gazæans*. That is called by *Diodorus* Γάζα παλαιὰ, *old Gaza*, and Γάζα ἔρημος, *Gaza desert*, by *Strabo*, and the *New Testament*, *Act.* VIII. 26. At last it was called *New Maijuma*, and after that *Constantia*. Concerning which see *Eusebius of the life of Constantine*, Book IV. Chap. XXVIII. and *Sozomen* his *Ecclesiastical History*, Book V. Chap. III.

a Joseph. Antiq. lib. 11. c. 18.

b Strabo, lib. 16.

c Diod. Sicul. lib. 19.

d עזה

d Bab. Avodah Zara, fol. 11. 2. d עטלוזא של עזה is mentioned by the *Talmudiſts*, which, the Gloſſer interpreting, was a certain ſtreet without the City *Gaza*; where was a ſhambles, and where there alſo was an *Idol Temple*.

e Hieroſ. Avodah Zara, fol. 39. 4. e There is mentioned alſo the *Mart* of *Gaza*, one of the three more famed *Marts*, to wit, that of *Gaza*, and of *Aco*, and of *Botna*, בוטנה.

f Bab. Sanhedr. fol. 71. 1. f There was a place alſo without the City, which was called חורבתא סגירתא The *Waſt* (or *deſert*) of the *Lepers Cloiſter*.

CHAP. XIV.

Aſcalon. Gerar. The ſtory of the eighty witches.

Aſcalon in the *Samaritane* Interpreter is the ſame with *Gerar*, *Gen.* XXI.

The word *Gerar* among the *Talmudiſts* ſeems to have paſſed into *Gerariku*.

a Hieroſ. Shevith, fol. 36. 3. a *Wherefore*, ſay they, *have they not determined* על אותה רוח שבגרריקו *of that Country, which is in Gerariku? Becauſe it is ill to dwell in. How far? To the River of Egypt. But behold Gaza is pleaſant to dwell in, &c.*

b Aruch in גרדיקי. In the Author of *Aruch* it is גרדקי, *Gardiki*. b *Bereſhith Rabbah* (ſaith he) renders מלך פלשתים גרר *Gerarah* לגרדיקי *by Gardiki*. מלך גרר *The King of Gerar*, *Gen.* XX. 2. with the *Hieruſalem Targumiſt* is מלכא דערד *The King of Arad*. Note the affinity of *Arad*, *Gerar*, and *Aſcalon*; and thence, unleſs I am deceived, will grow ſome light, to illuſtrate thoſe places in the Holy Bible, where we meet with theſe names.

c Joſeph. de Bell. lib. 3. cap. 1. c *Aſcalon* was diſtant from *Jeruſalem* five hundred and twenty furlongs: that is ſixty five miles. Which is to be underſtood of the older *Aſcalon*. For *Benjamin Tudelenſis* makes mention of a double *Aſcalon*, (this our) old, and the new. For thus he writes.

d Benjam. in Itinerario, pag. mihi 80. d *Thence* (from *Azotus*) *is new Aſcalon diſtant two parſæ* or *leagues*, (that is eight miles) *which Ezra the Prieſt of bleſſed memory built at the Sea ſhore: and they called it firſt* בנברה: *now that is diſtant from old Aſcalon, now deſtroyed, four leagues.*

So that from *Azotus* to *Aſcalon*, of which we are ſpeaking, and of which alone the Holy Scripture ſpeaks, were by his computation four and twenty miles; and by the computation of *Adrichomius* two hundred furlongs, that is, five and twenty miles.

e Georg. Sandes his Travails, pag. 151. e *Ten miles from Gaza* (ſays our Countryman *Sandes*, an eye witneſs) *and near the Sea is placed Aſcalon, now of no note, antiently a venerable place to the Heathen for the Temple of Dagon, and the feſtivals of Semiramis birth-day.*

f Diod. Sicul. lib. 19. f From *Gaza* to *Azotus*, *Diodorus Siculus* being witneſs, are two hundred and ſeventy furlongs: which amount to four and thirty miles. Namely from *Gaza* to *Aſcalon* ten miles, and thence to *Azotus* four and twenty.

g R. Niſſin in Gittin. cap. 1. That is a common ſaying מאשקלון לדרום &c. g *From Aſcalon onward to the South is the heathen Country, and Aſcalon it ſelf is reputed for a heathen Country.* And yet ſomething of *Aſcalon* was within the Land of *Iſrael*. גניא דאשקלון The *Applegardens*, or *Orchards* did bound the Land of *Aſcalon* on that coaſt, which we have obſerved before.

h Hieroſ. Shevith. fol. 36. 3. h And yet, *When R. Iſmael ben R. Joſi, and Ben Hakkaphar were ſet over* על אויר אשקלון *the ſpace of Aſcalon* (that is, when it was intruſted to them to judge concerning the ſpaces or parts of *Aſcalon*, namely what were within the land, and what without, *&c.*) *they pronounced it clean from the authority of R. Phinchaſi ben Jair, who ſaid, We went down to the corn-market of Aſcalon, and thence we received wheat, and going up into our City we waſhed, and eat our Truma* (*i. e.* the portion of firſt fruits belonging to the Prieſts.) The greateſt part of the City, if not the whole was eſteemed under the ſecond Temple, to be without the limits of the land: but ſome part, or at leaſt the Appleyards, and the places next adjacent were within the land.

i Bab. Avodah Zarah, fol. 11. 2 Mention is made of a certain Temple in *Aſcalon* among the *i five more famous Temples, viz. The Temple of Bel in Babylon, the Temple of Nebo in Curſi, of Tiratha in Mapheg, of Zemphe in Aſcalon, and of Niſibra in Arabia.*

And there is a ſtory of a faſt enjoyned, becauſe ſome ſign appeared of a blaſt of the

k Taanith. cap. 3. Hal 6. corn in *Aſcalon*. k *The Elders went down from Hieruſalem into their Cities, and enjoyned a faſt, becauſe ſo much of a blaſt was ſeen in Aſcalon, as the ſpace of the mouth of an oven may contain.*

l Hieroſ. Sanhedr. fol. 23. 3. Bab. Sanhedr. fol. 44. 2. in Gloſſa. But moſt famous of all is the ſtory of the eighty women, that were witches, hanged by *Simeon ben Shetach* in one and the ſame day. We will not think much to relate the thing in the words of the *Gemariſts*. l *When as two Diſciples of the wiſe men in Aſcalon were*

were intent upon the ſtudy of the Law, one of them at length dying had no funerals performed for him, when yet a Publican dying at that time had. To the Student, that ſurvived, are revealed the joys of his ſaved companion, and likewiſe the puniſhments of the damned Publican : וחמא כרים בת עלי בצלים תלויא בחוטי ביוויא Let the learned Reader turn this clauſe into Engliſh; unleſs my conjecture fail me, it ſavours of ſpite and poiſon. I ſhould thus render it. 'He ſaw *Mary* the daughter of *Eli* in the ſhades hung up by the kernels 'of the breſts; and when he enquired, how long ſhe was to ſuffer thoſe things? It was 'anſwered, Until *Simeon ben Shetach* came to ſupply her place. But ſaid he, For what 'crime? It is anſwered, Therefore becauſe he ſometime ſwore againſt his Soul, and ſaid, 'If I ſhall ever become a Prince, I will deſtroy all Wizzards. But behold, he is become 'a Prince, and yet he hath not done this: for eighty women, that are witches, lye hid in 'a Cave at *Aſcalon*, and kill the World. Go, and tell him, &c. He went to him there-'fore, and related theſe things, &c. On a certain rainy day therefore, having eighty 'young men in company with him, he goes to the Cave, knocks, profeſſes himſelf one 'of the bewitching Society, and is let in. He ſees them exerciſing their Art. For mut-'tering certain words together one brings morſels of meat, another wine, another boyl-'ed fleſh, &c. But what can you do, ſay they? *Saith he*, I will twice utter my voice, and 'I will bring in eighty Youths handſomly habited, them ſelves merry, and ſhall make you 'ſo. אמרין ליה לון נן כעיין They ſay to him, Such we would have. He utters his voice 'the firſt time, and the young men put on their clean cloths; (*free from the rains, for they had carried them with them covered and ſafe in certain veſſels for the ſame purpoſe*) 'Crying out the ſecond time, in they all come: and a ſign being given, that each man 'ſhould lift up from the Earth one woman (for ſo their Magical power would periſh) 'he ſaid to her which had brought the morſels, Bring hither now the morſels; but ſhe 'brought them not. Therefore ſaid he, Carry her away to the Gallows. Bring wine, 'but ſhe brought it not, Carry her alſo away, ſaith he, to hanging. And ſo it was 'done with them all. Hence is the Tradition, ם" נשים &c. *Simeon ben Shetach* hung 'eighty women in *Aſcalon*. But they do not judge two perſons in the ſame day. But 'this he did out of the neceſſity of the time. *Where the Gloſs thus*, He was compelled to 'do this, becauſe the women of *Iſrael* had very much broke out into witchcraft. There-'fore he made an hedge to the time, and hanged them to expoſe the thing publickly. 'And this in one and the ſame day, that their kinred might no way conſpire to deliver 'them.

CHAP. XV.

Jabneh. Jamnia.

THE word *Jabneh* is paſſed into *Jamnia* by the ſame change of מ *Mem* and ב *Beth*, as the lake *Samochonitis* in the *Hieruſalem* Writers is סמכו, in the *Babylonian* is סבכי.

Pliny doth diſpoſe the Towns here in this order; *Azotus, the two Jamnes, Joppe. R. Benjamin* in the order backward thus, *Joppah, Jabneh, Azotus.* That is *Jabneh* with this Author, that is *Jamnia* with the other.

A remembrance of this place is in 2 *Chron.* XXVI. 6. But the chief fame of it is for the Sanhedrin that was placed there, both before the deſtruction of *Hieruſalem* and after.

a Rabban Gamaliel, S. Pauls Maſter firſt preſided there. *b* Under whom came forth that curſed form of Prayer, which they called ברכת מינים *The Prayer againſt Hereticks*, compoſed by *Samuel the little*, who died before the deſtruction of the City. *Gamaliel* died eighteen years before the Temple was deſtroyed; and his ſon *Rabban Simeon* ſucceeded him, *c* who periſhed with the City.

Jeruſalem being deſtroyed, *d Rabban Jochanan ben Zaccai* obtained of *Titus* the Conqueror, that he might ſtill receive and retain the Sanhedrin of *Jabneh:* which being granted by him, *Jochanan* himſelf was firſt Preſident there, and after him *Rabban Gamaliel* the ſecond, and after him *R. Akibah.* And this place was famous above all the other Univerſities, except only the lateſt of all, *viz. Tiberius*: ſo that כרם ביבנה *The Vineyard of Jabneh* became a proverb. *e* שהיו יושבים שורות שורות ככרם *For there there they ſat in order as a Vinyard.* And it is reported, *f that there were there three hundred claſſes of Scholars, or at leaſt eighty.* How long time *Rabban Jochanan* ſat here, is doubted.

a Juchas, fol. 21. 2.
b Hitroſ. Taanith, fol. 65. 3.
c Juchas, fol. 57. 1.
d Avoth R. Nathan, cap. 4.
e Jevamoth, cap. 8. & *R. Sal.* ibi.
f Hitroſ. Taanith, fol. 67. 4.

g See *Juchasin*, fol. 20. & 21. *h* *Tſemach David.*

g There are ſome, who attribute to him two years only; and *h* others five: with whom we conſent. This *Rabban Jochanan* I very much ſuſpect to be the ſame with that *John* mentioned, *Act.* IV. 6. Omitting thoſe things, which were done by him, while he remained at *Jafneh*; let me produce his dying words, as they are recited by his friends.

i Bab. Beracoth, fol. 28. 2.

'*i* When *Rabban Jochanan ben Zaccai* now laid languiſhing, his Scholars came to viſit 'him. Whom he ſeeing began to weep. To whom they ſaid, O thou light of *Iſrael*, 'thou right hand pillar, thou ſtrong hammer, whence are thoſe tears? To whom he re- 'plied, If men were about to carry me before a King of fleſh and blood, who to day 'is here and to morrow is in his *Grave*; if he were angry with me, his anger is not ever- 'laſting; if he ſhould caſt me into bonds, his bonds are not eternal; if he ſhould kill 'me, his killing would not be eternal: and I might perhaps pacifie him with words, or 'ſoften him with a gift. But they are ready to lead me before the King of Kings, the 'Lord, holy and bleſſed, who lives and laſts for ever, and for ever and ever; who if he 'be angry with me, his anger is eternal; if he bind me, his bond is eternal; if he kill 'me, his killing is eternal; and whom I cannot either appeaſe with words, or ſoften with 'a gift. And moreover there are two ways before me, one to Paradice, another to Hell; 'and I know not which way they will lead me. Should I not therefore weep? Ah! the miſerable and fainting confidence of a *Phariſee* in death!

k Juchaſſ. f. 32 *l* Bab. Taanith, fol. 29. 1 *m* Joſep. de Bell. lib 7. cap. 7. *n* Roſh Haſhanah, c. 1. Hal. 7. *o* Hieroſ. Taanith, fol. 67 4.

Rabban Gamaliel of *Jabneh*, a buſie and ſevere man, ſucceeded *Jochanan*. *k* Being to be ſlain with his father, *Rabban Simeon*, by the interceſſion of *Rabban Jochanan* he was delivered. *l* Being alſo ſought for to be ſlain, when *Turnus Rufus* (in *m* *Joſephus* Τερεντιος Ρουφος, *Terentius Rufus*) plowed up the floor of the Temple, he was delivered by a way ſcarcely credible. *n* Sitting in *Jafneh* he removed *R. Akibah*, Head at that time of the School of *Lydda*, from his Headſhip: *o* and he at laſt was removed from his, and over him was placed *R. Eleazar ben Azarias*. *R. Akibah* ſucceeded him, and ſat forty years, and died a fool, being deceived by *ben Cozba*, and ſlain with him: and the Univerſity was removed from *Jabneh* to *Uſha*.

Jafne ſtands two Parſæ (that is eight miles) *from Azotus: and was at laſt called* איבלין *Izeljn.* They are the words of *Benjamin* in his *Itinerary*.

CHAP. XVI.

Lydda. לוד.

a Joſeph. Antiq. lib. 20. cap. 5.

Λύδδα κώμη, α πόλεως τὸ μέγεθ' ἐκ ἀποδέουσα. *Lydda was a village, not yielding to a City in greatneſs.*

b Maaſar Sheni, cap. 5. Hal. 2.

Concerning its ſituation, and diſtance from *Hieruſalem*, the *Miſhnah* hath theſe words: כרם רבעי *b The Vinyard of four years* (that is, the fruit of a Vinyard now of four years growth: for for the firſt three years they were trees as it were not circumciſed) *was brought to Hieruſalem, in the ſpace of a days journey on every ſide. Now theſe were the bounds of it* אילת מן הדרום *Elath on the South* עקרבתא מן הצפון *Acrabatta on the North,* לוד מן המערב *Lydda on the Weſt: and Jordan on the Eaſt.* The Gloſs, *The wiſe men appointed that the ſecond Tenth of the fruits, growing within the ſpace of a days journey from Hieruſalem, ſhould be carried thither to be eaten, and ſhould not be redeemed:* כדי לעטר *&c. That the Streets of Hieruſalem might be crowned with fruits.*

c Gemar. Hieroſ. in Maaſar Sheni in the place above.

When you conſider this diſtance, you may well wonder what that means, which is almoſt become a Proverb, *c The Women of Lydda knead their dough, go up to the Temple, pray, and come back, before it be leavened.* Not that the diſtance of the places are made leſs, but that hence may be ſhewn, that no diſadvantage accrued to theſe women, who paid their vows and performed their Religion.

I very much wonder, that the Authors of the Maps have held *Lod*, and *Lydda* for two Towns; *Lod* not far from *Jordan* and *Jericho*; *Lydda* not far from the *Mediterranean Sea*. A *Jew*, or one verſed in *Jewiſh* affairs will laugh at theſe things; when *Lod* and *Lydda* have no difference at all between them, unleſs that that is *Hebrew*, this *Greek*.

When the Sanhedrin ſat in *Jabneh*, there flouriſhed eminent Schools in *Lydda*. Yea, *Lydda* had her Schools and her Learned Men, when the Univerſity was gone away into *Galilee*, and *Jabneh* lamented her loſs of Scholars.

d Roſh Haſhanah, cap. 1. Hal. 7.

There *R. Akibah* bore the Headſhip of the School, removed, as I ſaid before, from his government by *Rabban Gamaliel*; *d Becauſe he detained at Lydda more than forty pair of*

of men travailing (towards *Jafneh*) *to give their teſtimony to the Sanhedrin concerning the new Moon; and ſuffered them not to go forwards.*

Gamaliel being dead, or rather removed, when *R. Akibah* was Head in *Jabneh*, *R. Tarphon* was Rector of the School of *Lydda*, whom you have ſometimes diſputing with *R. Akibah*, but at laſt yielding to him with this commendation, *He that ſeparates himſelf from you, is as if he ſeparated himſelf from his own life.*

e We read of five Elders teaching and erring before *Tarphon* at *Lydda*. *f* We read alſo of a Faſt enjoyned at *Lydda* for the obtaining of rain, and *Tarphon* the Moderator of the Solemnity. The ſtories of this place are infinite, we will gather a few.

g Helena the Queen celebrated the feaſt of Tabernacles at *Lydda*.

h R. Eliezar, and *R. Joſhua* were ſometime preſent in the ſame place at the feaſt of Dedication. But being not enough ſatisfied concerning the Faſt at the time enjoyned one went to the Bath, the other to the Barbers ſhop.

i Here it was, that *Ben Satdah* was ſurprized and taken, and brought before the Sanhedrin, and ſtoned.

There is alſo very frequent mention of *Papus* and *Lulienus* brethren, ſlain at *Lydda* by the Roman Kingdom. *l The day* טירוז *is the day, wherein Lulienus and Papus were ſlain.* טירון with the *Hieruſalem* writers is טוריינוס with the *Babylonian*. Who relate that theſe brethren were ſlain בלודקיא, *m* in *Laodicea*, as one would gueſs. But לודקין ſaith the Gloſs, *is Lydda:* for *n* הרוגי לוד, *the ſlain of Lydda are every where mentioned. And theſe,* (ſaith the Gloſs) *were put to death for the Kings daughter, who was found ſlain, and there was a rumour, the Jews had killed her. When therefore a ſharp Decree was decreed againſt the Jews, theſe two ſtood forth, and delivered Iſrael. For they ſaid, We ſlew her; therefore the King put them only to death.*

o Since it was not lawful to intercalate the year any where but in *Judea*, *p a great many went to Lydda out of the School of the Rabbi* (*Judah Haccodeſh, viz.* out of *Galilee*) *that they might intercalate: but a certain evil eye met them, and they all died together. After that they removed the Intercalation of the year out of Judea into Galilee.* And a little after: *R. Jeremiah asked before R. Zeira, Is not Lydda a part of Judea? Yes, ſaith he. Wherefore then do they not tranſact the intercalation of the year there? Becauſe they are obſtinate, and unſkilful in the Law.*

Lydda is a part of Judea. Let ſome Maps mark this, which have placed a certain *Lod*, which never was any where, not far from *Jericho*, as was ſaid before; becauſe *Lod* in the land of *Benjamin* is brought in *Nehem.* XI. 35. But they ſet *Lydda* far beyond the bounds of *Judea* in the land of *Ephraim*.

q Koſhab bar Ulla ſometime got away to Lydda to Rabbi Joſua ben Levi dwelling there, when he fled from the Romans. The Romans purſued him, and beſeiged the City. Unleſs you deliver him to us, ſay they, we will deſtroy the City. R. Joſua ben Levi perſwaded him, and he was delivered to the Romans.

I might produce numberleſs things celebrating the name of *Lydda*, ſuch as, עליית בית־ארם בלוד *r The Chamber of Beth-Arum in Lydda.* עליית בית־לבזה בלוד *s The Chamber of Beth-lebaza in Lydda.* עליית בית־נחוזא בלוד *t The Chamber of Beth-Nethaza in Lydda.* We ſuppoſe theſe were Schools.

I might mention very many names of *Rabbines* reſiding at *Lydda*, beſides thoſe I have remembred before: ſuch are *u R. Chama bar Chanina*, and *R. Hoſhaia* with him. *x R. Illai*, and *R. Eliezer*; and others, who are vulgarly called *the Southern* in the ſenſe we produced before. Concerning *R. Joſua ben Levi*, by name, the Author of *Juchaſin* hath theſe words, בדרום ישיבתו אי *y His habitation*, or *College*, *was in the South of the land of Iſrael.* He means *Lydda*.

R. Eliezar, dying at *Ceſarea*, deſired to be buried at *Lydda*, when *R. Akibah* bewailed as well with blood as tears. *z For when he met his hearſe betwixt Ceſarea and Lydda, he beat himſelf in that manner, that blood flowed down upon the Earth. Lamenting, thus he ſpake, O my Father, my Father, the chariot and horſe-men of Iſrael. I have much money, but I want a Monyer, to change it.* The Gloſs is this, *I have very many queſtions, but now there is no man, to whom I may propound them.*

There is a place between *Jamnia* and *Lydda*, which was called בקיעין *Bekiin* of which there is this mention: * *R. Jochanan ben Brucha, and R. Eliezer the Blind travailing from Jabneh to Lydda met R. Joſua* בבקיעין *in Bekiin*, &c.

From *Jamnia* to *Joppe* (according to *Benjamin* in his *Itinerary*) are ג׳ פרסאות three leagues, or *Parſæ:* Ἐγγὺς δὲ οὔσης Λύδδης τῆς Ἰόππης, *Now Lydda was nigh to Joppa. Act.* IX. 38.

t Hieroſ. Jom. Toom. fol. 52 1.
f Taanith. cap. 3 hal. 14.
g Hieroſ. Succah. fol. 51.4.
h Id. Nedarim, fol. 40.4.
i Id. Sanhedr. fol. 52.4.
l Hieroſ. Taanith, fol. 66. 1. & Migil. f. 70.3
m Bab. Taanith, fol. 18.2.
n See *Bab.* in Baibra, f. 10.2.
o Maimon in *Kiddush. Hodeſh* c. 2.
p. Hieroſ. Sanhedr. fol. 18.3.
q Id *Trumoth, fol. 46.2.*
r Id. *Shekal. fol. 30.2.*
s Id. *Sheviith. fol. 35 1.*
t Bab. Sanhedr. fol. 74.1.
u Hieroſ. Shekalim, fol 49.2.
x Id. *Succah, fol. 53.1.*
y Juchas, f. 92.1
z Bab. Sanhedr. fol. 68.1.
* *Hieroſ. Chagigah, fol. 75.4.*

CHAP. XVII.

Sharon. Caphar Lodim. כפר לודים, *The Village of thoſe of Lydda.*

BEtween *Lydda* and the Sea a ſpacious Vally runs out, here and there widely ſpreading it ſelf, and ſprinkled with Villages: The holy Page of the New Teſtament calls it *Saron* (ἡ Σάρωνα): and that of the Old calls the whole perhaps, or ſome part of it, the *Plain of Ono*, *Nehem.* VI. 2. & XI. 35. 1 *Chron.* VIII. 12.

The word שרון denotes a champion paſture Country, from (שרה *to ſend forth*) ſending forth cattel; one beyond *Jordan*, 1 *Chron.* V. 16. and this our *Sharon.*

a Bab. Shab. fol. 77. 1. *b Sotah*, cap. 8. hal. 7.

The wine of Sharon is of great fame, *a* with which they mixed two parts water: and remarkable is that they ſay concerning the houſes of *Sharon.* *b R. Lazar* ſaith, *He that builds a brick houſe in Sharon, let him not return back:* which was allowed to others, *Deut.* XX. 5. namely that they ſhould return back from the war, if they had built a new houſe, and it were not yet dedicated. *c But the men of Sharon withdrew not themſelves back* (they are the words of the *Jeruſalem Gemara*) *becauſe they repaired their houſes within ſeven years: and the chief Prieſt alſo prayed for them on the day of Expiation, that their houſes might not become their graves.* The Gloſs upon the *Babylonian Talmud* thus, *Sharon was the name of a place, whoſe ground was not fit for bricks, and therefore they often repaired their houſes within ſeven years.*

c Hieroſ. Ibid. fol. 23. 1.

Among the Villages ſcattered up and down in this pleaſant Vale we meet with *Caphar Lodim*, between *Lydda* and the Sea. There is mention of it in the book *Gittin* in the very beginning. *d He that brings a bill of Divorſe from a Heathen Country, is bound to witneſs thus, This bill was written I being preſent, and was ſealed I being preſent* ---------- R. *Eleazar* ſaith, *Yea he that brings it from Caphar Lodim to Lydda*, R. *Niſſim*, explaining the place ſaith thus, *Caphar Lodim was without the land of Iſrael, neighbour to Lydda, which was within* (the Land) *and partook of its name, becauſe ſome people of Lydda were always preſent there.*

d Gittin, cap. 1. hal. 1.

CHAP. XVIII.

Caphar Tebi. כפר טבי.

AND this Village neighboured upon *Lydda*, ſituate on the Eaſt of it. *a R. Eleazar had a Vinyard of four years growth* במזרה לוד בצד כפר טבי *On the Eaſt of Lydda near Caphar Tebi.* Of it there is this mention alſo.

a Bab. Roſh haſh, fol. 13 2.

b They ſometime brought a cheſt full of bones from Caphar Tebi, and they placed it openly in the entrance to Lydda. Tudrus the Phyſitian, and the reſt of the Phyſitians go forth: (namely that they might judge, whether they were the bones of men or no, and thereby whether they were to be eſteemed clean or unclean) *Tudrus* ſaid, *Here is neither the backbone, nor the ſkul of a man. They ſaid therefore, ſince here are ſome, who reckon them clean, others that hold them unclean, let the matter be decided by Votes. R. Akibah began, and he pronounced them clean, &c.*

b Hieroſ. Berac. fol. 3 1.

The name טבי *Tebi* given to this Village ſeems to be derived from the *Kids* skipping up and down in this fruitful vale. The word alſo gave name to men; and that, as it ſeems, with ſome delight, The woman *Tabitha* is of eternal memory, *Act.* IX. and in the pages of the *Talmudiſts*; *c Tebi the ſervant of Rabban Gamaliel*; and *d Tabitha his maidſervant. Yea every maidſervant of his was called* אמא טביתא, *Mother Tabitha*, and every man ſervant אבא טבי *Father Tebi.*

c Berac. cap. 2. hal. 7. *d Hieroſ. Nidda.* fol. 49. 4.

CHAP.

CHAP. XIX.

The Northern coast of Judea. Beth-horon.

THIS Coast is marked out *Jos.* XVIII. 12. where at *vers.* 12. are very many Versions to be corrected, which render ים *The Sea*; such are The *Syriac*, the *Seventy*, the *Vulgar*, the *Italian*, ours, &c. whence ariseth a sense of insuperable difficulty to a Chorographical eye. When it should indeed be rendred *Of the West*, as the *Chaldee*, *Arabic*, *R. Solomon*, &c. rightly do.

We read of a double *Beth-horon* in the Old Testament, but one only under the second Temple. *a* This in *Josephus* is Βαιθωρὼ, and according to him stood *b* an hundred furlongs or thereabouts from *Jerusalem*, *viz.* Twelve miles and an half.

a Joseph. de bell. lib. 2. cap. 20.
b Idem, *Antiq.* lib. 20. cap. 4.

At that place that great *Canaanitish* Army perished, *Jos.* X. not with hail, (the *Jews* being judges) which presently melted, but with stones, which hardned, and lasted unto all following ages. Hence is that, *c Whosoever shall see the place, where the Israelites passed through the Sea, where they passed through Jordan, where they passed by the rivers of Arnon, or those great stones,* (אבני אלגביש) *in the going down of Beth-horon, is bound to bless.*

c Bab. Berac. fol. 54. 1.

They believe, in the same place also the army of *Sennacherib* fell. For so the Gloss upon the words before spoken, *d The going down of Beth-horon was the place, where the army of Sennacherib fell.*

d Gloss. ibid. fol. 2.

This was an high way. *Josephus* in the place above cited, relating a story of one *Stephen*, a servant of *Cesar*, who suffered hardly by robbers in this place, saith that it was κατὰ τὴν Βαιθωρὼ δημοσίαν ὁδὸν, *in the publick way of Beth-horon:* namely in the Kings high way, which goes from *Jerusalem* to *Cesarea.*

Yet the passage and ascent here was very strait, which the *Talmudists* do thus describe, *e If two Camels go up together in the ascent of Beth-horon, both fall.* The Gloss, *The ascent of Beth-horon was a strait place, nor was there room to bend to the right hand or to the left.*

e Bab. Sanhedr. fol. 32. 2.

The story of *Cestius* the Roman Captain in *Josephus* is sad, but not unseasonable in this place. *f* He entrenched against *Jerusalem* in a place called, *The Scope* (ἐπὶ τοῦ καλουμένου σκόπου) on the North part of the City, (which we shall shew hereafter) and being at length forced by the *Jews* to retreat, μόγις εἰς Γαβαὼ κατήντησεν ἐπὶ τὸ πρότερον στρατόπεδον, *he came near to Gabaon to his former Camp.* And being pressed further by them he betook himself to *Beth-horon.* Προῆγε τὴν δύναμιν ἐπὶ Βαιθώρας. *He led his forces to Beth-horon.*

f Joseph. de Bello, lib. 2. cap. 40.

But the Jews, whilst he marched along places where there was room, did not much press him, Συνειληθέντων δὲ εἰς κατὰ στενὰ κατάβασιν, *but they getting before the Romans, who were shut up within the straits of the descent (of Beth-horon) stopped them from going out: others thrust them that came in the rere down into the valley. And the whole multitude being spred* ὑπὲρ τὴν αὐχένα τῆς ὁδοῦ, *at the opening of the way covered the army with their darts.*

Behold! the way leading from *Jerusalem* to *Beth-horon.*

I. From the City to *Scopo* (צופים, of which we shall speak afterwards) is seven furlongs. For so *Josephus*, Διέχει δὲ ἑπτὰ τῆς πόλεως σταδίους.

II. From *Scopo* to *Gabao*, or *Geba*, forty three furlongs. For *Gabao* was distant from *Jerusalem*, the same *Josephus* relating it, fifty furlongs, that is six miles and more.

III. From *Geba* to *Beth-horon* fifty furlongs, or thereabouts. And about *Beth-horon* was avery great roughness of Hills, and a very narrow passage.

CHAP.

CHAP. XX.

Beth-el. Beth-aven.

[a] *Antiq.* lib. 5. cap. 1.

JOSEPHUS thus describes the Land of *Benjamin*, [a] Βενιαμῖται ἤ πρὸς ἀπὸ Ἰορδάνου ποταμοῦ ἔλαχον, ἔχει δ' αὐλῶνας μὲν τὸ μῆκος· τὸ δ' πλάτος, Ἱεροσολύμοις ὁριζόμενον, καὶ Βεθήλοις. *The Benjamites portion of land was from the River Jordan to the Sea, in length: in bredth it was bounded by Jerusalem and Bethel.* Let these last words be marked, *The bredth of the land of Benjamin was bounded by Jerusalem and Bethel.* May we not justly conclude from these words, that *Jerusalem* and *Bethel* were opposite as it were in a right line? But if you look upon the Maps, there are some that separate these by a very large tract of land, and make them bend and slope from one another.

Beth-el heretofore was *Luz:* of which the *Rabbines* upon *Judg.* I. 23. &c. do not a little trifle. Sometimes it is called *Beth-aven:* so the *Talmudists.* [b] *That Town which sometimes was called Beth-el, afterwards was called Beth-aven.* And the *Chaldee* upon *Hos.* IV. 15. לא תסקון לבית־אל *Go not up to Beth-el,* for the *Hebrew* אל תעלו בית און *Go not up to Beth-aven.* So also *Chap.* X. 5, 8. Not that there was not another Town, named *Beth-aven* (see *Jos.* XVIII. 12, 13.) but that *Beth-el* too deservedly bore the reproach of that name, in the same manner as *Hierusalem* bore the name of *Sodome*, *Esa.* I. 10.

[b] *Hieros. Shab.* fol. 11. 4. & *Avod. Zar.* fol. 43. 3.

It is said of *Deborah* that she lived *between Ramah and Beth-el in mount Ephraim*, *Judg.* IV. 5. where the *Targum* thus, *She had Gardens in Ramatha, Olive-trees making oyl in the valley, an house of watering in Bethel.* Not that *Beth-el* properly was in the Hill-country of *Ephraim*, since that Town stood upon the very Boundaries of *Judea*, but that the dwelling of *Deborah* was at the beginning of that Hill-country, a valley running between that Hill-country and those boundaries. *Beth-el* it self was situate in a Hilly-country, *Jos.* XVI. 1. which yet one would scarcely call the Hill-country of *Ephraim*, (since there was a time, when *Beth-el* and her Towns belonged to *Judea*, 2 *Chron.* XIII. 19. Hence the Idolatry of those of *Judah* are sometimes mixed with the *Ephraimites*, of which they hear often enough from the Prophets) but it was a certain hilly place running out between *Judea* and the land of *Ephraim*, see *Jos.* XVIII. 12.

On the East of *Beth-el* heretofore was *Hai*, *Gen.* XII. 8. *Jos.* VIII. 9, &c. But upon the very first entrance almost of *Israel* into the land of promise, it became thenceforth of no name, being reduced into eternal ashes by *Joshua*. The Town *Beth-aven* was not far from it, *Jos.* VII. 2. which gave name to the wilderness adjacent, *Jos.* XVIII. 12. In which we suppose *Ephraim* stood, 2 *Chron.* XIII. 19. Which *Ephraim* in the New Testament is called χώραν ἐγγὺς τῆς ἐρήμου, *the region near the wilderness*, *Joh.* XI. 54. concerning which we shall speak afterwards.

CHAP. XXI.

Jerusalem.

THE first name of this City was *Shalem*, *Gen.* XIV. 18. *Psal.* LXXVI. 2. and it is still retained in the writing ירושלם however it is read *Jerushalaim.*

[a] *Bereshith Rabba*, Sect. 9. See *Aruch* in ירושלם

[a] *The name of that place is Jehovah Jireh. Abraham called the place Jireh, Shem called it Shalem. Saith God, If I shall call it* Jireh, *it will displease Sem the just; if I shall call it* Shalem, *it will displease Abraham the just.* I will therefore put that name upon it, which was put upon it by both יראה שלם ירושלם *Jireh, Shalem, Jerusalem.* לכך אין אנו &c.

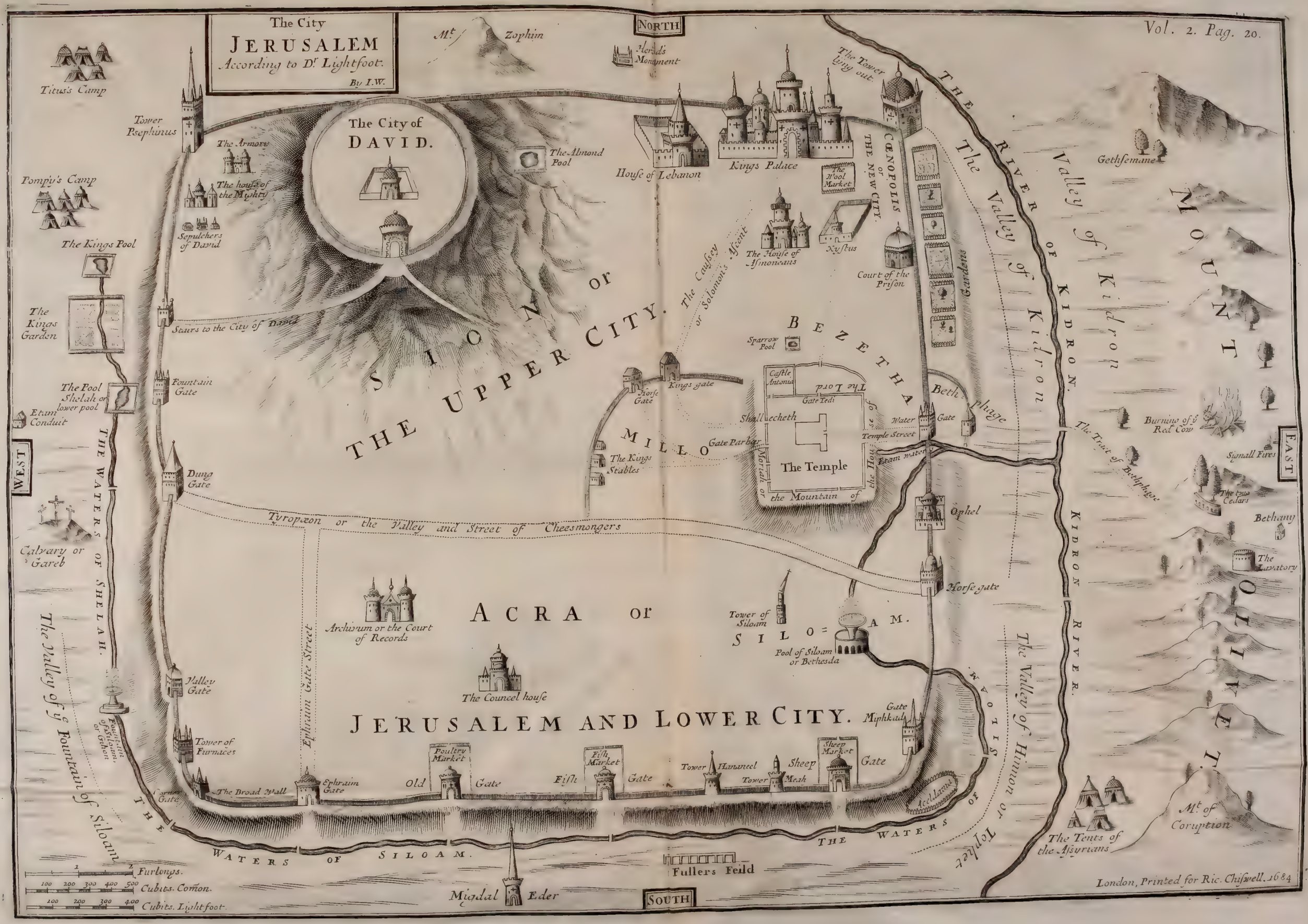
[b] Gloss. in *Bab. Taanith*, fol. 16. 1.

[b] *We do not therefore put in Jod between the letters Lamed and Mem in the word* Jerusalem, *that the word* שלם Shalem *may be retained.*

By the computation of *Aben Ezra*, it is situate in the three and thirtieth degree of latitude. For so he speaks רוחב מצרים &c. [c] *The latitude of Egypt is less than thirty degrees* ורוחב ירושלם &c. *And the latitude of Jerusalem is three and thirty degrees.*

[c] *Ab. Ezra* in *Numb.* 13.

d Hieru-



The City
JERUSALEM
According to Dr. Lightfoot.
By I.W.
Vol. 2. Pag. 20.
NORTH
SOUTH
WEST
EAST
Titus's Camp
Tower Psephinus
The Armory
The house of the Mighty
Sepulchers of David
Pompy's Camp
The Kings Pool
The Kings Garden
The Pool Shelah or lower pool
Etam Conduit
Calvary or Gareb
The Valley of ye Fountain of Siloam
THE WATERS OF SHELAH.
Mt. Zophim
Herod's Monument
The City of DAVID.
The Almond Pool
House of Lebanon
Kings Palace
The Tower lying out.
The Wool Market
CŒNOPOLIS or THE NEW CITY.
The House of Asmoneans
Xystus
Court of the Prison
Gardens
THE RIVER OF KIDRON.
The Valley of Kidron
Valley of Kidron
MOUNT OLIVET.
Gethsemane
Burning of ye Red Cow
Signall Fires
The two Cedars
Bethany
The Lavatory
Stairs to the City of David
SION or THE UPPER CITY.
The Caussey or Solomon's Ascent
BEZETHA
Sparrow Pool
Castle Antonia
The Lord
Gate Tedi
Shallecheth
Gate Parbar
Horse Gate
Kings gate
MILLO
The Kings Stables
Moriah or the Mountain of the House of
The Temple
Temple Street
Etam water
Water Gate
Bethphage
The Tract of Bethphage
Ophel
Horse gate
Fountain Gate
Dung Gate
Tyropæon or the Valley and Street of Cheesmongers
Archivum or the Court of Records
ACRA or
Tower of Siloam
SILOAM.
Pool of Siloam or Bethesda
The Valley of Hinnon or Tophet
The Tents of the Assyrians
Mt. of Coruption
Valley Gate
Ephraim Gate Street
The Councel house
JERUSALEM AND LOWER CITY.
Gate Miphkad
Tower of Furnaces
Fountain of Siloam or Gihon
Corner Gate
The Broad Wall
Ephraim Gate
Old Gate
Poultry Market
Fish Gate
Fish Market
Tower Hananeel
Tower Meah
Sheep Gate
Sheep Market
Aceldama
THE WATERS OF SILOAM.
THE WATERS OF SILOAM.
Fullers Feild
Migdal Eder
Furlongs.
Cubits. Comon.
Cubits. Lightfoot.
London, Printed for Ric. Chiswell. 1684

d Hieruſalem was not divided among the Tribes: For the Tradition is, that houſes are not hired out at Jeruſalem, becauſe they were no mans own. R. Eleazar bar Zadok ſaid, nor beds alſo. Therefore the Maſter of the family received the skins of the ſacrifices from the Gueſts. Abai ſaith, You may learn this from hence, That it is a cuſtom, that a man leave his earthen jug, and alſo the skin of his ſacrifices to his Hoſt. The Gloſs, *The inhabitants of Jeruſalem did not let out their houſes at a price to thoſe that came to the feaſts, but granted them to them gratis.* Compare *Matth.* XXVI. 17.

d Bab. Joma, fol. 12. 1. & *Megillah,* fol. 26. 1.

Nevertheleſs the City was divided between the Tribe of *Judah* and *Benjamin*, and the diſtinguiſhing line went through the very Court of the Temple. *e What was in the lot of Judah? The Mountain of the Temple, the chambers of them that kept it, the Courts. And what in the lot of Benjamin? The Porch of the Temple, and the Temple, and the holy of holies, And a line went out of the lot of Judah, and paſſed on into the lot of Benjamin, and in it was the Altar built.* The Gloſs, *The whole bredth of the outmoſt Court, on the Eaſt part, the whole Court of the Women, the whole Court of Iſrael, eleven cubits of the Court of the Prieſts:* (Theſe were within the lot of *Judah.*) *From thence the Altar, and thenceforward to the Weſt is within the lot of Benjamin.*

e Bab. in the place above.

In ſo exact diſtinction were theſe lots obſerved, *f* that the South Eaſt corner of the Altar had no foundation; becauſe that ſmall part was in the portion of *Judah*, when the whole Altar ought to have been within the portion of *Benjamin.*

f Ibid. fol. 15. a. in *Gloſſ.*

g Jeruſalem was holy above other Cities, girt with walls, becauſe in it they ate the lighter holy things, and the ſecond Tithe. Theſe alſo are thoſe things which are ſpoken of Jeruſalem. They do not permit a dead body to remain a night in it: They do not carry the bones of a dead body through it: they do not let out houſes in it: in it they do not let out a place גר תושב *to a Proſelyte inhabitant: in it they do not allow a Sepulchre, except the Sepulchres of the houſe of David, and the Sepulchre of Huldah the Propheteſs; which were there from the days of the former Prophets; nor in it do they ſuffer a dunghill by reaſon of creeping things; nor do they bring out of it into the ſtreets ſcaffolds, ſet up againſt the walls by reaſon of defilement: nor in it do they make chimnies by reaſon of the ſmoke: nor do they nouriſh cocks in it for the ſake of the holy things: nor do the Prieſts nouriſh cocks throughout the whole land of Iſrael for the ſake of purity: nor is there in it a houſe for ſhutting out ſuſpected of the Leproſie: nor is it polluted with Leproſie: nor is it become any way a City to be curſed for Idolatry, &c. h Never did Serpent or Scorpion harm any one within Jeruſalem. Nor did ever any one ſay to his neighbour, the place wherein I am entertained at Jeruſalem, is too ſtrait for me.*

g Maimon. in Beth habbechir, c. 7

h Avoth, cap. 5 hal. 5.

i There is no Anathema at Jeruſalem, nor hath any man ſtumbled. Nor hath a fire or a ruine happened there: nor hath any one ſaid to his neighbour, I found not a hearth to roaſt my Paſſover, or I found not a bed to lye on. In it they do not plant trees, except gardens of roſes, which were there from the days of the former Prophets: They do not nouriſh in it Peacocks, or Cocks, much leſs Hogs, &c.

i Avoth, R. Nathan, fol. 9. 1.

The Fathers of the Traditions give this reaſon, why they do not allow gardens in the City: *k They make no Gardens or Paradices in Jeruſalem,* משום סירחא *becauſe of the ſtink.* The Gloſs, *Becauſe of the ſtink from weeds, which are thrown out: and it is a cuſtom to dung Gardens, and from thence comes a ſtink.*

k Bava Kama, cap. 7. hal. ult.

The ſame Gloſs in the ſame place gives this reaſon alſo why they might not keep Cocks: *It is alſo forbid the Iſraelites to keep Cocks in Jeruſalem* (the Prieſts may no where do it) *becauſe of the holy things. For there they have eaten the fleſh of the Peace-offerings, and Thank-offerings. And it is cuſtomary for dunghil Cocks to ſcrape dunghils, and thence perhaps they might rake up the bones of creeping things; whence thoſe holy things which are to be eaten might be polluted.*

Gardens without the City were very frequent, and they ſtretching out a good way from the very walls of the City. *l* Hence that in *Joſephus* concerning the hazzard *Titus* run, whilſt he rode about the City to ſpy it. Τῷ δ' ἐφόδου μὲν οὐκ ἦν χωρεῖν ἀδυνάτου, ἐκπεπόρευτο γὰρ ἀπὸ τοῦ τείχους πρὸς τοὺς κήπους ἅπαντα, κύκλῳ τοῖς ἀπωτάτοις καὶ πολλοῖς ἔρκεσι διειλημμένα. *It was impoſſible for him to go forward, for all things from the walls were fenced up with deep ditches for the gardening, and gardens lay croſs, and many walls, that parted them.*

l De bello, lib. 5 cap. 7.

The Talmudiſts relate alſo theſe wonders of the Temple. *m Ten miracles were done for our Fathers in the Sanctuary. No woman ever miſcarried by the ſmell of the holy fleſh; nor did the holy fleſh ever ſtink, or breed worms: nor was there ever ſeen fly in the houſe* (or place) *for ſlaughter; nor did ever the Gonorrhea happen to the High Prieſt on the day of expiation: nor rains put out the fire of the Altar, nor the wind prevail over the pillar of ſmoke: nor was any profane thing found in the ſheaf of firſt fruits, or the two loaves* (of the High Prieſt) *or in the ſhew bread.* עומדים צפופים ומשתחוים רווחים *They ſtood* (in the Court) *crowded;* (The Gloſs explains it thus, *They did ſo preſs one another by reaſon of the multitude, that their feet ſcarcely touched the ground.*) *But when they worſhiped, they had room enough, &c.*

m Avoth, in the place above.

n Gloss. in Trubbin, f. 101. 1.
o Hier. of Shab. fol. 2. 4.

ירושלם כולה כרמלית, *n All Jerusalem was Carmelith, because it was like a common Court.* What *Carmelith* is, the Lexicons will teach us, and the *Gemarists* in the Tract *Schabbath, o There are four capacities of the Sabbath,* (or respects of places as to walking on the Sabbath) *publick, private, Carmelith, and covered Lobbies. R. Chaiah saith, Carmelith is a place, neither publick, nor private. R. Jissa in the name of R. Jochanan saith, Carmelith is as the shop of Bar Justini,* &c.

p Demai, cap. 6. hal. 2.

קרתני and ירושלמי are words opposed, as a *Country-man* and a *Citizen.* *p R. Ismael* saith קרתני שקבל שדה מירושלמי *A Country-man,* or a *Villager, who takes a field from a man of Jerusalem, the second tenth belongs to the Jerusalem man. But the wise men say, The Country-man may go up to Jerusalem, and eat it there.* The Gloss, קרתני &c. *A Kartani is one of those, that dwell in Villages.*

CHAP. XXII.

The parts of the City. Sion. Ἄνω πόλις *the upper City. Which was on the North part.*

a Tanch. fol. 52. 3.

THERE is one who asserts *Jerusalem* to stand on seven hills; but whether upon a reason more light, or more obscure is not easie to say. *a The Whale shewed Jonah,* saith he, *the Temple of the Lord, as it is said,* I went down to the bottom of the mountains: *whence we learn, that Jerusalem was seated upon seven mountains.* One may sooner almost prove the thing it self, then approve of his argument. Let him enjoy his argument to himself; we must fetch the situation elsewhere.

b Joseph. de bello, lib 3. c. 13

b Πόλις μὲν ὑπὲρ δύο λόφων ἀντιπρόσωπος ἔκτιστο. *The City it self,* saith *Josephus, was built upon two hills, divided with a valley between, whereby in an opposite aspect it viewed it self; in which valley the buildings meeting ended.*

Τῶν δὲ λόφων, ὁ μὲν τὴν ἄνω πόλιν ἔχων, &c. 'Of these hills that which contained the upper 'City was by far the higher, and more stretched out in length: and because it was very 'well fortified, it was called by King *David* THE CASTLE: ἡ δὲ ἄνω ἀγορὰ πρὸς ἡμῶν, 'but by us it is called *The Upper Town.*

Ἄτερος δὲ, ὁ καλούμενος Ἄκρα, καὶ τὴν κάτω πόλιν ὑφεστώς, &c. 'But the other, which was called 'ACRA, bearing on it the lower Town was steep on both sides.

'Against this was a third Hill, (MORIAH) lower than *Acra,* and disjoyned from 'it by a broad valley. But when the *Asmoneans* reigned, they filled up the valley, de'siring that the Temple might touch the City, and they took the top of *Acra* lower, that 'the Temple might overlook it.

Bezetha and *Ophel* were other little hills also: of which in their place when we shall first have taken a view of these two, *Sion* and *Acra,* and the situation of each.

It is an old Dispute and lasts to this day, whether *Sion* or *Jerusalem* lay on the North part of the City. We place *Sion* on the North, convinced by these reasons.

I. *Psal.* XLVIII. 2. הר ציון ירבתי צפון 'The joy of the whole Earth is Mount *Sion* on 'the North side. Where *Aben Ezra* hath this note ציון בצפון ירושלם 'Mount *Sion* is 'on the North side of *Jerusalem:* and *Lyranus,* Mount *Sion* is in the North part of *Jerusalem.* The Seventy Ὄρη Σιὼν τὰ πλευρὰ τοῦ βορρᾶ. *The Mountains of Sion on the sides of the North.* Apollinar.

Οὐρεά τοι Σιῶνος ἀπὸ πλευρῆς βορεάο.

Sions fair Hills stand on cold Boreas coast.

II. When the Prophet *Ezekiel* takes a prospect of the new *Jerusalem* in a vision, he saith that he stood upon a *very high mountain, near which was as it were the building of a City on the South, Ezek.* XL. 2. On which place *Kimchi* thus, 'He placed me upon a very 'lofty mountain. That mountain was the Mount of the Temple: for the Temple was 'to be built in a mountain, as before. And the City *Jerusalem* is near it on the South. And *Lyranus* again, after the reciting the explication of some upon that verse, and his rejecting it; 'And therefore, *saith he,* the Hebrews say, and better, as it seems, that the 'Prophet saw two things, namely the City and the Temple, and that the Temple was 'in the North part, but the City in the South part.

Behold! Reader, *Zion* on the North part in the *Psalmist,* and the City on the South part in the *Prophet!*

The

The things which make for this in *Josephus*, are various, and plain enough; which nevertheless we cannot frame into arguments, before the buildings of better note in *Sion*, or in the *upper City*, be viewed. Of which the Reader must be mindful; namely, that the Name of *Sion* after the return out of *Babylon* was grown into disuse, but the more vulgar was τῆς ἄνω πόλεως, *The upper Town.*

CHAP. XXIII.

The buildings of more eminent note in Sion.

WE shall first take knowledge of the buildings themselves; and then, as much as we may, of their situation.

I. The *Kings Court* claims the first place in our view. Concerning which are those words, *a* Ἐπεῖσε πρὸς τὴν ἄνω πόλιν ἐλθὼν ἀνέκαθεν τῆς βασιλικῆς αὐλῆς ἐστρατοπεδεύσατο. *Cestius* (having wasted the other places of the City) *came at length into the upper City (Sion) and encamped against the Kings Court.* *a Joseph. de Bell. lib. 2. cap. 39.*

When the *Romans* had fired *Acra*, and levelled it with the ground, *b* οἱ σπασταὶ δὴ πρὸς τὴν βασιλικὴν ὁρμήσαντες αὐλήν, *The Seditious rushing into the Court, into which by reason of the strength of the place they had conveyed their goods, call away the Romans thither.* And afterwards, *c* Καίσαρ δ', ὡς ἀμήχανον, &c. *But, when it was in vain to assault the upper City without Ramparts, as being every where of steep access, Cesar applies his army to the work, &c.* *b* Ibid. lib. 6. cap. 37. *c* Ibid. cap. 40.

II. The House of the *Asmoneans*, and the *Xystus*, or open Gallery. *d* King *Agrippa* calls the people of *Jerusalem* together into the *Xystus*, and sets his sister *Berenice* in their view, ἐπὶ τῶ Ἀσαμωναίων οἰκίᾳ, &c. *Upon the house of the Asmoneans, which was about the Xystus, in the further part of the upper City.* *d* Ibid. lib. 2. cap. 28.

III. There was a *Bridge*, leading from the *Xystus* unto the Temple, and joyning the Temple to *Sion*. *e* Γέφυρα τῷ Ξυστῷ τὸ Ἱερὸν συνῆπτεν. *A Bridge joyned the Temple to the Xystus.* *e* Idem, Ibid.

f When *Pompey* assaulted the City, the *Jews* took the Temple, καὶ τὴν τέμνουσιν ἀπ' αὐτῆ γέφυραν εἰς τὴν πόλιν ἔκοπτον· *and broke down the bridge that led thence into the City. But others received the army, and delivered the City and the Kings Court to Pompey.* *f* Idem, *Antiq.* lib. 14. cap. 8.

g And *Titus*, when he besieged the Seditious in the Court in the upper City, raises the engines of four Legions, κατὰ τὸ πρὸς δύσιν κλῖμα τῆς πόλεως, ἀντικρὺς τῆς Βασιλικῆς αὐλῆς, &c. *on the West side of the City, against the Kings Court. But the associated multitude, and the rest of the people were before the Xystus and the Bridge.* *g* Idem, *de Bello*, lib. 6. cap 40.

You see these places were in the upper City: and you learn from *Josephus* that the upper City was the same with the *Castle* of *David*, or *Sion*. But now that these places were on the North side of the City learn of the same Author from these passages that follow.

He saith plainly, that the Towers built by *Herod*, the *Psephin* Tower, the *Hippic* Tower, &c. were on the North. *h Titus*, saith he, *entrenched two furlongs from the City on the angular part of the wall near the Psephin Tower, where the circuit of the wall bends from the North towards the West.* And in the Chapter next after, *The Psephin Tower lift up it self at the corner of the North, and so Westward.* And in the same Chapter describing the compass of the outmost wall, *i* Ἀρχόμενον δ', saith he, κατὰ βορρᾶν ἀπὸ τοῦ Ἱππικοῦ, &c. *It began on the North at the Hippic Tower, and went on the Xystus.* And when he had described those Towers, he adds these words, Κειμένοις δὲ πρὸς Ἄρκτον, &c. *To those Towers situate on the North was joyned on the inside the Court.* What can be clearer? The Court was in the upper City, or *Sion*, but the Court was joyned to the outmost Northern wall: Therefore *Sion* was on the North. *h* Ibid. lib. 5. cap. 12. *i* Ibid. cap. 13.

Add to these those things that follow in the story of *Pompey*, produced before. When the Court was surrendred into *Pompey's* hands, Παμπήιος δ' ἔσωθεν στρατοπεδευσάμενος κατὰ τὸ βόρειον τοῦ Ἱεροῦ μέρους. *He encamped on the North part of the Temple.* And of *Cestius*, *l* Πρὸς τὴν ἄνω πόλιν ἐλθὼν ἀνέκαθεν τῆς βασιλικῆς αὐλῆς ἐστρατοπεδεύετο· *Being come to the upper City he pitched against the Kings Court.* And a little after, Κατὰ τὸ προσάρκτιον ὑπῆρχε κλῖμα τοῦ Ἱεροῦ. *He attempted the Temple on the North side.* *l* Ibid. lib. 2. cap. 39.

We shall not urge more at this time. There will occur here and there to us as we proceed such things as may defend this our opinion: against which what things are objected we know well enough, which we leave to the Reader to consider impartially. But these two we cannot pass over in silence, which seem with an open face to make against us.

I. It may be objected, and that not without cause, that *Sion* was in the Tribe of *Judah*, but *Jerusalem* in the Tribe of *Benjamin*. But now when the land of *Judah* was on

the South part of *Jerusalem*, and Mount *Sion* is to be reckoned within the lot of *Judah*, how could this be, when *Jerusalem*, which was of the lot of *Benjamin*, laid between *Judea* and *Sion*?

I answer, 1. No necessity compels us to circumscribe *Sion* precisely within the portion of *Judah*, when *David* conquered it, not as he was sprung of *Judah*, but as he was the King of the whole Nation.

2. But let it be allowed, that *Sion* is to be ascribed to *Judah*, that dividing line between the portion of *Judah* and *Benjamin*, concerning which we made mention before, went not from the East to the West; for so indeed it had separated all *Jerusalem* from all *Sion*: but it went from South to North, and so it cut *Jerusalem* in two, and *Sion* in two: so that both were in both Tribes, and so also was Mount *Moriah*.

II. It is objected, that at this day a Hill and Ruins are shewn to Travailers under the name of *Sion*, and the *Tower* of *David* on the South part of the City.

I answer, But let us have leave not to esteem all things for Oracles, which they say, who now shew those places, since it is plain enough, that they mistake in many other things: and let it be without all controversie, that they study not so much truth in that affair, as their own gain. I wish less credit had been given to them, and more search had been made out of Scripture, and other Writers concerning the situation of the places.

CHAP. XXIV.

Some buildings in Acra. Bezetha. Millo.

MOunt *Sion* did not thrust it self so far Eastward, as Mount *Acra*, and hence it is, that Mount *Moriah* is said by *Josephus* to be *situate over against Acra*, rather than over against the upper City: for describing *Acra* thus, which we produced before, a Ἄτερος δὲ (λόφος) ὁ καλούμενος Ἄκρα, &c. *There is another Hill called Acra, which bears the lower City upon it, steep on both sides*: in the next words he subjoyns this, τούτου δὲ ἀντικρὺ τρίτος ἦν λόφος, *Over against this was a third Hill*, speaking of *Moriah*.

a Joseph. De bello, lib. 5. c. 13.

The same Author thus describes the burning of the lower City: b Τότε ἀρχεῖον καὶ τὴν Ἄκραν, καὶ τὸ βουλεύτηριον, καὶ τὴν ὀφλᾶν ὑφῆψαν· καὶ προὔκοψε τὸ πῦρ μέχρι τῆς Ἑλένης βασιλείων, ἃ δὴ κατὰ μέσην τὴν Ἄκραν ἦν. *Then they fired the Archivum and Acra, and the Councel-house, and Ophla: and the fire destroyed unto the Palaces of Hellen, which were in the middle of Acra.*

Ibid. lib. 6. cap. 35.

I. Ἀρχεῖον,] the *Archivum*. Whether he means the Magistrates Court, or the Repository of the antient Records, according to the different signification of the word, we do not determine. There were certainly sacred Records in the Temple, and civil Records no doubt in the City, where Writings and Memorials of Sales, Contracts, Donations, and publick Acts, &c. were laid up. I should more readily understand this of their Repository, then of the Magistrates Court, because presently after the *Councel-house* is distinctly named.

II. *Acra.*] That is, either the buildings, which were upon the very head and top of the Mount, or some Garrison or Castle in the Mount. In which sense that word doth not seldom occur in the History of the *Maccabees*, and in *Josephus*.

III. *The Councel-house.*] He mentions elsewhere Βουλὴ, the *Councel*, and that, as it seems, in the upper City. For he saith, that c *the outmost wall on the North began at the Hyppic Tower, and went forward to the Xystus*, ἔπειτα τῇ Βουλῇ συνάπτον, *and thence touching upon the Councel* (or the Court) *it went onward opposite against the West walk of the Temple.* The *Councel* in the upper City you may not improperly interpret the Court of the King: the Councel-house in the lower City the Councel of the Sanhedrin, whether it went, when it departed from the *Tabernæ*.

c Ibid. lib. 5. cap. 13.

IV. *Ophla.*] *Ophel*, *Nehem.* III. 26.

d There was also a fourth Hill, saith the same *Josephus*, ὃς καλεῖται Βεζεθὰ, *which was called Bezetha, situate over against Antonia, and divided from it with a deep ditch. Now Bezetha, if you would render it in Greek*, καινὴ λέγοιτ' ἂν πόλις, *one might call it* The New City. And yet there is a place, where he seems to distinguish between *Bezetha*, and the *New City*: for he saith concerning *Cestius*, e Κέστιος δὲ παρελθὼν, &c. *But Cestius passing over set fire upon Bezetha, so called, and the New City.*

d Ibid.

e Ibid. lib. 2. cap. 39.

Bezetha

Bezetha was seated on the North part of *Antonia*, and that and *Cænopolis* (or the New City) filled up that space, where *Sion* ended on the East, and was not stretched out so far, as *Acra* was. *f* Πλήθει ὑπεργεομένη (ἡ πόλις) κατὰ μικρὸν ὑξεῖρπε τῶν περιβόλων, &c. (The City) *abounding with people crept by little and little out of the walls, and on the North side of the Temple at the hill making a City went onward not a little,* καὶ τέταρτον περιοικηθῆναι λόφον, ὃς καλεῖται Βεζεθά, &c. *and a fourth Hill is inhabited, which is called Bezetha,* &c.

f Idem, In the place before.

Interpreters differ about *Millo*. *g* There is one, who supposes it to be a large place, appointed for publick meetings and assemblies. *h* Another interprets it of heaps of Earth, thrown up against the wall within, whence they might more easily get up upon the wall: and when *David* is said to build *Millo*, that he erected Towers upon these heaps, and banks. Some others there are, who understand it of the Valley or Street, that runs between *Jerusalem* and *Sion*, and so it is commonly marked out in the Maps. When in truth *Millo* was a part of *Sion*, or some hillock cast up against it on the West side.

g Kimchi in 2 Sam. 5.
h R. Esai. is, there.

Let that be observed, 2 *Chron.* XXXII. 5. ויחזק את מלוא עיר דוד *And he restored,* or *fortified, Millo of the City of David:* or as our English reads, *in the City of David,* The seventy read τὸ ἀνάλημμα τῆς πόλεως Δαυίδ, *the fortification of the City of David.* When therefore *David* is said to build *Millo, and more inwards,* it is all one, as if he had said, he built on the uttermost part of *Sion*, which was called *Millo*, more inwardly to his own Castle. And *Joab* repaired the rest, 1 *Chron.* XI. 8.

i The Street or Valley, running between *Sion* and *Acra* was called Τυροποιῶν φάραγξ, as if one should say, *The Valley* or *Street of Cheesmongers.* There was also Δοκῶν ἀγορὰ, *The market of Beams,* which *Josephus* joyns with *Bezetha*, and the *New City*. *l* *Cestius*, saith he, *wasted Bezetha and Cænopolis,* καὶ τὸ καλούμενον Δοκῶν ἀγορὰν, *and that which is called the Bean market, with flames.*

i Joseph. de Bell. lib. 5. c. 13.
l Id. ibid. lib. 2. cap. 39.

CHAP. XXV.

Gihon, the same with the fountain of Siloam.

I. IN 1 *Kings* I. 33, 38. That which is in the *Hebrew, Bring ye Solomon to Gihon: And they brought him to Gihon*; is rendred by the *Chaldee, Bring ye him to Siloam: And they brought him to Siloam.* Where *Kimchi* thus, *Gihon is Siloam, and it is called by a double name. And David commanded, that they should anoint Solomon at Gihon for a good omen, to wit, that as the waters of the fountain are everlasting, so might his Kingdom be.* So also the *Hierusalem* Writers, *a They do not anoint the King, but at a fountain, as it is said,* Bring *Solomon* to *Gihon.*

a Hieros. Sotah, fol. 22. 3.

The bubblings up of *Siloam* yielded a type of the Kingdom of *David*, *Esa.* VIII. 6. *Forasmuch as this people refuseth the waters of Shiloah, that go softly, &c.* Where the *Chaldee Paraphrast* thus, *Because this people are weary of the house of David, which deals gently with them, as the waters of Siloam slide away gently.* And *R. Salomon, Siloam is a fountain, whose name is Gihon and Siloam.* See also the *Aruch* in the word שלוח.

II. That fountain was situate on the West part of the City, but not far from the South-West corner.

Josephus speaking of that deep Valley, which runs between *Sion* and *Acra*, saith, *b* καθήκει μέχρι Σιλωᾶς, *it is extended to Siloam; for so we call the sweet and large fountain.* But now the Mounts *Sion* and *Acra*, and likewise the Valley that cut between them, did run out from East to West. And the same Author in the same place speaking of the compass of the outtermost wall, saith these things among other, καὶ ἔπειτα πρὸς νότον ὑπὲρ τὴν Σιλωὰμ ὀπιστρέφων πηγὴν, &c. *And thence it bends to the South behind the fountain Siloam.* After the tumult raised at *Jerusalem* by the *Jews* under *Florus*, the *Neapolitane* Tribune coming thither with King *Agrippa* is beseeched by the *Jews c* σὺν ἑνὶ θεράποντι περιελθεῖν μέχρι τοῦ Σιλωᾶ τὴν πόλιν, *that taking only one servant he would go about through the City as far as Siloam:* (that is from the East to the West through the whole City) and that thence from the peaceable and quiet behaviour of the people towards him he might perceive, that the people were not in a heat against all the *Romans*, but against *Florus* only.

b Joseph. de Bell. lib. 5. cap. 13.
c Idem, ibid. lib. 2. cap. 28.

III. *Siloam* was on the back of *Hierusalem*, not of *Sion*. Let that of *Josephus* be noted; *d* Ῥωμαῖοι τρεψάμενοι τοὺς λῃστὰς, &c. *The Romans, when they had drove out the Seditious from the lower City, burnt it all to Siloam.* This we therefore observe, because we may see some Maps, which placing *Siloam* behind *Sion*, do deceive here, and are deceived: when

d Idem, ibid. lib 6. cap. 36.

when in truth it ought to be placed behind *Acra*. The pool indeed of *Siloam* was behind some part of *Sion*, Westward: but the fountain of *Siloam* was behind *Acra*.

IV. It emptied it self by a double rivolet into a double pool, to wit, the upper and the lower, 2 *Kings* XVIII. 17. *Esa.* VII. 3. The *Lower* was on the West, and is called *The Pool of Siloam*, *Joh.* IX. 7. *Nehem.* III. 15. The *Upper* perhaps was that which is called by *Josephus*, *The Pool of Solomon*, in the place lately quoted. *And thence*, saith he, *the outermost wall bends to the South behind the fountain of Siloam:* ἔνθενδε πάλιν ἐκκλίνον πρὸς ἀνατολὰς ἐπὶ τὴν Σολομῶνος κολυμβήθραν, &c. *And thence again bends to the East at the Pool of Solomon.* See 2 *Chron.* XXXII. 30. And *Esa.* XXII. 9, 11.

V. They drew waters out of the fountain of *Siloam* in that solemn festivity of the feast of Tabernacles, which they called ניסוך המים *The pouring out of water:* concerning which the Fathers of the Traditions thus; *e The pouring out of water in what manner was it? There was a golden cup, containing three logs, which one filled out of Siloam*, &c. The *Gemarists* inquire, *f Whence was this custom? From thence, that it is said*, And ye shall draw waters with joy out of the wells of salvation. *g R. Levi* saith, *Why is it called* בית שואבה *The place of a draught? Because thence they draw out the holy Spirit.*

h Thence also they drew the water, that was to be mingled with the ashes of the red Cow, when any unclean person was to be sprinkled.

i The Priests eating more liberally of the holy things drunk the waters of *Siloam* for digestion sake.

l Let us also add these things; but let the Reader unriddle them. *He that is unclean by a dead carkas entreth not into the mountain of the Temple. It is said, that they that should appear, should appear in the Court. Whence do you measure? From the wall, or from the houses? Samuel delivers it, from Siloam,* ושלוח חיה &c. *And Siloam was in the middle of the City.*

e Succah cap. 4 hal. 7.
f Bab. ibid. fol. 48. 2.
g Hier. of. ibid. fol. 55. 1.
h Parah. cap 3. hal. 2.
i Aruth R Nathan, fol. 9. 1.
l Hie of Chagigah, fol. 76. 1.

CHAP. XXVI.

The Girdle of the City. Nehem. Chap. III.

THE beginning of the circumference was from שער הצאן *the sheep gate.* That we suppose was seated on the South part, yet but little removed from that corner, which looks South East. Within was the Pool of *Bethesda* famous for healings.

Going forward on the South part was the Tower *Meah:* and beyond that the Tower of *Hananeel:* in the *Chaldee* Paraphrast it is מגדל פקוס *The Tower Piccus*, *Zech.* XIV. 10. פקוס *Piccus*, *Jer.* XXXI. 38. I should suspect that to be Ἱππικὸν, *The Hippic* Tower, were not that placed on the North side, this on the South. The words of *Jeremy* are well to be weighed, *The City shall be built to the Lord from the Tower of Hananeel to the gate of the corner. And a line shall go out thence measuring near it to the Hill of Gareb, and it shall go about to Goah. And all the valley of dead carkasses, and of ashes, and all the fields to the brook Kidron, even to the corner of the Horse gate on the East, shall be holiness to the Lord, &c.*

גבעת גרב: *The hill of Gareb.* Not that *Gareb* certainly, where the Idol of *Micah* was, concerning which the *Talmudists* thus, *a R. Nathan* saith, *from Gareb to Shiloh were three miles, and the smoke of the Altar was mixed with the smoke of Michahs Idol:* but, as *Lyranus* not amiss, *The Mount of Calvary.*

גועתה *Goathah*; The *Chaldee*, גרגלתא *The Calves Pool*, following the Etymology of the word, from געה *bellowing. Lyranus*, *Golgotha.*

עמק פגרים והדשן *The valley of Carkasses and ashes.* The *Chaldee* Paraphrast, and the *Rabbines* understand this of the place, where the army of the *Assyrians* perished: nor very subtilly. For they seem to have perished, if so be they perished near *Jerusalem*, in the valley of *Tophet*, or *Ben-Hinnom*, *Esa.* XXX. 33. And *Jeremiah* speaks of that valley, namely the sink and burying place of the City, a place above all others that compassed the City the most foul and abominable: foretelling that that valley, which now was so detestable, should hereafter be clean, and taken into the compass of the City: but this mystically and in a more spiritual sense. Hence we argue, that the Tower of *Hananeel* was on the South side of the City: on which side also was the valley of *Ben-Hinnom*; yet bending also towards the East: as the valley of *Kidron* bent from the East also towards the North. It will be impossible, unless I am very much mistaken, if you take

a Bab. Sanhedr. fol. 103 2. See also *Midr. Till.* in *Psal.* 132. & *Buxt.* in *Lexic. Talmud.* in the word מיר

take the beginning of that circumference in *Nehemiah* from the corner looking North Eaſt, which ſome do, to interpret theſe words of *Jeremiah* in any plain or probable ſenſe; unleſs you imagine that which is moſt falſe, that the valley of *Hinnom* was ſituate Northwardly.

Verſ. 3. שער הדגים The Seventy render it by Τὴν πύλην τὴν ἰχθυϱάν, *The fiſh gate.* That was alſo Southward. Of it mention is made *Zeph.* I. 10. Where the Seventy have Πύλη δευτεϱευόντων· Something obſcure. Many conjecture this gate was called the *fiſh gate*, becauſe fiſh were carried into the City through it: I rather, becauſe it was the fiſh market: as the *ſheep gate* was the market for ſheep. *Zephaniah* addeth ויללה מן המשנה *And he ſhall howl from the ſecond.* The *Chaldee* reads מן עופא *R. Salomon* משער העופורי *from the bird gate:* perhaps the gate near unto which *fowls* were ſold. *Kimchi* reads מן עפלא *From Ophel*; more plain indeed, but I aſk whether more true? This *Bird-gate* perhaps was that, which is called the *Old-gate*, *Nehem.* III. 6.

Near the corner looking South Weſt we ſuppoſe the fountain of *Siloam* was; and that, partly being perſwaded by the words of *Joſephus* before alledged, partly being induced to it by reaſon it ſelf. For hence flowed that fountain by the South wall Eaſtwardly to the *ſheep-gate*, as we ſuppoſe; thence the river ſomewhat ſloping bends towards the North into the valley, and ends at length in the Pool of *Siloam* at the foot of Mount *Sion.*

On the Weſt was 1. שער הגיא *The gate of the valley*, *verſ.* 13. being now gotten to the foot of Mount *Acra.* And 2. A thouſand Cubits thence שער האשפורי *The Eſquiline* or *dung gate*, *verſ.* 14. And 3. שער העין *The fountain gate*, *verſ.* 15. not that of *Siloam*, nor of *Draco*; but another.

And now we are come to the Pool of *Siloam*, and to the foot of *Sion*, whether they went up by certain ſteps, *verſ.* 15. The Pool of *Siloam* was firſt a fountain and a river on the Weſt without the walls: but at laſt *Manaſſeh* the King incloſed all 2 *Chron.* XXXIII. 14. that the City might be more ſecured of water in caſe of a ſeige: taught it by the example of his grandfather *Ezekiah*, but more incommodious, 2 *Chron.* XXXII. 3.

The wall went forward along *burying places of David*, another *Pool*, and the *Houſe of the ſtrong*, *verſ.* 16. And not much after it bended Eaſtwardly: and now we are come to the North ſide. See *verſ.* 19. & 20.

At the turning of this corner *Herod* built the moſt famous *Pſephin* Tower, of which *Joſephus* thus, *b* Θωμαϛὶϛῳ ἀνέϛιχε κϱ γωνίαν βοϱείϛ τε καὶ πϱὸϛ δύσιν ὁ Ψήφινος, &c. *On the North Weſt corner the admired Pſephin Tower lifts up it ſelf, near which Titus encamped, &c.* *b* *Joſeph. de Bell.* lib. 5. cap. 13.

There was no gate on this North ſide. The buildings which were inward, are mentioned, *Nehem.* III. *verſ.* 20, 21, 22, 23, 24. and the *Hippic* Tower is mentioned by *Joſephus.*

On the Eaſt were 1. A Tower advancing it ſelf in the very bending of the North Eaſt corner. Within was the *Kings houſe*, and the Court of the Priſon, *verſ.* 25. 2. The *water gate*, of which is mention, *Nehem.* XII. 37. 3. *Ophel*, and the *horſe gate*, *Nehem.* III. 27, 28. of which mention is alſo made, *Jer.* XXXI. 40. Whence was the beginning of the valley of *Ben-Hinnom:* which running out below the City Southward, at laſt bent into the Weſt. Therefore the *water-gate* led into the valley of *Kidron:* but the *horſe-gate* into the valley of *Hinnom*, at that place touching on the valley of *Kidron.* 4. The *gate Miphkad*; The *Vulgar* calls it *The gate of judgment.* 5. Not far diſtant thence was the South Eaſt corner. And thence a little on the South ſide was the *ſheep-gate*, whence we firſt ſet out.

Let us add the words of *Joſephus* deſcribing how the outmoſt wall went. *c* Ἀϱχόμενον ἐπὶ τοῦ βοϱείου κϱ ἐπὶ τοῦ ἱππικοῦ, &c. *It began on the North at the Hippic* (or *Horſe*) *Tower, and extended to the Xyſtus*, (or *Open Gallery*;) *then touching upon the Councel-houſe, it ended at the Eaſt walk of the Temple. On the other ſide Weſtwardly beginning from the ſame Tower, it ſtretched along by a place called Bethſo, to the Gate of the Eſſenes; and thence it inclined to the South behind the fountain Siloam: and hence it bowed again Eaſtwardly unto Solomons Pool, and paſſed on to a certain place, which they call Ophla, and joyned to the Eaſt Walk of the Temple.* *c* *Joſeph.* in the place above.

In which words let us obſerve two things for the aſſerting the Proceſſion that we have gone. 1. That this deſcription proceeds from the North to the Weſt, the South, and the Eaſt. 2. That *Ophla* or *Ophel*, lay between the South Eaſt corner, and the porch of the Temple, which cannot at all be conceived, if you begin *Nehemiahs* delineation at any other place, then where we have. To theſe may be added the ſituation of *Siloam*, of which thoſe things ſpoken in *Joſephus* and the Scripture can in no manner be ſaid, if you reckon it to be near *Sion.*

Let us add alſo the proceſſion of the *Choire*, *Nehem.* XII. 31. They went up upon the wall, and went forward on the right hand to the *dung-gate*, the *fountain-gate*, the

City

City of David, &c. verſ. 37. Let thoſe words, *They went forward on the right hand, verſ.* 31. be obſerved; which could not be, unleſs according to the proceſſion, which we have laid down, if ſo be they went up on the wall on the inſide of the wall, which it is rough and ſtrange not to think.

The other part of the Choire went on the left hand towards the South Weſt, and to the gate of *Ephraim*, and the *old gate* and the *fiſh gate, &c. verſ.* 29. Of the gate of *Ephraim* nothing was ſaid in the delineation given *Chap.* III. Mention alſo is made of it, 2 *Kings* XIV. 13. where the *corner gate* is alſo ſpoke of; concerning which alſo here is nothing ſaid.

In *Nehemiah* ſeems to be underſtood that place where formerly was a gate of that name, but now under the ſecond Temple was vaniſhed.

CHAP. XXVII.

Mount Moriah.

a Bab. Taanith, fol. 16. 1.

W*Herefore* a *is it called Mount Moriah? R. Levi bar Chama, and R. Chaninah differ about this matter.* One ſaith שיצא ממנה הוראה *Becauſe thence* inſtruction *ſhould go forth to Iſrael: The other ſaith,* שמורא לאומות לעולם *Becauſe thence ſhould go forth* fear *to the Nations of the world.*

b Maimon in Beth habbechir, cap. 2. Juch. 15, fol. 9. 1. Midr. Till. 41. 2.

b *It is a Tradition received by all, that the place where David built an Altar in the Threſhing floor of Arauna, was the place where Abraham built his, upon which he bound Iſaac; where Noah built his, when he went out of the Ark: that in the ſame place was the Altar, upon which Cain and Abel offered; that Adam offered there when he was created; and that he was created from thence. The Wiſe men ſay, He had the ſame place of Expiation, as he had of Creation.*

c Joſeph. Antiq. lib 5. cap. 14.

Mount *Moriah* was ſo ſeated, that c Ἀντικρὺ ἡ Πόλις ἔκειτο τοῦ Ἱεροῦ θεατροειδὴς ὅσα, *the City in the manner of a Theatre lay about the Temple:* on this ſide *Sion*, then *Acra*, and a little on the back of *Bezetha.*

d Middoth, cap. 2. hal. 1. & in the place before.

d The Mount of the Temple (that is the place where the buildings of the Temple were) was a ſquare of five hundred cubits (ſee *Ezek.* XLII. 16, 17.) compaſſed with a moſt noble wall, and that fortified (ſhall I ſay?) with double Galleries or Halls, or adorned with them, or both? It went out beyond this wall towards the North Weſt corner to ſuch a dimenſion, that there the Tower *Antonia* was built, of moſt renowned workmanſhip and ſtory.

e Ibid.

The whole ſpace of the Courts was hollow under ground: וכיפין היו &c. e *And the whole Court ſtood upon arches and pillars*, that ſo no Sepulchre might be made within this ſacred ſpace, whereby either the holy things or the people might gather pollution.

CHAP. XXVIII.

The Court of the Gentiles. הר הבית *The Mountain of the houſe in the Rabbines.*

IN the *Jewiſh* Writers it is ordinarily called הר הבית *The Mountain of the houſe*; ſometimes חורא or the *common Court.* Hence is it that a gate deſcending hither from the Court of the women, is called שער יוצא מעזרת נשים לחורא *The gate, whence they go out from the Court of the women into the Common Court.* Hence the Author of *Toſaphtoth*, a *They go out by the gate leading from the Court of the women* לחורא *into the Common Court. And ſome veſſels of ſtone were faſtned to the wall of the ſteps going up into the womens Court, and their covers are ſeen* לחורא *in the common Court.*

a Toſapht. in Parah, cap. 2.

And that becauſe hither the *Heathen* might come. b *Rabban Gamaliel walking* בהר הבית *in the Court of the Gentiles, ſaw a Heathen woman, and bleſſed concerning her.*

b Hieroſ. Avodah Zarah, fol. 40. 1.

And

And thoſe that were excommunicated and lamented. *c All that entred into the Mount of the Temple, enter the right hand way, and go about: but they go out the left hand way; except him, to whom any accident happens, for he goes about to the left hand. To him that askes, what is the matter with you, that you go about to the left hand? He anſwers, Becauſe I lament: and he replies to him, He that dwells in this Temple comfort thee. Or becauſe I am excommunicated; And to him he replies, He that dwells in this houſe, put it into their heart to receive thee.* c *Middoth*, cap. 2. hal. 2.

And not ſeldom thoſe that are unclean. Yea, he that carries away the ſcape goat might enter into the very Court, although he were then unclean. *d* ניטמא משלחו &c. *Is he polluted who is to take away the goat? He entreth unclean even into the Court, and takes him away.* d *Bab. Joma*, fol. 66. 2.

e The greateſt ſpace of the Court of the Gentiles was on the South; the next to it on the Eaſt, the third on the North, but the leaſt ſpace was on the Weſt. Of that place, where the ſpace was greater, the uſe was greater alſo. e *Middoth*, cap. 2. hal. 2.

f In the wall compaſſing this ſpace were five gates: and within joyning to the wall were סטיו לפנים מן כטיו *double Galleries* or *Halls*, which yeilded delightful walks, and defence alſo from rains. f Ibid. c. 1. hal. 3

g There was only one gate Eaſtward, and that was called the Gate of *Suſan*; becauſe the figure of *Suſan*, the Metropolis of *Perſia* was ingraven in it, *h* in token of ſubjection. *i* In this Gate ſat a Councel of three and twenty. At the Gate on both ſides were חנויות *Shops*; and the whole Gallery-walk on this Eaſt ſide was called *Solomons Porch*. g Ibid. h *Gloſſa*, Ibid. i *Sanhed.* cap. 11. hal. 2.

On the South were two Gates, both called the Gate of *Huldah*: of the reaſon of the name we are not ſolicitous. Theſe looked towards *Jeruſalem* or *Acra*. The Hall or Gallery gracing this South ſide was called *l* Στοὰ Βασιλικὴ *The Kings walk*, which was trebled, and of ſtately building. l *Joſeph. Antiq.* lib. 15. cap. 14.

On the Weſt was the Gate קיפונוס *Kiponus* (haply ſo named from *m Coponius*, Governor of *Judea*. By this Gate they went down into *Sion*, the bridge and way bending thither. m Idem, ibid. lib. 18. cap. 1.

On the North was the Gate טדי or טרי *Tedi* or *Teri*, of no uſe: for ſo is the Tradition, *n The Gate of Tedi on the North was of no uſe.* On this ſide was the Caſtel *Antonia*, where the *Romans* kept guard, and from hence perhaps might be the reaſon the Gate was deſerted. n *Middoth*, in the place above.

CHAP. XXIX.

חיל: עזרת נשים:

Chel. The Court of the Women.

THE Court of the Gentiles compaſſed the Temple and the Courts on every ſide. The ſame alſo did חיל *Chel*, or the *Ante-murale*. a *That ſpace was ten cubits broad, divided from the Court of the Gentiles, by a Fence ten hands bredth high; in which were thirteen breaches, which the Kings of Greece had made: but the Jews had again repaired them, and had appointed thirteen adorations anſwering to them.* a *Middoth*, cap. 2. hal. 3.

b Maimonides writes: *Inwards* (from the Court of the Gentiles) *was a Fence that incompaſſed on every ſide, ten hands bredth in height: and within the Fence Chel* or the *Ante-murale*: of which it is ſaid in the *Lamentations*, ויאנח חיל וחומה *And he cauſed Chel and the Wall to lament, Lam.* II. 8. b *Beth-habbechir*, cap 5.

Joſephus writes, *c* Περίβολος δὲ ἄπεκτος ἦν βαθμῶν ὀλίγων· ὃν φραγμὸς εἶχε λίθινος δρυφάκτου, &c. *The ſecond Circuit was gone up to by a few ſteps: which the partition of a ſtone wall ſurrounded: where was an inſcription forbidding any of another Nation to enter upon pain of death.* Hence happened that danger to *Paul* becauſe of *Trophimus* the *Epheſian*, *Act.* 29. c *Antiq.* lib. 15 cap. 14.

d The Chel, or *Ante-murale* (or ſecond Incloſure about the Temple) *was more ſacred than the Court of the Gentiles: for hither no Heathen, nor any unclean by that which died of it ſelf, nor who lay with a menſtrous woman, might come.* d *Mitmon*, in the place before, cap. 7.

e From hence they aſcended into the Court of the Women by twelve ſteps. e *Middoth*, in the place above.

On

On the East it had only one Gate, called in the Holy Scripture, Ὡραία, *Beautiful*, *Act.* III. 2. In *Josephus*, The *Corinthian* gate: *f* Τῶν δὲ πυλῶν, *&c.* saith he, *Of the Gates nine of them were every where overlaied with Gold, and Silver, likewise the Posts, and the Lintels. But one without the Temple made of Corinthian brass, did much exceed in glory those that were overlaid with Silver and Gold. And two Gates of every Court were each thirty cubits high, and fifteen broad.*

f De bello, lib. 5 cap. 14.

On the South was only one Gate also, and one on the North; and Galleries, or Court-walks within joyning to the Wall in the same manner, as in the outer Court, but not *g* double. Before which were the *Treasuries* placed, or *h* thirteen chests (called by the *Talmudists* שופרות *Schopharoth*) in which was put the mony offered for the various services of the Temple, and according to that variety the chests had various titles written on them: whence the Offerer might know into which to put his Offering, according to his quality.

g Id. ibidem.
h Shekalim, cap. 6. hal. 1.

i Upon one was inscribed חיקלין חדתין *The new Shekles:* into which were cast the Shekels of that year. Upon another חיקלין עתיקין *The old Shekles*, into which were gathered the shekels owing the last year. Upon another קינים וגוזלי *Pigeons and Turtles.* Upon another עולה *The burnt sacrifice.* Upon another עצים *The Wood.* Upon another לבונה *Frankincense.* Upon another זהב לכפורת *Gold for the propitiation.* And six chests had written on them נדבה *voluntary sacrifice.*

i Ibid. hal. 5.

l The length of the womens Court was an hundred thirty five cubits, and the bredth an hundred thirty five cubits. And there were four chambers in the four corners of it, each forty cubits, but not roofed. See *Ezek.* XLVI. 21, 22.

l Middoth, in the place above, hal. 5. *Bab. Joma*, fol. 16. 1.

At the South East was the Court of the Nazarites: because there the Nazarites boyled their Thank-offerings, and cut their hair, and put it under the pot.

At the North East was the chamber of Wood: where the Priests, defiled with any spot, searched the Wood, whether it was unclean by Worms. And all Wood, in which a Worm was found, was not fit for the Altar.

At the North West was the Chamber of the Leprous.

At the South West was the Chamber of Wine and Oyl.

On the highest sides (we follow the version of the famous *Constantine l'Empereur*) *was the smooth and plain Court of the Women, but they bounded it round about with an inward Gallery, that the women might see from above, and the men from below, that they might not be mingled.*

m In this Court of the Women was celebrated the sacred and festival dance in the feast of Tabernacles, called the *pouring out of water:* the Ritual of which you have in the place cited in the margin.

m Succah, cap. 5 hal. 2. &c.

n The Court of the Women was more sacred, than חיל *the Chel, because* טיבול יום *any who had contracted such an uncleanness, that was to be cleansed the same day, might not enter into it.*

n Maimon. in *Beth habbish.* in the place above.

CHAP. XXX.

The gate of Nicanor or the East gate of the Court of Israel.

FROM hence they went up from the Court of the Women fifteen steps. Βαθμοὶ δὲ δεκαπέντε, &c. *a There were fifteen steps*, saith *Josephus*, *ascending from the partition wall of the women to the greater gate.* Concerning these steps the *Talmudists* relating the custom of the Dance just now mentioned, speak thus: *b The religious men, and the men of good works, holding torches in their hands danced and sung. The Levites with Harps, Lyres, Cymbals, Trumpets, and infinite other musical Instruments, stood upon the fifteen steps going down out of the Court of Israel into the Womens Court, singing according to the number of the fifteen Psalms of Degrees, &c.*

a Joseph de Bello, lib. 5. cap. 14.
b Succah, cap. 5 hal. 4.

The East Gate of the Court of *Israel* was called the Gate *of Nicanor. c All the Gates were changed to be of Gold, except the Gate of Nicanor, because concerning that a miracle was shewn: others say, because the brass of it did exceedingly shine.*

c Middoth, cap. 2. hal. 3.

d In the Gate of *Nicanor* they made the suspected wife drink the bitter waters; they purified the woman after child birth, and the Leper.

d Sotah, cap. 1. hal. 5.

Of the miracle done about the folding doors of this Gate, see *Constantine l'Empereur*, *Middoth*, page 57. and *Juchasin*, fol. 65. 2. *&c.* Who also produceth another reason of the name in these words: *In the book of Josephus ben Gorion it is said, that the Gate of Nicanor*

Nicanor was ſo called, becauſe a miracle was there ſhewn, namely that there they ſlew Nicanor a Captain of the Grecians in the days of the Aſmoneans: which may alſo be ſeen in the end of the ſecond Chapter of the Tract Taanith.

The Hiſtory alledged is thus. *e Nicanor* was one of the Captains of the Greeks, and every day he wagged his hand toward *Judea* and *Jeruſalem*, and ſaid, *Oh! when will it be in my power, to lay them waſt!* But when the *Aſmonean* family prevailed, they ſubdued them, and ſlew him, and hung up his Thumbs and great Toes upon the Gates of *Jeruſalem.* Hence *Nicanors* day is in the *Jewiſh* Calendar.

e Bab. Taanith, fol. 18. 2. Vid. Joſeph. Antiq. lib 12. cap. 17.

f This Gate was Πεντήκοντα πηχῶν τὸ ἀνάστασιν, &c. *fifty cubits in height; the doors contained forty cubits, and very richly adorned with Silver and Gold laid on to a great thickneſs.*

f Joſeph. in the place above.

g In that Gate ſat a Councel of three and twenty, as there was another in the Gate of *Suſan.*

g Sanhedr. cap. 11. hal. 2.

h None of the Gates had מזוזה (A ſmall ſcrole of paper fixed to the Poſts) but the Gate of *Nicanor.*

h Bab. Joma, fol. 11. 1.

CHAP. XXXI.

Concerning the Gates and Chambers lying on the South ſide of the Court.

HERE concerning the Chambers they differ. The Tract *Middoth* aſſigns theſe to the South ſide, *a The Chamber of Wood, the Chamber of the ſpring of water, the chamber Gazith.* The *b Babylonian Gemara* and *c Maimonides* aſſign them to the North ſide. In *Middoth, the Chamber of Salt, the Chamber of Happarva, the Chamber of them that waſh*, were on the North ſide: in thoſe they are ſaid to be on the South. The matter is hardly of ſo great moment, that we ſhould weary our ſelves in deciding this controverſie. We enter not into diſputes, but follow thoſe things that are more probable, the *Middoth* being our guide.

a Midd. cap. 5. hal. 3.
b Joma, f 19. 1.
c Beth-habbechir, cap. 5.

I. Therefore we ſuppoſe firſt, that the *Chamber Gazith* was on the South ſide of the Court near the Eaſt corner: and that upon this reaſon, that ſince according to all the *Jews* (howſoever differing on what ſide it was placed) this Chamber was not in the middle of the three Chambers before named, but on the outſide either on the one hand or on the other, the Councel could not ſit in the lot of *Judah*, if *Gazith* were not ſeated about that place, which we aſſign.

לשכת גזית כמין בסוליקי גדולה היתה: *d The Chamber Gazith was in the form of a great Court-walk. And half of it was in the holy place, and the other half in that which was common: and it had two doors, whereof one opened towards the holy place, the other towards that which was common.* That is, one into the Court, the other to the *Chel.* The great Sanhedrin ſat in that part, which was in *Chel*; for *none might ſit in the Court, unleſs Kings only of the ſtock of David.*

d Joma, fol. 25. 1

e In the Chamber Gazith ſat the Councel of Iſrael, and judged concerning the Prieſts. Whoſoever was found touched with any ſpot, was clothed in black, and was vailed in black, and went away. Whoever was without ſpot, being clothed and vailed in white went into the Court, and miniſtred with his brethren.

e Ibid. fol. 19. 1

זקן יושב במערב: *f The Preſident ſat in the Weſt part of the Chamber*; *g* and *Ab beth Din on his right hand, and the Elders on both ſides in a half Circle.*

f Ib. d. fol. 25. 1.
g Maimon. in Sanhedr. cap. 1.

How the Sanhedrin was driven from this Chamber, and when and why, we obſerve elſewhere.

II. לשכת הגולה *h The Chamber of the ſpring* was next to this Weſtwardly: *Where was a Well, and a Pully: whence water was ſupplied to the whole Court.*

h Midd. cap. 5. hal. 3. & *Joma*, fol. 19. 1.

III. Contiguous to this was the *Gate of Waters*; ſo called, either becauſe the water to be poured out upon the Altar on the feaſt of Tabernacles was brought in through this Gate, or becauſe the Water-courſe conveyed into the Temple from the fountain *Etam*, went along through this Gate into the *Chamber of the Spring.* *i Abai* ſaith, *That fountain was deeper than the pavement of the Court three and twenty cubits. And I think*, ſaith the Author of the Gloſs, *that the fountain Etam was the ſame with the waters of Nephtoa, of which mention is made in the book of Joſhua* (Chap. XV. 9.) *for thence it deſcends and ſlopes into the Eaſt and Weſt, and that place was the higheſt in the land of* Iſrael.

i Bab. Joma, fol. 31.

l See *Midd.* in the place above.

IV. *l* After this Gate was the *Chamber of Wood*, and above that לשכת פרהארין *The Chamber*, προέδρων, *of the Magistrates*; or as it was commonly called לשכת בולווטי *The Chamber of the Councellors:* where there was a Sessions of the Priests consulting about the affairs of the Temple and Service. The *Wood-chamber* seems to be called so upon this account, because the Wood was conveyed hither after the search about it was made in the *Chamber of Wood* (which was in the corner of the Womens Court) whether there were any Worms in it. That which was found fit for the Altar was laid up here, that it might be more in readiness.

V. Beyond that was שער קרבן *The Gate of offering:* and after that שער הדלקה *The Gate of kindling.*

CHAP. XXXII.

The Gates and Doors on the North side.

a Midd. cap. 1. hal. 5.

I. FIRST we meet with *a* the *Gate and Chamber Nitsots*; where the Priests and Levites watched. This was also called, *The Gate of a song.*

II. The *Chamber of them that wash* was next to that: and the *Chamber of Happarva* joyning to that. In that they washed the inwards of the sacrifices; in this they salted the skins of the sacrifices. *b* Some believe one *Parva* a Magitian built this Chamber; others that that Magitian *Parva* made a secret hole in the wall of this Chamber, that through that he might see what was here done by the High Priest. *c For in a covered place of this Chamber there was a bath for the great Priest in the day of Expiation.*

b Bab. Joma, fol. 35. 1.

c Midd. cap. 5. hal. 2.

III. Thence was the *Gate of offering*, or of *Corban:* This was also called *The Gate of the Women.* The reason rendred of the former name is, *that by this Gate they brought in the most holy sacrifices, which were slain on the North.* But the reason of the latter is more obscure: perhaps before that Gate the Women delivered their sacrifices into the hands of the Priests.

d Ibid.

IV. After that Gate Westward was the *Chamber of Salt: d* where Salt was laid up for the offerings.

V. Following that was *the Gate Beth-mokad*, or *the Gate of Burning:* so called from a Chamber adjoyning, where a fire continually burnt for the use of the Priests. This also was called the *Gate Corban:* for between this and the Gate last named, was the Chamber, where the publick treasure of the Temple was laid up. In *Beth-mokad* were four Chambers. 1. לשכת טלאים *The Chamber of Lambs:* where they were kept for the use of the Altar. 2. *The Chamber of the Shewbread.* 3. The Chamber where the stones of the Altar were laid up by the *Asmoneans*, when the Kings of *Greece* had prophaned the Altar. 4. The Chamber, whence they went down into the Bath.

CHAP. XXXIII.

The Court it self.

a Maim. Beth-habbech. cap. 6.

THE *a floor of the whole sacred Earth was not level, but rising: When any went on from the East Gate of the Court of the Gentiles to the furthest part of the Chel, he went all in a level. From the Chel he went up into the Court of the Women twelve steps, whereof every step was half a cubit in height. Along the whole Court of the Women he went in a level; and thence went up into the Court of Israel fifteen steps, every step half a cubit in height.*

d Midd. cap. 2. hal 6.

b The Court of *Israel* was an hundred thirty five cubits in length, eleven in bredth. Through all this Court one went in a level, and thence went up into the Court of the Priests by one step of a cubit high: on which was set a pulpit (where the Choire of the *Levites* that sung stood) and in it were three steps, each half a cubit. Therefore the Court of the Priests is found to be two cubits and an half higher than the Court of *Israel.* The

The Court of the Prieſts was an hundred thirty five cubits in length, eleven in bredth. And they divided the heads of the beams between the Court of *Iſrael*, and the Court of the Prieſts.

They went through the Court of the Prieſts in a level, and the ſame they did along the ſpace by the Altar, and along the ſpace between the Altar and the *Pronaon*, or the *Porch of the Temple*. Thither they aſcended by twelve ſteps, each half a cubit high. The floor of the *Pronaon*, and the Temple was all level: and was higher than the floor of the Eaſt Gate of the Court of the Gentiles two and twenty cubits.

The length of the whole Court was an hundred eighty ſeven cubits, that is, from Eaſt to Weſt. To wit,

The bredth of the *Court of Iſrael*	XI.
The bredth of the *Court of the Prieſts*	XI.
The bredth of the *Altar*	XXXII.
The ſpace between the *Altar* and the *Pronaon*	XXII.
The length of the *Pronaon* and the *Temple*	C.
Behind the *Temple* to the *Weſt wall*	XI.
	CLXXXVII.

CHAP. XXXIV.

The Altar. The Rings. The Laver.

THE *a* Altar was on every ſide two and thirty cubits: after the aſcent of one cubit it was ſo ſtraitned, that it was leſs by one cubit in the whole ſquare, that is, on every ſide thirty cubits. It went up five cubits, and again was ſtraitned a cubit; ſo that there it was eight and twenty cubits on every ſide. The place of the horns on every part was the ſpace of one cubit: ſo that now it was ſix and twenty cubits every way. The place of the Prieſts walk hither and thither was one cubit: ſo that the place of burning extended four and twenty cubits round about. *a Middoth, cap. 3.*

A ſcarlet threed begirt the middle of the Altar, to diſcern between the upper bloods, and the lower.

The Baſis of the Altar toward the South-Eaſt had no corner, becauſe that part was not within the portion of *Judah*.

At the horn between the Weſt and the South were two holes, like noſtrils through which the ſprinkled blood deſcended, and flowed into the brook *Kedron*.

The aſcent to the Altar was on the South two and thirty cubits, and the bredth ſixteen cubits. *b* There was a time, when upon this aſcent one Prieſt ſtabbed another Prieſt with his knife, while they ſtrove, who ſhould firſt get up to the Altar. *b Bab. Joma, 23. 1.*

On the North was ſix orders of rings, each of which contained four. There are ſome who aſſert there were four orders, and each contained ſix, at which they killed the ſacrifices: there therefore was the place of ſlaughter. Near by were low pillars ſet up, upon which were laid overthwart beams of Cedar: in theſe were faſtned iron hooks, on which the ſacrifices were hung; and they were flayed on marble Tables, which were between thoſe pillars.

There was a *Laver* or *Ciſtern* between the Porch and the Altar, and it lay a little to the South. *c Ben Kattin made twelve Cocks for it, which before had but two. He alſo made* מוכנו כיור *The machine of the Ciſtern:* that is, as the Gloſs explains it, *Ben Kattin*, when he was the chief Prieſt made thoſe Cocks for the Ciſtern, that the waters might flow out of them, he made alſo a pulley or a wheel, whereby water might be drawn for the uſe of the Ciſtern. *c* Ibid. fol. 37. 1

Between the Altar and the προναον (or *Porch*) was the ſpace of two and twenty cubits. They went up thither by twelve ſteps, each half a cubit in height.

d The Temple was ſtreight on the hinder part, but broad on the fore part; and reſembled the figure of a Lion, becauſe it is ſaid, *Wo to Ariel*, (the Lion of the Lord) *to Ariel, the City where David encamped.* As the Lion is narrower behind, and broader before, ſo alſo was the Temple. For the Porch was broader than the Temple fifteen cubits on the North, and fifteen cubits on the South; and that ſpace jetting out on both ſides was called בית החליפות *The place of knives*, namely, where the holy knives, uſed in killing of the ſacrifices, were laid up. *d Midd. cap. 4*

The length of the Temple contained an hundred cubits, the bredth ſeventy: including within this meaſure the Porch, the Chambers and the thickneſs of the outward wall; to trace all which would be too much. And theſe things which we have ſaid, we have therefore run through with the more haſt, both becauſe the famous *Conſtantine l'Empereur* hath very learnedly and largely treated of them, and becauſe we our ſelves largely enough, though much more unlearnedly have heretofore done theſe things in a juſt volume in our *Engliſh* Tongue.

CHAP. XXXV.

Some other memorable places of the City.

I. THERE was a Street leading from *the Gate of Waters* to the Mount of the Temple, which ſeems to be called *the Street of the Temple, Ezra* X. 9. This way they went from the Temple to Mount *Olivet*.

II. The aſcent to the Mount of the Temple was not ſo difficult, but Cattle and Oxen might be driven thither; nor ſo eaſie, but that it required ſome pains of thoſe that went up. *a A child was free from preſenting himſelf in the Temple at the three feaſts, until* (according to the School of *Hillel*) *he was able, his father taking him by the hand, to go up with him into the Mount of the Temple.*

a Chagig. cap. 2 hal. 1.

III. *b* Ἡ τῶν Τυροποιῶν φάραγξ, τόντε τῆς ἄνω πόλεως, καὶ τὴν κάτω λόφον διαστέλλων, καθήκει μέχρι Σιλωᾶς. *The Vale of the Tyropæi* (or the *Cheeſmongers*) *that divided between the hill of the upper City, and the lower, went down unto Siloam.* The Entrance into this Vale probably was Eaſtward by the *Horſe-gate*, and the Street (the moſt noted of the whole City) went onward to the Weſt.

b Joſeph. de Bello, lib. 5. cap. 13.

IV. שוק העליון *The upper ſtreet. c Any ſpittle found in the City was clean, except that which was found in the upper ſtreet.* The Gloſs thus, *The ſpittle of any unclean perſon is unclean, and defiles. But ſtrangers of another Country are as unclean among us, as thoſe that have a flux. Now the ſtrangers dwelt in the upper ſtreet.* Here I remember the ſtory of *Iſmael ben Camithi*, the High Prieſt; *d* who when he went out on the day of Expiation to ſpeak with a certain (*Heathen*) Captain, ſome ſpittle was ſprinkled upon his cloths from the others mouth: whereby being defiled he could not perform the ſervice of that day: his brother therefore officiated for him.

c Shekalim, cap. 8. hal 1.

d Avoth R. Nathan, fol. 91.

V. שוק של פטמים *The ſtreet of the Butchers.*

VI. שוק של צמרים *The ſtreet of thoſe that dealt in Wool.*

e In the Butchers ſtreet, which was at Jeruſalem, they locked the door (on the Sabbath) *and laid the key in the window, which was above the door. R. Joſe* ſaith, *That this was in the ſtreet of thoſe that dealt in Wool.*

e Erubhin, cap. 10. hal. 9.

Joſephus hath theſe words, *f* Καθὸ καὶ τῆς καινῆς πόλεως, ἐριοπωλία τε ἦν, καὶ χαλκεῖα, καὶ ἱματίων ἀγορά. *In the new City there was a Wool-market, and Braziers ſhops, and a market of garments.*

f De bello, lib. 5. cap. 14.

VII. *g At Jeruſalem was a great Court,* called בית יעזק *Beth Jaazek, where the Cities were gathered together* (namely that they might teſtifie concerning the *New Moon*) *and there the Sanhedrim took them into examination, and delicious feaſts were made ready for them there, that they might the more willingly come thither, for the ſake thereof.*

g Roſh haſhanah, cap. 2. hal. 5.

VIII. *h* Some Courts alſo were built upon a rock, under which there was made a hollow, that by no means any ſepulchre might be there. Hither they brought ſome teeming women, that they might be delivered there, and might there alſo bring up their children. And the reaſon of that curioſity was, that thoſe children, there born and brought up, where they were ſo ſecure from being touched by a ſepulchre, might be clean without doubt, and fit to ſprinkle with purifying water ſuch as were polluted with a dead carkaſe. The children were ſhut up in thoſe Courts, until they became ſeven or eight years old. (So *R. Solomon*, who alſo cites *Toſaptoth*, where nevertheleſs it is, *until they are eighteen years of age.*) And when the ſprinkling of any one is to be performed, they are brought with the like care and curioſity to the place where the thing is to be done, riding upon Oxen, becauſe their bellies being ſo thick, might defend them the more ſecurely from the defilement of any ſepulchre in the way.

h Parah, cap. 3 hal. 2.

IX. There were not a few Caves in the City hollowed out of the rock, which we obſerved concerning the hollowed floor of the Temple. *i* Into one of theſe *Simon the Tyrant*

i Joſeph. de Bell. lib 7. c 7.

Tyrant betook himſelf with his accomplices, when he diſpaired of his affairs. Of whom you have a memorable ſtory in the place quoted.

X. Beſides the Pool of *Siloam*, of *Betheſda*, of *Solomon*, (if that were not the ſame with *Betheſda*) *k* there was κολυμβήθρα, *the Sparrow-pool*, before *Antonia*, and κολυμβήθρα ἀμύγδαλος, *the Almond-pool*, on the Northſide of the City. *k* Idem, ibid. lib. 5. cap. 30.

XI. We cannot alſo paſs over אבן טועים *l The ſtone of things loſt:* where publication was made concerning any thing loſt or miſſing. *l Taanith*, cap. 3 hal 8.

XII. We conclude with the Trench brought round the City by *Titus*, wherein he ſhut it up in the ſiege. *m Beginning from the Tents of the Aſſyrians, where he encamped, he brought a Trench* ἕως τῆς καλουμένης καινοπόλεως, *to the nether new City*, (the upper was the hill *Bezetha*, the nether was a place ſomewhat lower on the Eaſt of *Sion*) *and thence along Kidron to Mount Olivet. Thence bending to the South he ſhut up the Mountain round, to the rock called* περιστερεῶν, *the Dove-cote, and the hill beyond, which lies over the valley of Siloam. From thence bending on the Weſt he came even into the vale of the fountain. After which aſcending along the Sepulchre of Anan the chief Prieſt, and incloſing the mountain, where Pompey pitched his tents, he bended to the North ſide, and going forward as far as the Village, which is called, The Houſe, or place of Turpentine* (perhaps בירת אלה) *and after that, taking in the Sepulchre of Herod, he came Eaſtwardly to his own Entrenchment.* *m Joſeph. de Bello*, lib. 5. cap. 13.

CHAP. XXXVI.

Synagogues in the City; and Schools.

R. a *Phinehas in the name of R. Hoſhaia ſaith, There were four hundred and ſixty Synagogues in Jeruſalem: every one of which had a houſe of the book, and a houſe of doctrine:* בירת ספר למקרא ובירת חלמוד למשנה *A houſe of the book for the Scripture*, that is, where the Scripture might be read: *and a houſe of doctrine for Traditions*, that is, the *Beth Midraſh*, where Traditions might be taught. Theſe things are recited elſewhere, and there the number ariſeth to four hundred and eighty. *b R. Phinehas in the name of R. Hoſhaia ſaith, There were four hundred and eighty Synagogues in Hieruſalem, &c.* We do not make enquiry here concerning the numbers being varied: the latter is more received: and it is made out by *Gematry*, as they call it, out of the word מלאתי *full*, *Eſa.* I. 21. *c We find in Peſikta: R. Menahem from R. Hoſhaia ſaith, four hundred and eighty Synagogues were in Hieruſalem, according to the Arithmetical value of the word* מלאתי Note, that the letter א *Aleph* is not computed. *a Hieroſ. Chetub.* fol. 35. 3. *b* Idem, *Megillah*, fol. 73. 4. *c R. Sol.* in *Eſa.* 2. 1.

בנסת של אלכסנדריים *The Synagogue of the Alexandrians* is mentioned by the *Talmudiſts*: concerning which alſo the Holy Scripture ſpeaks, *Act.* VI. 9.

d Eleazar ben R. Zadok received (for a price) *the Synagogue of the Alexandrians, and did his neceſſary works in it. The Alexandrians had built it at their own charge.* This ſtory is recited by the *Babylonian Talmudiſts*, and they for *Alexandrians* have טורסיים *The Braziers.* For ſo they write. *e The Synagogue of the Braziers, which was at Jeruſalem, they themſelves ſold to R. Eleazar, &c.* The Gloſs renders טורסיים by צורפי נחושת *Workmen in braſs.* The reaſon why the *Alexandrians* were ſo called you may fetch perhaps from this ſtory. *f There was a braſs Cymbal in the Temple, and there being a crack in it, the Wiſe men brought Artificers from Alexandria, to mend it, &c. There was alſo a braſs Mortar in the Temple, in which they beat their ſpices, and there being a crack in it, the Wiſe men brought Artificers from Alexandria to mend it, &c.* *d Hieroſ.* in *Megill.* in the place above: and *Jechas.* fol. 26. 2. *e Bab. Megill.* fol. 26. 1. *f* Idem, *Erachin*, fol. 10. 2.

Conſider well what לשון טורסי *The language of Turſi*, means in that legend. *g Bigthan and Tereſh* שני טורסיים היו (perhaps) *Were two Turſians:* or, if you will, *Two Artificers: And they talked together* בלשון טורסי *in the language of Turſi.* (Where the Gloſs, *Turſi is the name of a place*) *and they knew not that Mordecai was one of the Elders in the Chamber Gazith, and that he underſtood ſeventy languages, &c.* *g Bab. Megill*, fol. 13. 2.

h In the place noted in the margin, theſe words are related concerning the ſending away the Goat *Azazel*, or the *Scape goat: The chief Prieſts permitted not an Iſraelite to lead away the Scape-goat into the Wilderneſs: but once one Arſela, who was an Iſraelite, led him away: and they made him a footſtool becauſe of the Babylonians, who uſed to pull off his hair, and to ſay, Take it, and go.* The *Gemara* thus, *Rabba Bar bar Channah* ſaith, *They were not Babylonians, but Alexandrians; but becauſe they hated the Babylonians, therefore they called them by their name. Take it, and go, &c.* מה שהוי &c. *Why does this Goat tarry, when the* *h Bab. Joma*, fol. 66.

the ſins of this generation are ſo many? Where the Gloſs thus, *They made him a footſtool, or ſomething to put under his feet, that he might be higher, and upon this he went out of the Court, and out of the City: and this, leſt the Babylonians ſhould touch the Goat: for they uſed to pull off his hair, and to ſay, Go, make haſt, be gone, delay not, our ſins are yet upon us.* And after, *The Inhabitants of the land of Iſrael hated the Babylonians; every one thereforc carrying himſelf irreverently and undecently they called by their name.*

Συναγωγὴ Λιβερτίνων *The Synagogue of the Libertines, Act.* VI. 9. כנסת המשוחררים *The Synagogue of thoſe that are made free:* of whom the *Talmudiſts* ſpeak infinitely.

CHAP. XXXVII.

Beth-phage. בות פגי.

THERE is very frequent mention of this place in the *Talmudiſts:* and certainly a more careful compariſon of the Maps with thoſe things, which are ſaid by them of the ſituation of this place, is worthy to be made; when *they* place it in Mount *Olivet* *theſe* make it contiguous to the buildings of *Jeruſalem.*

a Bab. Sanhedr. fol. 14.2.

I. *a* In the place cited in the margin, the caſe זקן ממרא *of a ſtubborn Judge,* (or *Elder*) is handling. For when by the preſcript of the Law difficult matters, and ſuch things as concerning which the lower Councels could not judge, were to be brought unto the chief Council, unto the place which God ſhould chuſe, *Deut.* XVII. 8. and when that Judge of the lower Council, who after the determination and ſentence pronounced in that cauſe, which he propounded, ſhall refuſe to obey, and ſhall deny to behave himſelf according to their ſentence, is guilty of death, *verſ.* 12. inquiry is made, *Whether,* מצון אבירא פני &c. *If he ſhall find the Sanhedrin ſitting in Beth-phage, and ſhall rebel againſt the ſentence pronounced by them there, that ſtubbornneſs be to be judged for rebellion,* which according to the Law is to be puniſhed with death: and it is anſwered, *The Text ſaith,* Thou ſhalt ariſe, and go up to the place, &c. *Whence it is taught, that the place it ſelf* (the chamber *Gazith* only) *adds force to the ſentence.* The Gloſs writes thus, בית פאגי מקום לפנים מן &c. *Beth-phage was a place within the Walls of the City, and was reckoned as Jeruſalem it ſelf in reſpect of all things.* Obſerve, *Beth-phage was within the Walls of Jeruſalem:* ſo that if the ſentence of the *Sanhedrin* pronounced at *Jeruſalem* (out of the Chamber *Gazith*) obtained in the caſe propounded, it had obtained when pronounced in *Beth-phage.*

b Idem, *Piſachin,* fol 63.2.

II. *b He that kills a ſacrifice of thanksgiving within the Wall, and bread of it is without the Wall, the bread is not holy. What is without the Wall? R. Jochanan* ſaith, *Without the Wall of Beth-phage, but without the Wall of the Court, it is holy.* The Gloſs thus, בית פאגי חיינו מקום חיצון שבירושלם *Beth-phage is the outmoſt place in Jeruſalem: and whoſoever is without the Walls of Beth-phage, is without Jeruſalem, where is no place to eat the holy things.*

c Ibid. fol. 91.1

III. *c* It is diſputed, whether the *Paſſover* be to be ſlain in the name of a perſon in priſon ſingly; and among other things thus it is determined: *If he be within the Walls of Beth-phage, let them kill it for him ſingly. Why? Becauſe it is poſſible, to come to him, and he may eat it.* The Gloſs, *Beth-phage is the outmoſt place in Jeruſalem: and thither they carry the Paſſover to the perſon impriſoned, that he may eat it, becauſe he is there within Jeruſalem.* For it was by no means lawful to eat the *Paſſover* without *Jeruſalem.*

d Menacoth, cap. 11. *hal.* 2.

IV. *d The two loaves* (daily offered by the chief Prieſt) *and the ſhew-bread are baked aright either in the Court, or in Beth-phage.*

e Bab. Sotah, fol. 45.1.

V. That which we produced firſt concerning the cauſe זקן ממרא of *the ſtubborn Elder,* is recited alſo elſewhere, and theſe words are added, *e He found the Councel ſitting in Beth-phage: for example ſake, if he betook himſelf thither to meaſure for the beheading of the Cow, or to add to the ſpace of the City, or the Courts.*

f Id. Bava Mezia, fol. 90.1.

VI. *f He threſhes within the Walls of Beth-phage.* The Gloſs, *Beth-phage is the outmoſt circuit of Hieruſalem. The Aruch, the Wall of Beth-phage is the Wall of Hieruſalem.*

Now conſult the Maps and the Commentaries of *Chriſtians,* and you have *Beth-phage* ſeated far from the Walls of the City, not very far from the top of Mount *Olivet:* where alſo the footſteps of it (even at this day) are falſly ſhewn to Travailers. So our Countryman *Sands,* an Eye witneſs, writes concerning it: *We now aſcend Mount Olivet* (ſaith

(ſaith he) *another way bending more Northwards:* (For before, he had deſcribed the Aſcent to *Bethany*) *On the right-hand, nor far from the top was Beth-phage ſeated, whoſe very foundations are confounded, from whence Chriſt ſitting upon the fole of an Aſſe, went in triumph to Jeruſalem: The Father Guardian every Palm-Sunday now ſuperſtitiouſly imitating him.*

They took their reſolutions concerning the ſituation of this place not elſewhere certainly than from the Goſpel hiſtory, which ſeems openly to delineate *Beth-phage* at the Mount *Olivet*. True indeed, and yet nothing hinders, but we may believe the *Jews*, aſſerting it to be within the Walls of *Jeruſalem*, ſince they illuſtrate the thing with ſo many examples; nor is there any reaſon, why they ſhould either feign or diſſemble any thing in this matter.

To the determining therefore of the buſineſs, we muſt have recourſe, firſt to the derivation of the word: *Beth-phage* is rendred by ſome a *houſe* or *place of a fountain*, from the *Greek* Πηγὴ, *a fountain:* but this is ſomething hard: by the Gloſſer in *Bava Mezia*, in the place laſt cited, it is rendred, a paved *Cauſeway*; *The outmoſt compaſs of Jeruſalem*, ſaith he, *which they added to it, is called Beth-phage, and ſeems to me to denote a beaten way.* To which that of the *Targumiſts* ſeem to agree, who render אר עמק שוה *At the Valley of Shaveh*, *Gen.* XIV. 17. למישר מפגיא But what need is there of wandring abroad either into a ſtrange, or more unuſual dialect, when the word פגי *Phagi* moſt vulgarly, and in all mens mouths denotes *Green figs*, which Mount *Olivet* was not a little famous for? For although it took its name from *Olives*, yet it produced both *Fig* trees and *Palms*; and according to the variety of theſe, growing in divers tracts of the Mount, ſo various names were impoſed upon thoſe Tracts, which we note elſewhere. That loweſt part therefore of the mountain, which runs out next the City, is called from the *green Figs*, *Beth-phage:* by which name alſo that part of *Jeruſalem* next adjacent is called, by reaſon of the vicinity of that place. And from theſe things well regarded one may more rightly and plainly underſtand the ſtory of Chriſt coming this way.

He had lodged in *Bethany* the Town of *Lazarus*, *Joh.* XII. 1. From thence in the morning going onward he is ſaid to come to *Beth-phage*, and *Bethany*, *Mark* XI. 1. that is, to that place, where thoſe Tracts of the Mountain known by thoſe names did touch upon one another. And when he was about to aſcend into Heaven, he is ſaid to lead out his Diſciples Ἕως εἰς Βηθανίαν, *as far as Bethany*, *Luke* XXIV. 50. but not further than a Sabbath days journey, *Act.* I. 12. whereas the Town where *Lazarus* dwelt was almoſt twice as far, *Joh.* XI. 18. He went therefore out of *Jeruſalem* through *Beth-phage* within the Walls, and *Beth-phage* without the Walls, and meaſuring a Sabbath-days journey, or thereabouts, arrived to that place and Tract of *Olivet*, where the name of *Beth-phage* ceaſed, and the name of *Bethany* began, and there he aſcended. I doubt therefore, whether there was any Town in *Olivet* called *Beth-phage*, but rather a great Tract of the Mountain was ſo called, and the outermoſt Street of *Jeruſalem* within the Walls was called by the ſame name by reaſon of its nearneſs to that Tract.

CHAP. XXXVIII.

Kedron.

Τὸ δ' ἀ ἐλαιῶν καλούμενον ὄρος, ὃ τῇ πόλει πρὸς ἀνατολὰς ἀντίκειται, μέση φάραγξ βαθεῖα διείργει, ἡ Κεδρὼν ὀνόμασται. *A deep bottom, called Kedron, bounds the Mount of Olives, which lyes againſt the City Eaſtward.* כבש היו בונין מהר הבית *b They built a foot-cauſey, or a foot-bridge, upheld with arches, from the Mount of the Temple to the Mount of Olives, upon which they led away the red Cow* to be burned. *In like manner ſuch a foot-cauſey they made, upon which they led away the Scape-goat: Both were built at the charges of the publick treaſure, which was in the Temple.* The reaſon of that curioſity concerning the Red Cow was this: when the aſhes of that Cow were eſpecially purifying above all other things, (for they cleanſed from the uncleanneſs contracted by the touch of a dead perſon) they thought no caution enough to keep him ſafe from uncleanneſs, who was to burn the Cow. When therefore there might be perhaps ſome Sepulchres not ſeen, in the way he was to go, whereby he might be defiled, and ſo the whole action be rendred uſeleſs, they made him a path at no ſmall coſt all the way upon arches joyning to one another, where it was not poſſible to touch a place of burial. The like care and curioſity was uſed in leading away the Scape-goat.

a *Joſeph. de Bell. lib. 5. cap. 8.*

b *Maimon. in Shekalim, cap. 4. 8.*

c The

c Menachoth, cap. 10. & *Tosapt.* ibid.

c The Sheaf of firſt-fruits was reaped from the *aſhes-valley* of the brook *Kidron*. The firſt day of the feaſt of the Paſover certain perſons departed from the *Sanhedrin* went forth into that valley, a great company attending them, and very many out of the neighbouring Towns flocked together, that the thing might be done a great multitude being preſent. And the reaſon of the pomp was fetched thence, becauſe the *Baithuſeans* or *Sadduces*, did not think well of doing that action on that day: therefore that they might croſs that croſſing opinion, they performed the buſineſs with as much *ſhew* as could be. *When it was now Even, he, on whom the office of reaping laid, ſaith, the Sun is ſet, and they anſwered, Well. The Sun is ſet, and they anſwered, Well. With this reaping hook? and they anſwered, Well. With this reaping hook? and they anſwered, Well. In this basket? and they anſwered, Well. In this basket? and they anſwered, Well. If it were the Sabbath, he ſaid, On this Sabbath? and they anſwered, Well. On this Sabbath? and they anſwered, Well. I will reap? and they anſwered, Reap. I will reap? and they anſwered, Reap. This he ſaid thrice, and they anſwered thrice, Well.*

d Hieroſ. Nazir, fol. 57. 4.

In *d* the place marked in the margin they are treating concerning removing a Sepulchre, ſeated in an inconvenient place, that it might not pollute any man. Examples are brought in of the Sepulchres of the houſe of *David*, which were moved out of their places, and of the Sepulchres of the ſons of *Huldah*, which were within *Jeruſalem*, and were not moved out of their places. *Hence it appears, ſaith R. Akibah, that there was a certain Cave, whereby filth and uncleanneſs was carried down into the valley of Kidron.*

e Bab. Joma, fol. 58. 2.

By ſuch a pipe and evacuation under ground did the filth of the Court of the Temple run into the valley of *Kidron*. *e The blood poured at the foot of the Altar* מחערבין באמה *flowed into a pipe, and emptied it ſelf into the valley of Kidron: and it was ſold to the Gardiners to dung their gardens.*

CHAP. XXXIX.

The Valley of Hinnom,

גי הנם.

a See *Kimchi* upon the place

A Great part of the Valley of *Kidron* was called alſo the Valley of *Hinnom*. *Jeremiah* going forth into the Valley of *Hinnom*, went out by the gate החרסית *Hacharſith, the Sun gate*; *Jer.* XIX. 2. that is, the *a Rabbins* and others being interpreters, *by the Eaſt gate*. For thence was the beginning of the Valley of *Hinnom*, which after ſome ſpace bending it ſelf Weſtward ran out along the South ſide of the City.

There is no need to repeat thoſe very many things, which are related of this place in the Old Teſtament; they are hiſtorical. The mention of it in the New is only myſtical and metaphorical, and is transferred to denote the place of the damned. Under the ſecond Temple, when thoſe things were vaniſhed, which had ſet an eternal mark of infamy upon this place, to wit, Idolatry, and the howlings of Infants roaſted to *Moloch*, yet ſo much of the filthineſs, and of the abominable name remained, that even now it did as much bear to the life the repreſentation of Hell, as it had done before.

It was the common ſink of the whole City, whither all filth, and all kind of naſtineſs met. It was probably the common burying place of the City, (if ſo be they did now bury within ſo ſmall a diſtance from the City.) *They ſhall bury in Tophet, until there be no more any place*, *Jer.* VII. 32. And there was there alſo a continual fire, whereby bones and other filthy things were conſumed, leſt they might offend or infect the City. *There is a tradition according to the School of Rabban Jochanan ben Zaccai.* *b There are two Palm trees in the Valley of Ben-Hinnom, between which a ſmoak ariſes: and this is that we learn, The Palms of the Mountain are fit for Iron. And, this is the door of Gehenna.*

b Bab. Erubbin, fol. 19. 1.

Some of the Rabbins apply that of *Eſaiah* hither, *Chap.* LXVI. *verſ.* the laſt. *They ſhall go out, and ſee the dead carcaſſes of the men that rebel againſt me, for their worm ſhall not die, and their fire ſhall not be quenched. Thoſe Gentiles* (ſaith *Kimchi* upon the place) *who come to worſhip from month to month, and from Sabbath to Sabbath, ſhall go out without Jeruſalem into the Valley of Jehoſaphat, and ſhall ſee the carkaſſes of Gog and Magog*, &c. And a little after, *The juſt ſhall go out without Jeruſalem into the Valley of Hinnom, and ſhall ſee thoſe that rebel*, &c.

What

What is to be reſolved concerning the *Valley of Jehoſaphat*, he himſelf doubts, and leaves undetermined: *c For either Jehoſaphat*, ſaith he, *here erected ſome building, or did ſome work, or it is called the Valley of Jehoſaphat becauſe of judgment.* So alſo *Jarchi* יהושפט משפטי יה *Jehoſaphat means all one with the Judgment of the Lord.* c *Kimchi* upon *Joel.*3.

CHAP. XL.

Mount Olivet. הר הזיתים *The Mount of Olives,* 2 *Sam.* XV. 30. *Zech.* XIV. 4. *In the Rabbines commonly* הר המשחה *The Mount of Oyle.*

ΟΡΟΣ τὸ προκαταβεβλημένον Ἐλαιῶν, τῆς πόλεως ἀντικρυς κείμενον, ἀπέχει σταδίους πέντε *The Mount called the Mount of Olives, lying over againſt the City, is diſtant five furlongs.* But *Luke* ſaith, *Act.* I. 12. *Then they returned from the Mount, called Olivet,* ὅ ἐστιν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν· *which is near Jeruſalem, a Sabbath days journey.* But now a *Sabbath days journey* contained eight furlongs, or a whole mile. Neither yet for all this doth *Luke* fight againſt *Joſephus.* For this laſt meaſures the ſpace to the firſt foundation of *Olivet*; the other to that place of *Olivet*, where our Saviour aſcended. The firſt foot of the Mount was diſtant five furlongs from the City: but Chriſt being about to aſcend went up the Mountain three furlongs further. a *Joſeph. Antiq.* lib.20. cap.6.

The Mount had its name from the *Olive trees*, however other trees grew in it; and that becauſe the number of theſe perhaps was greater, and the fruit better. Among other trees two Cedars are mentioned, or rather two monſters of Cedars. *b Two Cedars*, they ſay, *were in the Mount of Olivet, under one of which were four ſhops, where all things needful for purifications were ſold: out of the other they fetched every month forty Sea's* (certain meaſures) *of Pigeons, whence all the women to be purified were ſupplied.* b *Hieroſ. Taanith*, fol.69.1.

It is a dream like that ſtory, that beneath this mountain all the dead are to be raiſed. *c When the dead ſhall live again*, ſay they, *Mount Olivet is to be rent in two, and all the dead of Iſrael ſhall come out thence: yea, thoſe righteous perſons, who died in captivity, ſhall be rolled under the Earth, and ſhall come forth under the Mount of Olivet.* c *Targum* upon *Cant.*8.1.

There was a place in the Mount directly oppoſite againſt the Eaſt-gate of the Temple, *d* to which the Prieſt, that was to burn the red Cow, went along a foot-bridge laid upon arches, as it was ſaid before. And *e* when he ſprinkled his blood there, he directly levelled his eyes at the Holy of Holies. d See *Middoth*, cap.1 hal.3. e *Parah*, cap.3. hal.9.

Thoſe ſignal flames alſo, accuſtomed to be waved up and down on the top of this Mount in token of the New Moon now ſtated, are worthy of mention. The cuſtom and manner is thus deſcribed. *f Formerly they held up flames; but when the Cutheans ſpoiled this, it was decreed, that they ſhould ſend Meſſengers:* The Gloſs is this, *They held up the flames preſently after the time of the New Moon was ſtated: and there was no need to ſend meſſengers to thoſe that were a far off in captivity, to give them notice of the time; for thoſe flames gave notice: and the Cutheans ſometime held up flames in an undue time, and ſo deceived Iſrael.* f *Roſh Haſhannah*, cap. 2. hal. 2.3. *&c.*

The Text goes forward: *How did they hold up the flames? They took long ſtaves of Cedar, and Canes, and Fat wood, and the courſe part of the Flax, and bound theſe together with a thred. And one going up to the Mount put fire to it, and ſhakes the flame up and down, this way and that way, until he ſees another doing ſo in a ſecond Mountain, and another ſo in a third Mountain. But whence did they lift up theſe flames firſt?* מהר חמשחה לסרטבא *From the Mount of Olivet to Sartaba; From Sartaba to Gryphena; From Gryphena to Hauran; From Hauran to Beth Baltin. And he who held up the flame in Beth Baltin, departed not thence, but waved his flame up and down, this way and that way, until he ſaw the whole captivity abounding in flames.* כמוורית האש The *Gemariſts* enquire, *What, From Beth Baltin means? This is Biram. What the Captivity means? Rabh Joſeph* ſaith, *This is Pombeditha. What means* כמוורית האש *As it were a burning pit of fire? There is a tradition, that every one taking a torch in his hand, goes up upon his houſe, &c.*

The *Jews* believe the Meſſias ſhall converſe very much in this mountain: which is agreeable to truth and reaſon. For when they think his primary ſeat ſhall be at *Jeruſalem*, they cannot but believe ſome ſuch thing of that Mount. *g R. Janna* ſaith, שכינה *The divine* g *Midras Tillin.*

divine Majesty stood three years and an half in Mount Olivet, and preached, saying, Seek ye the Lord, while he may be found; call upon him while he is near.

And now let us from this mountain look back upon the City. Imagine your self sitting in that place, where the Priest stood, while he burnt the red Cow, directly over against the East gate of the Temple. Between the Mount and the City you might see a Valley running between, compassing *Sion* on the right hand, and *Jerusalem* on the left: the *gate of Waters* against you, leading to the Temple, on the left hand *Ophla* and the *Horse-gate*. From thence, as we have said, was the beginning of the *Valley of Hinnom*, which at length bowed towards the South side of the City. In that place near the Wall was the *Fullers field:* which whether it was so called from Wood framed together, where Fullers dried their cloth, or ἀπὸ κναφέως μνήματος, *from a Fullers monument*, of which *h Josephus* writes, we do not dispute.

h De bello, lib. 5. cap. 13.

From the *Horse-gate* Westward runs out the Valley *Kidron*, (in which is a Brook, whence the Valley takes its name) embracing *Sion* also on the North, and spreading abroad it self in a more spacious breadth.

i Succah, cap. 4 hal 5.

i Below the City there was a place (we do not dare to mark it out) which was called מוצא *Motza: hither they came down* (in the feast of Tabernacles) *and cropped off thence long boughs of Willow* (it may be from the banks of the brook *Kidron*) *and going away placed them near the sides of the Altar, bended after that manner, that their heads might bow over the top of the Altar*, &c.

It is no mervail, if there were a multitude of gardens without the City, when there were none within. Among them גנת ורדים *k A Garden of Jerusalem is famed, wherein Figs grew, which were sold for three or four* assarii each: *and yet neither the Truma, nor the Tenth was ever taken of them.*

k Maasaroth, cap. 2. hal. 5.

Josephus hath these words, l Ἐκτετάφρευτο ἀπὸ τοῦ τείχους περὶ τὰς κηπείας, &c. *The gardening was all compassed about from the Wall with trenches, and every thing was divided with crooked gardens, and many walls.*

l De bello, lib. cap 7.

CHAP. XLI.

Bethany. בית היני. *Beth-hene.*

BEthany seems to be the same with בית היני among the *Talmudists*. Of which they write thus. *a* They treat in the place noted in the margin concerning eating of fruits the seventh year, and concerning ביעור *Beor*, *b* of which we have spoke before. They enquire, how long one may eat of these or the other fruits. And they state the business thus: *They eat Olives*, say they, *until the last ceases in Tekoa. R. Eleazar* saith, *Until the last ceases in Gush Chalab*, (in the Tribe of *Asher.*) *They eat dry figs, until green figs cease* בית היני *in Beth-hene. R. Judah* saith, *The green figs of Beth-hene are not mentioned; unless in respect of the Tenths; as the Tradition is* פגי בית היני ואהיני דטובני &c. *The figs of Beth-hene, and the dates of Tubni are bound to be tithed.* The Gloss is this, *They are not mentined in the Schools among fruits, unless in respect of tithing.* These words are recited in *Erubhin: c* where the word בית־היני *Beth-hene* is writ, ביתיוני *Beth jone*, and טוכני *Tubni* is writ טובינא *Tubina.*

a Bab. Pesachin, fol. 53. 1.
b Cap. 1.
c Erubhin, fol. 28. 2.

Beth-hene certainly seems to be the same altogether with our *Bethany*, and the Name to be drawn from the word אהיני *Athene*, which signifies the *Dates of Palm trees*, not come to ripeness: as the word פגי also signifies *Green-figs*, that is, such figs as are not yet ripe.

And now take a Prospect a little of Mount *Olivet*. Here you may see *Olive-trees*, and in that place is *Geth-semani, The place of oyl-presses.* There you may see *Palm-trees* growing, and that place is called *Bethany* בית היני *The place of Dates.* And we may observe in the Gospel-history, how those that met Christ, as he was going forward from *Bethany*, had branches of *Palm-trees* ready at hand. There you may see *Fig-trees* growing, and that place was called *Beth-phage, The place of Green-figs.*

Therefore some part of *Olivet* was called *Bethany* from the Palm-trees; there was a Town also called of the same Name over against it. The Town was fifteen furlongs distant from *Jerusalem.* And the Coast of that name went on till it reached the distance of a Sabbath days journy only from the City.

CHAP.

CHAP. XLII.

צופים. Σκοπός. *Scopo.*

IN that manner as Mount *Olivet* laid over againſt the City on the Eaſt, the Valley of *Kidron* running between: ſo on the North behind a Valley ſomewhat broader, ſtretched out from *Sion* North-ward, the land ſwelled into a Hill, at the place which from thence was called *Zophim*, becauſe thence there was a Proſpect on all ſides, but eſpecially towards the City.

Concerning it *Joſephus* thus. *a Ceſar when he had received a legion by night from Ammaus, the day after moving his Tents thence,* Ἐπὶ τὸν Σκοπὸν καλούμενον προσῆειεν· Ἔνθεν ἦν πόλις ἤδη καταφαινὴς, καὶ τοῦ ναοῦ μέγεθος ἔκλαμπρον, &c. *He entred into Scopo ſo called. Where the City appeared, and the greatneſs of the Temple ſhining out: as that plain Tract of land touching upon the North coaſt of the City is truly called* Scopus, *The Viewer.* a *Joſeph. de Bello*, lib. 5. cap. 8.

Hence thoſe Canons and Cautions. *b He that piſſeth, let him turn his face to the North, he that eaſeth nature, to the South. R. Joſi ben R. Bon* ſaith, *The Tradition is, From Zophim and within.* That is, if this be done by any one from *Zophim* inwards, when he is now within the proſpect of the City; when he piſſeth, let him turn his face to the North, that he do not expoſe his modeſt parts before the Temple: when he eaſeth nature, let him turn his face to the South, that he expoſe not his buttocks before it. b *Hieroſ. Beracoth*, fol. 13. 2.

c If any one being gone out of Jeruſalem, ſhall remember, that holy fleſh is in his hand, if he be now gone beyond Zophim, let him burn it in the place where he is. (For it is polluted by being carried out of the Walls of *Jeruſalem.*) *But if he be not beyond Zophim, let him go back, and burn it before the Temple.* Where the Gloſs thus, *Zophim is a place, whence the Temple may be ſeen.* But another Gloſs doth not underſtand the thing here of that proper place, but of the whole compaſs about the City, whereſoever the City could firſt be ſeen. So *R. Eliezar* of *Abraham*, going from the South to *Jeruſalem*, *d The third day they came to Zophim: but when he came to Zophim, he ſaw the glory o fthe divine Majeſty ſitting upon the Mount* (*Moriah.*) c *Bab. Beracoth*, fol. 49. 2. d *Pirke R. Eliezar*, cap. 31.

CHAP. XLIII.

Ramah. Ramathaim Zophim. Gibeah.

THERE was a certain *Ramah* in the Tribe of *Benjamin*, *Joſ.* XVIII. 25. and that within ſight of *Jeruſalem*, as it ſeems, *Judg.* XIX. 13. where it is named with *Gibeah*: and elſewhere, *Hoſ.* V. 8. which Towns were not much diſtant. See 1 *Sam.* XXII. 6. *Saul ſat in Gibeah under a grove in Ramah.* Here the *Gemariſts* trifle. *a Whence is it*, ſay they, *that Ramah is placed near Gibeah? To hint to you, that the ſpeech of Samuel of Ramah was the cauſe, why Saul remained two years and an half in Gibeah.* They blindly look over *Ramah* in the Tribe of *Benjamin*, and look only at *Ramah* in *Ephraim*, where *Samuel* was born. a *Bab. Taanith.* fol. 5. 2.

His native Town is very often called *Ramah*, once *Ramathaim Zophim*, 1 *Sam.* I. 1. *There was a certain man of Ramathaim:* that is, one of the two *Ramaths*, which were ſurnamed alſo *Zophim.* A like form of ſpeech is that 1 *Sam.* XVIII. 21. בשתים התחתן בי *In one of the two thou ſhalt be my ſon in Law.* That Town of *Samuel* was *Ramath Zophim*, and this of *Benjamin* was *Ramath Zophim* alſo. But by a different Etymology, as it ſeems: that, it may be, from *Zuph*, *Sauls* great great Grandfather, whence that Country was ſo called, 1 *Sam.* IX. 5. this from *Zophim*, of which place we have ſpoke in the foregoing Chapter.

Gibeah was *Sauls* Town. *b* Κώμη Γαβαθ-Σαούλ καλουμένη. . Σημαίνει δὲ τοῦτο λόφον Σαούλ διέχουσα ἀπὸ τῆς Ἱεροσολύμων ὅσον ἀπὸ ἑβδομήκοντα σταδίων. *The Town called Gabath-Saul. This ſignifieth Saulshill, which is diſtant from Jeruſalem about thirty furlongs.* Hence you may gueſs at the diſtance of *Rama* from *Jeruſalem*. *Joſephus* calls the neighbouring place of *Gibeah* Ἀκανθῶν αὐλῶνα· *the long Valley of Thorns:* perhaps חצר סנה the Valley under the rock *Seneh:* of which mention is made, 1 *Sam.* XIV. 4 b *Joſeph. de Bell.* lib. 5. c. 6.

CHAP. XLIV.

Nob. Bahurim.

THAT *Nob* was placed in the land of *Benjamin*, not far from *Jeruſalem*, whence *Jeruſalem* alſo might be ſeen, the words of the *Chaldee* Paraphraſt upon *Eſa.* X.32. do argue. For ſo he ſpeaks; *Senacherib came and ſtood in Nob, a City of the Prieſts, before the walls of Jeruſalem; and ſaid to his army, Is not this the City of Jeruſalem, againſt which I have raiſed my whole army, and have ſubdued all the Provinces of it? Is it not ſmall and weak in compariſon of all the fortifications of the Gentiles, which I have ſubdued by the valour of my hand? He ſtood nodding with his head againſt it, and wagging his hand up and down,* &c. Where *Kimchi* thus, *Jeruſalem might be ſeen from Nob. Which when he ſaw from thence, he wagged his hand, as a man is wont to do, when he deſpiſeth any thing,* &c. And *Jarchi thus, When he ſtood at Nob, he ſaw Jeruſalem,* &c.

The *a Talmudiſts* do concur alſo in the ſame ſenſe with the *Chaldee* Paraphraſt, and in his very words; adding this moreover, that all thoſe places which are numbred up by *Eſaiah* in the place alledged, were travailed through by the Enemy with his army in one day.

a Tab. Sanhedr. fol.94.2. & 95 1.

The Tabernacle ſometime reſided at *Nob*; when that was deſtroyed, it was tranſlated to *Gibeon*. *b And the days of Nob and Gibeon* (they are the words of *Maimonides*) *were ſeven and fifty years.*

b Maim. in Beth-Habbechirah, cap. 1.

We meet with mention of *Bahurim*, 2 *Sam.* XVI. 5. It was a Levitical City, the ſame with *Almon*, *Joſ.* XXI. 18. which is alſo called *Alemeth*, 1 *Chron.* VI. 60. Thoſe words, *And David came to Bahurim*, in the place alledged in the book of *Samuel*, the *Chaldee* renders אתא דוד מלכא עד עלמת *And David the King came to Almath.* Where *Kimchi* thus, *Bahurim was a City of the Benjamites, and is called in the books of the Chronicles*, Alemeth; *for Bahurim and Alemeth are the ſame.* Both ſound as much as, *Young men.*

CHAP. XLV.

Emmaus. Kiriath-Jearim.

a Hieroſ. Shevi'ith, fol. 38.4
b Luk. 24.13.
c Joſeph. de Bello, lib. 7. cap. 27.

FROM a *Beth-horon to Emmaus it was hilly.* b It was ſixty furlongs diſtant from *Hieruſalem.* c Ὀκτακοσίους δὲ μόνους ἀπὸ δ σεβαστῆς διαφειμένους χωρίον ἔδωκεν (Οὐεσπασιανὸς) εἰς κατοίκησιν, ὃ καλεῖται μὲν Ἀμμαοῦς ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίους ἑξήκοντα. *To eight hundred only diſmiſſed the Army (Veſpaſian) gave a place, called Ammaus, for them to inhabit: it is ſixty furlongs diſtant from Jeruſalem.*

I enquire, whether this word hath the ſame Etymology with *Emmaus* near *Tyberias* which from the *Warm baths* was called חמת *Chammath.* The *Jews* certainly do write this otherwiſe; namely either אמאוס as the *Jeruſalem Talmudiſts* in the place above cited, or עימאוס as the *Miſhnah.*

d Eruchin, cap. 2. hal 4.

d The family, ſay they, *of Beth-Pegarim, and Beth Zipperia was* מעימאוס *out of Emmaus.* The Gloſs is this, *Emmaus was the name of a place, whoſe inhabitants were Iſraelite Gentlemen, and the Prieſts married their daughters.*

Joſephus mentioning ſome Noble-men, ſlain by *Simeon the Tyrant*, numbers one *Ariſteus*, who was *e a Scribe of the Councel*, γένος δὲ Ἀμμαεύς, *and by extraction from Ammaus.* By the ſame Author is mentioned alſo *f* Ἀνανος ὁ ἀπὸ Ἀμμαοῦς, *Ananus of Ammaus*, one of the ſeditious of *Jeruſalem*; who nevertheleſs at laſt fled over to *Ceſar.*

e De Bello, lib. 5. cap. 33.
f Ibid. lib. 6. cap. 23.

Kiriath-Jearim was before time called *Baale*, 2 *Sam.* VI. 2. or *Bualath*, 1 *Chron.* XIII. 6. Concerning it the *Jeruſalem* Writers ſpeak thus; *g We find, that they intercalated the year in Baalath. But Baalath was ſometimes aſſigned to Judah, and ſometimes to Dan. Elteka, and Gibbethon, and Baaleth; behold theſe are of Judah.* (Here is a miſtake of the Tranſcribers, for it ſhould be written, *Of Dan, Joſ.* XIX. 44. *Baalah, and Jiim, and Azem, behold theſe are of Dan.* (It ſhould be written, *Of Judah, Joſ.* XV. 29.) *namely, the houſes were of Judah, the fields of Dan.*

g Hieroſ. Sanhedr. fol. 18.3.

In

In *Psal.* CXXII. 6. *We heard of it* (the Ark) *in Ephrata* (that is, *Shilo*, a City of *Ephraim*) *we found it in the fields of the wood* (בשדי יער that is, in *Kiriath-Jearim*, 1 *Sam.* VII. 1. &c.)

CHAP. XLVI.

The Country of Jericho, and the situation of the City.

HERE we will borrow *Josephus* his Pensil, *a* Ἰδρύσθαι μὲν ἐν πεδίῳ φασὶν ἡ Ἰερι-χοῦς· ὄρος δὲ ἐπικρέμασθαι αὐτῇ ἰσχνὸν μὲν καὶ ἄκαρπον ὄρος μήκιστον, &c. *Jericho is seated in a Plain, yet a certain barren Mountain hangs over it, narrow indeed but long; for it runs out Northward to the Country of Scythopolis, and Southward to the Country of Sodome, and the utmost coast of the Asphaltites.* *a Joseph. de Bello, lib. 4. cap. 27.*

Of this Mountain mention is made, *Jos.* II. 22. where the two Spies sent by *Josua*, and received by *Rahab* are said to *conceal themselves*.

Ἀντικεῖται δὲ τούτῳ τὸ πρὸς τῷ Ἰορδάνῃ ὄρος, &c. *Opposite against this lyes a Mountain on the other side Jordan, beginning from Julias on the North, and stretched Southward as far as Somorrha, which bounds the Rock of Arabia. In this is a Mountain, which is called the* Iron *Mountain, reaching out as far as the land of Moab. But the Country which lies between these two Mountanous places is called* The Great Plain, (Μέγα πεδίον) *extended from the Village Ginnaber to the lake Asphaltites in length a thousand two hundred furlongs,* (an hundred and fifty miles,) *in bredth an hundred and twenty furlongs:* (fifteen miles,) *and Jordan cuts it in the middle.*

Hence you may understand more plainly those things that are related of *the Plains of Jericho*, 2 *Kings* XXV. 5. and what ἡ περίχωρος τοῦ Ἰορδάνου, *the Region about Jordan*, means, *Matth.* III. 5.

Ἀπέχει δὲ Ἱεροσολύμων μὲν σταδίους ἑκατὸν πεντήκοντα, τοῦ δὲ Ἰορδάνου ἑξήκοντα, &c. *Jericho is distant from Jerusalem an hundred and fifty furlongs,* (eighteen miles, and three quarters) *and from Jordan sixty furlongs,* (seven miles and an half.) *The space from thence to Jerusalem is desert and rocky; but to Jordan and the Asphaltites more plain indeed, but alike desert, and barren.*

This our Author asserts the same distance between *Jericho* and *Jordan* elsewhere in these words: *b* Οἱ δὲ πεντήκοντα προελθόντες σταδίους βάλλονται στρατόπεδον ἀπὸ δέκα σταδίων τοῦ Ἱερι-χοῦντος. *But the Israelites travailing forward fifty furlongs from Jordan, encamped the distance of ten furlongs from Jericho:* that is, in *Gilgal* in the East coast of *Jericho*, *Jos.* IV. 19. *b Antiq. lib. 5. cap. 1.*

But concerning the distance between *Jericho* and *Jerusalem* he does not seem to agree with his Country-men. For however they according to their Hyperbolical style feign very many things to be heard from *Jerusalem* as far as *Jericho*, to wit, *c* the sound of the gate of the Temple, when it was opened, the sound of *Migrepha*, or the little bell, &c. yet there are some of them, who make it to be the distance of *Ten Parsæ*, *d Rabbath bar Bar Channah* saith, *Rabbi Jochanan* saith, מירושׁ לירחו יפרסי *From Jerusalem to Jericho were ten Parsæ: and yet from thence thither the voice of the high Priest in the day of expiation pronouncing the name Jehovah was heard*, &c. *The hinges of the gates of the Temple are heard* בשמונה תחומי שבת *as far as the eighth bound of the Sabbath*, that is, as far as a Sabbaths days journey eight times numbred. The Glos hath these words, *The hinges indeed not further, but the gates themselves are heard to Jericho.* There is an Hyperbole in their measuring of the space, as well as in the rest. *c Tamid. cap. 3 hal. 8.* *d Bab. Joma, fol. 20. 2. & 39. 2.*

Ἐκπυροῦται δὲ ὥρᾳ θέρους τὸ πεδίον, καὶ διὰ ὑπερβολὴν αὐχμοῦ ψυχεῖ νοσώδη τὸν ἀέρα, &c. *And that Plain burns in the Summer, and by too much heat renders the air unhealthful: for it is all without water, except Jordan; the Palms that grow in whose banks are more flourishing, and more fruitful, than those that grow more remote.*

Παρὰ μέντοι τὴν Ἱερι-χοῦντα ὅτι πηγή, δαψιλὴς τε, καὶ πρὸς ἀρδείας λιπαρωτάτη, ταύτὴν πάλαι ἀναβλύζουσα πόλιν, &c. *Near Jericho is a very plentiful spring, and very rich for watering, and moistening the ground; it riseth near the old City, and Jesus the Son of Nave took it. Of which Spring there is a report, that in former times it did not only make the fruits of the Earth and of the Trees to decay, but also the offspring of women; and was universally unwholsom and harmful to all: but it was changed into a better condition by Elizeus*, &c. (See 2 *King.* II. 21.) *So that those waters, which before were the cause of barrenness and famine, did thenceforth produce fruitfulness and abundance: and they have so great*

great a vertue in their watering, that whatsoever place they touch, they bring on to a very speedy ripeness.

Καὶ πεδίον μὲν ἔπεισιν ἑβδομήκοντα σταδίων μῆκος, εὖρος δὲ εἴκοσιν. *And they overflow the Plain seventy furlongs in length, and twenty in bredth: and there they nourish very fair and thick gardens of Palm-trees of divers kinds,* &c. *That place also feeds Bees, and produceth Opobalsamum, and Cyprinum, and Myrobalanum: so that one might not call it amiss* Θεῖον τὸ χωρίον, *A divine Country,* &c.

e Strabo. Geogr. lib. 16. *Strabo* speaks like things, e Ἱεριχοὺς δὲ ἐστι πεδίον κύκλῳ περιεχόμενον ὀρεινῇ τινι, &c. *Jericho is a plain cirrounded with Mountains, which in some places bends to it after the manner of a Theatre. A grove of Palmtrees is there, with which are mixed also other garden plants, a fruitful place, abounding with Palmtrees for the space of an hundred furlongs, all well watered, and full of habitations. The Royal Court and Paradice of Balsom is there,* &c.

f Plin. lib. 5. cap. 14. And *Pliny, f Jericho planted with Groves of Palms, and well watered with springs,* &c.

Hence the City is called the *City of Palmtrees, Deut.* XXXIV. 3. and *Judg.* I. 16. where for that, which in the *Hebrew* is מעיר התמרים, *From the City of Palmtrees,* the *Targum* hath מן קרתא יריחו *From the City Jericho:* which nevertheless *Kimchi* approves not of, reckoning the *City of Palmtrees* to be near *Hebron:* whom see. See also the *Targum* upon *Judg.* III. 13. and *Kimchi* there; and the *Targum* upon *Judg.* IV. 5.

When you take a view of that famous fountain, as it is described by *Josephus,* thence you understand what waters of *Jericho* the Holy Ghost points out in *Jos.* XVI. 1. And when you think of that most pleasant Country watered from thence, let that *Rabbinical* story come into your mind of דושנו של יריחו *The Gift of Jericho* of five hundred cubits square, granted to the sons of *Hobab, Moses* father in Law: of which see *Baal Turim* upon *Numb.* X. 29. and the *Rabbins* upon *Judg.* I.

CHAP. XLVII.

Jericho it self.

WE read that this City was not only wasted by *Josua* with fire and sword, but cursed also. *Cursed be he before the Lord, who shall rise up, and build that City Jericho, Jos.* VI. 26. *a Nor was another City to be built,* (say the *Talmudists*) *which was to be called by the name of Jericho: nor was Jericho it self to be built, although to be called by another name.* And yet I know not by what chance, this City crept out of dust and rubbish, lived again, and flourished, and became the second City to *Hierusalem.* The same persons which were just now cited, suppose, that the Restorer of it was *Hiel,* the son of *Jehosaphat,* to wit, the same with *Jechiel,* 2 *Chron.* XXI. 2. *b Hiel,* say they, *was of Jehosh phat, and Jericho of Benjamin.* And that is a just scruple, which *R. David* objects, *c* How it came about, that the pious King *Jehoshaphat* should suffer such a horrid thing to be done within his Kingdom? Much more, how this should have been done by his son? Let them dispute the business, we hasten some where else.

a Hieros. Sanhed. fol. 29. 4.

b Id. Ibidem.

c Kimchi upon 1 King. 16.

That which ought not to be done, being once done stands good. *Hiel* did a cursed thing in building *Jericho:* yet *Jericho* was not to be cursed being now built. A little after its restauration it was made noble by the Schools of the Prophets, 2 *Kings* II. 5. and it flourished with the rest of the Cities of *Judea* unto the destruction of the Nation by the *Babylonians.*

It flourished more under the second Temple, so that it gave place to no City in *Judea;* yea, all gave place to it, besides *Jerusalem.* *d A royal Palace* was in it, *e* where *Herod* ended his days: *f* an *Hippodromus,* where the *Jewish* Nobility being imprisoned by him, were to be slain, when he expired: *g* an *Amphitheatre,* where his Will was publickly opened, and read over: and sometime a Sessions of the *Sanhedrin, and a noble troup of those that waited in their Courses at the* Temple.

d Strabo, lib. 16. e Joseph. Antiq. lib. 17. cap. 10. f Ibid. cap. 8. g Id. de Bello, lib. 1. cap. ult.

h The Elders sometime assembled together in the Chamber Beth-gadia in Jericho: The Bath Kol went forth, and said to them, There are two among you, who are fit to receive the Holy Ghost, and Hillel is one of them: They cast their eyes upon Samuel the Little, as the Second. *Another time the Elders assembled together in a Chamber in Jafne; the Bath Kol went forth, and said, There are two among you, who are fit to receive the Holy Ghost, and Samuel the Little is one of them, They cast their eyes upon R. Lazar. And they rejoyced, that their judgment agreed with the sentence of the Holy Ghost.*

h Hieros. Avod. Zarah, fol. 42. 3

i There

i There is a Tradition, that there were at Jeruſalem twenty four thouſand men of the Station; and half a Station (that is twelve thouſand men) *at Jericho. Jericho alſo could have produced an whole Station, but becauſe ſhe would give place to Jeruſalem, ſhe produced only the half of a Station.* i Id. Taanith, fol. 67. 4.

Behold! five hundred men of every Courſe reſiding at *Jericho!* But what were they? They were ready at hand to ſupply any courſes that wanted, if there were any ſuch at *Jeruſalem*; and they took care of ſupplying them with neceſſaries who officiated at *Jeruſalem*. Hence it is the leſs to be wondred at, if you hear of a *Prieſt* and a *Levite* paſſing along in the Parable of him that travailed between *Jeruſalem* and *Jericho*, *Luke* X. 31, 32.

In ſo famous and populous a Town, there could not but be ſome Councel of three and twenty, one at leaſt of more remark, if not more, when ſo many of the Stations dwelling there were at hand, who were fit to be employed in Government; and ſo many to be governed.

k אנשי יריחו *The men of Jericho* are famed *for ſix things done by them: in three of which the chief Councel conſented to them, but in the other three they conſented not.* Thoſe things, concerning which they oppoſed them not, were theſe. k Peſach. cap. 4 hal 8.

I. מרכיבין דקלים כרי חיוה *They engrafted, or folded together Palmtrees every day.* Here is need of a long Commentary, and they produce one but very obſcure. The buſineſs of the men of *Jericho* was about Palmtrees; which they either joyned together, and mingled males with females, or they ingrafted, or (as they commonly ſay) inoculated the more tender ſprouts of the branches into thoſe that were older. So much indulgence was granted them by the Wiſe-men concerning the time, wherein theſe things are done, which elſewhere would ſcarcely have been ſuffered, unleſs, as it ſeems, the nature of the place, and of the Groves of Palms required it.

II. כורכין את שמע *They folded up the recitations of their Phylacteries:* that is, either not ſpeaking them out diſtinctly, or omitting ſome doxologies, or Prayers, or pronouncing them with too ſhrill a voice. See the *Gemara* and the Gloſs.

III. קוצרין וגודשין לפני עומר *They reaped, and gathered in their Sheaves before the Sheaf* (of firſt fruits) *was offered:* and this, partly becauſe of the too early ripeneſs of their Corn in that place, and partly, becauſe their Corn grew in a very low Valley, and therefore it was not accounted fit to be offered unto the *Mincha*, or daily ſacrifice. See the Gloſs.

The three things, concerning which the Wiſe-men conſented not to them, were theſe.

I. מתירין בנמזורת של הקדש *Such fruits and branches*, alſo certain fruits of the Sycomine-trees, which their fathers had devoted to ſacred uſes, they alienated into common.

II. אוכלין תחת הנשרים בשבת *They eat on the Sabbath day ander the tree ſuch fruits as fell from the tree*, although they were uncertain, whether they had fallen on the Sabbath day, or the Eve of the Sabbath: for ſuch as fell on the Sabbath were forbidden.

III. נותנין פאה לירק They granted a corner of the Garden for herbs, in the ſame manner as a corner of the Field was granted for corn.

Let the deſcription of this City and place be concluded with thoſe words of the *Talmud* in the place noted in the margin. l משחא דאפרסמא *Do they uſe a certain form of prayer upon Balſome? Bleſſed be he, who hath created the oyntment of our land.* The Gloſs is, *The oyntment of our land: for it grows at Jericho, and for its ſmell it is called* יריחו *Jericho: and it is that Pannag, of which mention is made in the book of Ezekiel, Judah* and the land of *Iſrael* were thy Merchants in wheat of Minnith, and Pannag. *This I have ſeen in the book of Joſephus ben Gorion.* Judge, Reader. l Bab. Beracb. fol. 43. 1.

CHAP.

CHAP. XLVIII.

Some Miſcellaneous matters belonging to the Country about Jericho.

LET us begin from the laſt encampings of *Iſrael* beyond *Jordan*. *Numb.* XXXIII. 29. *They encamped near Jordan from Beth-Jeſhimoth unto Abel Shittim.* a *From Beth-Jeſhimoth to Abel-Shittim were twelve miles.* It is a moſt received opinion among the *Jews*, that the Tents of the *Iſraelites* in the Wilderneſs contained a ſquare of twelve miles. So the *Targum* of *Jonathan* upon *Numb.* II. 2. משריתא דישרא׳ &c. *The encamping of Iſrael was twelve miles in length, and twelve miles in bredth.* And the *Gemariſts* ſay, b *It is forbidden a Scholar to teach a Tradition before his Maſter, yea, not to do it, until he be twelve miles diſtant from him, according to the ſpace of the encamping of Iſrael. But whence is that ſpace proved?* And they encamped near *Jordan* from *Beth-Jeſhimoth* to *Abel-Shittim*. *How far is that? Twelve miles.*

a *Hieroſ. Sheviith*, fol. 36. 3. & *Gittin*, fol. 43. 3.

b *Hieroſ.* in the place above.

c They believe alſo, that the bulk of the Hoſt took up the ſame ſpace, while they paſſed *Jordan*; nor is it unfit ſo to believe: for it indeed ſeems at leaſt to have taken up a very large ſpace in its paſſage: this eſpecially being obſerved, that while the Ark ſtood in the middle of *Jordan*, none might come within two thouſand cubits near it, *Joſ.* III. 4. When therefore it is ſaid, *that the people paſſed over againſt Jordan*, it is to be underſtood of the middle of the Hoſt, or of thoſe that carried the Ark, and of thoſe that went next after the Ark.

c *Bab. Sotah*, fol. 34. 1. in the Gloſſ.

d From *Abel* to *Jordan* were ſixty furlongs (ſeven miles, and an half.) The bredth of *Jordan* from bank to bank was but of a moderate ſpace. The *Jeruſalem Talmudiſts* do write thus of it, in ſome part of it: e *A fire ſometime paſſed over Jordan.* (That is, a flame kindled on this bank flew over to that.) *But how far is the flame carried?* R. *Eleazar* ſaith, *For the moſt part to ſixteen cubits, but when the wind drives it, to thirty.* R. *Judah* ſaith, *To thirty cubits, and when the wind drives it, to fifty.* R. *Akibah* ſaith, *To fifty cubits, and when the wind blows, to an hundred.*

d *Joſ. Antiq.* lib. 5 cap. 1.

e *Baba Kama*, fol. 3. 5.

f From *Jordan* to *Gilgal* were fifty furlongs. (ſix miles and a quarter.) Therefore the whole journy of that day from *Abel* to *Gilgal*, was fourteen miles or thereabouts. The *Talmudiſts* being deceived by the ambiguity of the word גלגל *Gilgal*, extend it to ſixty miles, and more. Whom ſee afterwards quoted in the eighty eighth Chapter. It is thus ſaid in *Midras Tillin*, h *Saul went in one day three ſcore miles.*

f *Joſeph.* in the place above.

g *Bab. Sanhedr.* fol 44. 1.

h *Midr. Till.* fol. 7. 4.

Of the ſtones ſet up by *Joſhua* in *Jordan* and *Gilgal*, the *Gemariſts* have theſe words. i *R. Judah* ſaith, *Aba Chalaphta, and R. Eleazar ben Mathia, and Chaninah ben Chakinai ſtood upon thoſe ſtones, and reckoned them to weigh forty Sata each.*

i *Bab. Sotah*, 34. 1. *Toſapht.* in *Sotah*, cap. 8.

CHAP. XLIX.

Hebron.

FROM *Jericho* we proceed to *Hebron*, far off in ſituation, but next to it in dignity: yea, there was a time, when it went before *Jeruſalem* it ſelf in name and honour; namely, while the firſt foundations of the Kingdom of *David* were laid; and at that time *Jericho* was buried in rubbiſh, and *Jeruſalem* was trampled upon by the profane feet of the *Jebuſites*.

Hebron was placed, as in the Mountainous Country of *Judea*, ſo in a place very rocky, but yet in a very fruitful coaſt.

אין לך טרשים &c. *a There is no place in all the land of Iſrael more ſtony than Hebron: thence a burying place of the dead is there.* The *Gemariſts* ſift what that means, *Hebron was built ſeven years before Zoan in Egypt*, *Numb.* XIII. 22. And they reduce it to this ſenſe, which you may find cited alſo in *R. Salomon* upon that Text of *Moſes*, *There is no land more excellent than Egypt, as it is ſaid; As the Garden of the Lord, as Egypt: nor is there in Egypt any place more excellent than Zoan: as it is ſaid, Her Princes were in Zoan; and yet Hebron was ſeven times nobler, however it were rocky, than Zoan.* For this Tradition obtained

a *Bab. Sotah*, in the place above.

obtained among them, אילים ממואב כבשים מחברון *Rams from Moab, Lambs from Hebron.* And to this they apply that of *Abſalom, Let me go, I pray, to Hebron, that I may pay my vow.* And why to *Hebron? R. Bar bar Chanan* ſaith, *He went thither, that thence he might fetch Lambs for ſacrifice.* דקלישא ארעא עברה רעיא ושמן קביינא *For the turf was fine, yielding graſs acceptable to ſheep,* &c.

You may obſerve the ſituation of *Hebron* in reſpect of *Jeruſalem* from thoſe things, which are related of a daily cuſtom and rite in the Temple. *b The Preſident of the ſervice in the Temple was wont to ſay every morning, Go, and ſee, whether it be time to kill the ſacrifice. If it were time, he, that was ſent to ſee, ſaid,* ברקאי *It is light. Mathia ben Samuel* ſaid, *The whole face of the Eaſt is light unto Hebron: to whom another anſwers, Well,* &c. Upon which words *Rambam* thus, *c There was an high place in the Temple, whether he, who was ſent to ſee, went up; and when he ſaw the face of the Eaſt ſhining, he ſaid* ברקאי *It is light,* &c. *And they who were in the Court,* ſaid, ער שהוא בחברון *What? As the light is unto Hebron? That is, Is the light come ſo far, that thine eyes may ſee Hebron? And he anſwered, Yes.* So alſo the Gloſs upon *Tamid, The morning, ſaith he, who is on the roof, is ſeen as far as Hebron; becauſe they could ſee Hebron thence.*

b *Joma*, cap.3. hal.2. *Tamid.* cap.3. hal.2.

c *Rambam* in משניות in *Joma.*

d And therefore they made mention of Hebron, אעפי &c. *(although the Eaſt was on that Coaſt) that the memory of the merit of thoſe that were buried in Hebron might occur at the daily ſacrifice.* They are the words of the Author of *Juchaſin*, out of which thoſe are eſpecially to be marked, *Though the Eaſt was on that Coaſt*; or, *Though the Eaſt were on that quarter of the Heaven.* Conſider which words, and conſult the *Gemariſts* upon the place quoted: for they underſtand thoſe words, *What? As the light is unto Hebron?* Of the light reaching as far as *Hebron*; juſt as the Gloſs underſtands them of his eyes reaching thither, that went to look. All which things compared come at laſt to this, (if credit may be given to theſe Authors) that *Hebron*, however it be placed South of *Jeruſalem*, yet did decline ſomewhat towards the Eaſt, and might be ſeen from the high Towers in the Temple and in *Jeruſalem.* Let the Reader judge.

d *Juchaſin*, fol. 63.1.

Of *Macpelah*, the burying place near *Hebron* very many things are ſaid by very many men. The City was called *Hebron*, that is, *A Conſociation*, perhaps from the Pairs there buried, *Abraham, Iſaac*, and *Jacob* and their wives.

Not a few believe *Adam* was buried there in like manner: ſome, that he was buried once, and buried again. *e Adam ſaid,* ſay they, *after my death, they will come perhaps, and taking my bones will worſhip them, but I will hide my Coffin very deep in the Earth, in a Cave within a Cave. It is therefore called, The Cave* Macpelah, *or the doubled Cave.*

e Idem, fol. 5.1.

CHAP. L.

Of the Cities of Refuge.

HEBRON, the moſt eminent among them, excites us to remember the reſt. *a The Rabbines deliver this, Moſes ſeparated three Cities of refuge beyond Jordan; and againſt them Joſua ſeparated three Cities in the land of Canaan. And theſe were placed by one another juſt as two ranks of Vines are in a Vinyard. Hebron in Judea againſt Bezer in the Wilderneſs. Shechem in Mount Ephraim againſt Ramoth in Gilead. Cadeſh in Mount Nephthali againſt Golan in Baſan. And theſe three were ſo equally diſpoſed, that there was ſo much ſpace from the South coaſt of the land of Iſrael to Hebron, as there was from Hebron to Schechem; and as much from Hebron to Shechem, as from Shechem to Cadeſh, and as much from Shechem to Cadeſh, as from Cadeſh to the North coaſt of the land.*

a Bab. Maccoth, fol. 9.2.

b It was the *Sanhedrins* buſineſs, to make the ways to thoſe Cities convenient, by enlarging them, and by removing every ſtop, againſt which one might either ſtumble or daſh his foot. No hillock, or river was allowed to be in the way, over which there was not a bridge: and the way leading thither was at leaſt two and thirty cubits broad. And every double way, or in the parting of the ways was written מקלט, מקלט *Refuge, Refuge*, leſt he that fled thither might miſtake the way.

b *Maimon*, in רוצח, cap. 8.

c The Mothers of the high Prieſt uſed to feed and cloth thoſe that for murder were ſhut up in the Cities of Refuge, that they might not pray for the death of their ſons, ſince the Fugitive was to be reſtored to his Country and Friends at the death of the high Prieſt: but if he died before in the City of Refuge, his bones were to be reſtored after the death of the high Prieſt.

c *Maccoth*, fol. 11.1.

d Maimon. in the place above.

d The *Jews* dream, that in the days of the Meſſias three other Cities are to be added to thoſe ſix, which are mentioned in the Holy Scripture, and they to be among the *Kenites*, the *Kenezites*, and the *Kadmonites*. Let them dream on.

e Bab. Sanhedr. fol. 18. 2.

e Let him that kills the high Prieſt by a ſudden chance, fly to a City of Refuge, but let him never return thence. Compare theſe words with the State of the Jews killing *Chriſt*.

CHAP. LI.

Beth-lehem.

THE *Jews* are very ſilent of this City: nor do I remember that I have read any thing in them concerning it, beſides thoſe things, which are produced out of the Old Teſtament; this only excepted, that the *a Jeruſalem Gemariſts* do confeſs, that the *Meſſias* was born there before their times.

a Beracoth, fol. 5. 1.

b Juſt. Martyr, Apol. 2. pag 75

b Βηθλεὲμ κώμη τίς ἐστιν ἐν τῇ χώρᾳ Ἰουδαίων, ἀπέχουσα σταδίους τεσσαρεσκαιδέκα Ἰερουσολύμων· *Bethlehem is a certain Town in the land of the Jews thirty five furlongs diſtant from Jeruſalem:* and that toward the South.

c Euſeb. Eccleſ. hiſt. lib. 4 cap. 6

d Baron. Annal. ad annum *Chriſt.* 137.

The Father of the *Eccleſiaſtical Annals*, citing theſe words of *Euſebius*, *c* Ἀκμάζαντος ἤδη τοῦ πολέμου ἔτους ὀκτωκαιδεκάτου ὑπὸ ἡγεμονίας Ἀδριανοῦ κατὰ Βήθηρα πόλιν, &c. thus renders them in *Latine*, *d Jam vero, cum decimo octavo anno imperii Hadriani bellum, juxta urbem Beth-lehem nuncupatam (quæ erat rerum omnium præſidiis munitiſſima, neque adeo longe a Civitate Hieroſolymarum ſita) vehementius accenderetur*, &c. *But now, when in the eighteenth year of the Empire of Adrian the war was more vehemently kindled near the Town called Beth-lehem, (which was very well fortified with all manner of defence, nor was ſeated far from the City of Jeruſalem,)* &c.

The Interpreter of *Euſebius* renders Βήθηρα, *Beth-thera:* not illy, however it be not rendered according to the letter. Perhaps *x* crept into the word inſtead of *ϱ* by the careleſneſs of the Coppiers. But by what liberty the other ſhould render it *Beth-lehem*, let himſelf ſee. *Euſebius* doth certainly treat of the City, ביתר, *Betar*, (it is vulgarly written *Bitter*) of the deſtruction of which the *Jews* relate very many things with lamentation: which certainly is ſcarcely to be reckoned the ſame with *Beth-lehem*.

The ſame Father of the Annals adds, that *Beth-lehem* from the times of *Adrian* to the times of *Conſtantine*, was profaned by the Temple of *Adonis:* for the aſſerting of which he cites theſe words of *Paulinus: Hadrianus, ſuppoſing that he ſhould deſtroy the Chriſtian Faith by offering injury to the place, in the place of the Paſſion dedicated the Image of Jupiter, and profaned Beth-lehem with the Temple of Adonis:* As alſo like words of *Hierome:* yet he confeſſes the contrary ſeems to be in *Origen* againſt *Celſus:* and that more true. For *Hadrian* had no quarrel with the *Chriſtians*, and *Chriſtianity*, but with the *Jews*, that curſedly rebelled againſt him.

CHAP. LII.

Betar. ביתר.

OF this City there is a deep ſilence in the Holy Scriptures, but a moſt clamorous noiſe in the *Talmudic* Writings. It is vulgarly written ביתר, *Betar*, and rendred by *Chriſtians Bitter*, or *Bither:* but I find it written in the *Jeruſalem Talmud* pretty often in the ſame page *a* ביתחר, to be read, as it ſeems ביתחר, *Beth-Tar*; and caſting away the firſt ת *Thau*, which is very uſual in the word בירא, ביתר, *Be-Tar*, (*The Houſe of the Inquirer.*) *Wherefore*, ſay they, *was* ביתחר *Beth-Tar laid waſte? Becauſe it lighted candles after the deſtruction of the Temple. And why did it light candles? Becauſe the Councellors* בולווטי *at Jeruſalem dwelt in the midſt of the City. And when they ſaw any going up to Jeruſalem, they ſaid to him, We hear of you, that you are ambitious to be made a Captain,*

a Hieroſ. Taanith, fol. 68. 4. & 69. 1.

a Captain, or a Councellor: but he anſwered, There is no ſuch thing in my mind. We hear of you, that you are about to ſell your wealth. But he anſwered, Nor did this come into my mind. Then would one of the company ſay, Whatſoever you ask of this man, Write it, and I will ſeal it. He therefore wrote, and his fellow ſealed it: and they ſent this feigned Inſtrument to their friends, ſaying, if N. endeavours to come again to the poſſeſſion of his wealth, ſuffer him not to do it, for he hath ſold it among us.

The principal cauſe of the deſtruction of *Beth-Tera* was *Ben-Cozba*, and his Rebellion againſt the *Romans*. The *Babylonian* Writers aſſign another cauſe.

אשקא דרספק חריב ביתר *b* 'For the foot of a chariot was *Bethara* laid waſte. It was 'a cuſtom, that when an Infant male was born, they planted a Cedar; when an Infant 'female, a pine. And when the children contracted marriage, out of thoſe trees they 'made the Bed-chamber. On a certain day the daughter of the Emperour paſſed by, and 'the foot of her chariot broke. They cut down ſuch a Cedar, and brought it to her. '(The *Jews*) roſe up againſt them, and beat them. It was told the Emperour that the 'Jews rebelled. Being angry he marched againſt them, and deſtroyed the whole horn of '*Iſrael, &c.*

b Bab. Gittin, fol. 57. 1.

'*c Hadrian* beſeiged *Bether* three years and an half. *d* And when they took it, they 'ſlew the men, the women and the children, ſo that their blood flowed into the great 'Sea. You will ſay perhaps, that it was near the Sea; but it was a mile diſtant. The 'Tradition is, that *R. Eliezar* the Great ſaith, that there were two Rivers in the Valley 'of Jadaim, of which one flowed this way, the other that. And the Rabbins computed, 'that the third part of them was blood, and two parts water. It is delivered alſo, that 'the Heathen gathered the Vintages for the ſpace of ſeven years without dunging the 'land, becauſe the Vinyards were made fruitful enough by the blood of the Iſraelites.

c Hieroſ. in the place above.
d Gittin. in the place above.

The *Jeruſalem* Writers do hyperbolize enough concerning the diſtance of this City from the Sea. 'For if you ſay, *ſay they*, that it was near the Sea, was it not diſtant 'forty miles? They ſay, that three hundred ſkulls of young children were found upon 'one ſtone: and that there were three cheſts of torn Phylacteries, each cheſt contain-'ing nine buſhels: but there are others that ſay, Nine cheſts, each containing three 'buſhels.

Joſephus mentions *e* Βήταριν καὶ Καφάρτοβ δύο κώμας τὰς μεγαιτάτας τῆς Ἰδουμαίας, *Betaris, and Kaphartobas two midland Towns of Idumea.* Where by *Idumea* he means the Southern part of *Judea*, eſpecially that that was mountanous: as appears by the Context. He calls *Idumea* properly ſo called Μεγάλην Ἰδουμαίαν, *Idumea the Great.*

e Joſ. de Bell. lib. 4. cap. 26.

CHAP. LIII.

עפרים, *Ephraim.*

WE mean not here the Land of *Ephraim*, but a certain Town in the Confines of that Land. Of which you read 2 *Chron.* XIII. 19. and of which the *Talmudic* Writers ſpeak. *a What is the beſt flower*, to be offered in the Temple?) *Micmas, and Mezonechah obtain the firſt place for fine flower*, שנייה להם חפריים בבקעה *Ephraim in the Valley obtains the next place to them.* Theſe words are not read the ſame way by all.

a Menacoth, cap. 9. hal. 1.

Thoſe of the *Miſhnaioth* in the eighth Chapter read, as we had writ it. The *Toſaphtah* alſo reads מכמס *Micmas:* but the *Talmud* מכניס וזטח׳: The *Aruch* alſo hath מכמס, *Micmas: b* but for מזוניחה *Mezonechah*, it hath זנוח *Zanoah.* The ſame alſo read עפריים with the letter ע *Ain:* the *Talmud* עפוריים *Ephoraim:* the Gloſs ſaith עפוריים *Ephoraim is a City, of which it is thus written in the books of the Chronicles*, And *Abijah* took עפריים *Ephraim.*

b Aruch in מכמס.

The *Gemariſts* read it after the ſame manner עפריים *Ephraim*, this ſtory being added; *c* אמרי ליה יוחנא וממרא למשה *Jannes and Mambres ſaid to Moſes, Do you bring ſtraw into Ephraim?* Which the *Aruch* reciting adds theſe words, 'There was a City in the 'land of *Iſrael*, very fruitful in bread corn, called *Ephraim:* when *Moſes* therefore came 'with his miracles, *Jannes* and *Mambres*, who were the chief of *Pharaohs* Magitians, 'ſaid unto him, This is our buſineſs, and we can do thus with our inchantments; you 'therefore are like one bringing ſtraw into *Ephraim*, which is the City of bread corn, 'and out of which is proviſion for many places: therefore how doth any carry in ſtraw 'thither? *&c.*

c Bab. Menacoth, fol. 55. 1. & Aruch in יוחני

d *Joseph. de Bell.* lib. 4. c. 33

Josephus speaking of *Vespasian* hath these words; d Ἀναβὰς εἰς τὴν ὀρεινὴν αἱρεῖ δύο τοπαρχίας, τήν τε Γοφνιτικὴν καὶ τὴν Ἀκραβατηνὴν καλουμένην μεθ' ἃς Βηθηλᾶ τε καὶ Ἐφραὶμ πολίχνια. *After he went into the Hill Country he took two Toparchies, namely Gophnitica, and Acrabatena: and together with them Bethel, and Ephraim two small Cities.* Into this *Ephraim* we suppose it was, that *Christ* retired in that story, *Joh.* XI. 54.

e *Tosapht.* in *Menacoth*, c. 9.

Let us also add these things from the places alledged above. e R. *Josi* saith, *They brought also of the wheat* ברחיים *of Barchaim, and* כפר אחום *of Caphar Achum; which were near Jerusalem.*

f Ibid. & *Menach.* in the place above, hal. 3.

f *For Oyl, Tekoa deserves the first praise. Aba Saul saith* רגב *Ragab beyond Jordan obtains the next to it. R. Eliezer ben Jacob saith, Gush Chalab in Gallilee obtains the third place.*

g Ibid.

קרוחים יעטולין, g *Karhiim and Atolin* (otherwise written קרוחים והטולין *Karuthim and Hatolin:* in the *Aruch* it is קרחיים, *Karuchaim.*) *produce the best Wine: Beth Rimmah, and Beth Laban in the hilly Country,* and *Caphar Sigana* in the Valley next to them.

h *Bab Sanhedrin*, fol. 70. 2.

Let us also add these words elsewhere. h *He eateth all manner of Victuals, and eateth not flesh:* לאיתויי דבילה קעיליז, *The clusters of figs of Keila are brought in. He drinks all manner of drink, but he drinks not Wine: hony and milk are brought in.* And elsewhere:

i Idem, *Joma*, fol. 76. 1.

i *He eateth* דבילה קעיליז *The Clusters of Keila, and drinks Honey and Milk, and enters into the Temple.*

CHAP. LIV.

צוק *Tsok*: *and* בית חדורו, *Beth Chadudo.*

a *Bab. Joma*, fol. 66. 2.

WHEN a they sent forth the Goat *Azazel* on the day of expiation, before that, they set up ten Tents, a mile distant one from another: where some betook themselves before that day, that they might be ready to accompany him, who brought forth the Goat. Those of the better rank went out of *Jerusalem* with him, and accompanied him to the first Tent. There others received him, and conducted him to the second; others to the third, and so to the tenth. From the tenth to the Rock עוק *Tsok*, whence the Goat was cast down, were two miles. They therefore, who received him there, went not further than a mile with him, that they might not exceed a Sabbath days journey: but standing there they observed what was done by him. *He snapt the scarlet threed into two parts of which he bound one to the horns of the Goat, and the other to the rock: and thrust the Goat down, which hardly coming to the middle of the precipice was dashed and broke into pieces.* The rock *Tsok* therefore was twelve miles distant from *Jerusalem*, according to later computation. But there are some, who assign nine tents only, and ten miles. See the *Gemarists.*

צוק *Tsok* among the *Talmudists* is any more craggy and lofty rock. Hence is that

b *Bab. Bava Metzia*, fol. 36. 2 & 93. 2.

עלתה לראשי צוקין ונפלה, b *she went up to the top of the rock and fell.* Where the Glos writes, צוקין *Tsokin are high and craggy mountains.*

c *Joma*, fol. 68. 2.

The first entrance into the Desert was three miles from *Jerusalem*, and that place was called בית חדורו *Beth Chadudo.* The *Mishnah* of *Babylon* writes thus of it: c *They say to the high Priest, The Goat is now come into the wilderness. But whence knew they that he was now come into the wilderness? They set up high stones, and standing on them they shook handkerchiefs, and hence they knew, that the Goat was now got into the wilderness. R. Judah saith, Was not this a great sign to them?* מירושלם ועד בית־חדורו ג' מילין: *From Jerusalem to Beth-Chadudo were three miles. They went forward the space of a mile, and went back the space of a mile, and they tarried the space of a mile; and so they knew that the Goat was now come to the wilderness.*

The *Jerusalem Mishnah* thus: *R. Judah saith, Was not this a great sign to them?* מירושלם ועד בית־חורון ג' מילין: *From Jerusalem to Beth-Horon were three miles. They went forward the space of a mile,* &c.

From these things compared, it is no improbable conjecture, that the Goat was sent out towards *Beth-Horon*, which both was twelve miles distant from *Jerusalem*, and had rough and very craggy rocks near it: and that the sense of the *Gemarists* was this, In the way to *Beth-Horon* were three miles to the first verge of the Wilderness, and the name of the place was *Beth-Chadudo.*

CHAP.

CHAP. LV.

Divers matters.

I. BETH-CEREM, *Nehem.* III. 14. *a The stones as well of the Altar, as of the ascent to the Altar were* מבקעת בית־כרם *from the Valley of Beth-Cerem, which they digged out beneath the barren land. And thence they are wont to bring whole stones, upon which the working iron came not.* a Middoth, cap. 3. hal. 4.

The Fathers of the Traditions treating concerning the blood of womens terms, reckon up five colours of it; among which that כמימי אדמה מבקעת בית־כרם, *b which is like the water of the Earth out of the valley of Beth-Cerem.* Where the Gloss writes thus, *Beth-Cerem is the name of a place: whence a man fetches turf, and puts it into a pot, and the water swims upon it: that is, He puts water to it, until the water swims above the turf.* b Niddah, cap. 2. hal. ult.

The *Gemarists* examining this clause have these words: *c R. Meir saith, He fetcheth the turf out of the valley of Beth-Cerem. R. Akibah saith, Out of the valley* יודפת *of Jotapata. R. Jose saith, Out of the valley* סכני *of Sicni. R. Simeon saith, Also out of the valley of Genesara.* c Bab. Niddah, fol. 20. 1.

II. *d* טור שמעון הוה &c. Let the Author of *Aruch* render it for me; *The Mount of Simeon brought forth three hundred bags of broken bread for the poor every Sabbath evening.* But instead of *The Mount of Simeon brought forth* (whence it might be taken for the lot of the *land of Simeon*) he renders it, *Rabbi Simeon brought forth*, &c. d Hieros. Taanith, fol. 69. 1.

But why was it laid waste? Some say, For Fornication. Others say, because they played at bowls. Κώμη Σιμωνιὰς, The *Town Simonias* is mentioned by *Josephus* in his life, ἐν μεθορίοις Γαλιλαίας, *in the confines of Gallilee.*

III. *e Two Tribes had nine hundred Cities.* The Gloss is, *There were nine hundred Cities in the Tribe of Judah, and in the Tribe of Simeon: therefore nine became the Priests and Levites.* See *Jos.* XXI. 16. and weigh the proportion. e Bab. Sanhedr. fol. 111. 2.

IV. *f Nittai the Tekoite brought a Cake out of Bitur,* (In the *Jerusalem Talmud* it is בייתוד) *but they received it not. The Alexandrians brought their Cakes from Alexandria: but they received them not.* אנשי הר צבועים *The Inhabitants of Mount Zeboim brought their first fruits before Pentecost; but they received them not,* &c. The Gloss is, ביתר, *Bitar was without the land.* Therefore this was not that *Bitar*, of whose destruction we have mentioned before. f Challah, cap. 4. hal. 10.

הר צבועים, *Mount Zeboim* (wheresoever it was) was certainly within the land: for otherwise the first fruits were not to be received from thence: now they refused them, not because they were unlawful in themselves, but because they were brought in an unlawful time. For *g they offered not the first fruits before Pentecost*, saith the Tradition; where also this same story is repeated. g Biccurim, cap. 1. hal. 3.

Mention is made of מגדל צבעייא, Migdal. Zabaaia (a word of the same etymology) in that notable story. *h Three Cities were laid waste;* כבול *Chabul for discord:* שיחין *Shichin for Magical arts:* ומגדל צבעייא *And Migdal Zabaaia* (or the *Town of Dyers*) for fornication. h Hieros. Taanith, in the place before.

V. *Socoh, Jos.* XV. 35. Thence was *Antigonus*, sometime President of the Sanhedrin. אנטיגונוס איש סוכו, *i Antigonus of Soco received the Cabbala of Simeon the Just.* i Avoth, cap. 1 hal. 3. Juchas. fol. 15.

VI. בי תרי, and קובי, *Be Teri, and Kubi.* The *Gemarists* speaking of *Davids* battel with *Ishbi-benob*, 2 *Sam.* XXI. make mention of these places. *l When they were come to Kubi*, say they, *they said, Let us arise up against him: when they were come to Be Teri, they said, Do they kill the Lion between the two She-Whelps?* Where the Gloss writes thus, *David pursued them flying, and he approached near to the land of the Philistins: and when he came to Kubi, which was between the land of Israel and the Philistins, they said,* &c. בי מרי *Be Teri, is also the name of a place.* l Bab. Sanhedr. fol. 95. 1.

VII. גופנא, *Gophna.* Concerning the situation of this place it is doubted, whether it is to be assigned to *Judah*, or to the land of *Samaria.* These thins certainly seem plainly to lay it to *Judea. Josephus* saith these words concerning *Titus* marching with his army to *Jerusalem.* *m* Ἐμβάλλει διὰ τῆς Σαμαρείτιδος εἰς Γοφνά· ἔνθα μίαν ἡμέραν αὐλισάμενος ὑπὸ τὴν ἕω προέεισι, &c. *He passeth swiftly through the Country of Samaria unto Gophna: where tarrying one day, in the morning he marches forward, and after some days pitches his station along the valley of thorns unto a certain Town, called Gabath-Saul.* m Joseph. de Bell. lib. 5. cap. 6

The

n Hierof. Taanith, fol. 69. 1.

The *Hierusalem Talmudists* write thus: *n Fourscore pair of Brethren Priests married fourscore pair of Sisters Priestesses in Gophna, in one night.* You will scarce find so many Priests in the Country of *Samaria.*

o Id. Nazir. fol. 56. 1.

כנשתא דגופנא בציפורין *o The Synagogue of the men of Gophna was in Zippor:* whom you will scarcely believe to be *Samaritanes.*

p Joseph. de Bell. lib. 3. cap. 4. q Plin. lib. 5. cap. 14.

p Of the eleven Toparchies, the second after *Jerusalem* was *Toparchia Gophnitica,* in *Pliny q Zophanitica,* the Toparchy of *Gophna.*

The word גופנא *Gophna* is derived from the *Vinyards.*

r Hierof. Chageg. fol. 78. 4.

VIII. בקעת רמון, *The Valley of Rimmon. r Seven Elders came together to intercalate the year in the Valley of Rimmon: namely, R. Meir, R. Juda, R. Jose, R. Simeon, R. Nehemiah, R. Lazar Ben Jacob, and R. Jochanan Sandelar.* And a little after: *There was a marble rock there: into which every one fastned a nail, therefore it is called to this day, The Rock of nails.*

s Gloss. in Bab. Sanvedr. fol. 11. 2.

IX. *s They do not bring the Sheaf* (of first fruits) *but from some place, near Jerusalem. But if some place near Jerusalem shall not produce those first fruits, then they fetch it further off. There was a time, when a Sheaf was brought out of the Gardens* צריפין *of Zeriphin, and the two loaves out of the Valley* עין סוכר *of En Socar.*

X. *They sometime asked R. Josua,* בני צרת מה הן, *What concerning the sons of the envious woman?* (as 1 *Sam.* I. 6.) he answered, *Ye put my head between two high mountains, namely, the School of Shammai, and of Hillel, that they may dash out my brains: but I testifie concerning the family* בית ענוביי מבית צבועים *of Beth Anubai of Beth Zebuim; and of the family* בית נקיפי, &c. *of Beth-Nekiphi of Beth-Koshesh, that they were the sons of the envious women; and yet their posterity stood great Priests, and offered at the Altar.*

CHAP. LVI.

Samaria. Sychem.

a Joseph. de Bell. lib. 3. cap. 4.

Ἡ *a* Σαμαρεῖτις χῶρα μέση μὲν τῆς Ἰουδαίας ἐστὶ, καὶ τῆς Γαλιλαίας. Ἀρχομένη γὰρ ἀπὸ τῆς ἐν τῷ μεγάλῳ πεδίῳ κειμένης Γιναίας ὄνωμα κώμης, ἐπιλήγει τῆς * Ἀκροβατηνῶν τοπαρχίας. φύσιν δὲ τῆς Ἰουδαίας κατ' οὐδὲν διάφορος, &c. *The Country of Samaria lies in the middle between Judea and Gallilee. For it begins at a Town called Ginea, lying in the great plain, and ends at the Toparchy of the Acrobateni: the nature of it nothing differing from Judea,* &c.

b Maasar Sheni, cap. 5. hal. 2.

[* עקרבת, *b Acrabata was distant from Jerusalem,* מהלך יום לצפון, *the space of a days journy Northwards.*]

c Tanchum, fol. 17. 2.

Samaria under the first Temple was the name of a City, under the second of a Country. Its Metropolis at that time was *Sychem;* מקום מזומן לפורענות, *c A place destined to revenges:* and which the *Jews,* as it seems, reproached under the name of *Sychar: Joh.* IV. 5. from the words of the Prophet הוי שכורי אפרים, *Wo to the drunken Ephramites, Esa,* XXVIII. 1. The Mountains of *Gerizim* and *Ebal* touched on it.

d Benjam. in Itiner. mihi p. 60.

The City *Samaria* was at last called *Sebaste:* and *Sychem, Neapolis. R. Benjamin* thus writes of them. *d Sebaste* [שבשת] *is Samaria; where still the Pallace of Ahab King of Israel is known. Now that City was in a mountain, and well fortified, and in it were springs, and well watered land, and Gardens, and Paradises, and Vinyards, and Oliveyards. And two Parsæ thence* (eight miles) *is Neapolis, which is also Sychem, in mount Ephraim. And it is seated in a valley between the mountains Garizim and Ebal: and in it are about an hundred Cutheans observing the Law of Moses only, and they are called Samaritans: and they have Priests of the seed of Aaron.* And a little after, *They sacrifice in the Temple in mount Gerizim, on the day of the Passover, and the feast days, upon the Altar, which they built upon mount Gerizim, of those stones, which the children of Israel set up, when they passed over Jordan,* &c. And afterwards, *In mount Gerizim are Fountains and Paradises: but mount Ebal is dry like the stones and rocks: and between them in the valley is the City Sichem.*

e Joseph. de Bell. lib. 4. cap. 26.

Josephus speaking of *Vespasian;* *e* Ὑπέστρεφεν εἰς Ἀμμαοῦντα, ὅθεν διὰ τῆς Σαμαρείτιδος, καὶ παρὰ τὴν Νεάπολιν καλουμένην, Μαβαρθὰ δὲ ὑπὲρ τῶν ἐπιχωρίων, &c. *He turned away to Ammaus, thence through the Country of Samaria, and by Neapolis so called, but Mabartha by the Inhabitants,* &c. מעברתא, *Maabartha.*

f R. Ismael

f R. Ismael ben R. Josi, אזל להדא ניפוליס, *went to Neapolis. The Cutheans came to him: to whom he said, I see that ye do not worship to that mountain, but to the Idols, which are under it: for it is written*; And *Jacob* hid the Idols under the Grove, which was near *Shechem*. f Hieros. Avodah Zar. fol. 44 4.

You may not improperly divide the times of *Samaria* under the second Temple, into *Heathenism*, namely before the building of the Temple at *Garizim*, and after that into *Samaritanism*, as it was distinguished from *Judaism*, and as it was an Apostasie from it: although both Religions indeed, departed not an hairs bredth from deceitful superstition.

The Author of *Juchasin* does not speak amiss here. *g* 'Then (*under* Simeon *the* Just) '*Israel* went into parties. Part followed *Simeon* the *Just*, and *Antigonus* his Scholar, and 'their School; as they had learned from *Ezra* and the Prophets: Part *Sanaballat*, and his 'son in law: and they offered sacrifices without the Temple of God, and instituted rites 'out of their own heart. In that Temple, *Manasseh*, the son in law of *Sanaballat*, the 'son of *Jehoshua*, the son of *Jozedek* the high Priest performed the Priests office. And at 'that time *Zadok* and *Baithus*, the Scholars of *Antigonus* did flourish; and hence was 'the beginning of the Schism; namely, when in the days of *Antigonus* many went back 'to mount *Gerizim*. g Juchas. fol. 14.2.

h That Temple flourished about two hundred years, and *i* it perished by the sword and fire of *Hyrcanus*: but the *Samaritane* superstition perished not, but lasted for many ages; as odious to the *Jews* as *Heathenism*, *Joh.* IV. 9. Yet they confess that ארץ כותים טהורה *l the land of the Samaritanes was clean, and their fountains claen, and their dwellings clean, and their paths clean.* But much dispute is made about their victuals, in the place noted in the margin. *R. Jacob Bar Acha in the name of R. Lazar saith*, 'The victuals of the *Cutheans* are 'lawful, which is to be understood of that food, with which their wine and vinegar is not 'mingled. It is a Tradition. They sometime said, Why is the wine of *Ugdor*, [אוגדור] 'forbidden? Because of (*its nearness to*) *Caphar Pagash*. Why the wine of *Burgatha*? 'Because of *Birath Sorika*. Why the wine of *En Cushith*? Because of *Caphar Salama*. 'But they said afterwards. If it be open, it is every where forbidden; if it be covered, 'it is lawful. And a story concerning *R. Simeon ben Lazar* follows; who came into a certain City of the *Samaritanes*, and a certain *Samaritane* Scribe came to him; from whom when he asked something to drink, and it was set before him אטרח עלוי, *he doubted about it*, &c. And other things to that purpose are read not much after. לא אשתבח חמרא בכל סמרטקי 'No wine was found in all *Samaria* on a certain Eve of the Sab-'bath, but in the end of the Sabbath there was abundance; for the *Syrians* had brought 'it, and the *Samaritanes* received it of them, *&c.* h Ibid. i Joseph. Antiq. lib. 13. cap. 17. l Hieros. Avod. Zarah, fol. 44.4

m They took not the half shekel of the *Cutheans*, nor the pigeons of women after child birth, *&c.* *n Rabbi said*, 'A Samaritane is as a Heathen. *R. Simeon ben Gamaliel* 'saith, A *Cuthean* is as an *Israelite* in all things. *R. Lazar*, The tradition is concer-'ning the Heathen, not concerning the *Cutheans*, &c. But the Tradition contradicts *R.* '*Lazar*, &c. m Shekalim, cap. 1. hal 5. n Hieros. there fol. 46.2.

But that deserves to be observed כותים כל זמן שעושין מצותן עם ישראל נאמנים על ביעוד חמץ *o* 'The *Cutheans*, when they make their unlevened bread with the Israelites, are 'to be believed concerning the putting away of leven: but when they do not make 'their unlevened bread with the *Israelites*, are not to be believed concerning the putting 'away of leven. *R. Josah* saith, This is to be understood of them as to their houses; 'but as to their Courts, they may be suspected: for so they interpret, *Leven shall not be* '*found in your houses*; not, *In your Courts*. It is a Tradition. *Rabban Simeon ben Ga-*'*maliel* saith, In whatsoever precept the Cutheans converse, they are more accurate in it, 'than the *Israelites*. This is to be understood, saith *R. Simeon*, ברא שונה שהיו משוקעין בכופריניהון Concerning the time past, namely when they were scattered about in their 'Towns; but now when they have neither precept, nor any remainders of a precept, 'they are suspected, and they are corrupted. The word משוקעין, *they that were scattered*, from a word that signifies *drowning*, brings that of *R. Abhu* to mind, who said יג' עיירות נשתקעו בכותים, *p Thirteen Cities were drowned among the Cutheans*, that is, mixed and confounded among them. It is something difficult, what that means, *They were scattered in their Towns*, whether it is spoken of the *Cutheans* residing within their own Towns, or of the *Jews* residing with them, or of them residing with the *Jews*. Whatsoever that is, it is clear certainly both hence and elsewhere, that the *Samaritans* sometime did dwell together with the *Jews*, being here and there sprinkled among them, and the *Jews* here and there among the *Samaritans*. Certainly that is worthy of observing, which *Josephus* relates of *Herod*, rebuilding *Sebaste*, heretofore called *Samaria*: *q* Ἐν μὲν γε Σαμαρείτιδι πόλιν καλλίστῳ περιβόλῳ τειχισάμενος ἐπὶ σταδίους εἴκοσι, καὶ καταγαγὼν ἑξακισχιλίους εἰς αὐτὴν οἰκήτορας, &c. 'In the land of *Samaria* (*saith he*) he compassed a City with a very fair wall twenty furlongs, and brought six thousand inhabitants into 'it, o Hieros. Pesachim, fol. 29.2. p Id. Kiddushin. fol. 65.3. q Joseph. de Bell. lib. 1. cap. 6.

'it, (*Do you think all these were* Samaritans?) and on these he bestowed a very fertile 'land, and in the middle of this work he set up a very great Temple to *Cesar*, and made 'a Grove about it of three half furlongs, and called the City *Sebaste*.

r In Itinerar. mihi, p 65.

The Samaritans, r saith *R. Benjamin*, have not the letters ה *He*, or ע *Ain*, or ח *Cheth*. 'ה, *He* is in the name of *Abraham*, ואין להם הור, And they have not Honour. ח, '*Cheth* is in the name of *Isaac*, ואין להם חסד, And they have not Mercy. ע, *Ain* is in 'in the name of *Jacob*, ואין להם ענוה, And they have not Gentleness. But for these 'letters they use א *Aleph*: and hence it is known that they are not of the seed of *Israel*. Compare these things with the *Samaritane* interpreter of the Pentateuch, and judge.

CHAP. LVII.

Cesarea. Πύργος Στράτωνος. *Stratoes Tower.*

a Bab. Megill. fol.6.1.

THE *Arabian* Interpreter thinks the first name of this City was *Hazor*, *Jos.* XI. 1. The *Jews*, *Ekron*, *Zeph.* II.4. a *R. Abhu* saith, (*He was of* Cesarea) עקרון תעקר '*Ekron* shall be rooted out, this is *Cesarea*, the daughter of *Edom*, which is situated 'among things prophane. She was a goad sticking in *Israel* in the days of the *Grecians*. 'But when the Kingdom of the *Asmonean* family prevailed, it overcame her, *&c.* *R. Josi* '*bar Chaninah* saith, What is that that is written, *And* Ekron *shall be as a* Jebusite? (*Zech.* 'IX. 7. These are the Theatres and Judgment seats, which are in *Edom*, in which the 'chief men of *Judah* hereafter shall publickly teach the Law. *R. Isaac* said, *Leshem* is '*Panias*, and *Ekron* is *Cesarea*, the daughter of *Edom*.

The *Jews* are scarce in earnest, when they say *Cesarea* is the same with *Ekron*: but partly they play with the sound of the words עקרון *Ekron*, and תעקר, *shall be rooted out*; partly they propound to themselves to reproach her, while they compare that City, for the most part *Heathen* with *Ekron*, the City of *Beelzebub*.

When the *Asmoneans* had snatched away this City out of the hand of the *Grecians*, the name of it was changed into אחידת מגדל שור, *The taking of the Tower Shur*, as the *Gemarists* tell us in the place alledged: or as the Author of *Juchasin*, b *The taking of the Tower* צור *Tzur*: or as the *Jerusalem Talmudists*, (unless my conjecture deceives me) c מגדל שיר, *The Tower Sider*. Whether out of these words you can make out the name of πύργος Στράτωντος, *The Tower of Strato*, it is your part to study; that certainly was the denomination of this place, before it was called *Cesarea*.

b Juchas. fol. 74.1.

c Hierof Shevith, fol.36.3.

It was distant six hundred furlongs, or thereabout from *Jerusalem* (that is seventy five mile) as *Josephus* relates in that story of an *Essene Jew* that prophesied. d Who, when he saw *Antigonus*, the brother of *Aristobulus*, passing by in the Temple, having been now sent for by his brother, (indeed that he might be slain by treachery) *O strange!* saith he, *now it is good for me to die, because that which I foretold proves a lie. For Antigonus lives, who ought this day to die: and Stratoes Tower is the place appointed for his death:* καὶ οὗτος μὲν ἀφ' ἑκακοσίων σταδίων ἐντεῦθέν ἐστιν. *Which is distant six hundred furlongs hence: and there remains yet four hours of day. But the very time makes my prediction false.* Having said these things, the old man remained perplexed in his thoughts, but by and by news was brought that *Antigonus* was slain in a certain place under ground, ἐν σκοτεινῇ τινι παρόδῳ, *in a certain dark passage*, which also was called Στράτωνος πύργος, *Stratoes Tower*.

d Joseph. Antiq. lib.13. cap.19. De Bell. lib. 1. cap.13.

Herod built the City to the honour and name of *Cesar*, and made a very noble haven at vast expences. e Πόλιν πᾶσ' ἀνέκτισε λίθῳ λευκῷ, καὶ λαμπροτάτοις ἐκόσμησε βασιλείοις. ἐν ᾗ μάλιστα τὸ φύσει μεγαλόνουν ἐπεδείξατο, &c. 'He built all the City with white stone, 'and adorned it with most splendid Houses: in which especially he shewed the natural 'greatness of his mind. For between *Dori* and *Joppa*, in the middle of which this City 'lay, it happened that all the Sea coast was destitute of Havens, *&c.* He made the 'greater Haven of *Pireus*, *&c.* And at the mouth of it stood three great statues, *&c.* 'There were houses joyning to the Haven, and they also were of white stone, *&c.* Over 'against the Havens mouth, was the Temple of *Cesar* situate upon a rising ground, excellent both for the beauty and greatness of it: and in it a large statue of *Cesar*, *&c.* 'The rest of the works which he did there was an Amphitheatre, a Theatre and a market, 'all worthy to be mentioned, *&c.* See more in *Josephus*.

e Idem, ibid, cap. 10.

Cesarea was inhabited mixedly by *Jews*, *Heathens*, and *Samaritans*. Hence some places in it were profane and unclean to the *Jews*.

f R. Ni-

f R. Nichomi bar R Chaija bar Abba said, My father passed not under the Arch of Cesarea: but R. Immi passed. R. Ezekiah, R. Cohen, and R. Jacob bar Acha walked in the Pallace of Cesarea: when they came to the Arch, R. Cohen departed from them; but when they came to a clean place, he again betook himself to them. This story is recited *Beracoth*, fol. 6. 1. and there it is said, that they walked in the palace of *Zippor*.

g One brought a bill of divorce from the Haven of Cesarea. Concerning which when judgment was had before R. Abhu, he said, There is no need to say, It was written, I being present, and I being present, it was sealed. ואין למינה של קיסרין בקיסרין, *For the Haven of Cesarea is not as Cesarea.*

Of the various strifes and uproars between the *Cesarean Greeks* and *Jews*, in which the *Jews* always went by the worst, *Josephus* hath very much. Ταραχὴ ἑτέρα συνίσταται περὶ Καισάρειαν, τῶν ἀναμεμιγμένων Ἰουδαίων πρὸς τοὺς ἐν αὐτῇ Σύρους στασιαστάντων. *h Another disturbance*, saith he, *was raised at Cesarea, of the Jews mingled there, rising up against the Syrians that were in it.* The Contest was about priority and chiefdom, and it was transacted before *Nero*, *i* καὶ οἱ Καισαρέων Ἕλληνες νικήσαντες, &c. *And the Greeks of Cesarea overcame*, &c. Where the Reader will observe, that the *Syrians* and *Greeks* are convertible terms.

l In this City were the first seeds of a direful war by reason of Work-shops built by a certain *Greek* of *Cesarea* near a Synagogue of the *Jews*. *m* Twenty thousand men were slain there afterwards on one Sabbath day. You may read of more seditions, and bloodshed at that place before the destruction of the Nation, in the Author quoted.

Long after the destruction of it, here the Schools and Doctors of the *Jews* flourished, so that רבנין דקיסרין, *The Rabbines of Cesarea* are celebrated every where in the *Talmudical* books.

I. *R. Hoshaia Rubba*, or the *Great*. *n R. Jochanan said, We travailed to R. Hoshaia Rubba to Cesarea, to learn the law.*

II. *o R. Abhu. R. Abhu appointed divers sounds of the trumpet at Cesarea. p R. Abhu* sent his son from *Cesarea* to *Tyberias* to the University, *&c. The q Cutheans of Cesarea asked R. Abhu, saying, Your Fathers were contented with our things, why are not ye also? He answered, Your fathers corrupted not their works, but you have corrupted them.*

III. *R. Achavah, and R. Zeira. r R. Mena said, I travailed to Cesarea, and I heard R. Achavah and R. Zeira.*

VI. *R. Zerikan. s R. Mena said, I heard R. Zerikan at Cesarea.*

V. רי פריגורי קסרין, *t R Prigori of Cesarea.*

VI. *u Ulla of Cesarea.* And

VII. *x R. Ada of Cesarea*, and *R. Tachalipha*, &c.

כנשתא מרדתא דקיסרין, Mention is made of *y* the *Synagogue Mardatha*, or *Maradtha*, of *Cesarea*: we do not enquire of the reason of the name, for it is written elsewhere כנשתא מדדתא, *z The Synagogue Madadta.* In both places with this story joyned. *R. Abhu sat teaching in the Synagogue Maradta of Cesarea. The time came of lifting up hands, and they asked him not of that matter. The time of eating came, and of that they asked him. To whom he replied, Ye ask me concerning the time of eating, but not of the lifting up of hands. Which when they heard, every one withdrew himself, and fled.*

f Hieros. Nazir, fol.56.1.
g Id. Gittin, fol.43 2.
h De Bello, lib. 2. cap.23.
i Ibid. cap.25.
l Ibid.
m Ibid. cap.32
n Hieros. Trumith fol.47.1.
o Jochas. in fol 7..1.
p Id. ibid.
q Hieros. Avod Zar. fol 44 4.
r Id. Challab. fol.57.1.
s Id. Pesachin. fol.28.1.
t Idem, Trumoth. fol 47.4.
u Id. Pesachin. fol.30 1.
x Id. Rosh Hashanah fol.59 3
y Id. Nazir. fol.56.1.
z Id. Beracoth. fol.6.1.

CHAP. LVIII.

Antipatris. כפר שלם, *Caphar Salama.*

WE find this Town marked out heretofore by a double name, if we believe some. 1. It is called Καφαρσαλαμᾶ by some, of which mention is made by *a Josephus*, and the book of the *Maccabees*. 2. Χαφαρζαβᾶ by *Josephus* himself: *b* Δείσας δὲ Ἀλεξανδρὸς τὴν ἔφοδον αὐτοῦ [Ἀντιόχου Διονύσου] τάφρον ὀρύττει βαθεῖαν ἀπὸ τῆς Χαφαρζαβᾶ καταρξάμενος, ἣ νῦν Ἀντιπατρὶς καλεῖται, &c. *But Alexander fearing his* [Antiochus Dionysus] *coming, digs a deep trench, beginning at Capharzaba, which is now called Antipatris, unto the Sea of Joppa, an hundred and fifty furlongs.* Note by the way, From *Joppa* to *Antipatris* is an hundred and fifty furlongs, that is eighteen miles.

a Joseph. Antiq. lib.12. cap.17. 1 Macc.7.31.
b Joseph. Antiq. lib.13. cap.23.

We will not contend about the Name; of the ſituation of it, as it ſtands almoſt in all Maps, we doubt. We will give the reaſon of our ſcruple by thoſe things that follow, in the mean time we will give ſome hiſtory of the place.

I. *Herod* built it in memory of his Father *Antipater*. c Καὶ γὰρ τῷ πατρὶ μνημεῖον κατέστησεν, καὶ πόλιν, ἣν ἐν τῷ κάλλίστῳ τῆς βασιλείας πεδίῳ κτίσας ποταμοῖς τε καὶ δένδρεσι πολυτελῶς, ὠνόμασεν Ἀντιπατρίδα. *For he raiſed, ſaith Joſephus, a monument to his father, and a City, which he built in the beſt plain of his Kingdom, rich in ſprings and woods, and called it Antipatris.*

c Idem, De bello, lib. 1. cap. 16.

II. Hither was *Paul* brought, when he was carried to *Ceſarea*, *Act.* XXIII. 31. Where, unleſs thoſe words, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα, be rendred by no unuſual interpretation, *they brought him by night towards Antipatris*, you muſt place that City much nearer *Jeruſalem*, than almoſt all the Maps do.

III. This meaſuring once and again occurs among the *Gemariſts*, מגבת ועד אנטיפטרס *From Gebath to Antipatris*, ſay they, *were ſixty myriads of Cities, the leaſt of which was Beth-Shemeſh.* We do not aſſert the truth of the thing, we only take notice of the phraſe.

d Hieroſ. Taanith, fol. 69. 2. & Megill. fol. 70. 1.

And again, 'e *Hezekiah* the King, *ſay they*, fixed his ſword to the door of *Beth-Midraſ*, 'and ſaid, Whoſoever ſtudieth not the Law, ſhall be run through with that ſword. 'They made enquiry from *Dan* even to *Beerſheba*, and found not עם הארץ any one 'uninſtructed: מגבת, &c. from *Gebath* to *Antipatris*, and found not boy or girl, man 'or woman, who did not well know the Traditions of cleanneſs and uncleanneſs. 'Where the Gloſs is, *Gebath* and *Antipatris* were places in the utmoſt borders. Think of the ſcene of the ſtory, and how ſuch an Encomium could reach as far as *Antipatris*, almoſt in the middle of *Samaria*, as it is placed in the Maps. And what authority had *Ezekiah* to make enquiry among the Samaritans?

e Bab. Sanhedr. fol. 94. 2.

The *Talmudiſts* alſo ſay, that the meeting of *Alexander* the *Great*, and of *Simeon* the *Juſt* was at *Antipatris*. 'f The *Cutheans*, *ſay they*, prayed *Alexander* the *Great*, that he 'would deſtroy the Temple (of *Jeruſalem:*) Some came, and diſcovered the thing to 'Simeon the *Juſt*. Therefore what does he? He puts on the High Prieſts garments, 'and vails himſelf with the High Prieſts vail: and he and the chief Men of *Iſrael* went 'forth, holding torches in their hands. Some went this way, and others that all night, 'till the morning brake forth, when the morning grew light ſaid (*Alexander*) to his 'men, who are thoſe? The Jews, ſaid they, who have rebelled againſt you. When they 'were come לאנטיפטרס to *Antipatris*, the Sun aroſe, and they were met by theſe: 'when *Alexander* ſaw *Simeon* the *Juſt*, lighting down out of his Chariot he worſhiped 'him, &c.

f Id. Jom. fol. 69. 1.

Do you think, that the High Prieſt cloathed in his prieſtly garments, and the *Jews*, went through all *Samaria* almoſt, in ſuch ſolemn proceſſion? *Joſephus*, relating this ſtory, only the name of *Jaddua* changed, ſaith this meeting was g εἰς τόπον τινὰ Σαφὰ λεγόμενον. Τὸ δ' ὄνομα τοῦτο μεταφερόμενον εἰς τὴν Ἑλλήνων γλῶτταν σημαίνει, &c. *at a certain place called Sapha. But this name being changed into the Greek language ſignifies A Watch Tower. For the buildings of Jeruſalem and the Temple might from thence be ſeen.* Of which place, He and We treat elſewhere under the name of Σκοπὸς, *Scopus*, and צופים, *Tzophim*.

g Antiq. lib. 11. cap. 8.

CHAP. LIX.

Galilee. גליל.

'THERE a is *Galilee* the upper, and *Galilee* the nether, and the Valley. From *Caphar Hananiah*, and upwards, whatſoever land produceth not *Sycamines* is 'Galilee the upper: but from *Caphar Hananiah*, and below, whatſoever produceth *Sycamines* is *Galilee* the nether. There is alſo the Coaſt of *Tiberias*, and the Valley.

a Shevuith, cap. 9. hal. 2.

b Δύο δ' ὄσας τὰς Γαλιλαίας, τήν τε ἄνω, καὶ τὴν κάτω προσαγορευομένην, &c. *Phœnice and Syria compas both Galilees, both the upper, and the nether ſo called. Ptolemais, and Carmel bound the Country Weſtward.*

m Joſeph. de Bell. lib. 3. cap 4

That which is ſaid before of the *Sycamines* recals to mind the City *Sycaminon*, of which *Pliny* ſpeaks. c *We muſt go back*, ſaith he, *to the Coaſt, and to Phœnice. There was the Town Crocodilon: it is a River. The Remembrance of Cities. Dorum, Sycaminum, The Promontory Carmel*, &c.

c Nat. Hiſt. lib. 5 cap. 19.

And

And *Josephus*: d Ἔπλευσε, καὶ καταχθεὶς εἰς τὴν λεγομένην Συκάμινον, &c. *He set sail, and being brought to the City called Sycaminum, there he landed his forces.* d *Antiq.* lib.13 cap.20.

שקמונה *Shikmonah* the name of a place, among the *Talmudists*, seem to design that Town. e בל הדימין פטורין חוץ מדימי שקמונה. Wherethe Gloss saith, שקמונה *Shikmonah is the name of a place.* e *Demai*, cap.1 hal.

Since the whole land of *Samaria* laid between *Judea* and *Galilee*, tis no wonder, if there were some difference both of manners and Dialect between the Inhabitants of those Countries. Concerning which see the eighty sixth, and the eighty seventh Chapters.

f Διακόσιαι καὶ τέσσαρες τὴν Γαλιλαίαν εἰσὶ πόλεις καὶ κῶμαι. *There are two hundred and four Cities and Towns in Galilee.* Which is to be understood of those that are more eminent, and fortified. f *Joseph.* in his life, with me p 642.

g In nether *Galilee*, those among others were fortified by *Josephus*, *Jotopata*, *Beersabee*, *Salamis*, *Pareccho*, *Japha*, *Sigo*, *Mount Itaburion*, *Tarichee*, *Tiberias*. g Idem, *De bell.* lib.2. cap.42.

In upper *Galilee*, The rock *Acharabon*, *Seph*, *Jamnith*, *Mero*. More will occur to us as the go on.

CHAP. LX.

Scythopolis. בית שאן, *Beth-shan the beginning of Galilee.*

THE bounds of *Galilee* were a Ἀπὸ μεσημβρίας Σαμαρείς τε καὶ Σκυθόπολις, μέχρι τοῦ Ἰορδάνου ῥεέθρων: *on the South Samaris, and Scythopolis, unto the flood of Jordan.* a *Joseph. de bell.* lib.3. cap.4.

Scythopolis is the same with *Beth-shan*, of which is no seldom mention in the Holy Scriptures, *Jos.* XVII. 11. *Judg.* I. 27. 1 *Sam.* XXXI. 10. Βεθσάνη καλουμένη πρὸς Ἑλλήνων Σκυθόπολις: b *Bethsane*, saith *Josephus*, *called by the Greeks Scythopolis.* It was distant but a little way from *Jordan*, seated in the entrance to a great Valley: for so the same Author writes, Διαβάντες τὸν τοῦ Ἰορδάνου ἦκον εἰς τὸ μέγα πεδίον, ὃ κεῖται κατὰ πρόσωπον πόλις Βεθσάνη, &c. *Having passed Jordan they came to a great plain, where lies before you the City Bethsane*, &c. b Id. *Antiq.* lib. 12. cap.12. See also lib.13. cap. 10.

c *Before time it was called Nysa* (*Pliny* being our Author) *by Father Bacchus, his nurse being there buried.* c *Nat. Hist.* lib.5. cap.18.

It was a part of the land of *Israel*, when it was first subdued, but scarcely, when it was subdued the second time; as d *R. Solomon* speaks not amiss. Hence it passed into a *Greek* denomination, and was inhabited by Gentiles. Among whom nevertheless not a few *Jews* dwelt, who also had sometime their Schools there, and their Doctors. ביישנאי שאלון לר׳אמי, e *The men of Bethshean asked R. Immi, What if a man take away stones from one Synagogue, and build another Synagogue with them? He answered, It is not lawful.* And mention is made מעשה בבית-שאן, f *of something done in Beth-shean by the Doctors about the wine of the Heathen.* d *R. Sol.* in *Demai*, cap.1. e *Hieros. Megill.* fol.73.4. f *Avod. Zarah*, cap.4. hal.2.

g *Resh Lachish saith, if Paradice be in the land of Israel* בית-שאן פיתחה, *Beth-shean is the gate of it: if it be in Arabia, Beth-Geram is the gate of it: if among the Rivers, Damascus.* The Gloss is, *The fruits of Beth-shean were the sweetest of all in the land of Israel.* בלי פשתן הדקים, &c. h *Fine linnin garments were made in Beth-shean.* g *Bab. Erubbin*, fol.19.1. h *Hieros. Kidd.* fol.62.3.

CHAP. LXI.

Caphar Hananiah. כפר חנניה *The middle of Galilee.*

IT seems also to be called *Caphar Hanan:* hence *a* ר' יעקב מכפר חנן, *R. Jacob of Caphar Hanan.*

Mention is made of this place once and again: *b If any one have five sheep in Caphar Hananiah, and five more in Caphar Uthni,* [בכפר עותני] *they are not joyned together,* (that is, they are not numbred to be tithed) *until he hath one in Zippor.* The Gloss is, *From Caphar Uthni to Caphar Hananiah are two and thirty miles, and Zippor is in the middle.*

c The men of the family of Mamal, and the men of the family of Gorion, in the years of death distributed to the poor figs and raisins, in Aruma. And the poor of Caphar Shichin, and the poor of Caphar Hananiah came: ומחשכין על התחום *and when it now grew dark, they contained themselves within the bounds* (of the Sabbath,) *and in the morning went forward.* The Gloss is, *Arumah is the name of a place. The poor of Caphar Shichin were neighbours to those of Arumah, being distant only four thousand* (cubits.) Which distance exceeding a Sabbath days journy, the poor, before the coming in of the Sabbath, contained themselves within the bounds of *Arumah*; that the morning following they might betake themselves to the houses of these that distributed their charity, and not break the Sabbath. He that turns over the *Talmudical* Writers will meet with very frequent mention of this City.

You observe before in *Pliny* that *Sycaminum* was seated between *Dor*, and *Carmel*, and in the *Talmudic* Writers, that the plenty of *Sycamines* began at *Caphar Hananiah.*

a Hieros. Avod. Zar. fol. 43. 2.

b Bab. Berac. fol. 55. 1.

c Bab. Erubh. fol. 51. 1.

CHAP. LXII.

The Disposition of the Tribes in Galilee.

THE Country of *Samaria* contained only two Tribes, and those of the brethren, *Ephraim* and *Manasses: Galilee* four, *Isachar, Zebulon, Nephthalim,* and *Asher,* and a part also of the *Danites.*

The Maps agree indeed about the order, in which these Tribes were seated, but about the proper place of their situation, Oh! how great a disagreement is there among them! The Tribe of *Isachar* held the South Country of *Galilee:* some Maps place it on the South of the Sea of *Genesaret,* not illy: but tis ill done of them to stretch it unto the Sea it self. And others worst of all, who set it on the West of that Sea. Of this land *Josephus* writes thus, *a* καὶ μετὰ τούτους Ἰσάχαρις Κάρμηλόν τε ὄρος, καὶ τὸν ποταμὸν τοῦ μήκους ποιησαμένη τέρμονα, τὸ δὲ Ἰταβύριον ὄρος τοῦ πλάτους: *And after these* (the *Manassites*) *Isachar maketh Mount Carmel and the River her bounds in length, and Mount Itaburion in bredth.*

The Country of *Zabulon* touched upon that of *Isachar* on the North. Some Maps spread it out unto the Sea of *Genesaret,* some place it a long way above that Sea Northwardly; the former not well, the latter exceedingly ill. Of it thus writes the same *Josephus, b* Ζαβουλωνῖται τὴν μέχρι Γεννησαρίτιδος, καθήκουσαν δὲ περὶ Κάρμηλον καὶ θάλασσαν, ἔλαχον. *The Zabulonites had for their portion the land unto Genesaret, extending unto Carmel and the Sea.* Observing that clause μέχρι Γεννησαρίτιδος, *unto Genesaret,* we (perswaded also by the *Talmudical* Writers, and led by reason) do suppose the land of *Zabulon* to lie on the South shore and coast of the Sea of *Genesaret,* and that whole Sea to be comprised within the land of *Nephthali.* With what arguments we are led, we shew afterwards, when we treat of that Sea. Which assertion we know is exposed and lies open to this objection.

Object. Josephus saith in the place but now quoted, that τῆς Γαλιλαίας τὰ καθύπερθεν, ἕως τοῦ Λιβάνου ὄρους, καὶ τῶν τοῦ Ἰορδάνου πηγῶν, *the upper parts of Galilee unto Mount Libanus, and*

a Antiq. lib. 5. cap. 1.

b Idem, ibid.

and the springs of Jordan, belonged to the portion of *Nephthali*. But now if you stretch the portion of *Nephthali* from the springs of *Jordan* to the utmost Southern coast of the Sea of *Genesaret* (which our opinion does,) alas! how much doth this exceed the proportion of the other Tribes! For from *Scythopolis*, the utmost South border of *Galilee* to the South coast of the Sea of *Genesaret*, was not above fifteen miles: within which space the whole bredth of the two Tribes of *Isachar* and *Zabulon* is contained. But from the South coast of *Genesaret* to the springs of *Jordan* were about forty miles, which to assign to the land of *Nephthali* alone, is neither proportionable, nor congruous.

Answ. This objection indeed would have some weight in it, if the land of *Nephthali* did extend it self Eastwardly as much as the land of *Isachar* and *Zabulon*. For these run out as far as the *Mediterranean* Sea; but that hath the land of *Asher*, and the jurisdiction of *Tyre* and *Sydon* lying between it and the Sea. So that, when the bredth of those Countries is measured from South to North, the bredth of this is measured from East to West. There is therefore no such great inequality between these, when this is contained in the like straits of bredth with them, and theyenjoy the like length with this.

The confines of the land of *Nephthali* bounded the land of *Asher* on one side, and those of *Tyre* and *Sydon* on the other: and this land, in the same manner as the portion of *Nephthali*, extends it self in length from South to North; and (which somewhat agrees with our opinion, and answers the objection mentioned before) *Josephus* allows it a greater length, than we do the land of *Nephthali*, or at least equal to it. For, c Τὴν δὲ ἀπὸ τοῦ Καρμήλου κοιλάδα προσαγορευομένην, διὰ τὸ καὶ τοιαύτην εἶναι, Ἀσήρου φέρονται πᾶσαν τὴν ἐπὶ Σιδῶνος τετραμένην: *The Aserites possess all that hollow Valley so called, because it is such, that runs from Carmel to Sidon.*

c *Joseph* in the place above.

CHAP. LXIII.

The West coast of Galilee-Carmel.

THE *a* people of *Isachar* had Τέρμονα τοῦ μήκους Κάρμηλον καὶ ποταμόν· *Carmel and the River for their bounds in length:* the people of *Zabulon*, Κάρμηλον καὶ θάλασσαν, *Carmel and the Sea.*

Carmel was not so much one mountain, as a mountanous Country, containing almost the whole bredth of the land of *Isachar*, and a great part of that of *Zabulon*. It was as it seems, a certain famous Peak, among many other mountain tops, known by the same name, lift up and advanced above the rest. *b The Promontory Carmel*, in *Pliny*, *and in the mountain a Town of the same name, heretofore called Ecbatane*; [עקבתן] where probably *Vespasian* sometime consulted *c* the *Oracle of the god Carmel.*

The Sea washes upon the foot of the mountain. *d R. Samuel bar Chaiah bar Judah said in the name of R. Chaninah, Any one sitting upon Mount Carmel, when the Orb of the setting Sun begins now to disappear, if he goes down and washes himself in the Great Sea, and goes up and eats his Truma,* חזקת ביום טבל *it is to be presumed, that he washed in the day time.*

Κάρμηλον καὶ ποταμόν· *Carmel and the River.* What is that River? *Kishon*, say the Maps: for some describe it not far from *Carmel*, pouring out it self into the Sea: and that not without a reason, fetched from 1 *King.* XVIII. 40. But you must suppose *Kishon* to flow South of Carmel, not as some would have it, on the North.

The lake Cendevia flows at the foot of Carmel; and out of it the River Pagida, or Bel, mingling glassie sands with its small shore. So *Pliny*, *e* who hath moreover these words, *Near is the Colony of Claudius Cesar, Ptolemais, heretofore Ace, the Town Ecdippa, the white Promontory, Tyrus heretofore an Island*, &c. *Thence are the Towns Ide*, [otherwise *Enhydra*] *and Sarepta, and Ornithon; and Sydon skilful in making glass*, &c.

These places you may call not so much the bounds of *Galilee*, as of *Phenicia:* for in *Ptolemais* it self, or *Acon*, was the separation and parting of the land of *Israel* from *Phenicia*. Hence *Josephus*, *f* Δύο δ' οὔσας τὰς Γαλιλαίας, &c. *Phenice and Syria do compas the two Galilees, the upper and the nether so called: and Ptolemais and Carmel set bounds to the Country on the West.* What? Do *Ptolemais* and *Carmel* stint the whole length of *Galilee* on the West? He had said elsewhere, which we also have produced elsewhere, that the land of *Nephthali* was extended as far as mount *Libanus* (on the North:) alas! how

a *Joseph.* in the place above.

b *Plin. Nat Hist.* lib. 5. cap. 19.

c *Tacit. Hist.* lib. 2. 19.

d *Hieros. Berac.* fol. 2. 1.

e *Plin.* in the place above.

f *Joseph. de bell.* lib. 3. cap. 4.

how far behind *Ptolemais!* And the land of *Aſher* was extended ſo far alſo: But *Ptolemais was the Sea borders of Paleſtine,* (to uſe *Plinies* words:) for from hence onward were the territories of *Tyre* and *Sydon*; and *Galilee* was not now bounded any longer by the Sea, but by thoſe territories.

We ſaw, in the Scheme, produced by us in the ſecond Chapter of this little Work, wherein the compaſs of the land under the ſecond Temple is briefly deſcribed, how שׁוּרא דעכו, *The walls of Aco* are there ſet for a bound, and that in the ſenſe which we ſpeak of, which afterwards alſo will appear more. Thoſe names therefore, which follow in the mentioned Scheme, to wit, I. קְצִירָא דגלילא. II. ככרתה. III. בית זניתה. IV. קובעיא, and ſome others, ſeem to denote the places, which were the boundaries between *Galilee*, and the borders of *Tyre* and *Sydon*.

CHAP. LXIV.

Acon. עכו. *Ptolemais.*

a Joſeph. de bell. lib. 2. cap. 17. Πτολεμαὶς *a* πόλις ϑϛὶ τ Γαλιλαίας ϖλησίον, &c. *Ptolemais* (which is alſo called *Acon*) *is a City of Galilee on the Sea coaſt, ſituate in a great champaign, but it is compaſſed with hills; on the Eaſt, ſixty furlongs off, with the hill Country of Galilee; on the South, with Carmel diſtant an hundred and twenty furlongs; on the North, with a very high mountain, which is called Climax* (or *The Ladder,*) *belonging to the Tyrians, and is an hundred furlongs diſtant. Two miles off of that City, the River Belus flows, a very ſmall one, near which is the Sepulchre of Memnon; having about it the ſpace of an hundred cubits, but well worthy admiration. For it is in the form of a round Valley, affording glaſſie ſand, which when many ſhips coming thither have gathered, the place is again repleniſhed.*

b R. Niſſin in Gittin, cap. 1. מעכו לצפון ועכו בצפון : *b From Acon onwards to the North* (is *Heathen* land,) *and Acon it ſelf is reckoned for the North,* (that is, for *Heathen* land.)

c Hieroſ Gittin, fol. 43. 3. *c In Acon the land of Iſrael is, and is not.* And therefore *d R. Joſi ben Hananiah kiſſed the Arch of Acon, and ſaid, Hitherto is the land of Iſrael.*

d Id. Sotvitth, fol. 35. 3. *e R. Simeon ben Gamaliel ſaid, I ſaw Simeon ben Cahna drinking wine in Acon,* &c. *But was it within the bounds of the land, or no?* See the Author of *Juchaſin* diſputing largely of this matter, in the place in the margin *f*.

e Id. Challah, fol. 60. 2. *f Juchas. fol. 71. 1.* *g Avod. Zarah, cap. 3. hal 4.* There was the Bath of *Venus* in *Acon*: [מרחץ של אפרודיטי] *g* Where *R. Gamaliel* waſhing, was aſked by a certain Heathen (whoſe name in the *Jeruſalem Miſhnah* is פרוקלוס בן פלוספוס, in the *Babylonian* פרקלוס בן פלוסלוס, *Proculus the ſon of the Philoſopher*) *What have you to do with the Bath* Ἀφροδίτης, *of Venus, when it is written in your Law,* There ſhall not cleave to thy hand any of the accurſed thing? *He anſwered, I muſt not anſwer you in the Bath,* (Becauſe you muſt not ſpeak of the law when you ſtand naked.) *When he came out therefore, he ſaid, I went not into her bounds, but ſhe came into mine.* (The Gloſs is, *The Bath was, before ſhe was.*) *And we ſay not, Let us make a fair Bath for Venus, but let us make a fair Venus for the Bath,* &c.

A ſtory done at *Acon* before *R. Judah* is related, not unworthy to be mentioned.

h Bab. Sanhedr. fol. 5. 2. *h Rabbi came to a certain place, and ſaw the men of that place baking their dough in uncleanneſs. When he enquired of them, why they did ſo, they anſwered, a certain Scholar came hither,* and taught us, מי בצעים אין מכשירין, *The waters* בצעים *are not of thoſe waters,* (that bring pollution.) הוא מי בצים דרש לדו ובי, *He ſpake of the waters* בצים (that is, of *eggs*;) *but they thought that he ſpake of* מי בצעים *the waters of the Marſhes.* Theſe things we have the more willingly produced, that the Reader may ſee, that the letter ע *Ain* was of no ſound with theſe; examples like to which we bring elſewhere. Now hear the Gloſſer; *Rabbi ſaw this,* ſaith he, *in Acon, in which is Iſraelitic land, Heathen land: now he ſaw them ſtanding within the limits of Iſraelitic land, and baking their dough in uncleanneſs, and wondred, until they told him, A certain Scholar came hither,* &c.

כפר עכו *Caphar Acon,* is very frequently mentioned by the *Talmudiſts*.

i Id. Taanith, fol. 21. 1. *i A City which produceth fifteen hundred footmen, as* כפר עכו Caphar Acon, *if nine dead perſons be carried out thence in three days ſucceſſively, behold! it is the Plague: but if in one day, or in four days, then it is not the Plague. And a City, which produceth five hundred foot, as* כפר עמיקו *Caphar Amiku,* &c.

Hence

Hence are the names of ſome *Acon Rabbins*, as
k R. Tanchum, the ſon of R. Chaia of Caphar Acon. k Ibid.fol.7.2.
l R. Simeon ben Judah, איש כפר עכו, *A man of Caphar Acon.* l Juchas f.69.1
m ר' אבא דמן עכו, *R. Abba of Acon:* and others. m Id. fol 71.1
Weigh this ſtory: *n One brought a bill of divorce to R. Iſmael; who ſaid to him, Whence are you? He anſwered* מכפר סמיי שבתחום עכו *From Caphar Samai, which is in the confines of Acon. Then it is needful, ſaith he, that you ſay, it was written, I being preſent, and ſealed, I being preſent. When he went out, R. Illai ſaid unto him, Is not Caphar Samai of the land of Iſrael, being nearer to Zippor than Acon?* And a little after: *The Cities which are in the borders of Zippor, near to Acon, and which are in the borders of Acon near to Zippor, what will you do concerning them? As Acon is, ſo is Zippor.* n Hieroſ Gittin, fol.43.3.

CHAP. LXV.

Ecdippa. Achzib. Joſ. XIX. 29. *Judg.* I. 31. Κλίμαξ Τυρίων. *Climax of the Tyrians.*

TRavailing a from Acon to Achzib, on the right hand of the way, Eaſtwardly, it is clean from the notion of Heathen land, and is bound to tithes, and to the law of the ſeventh year, until you are certified that it is free. On the left hand of the way, Weſtward, it is unclean under the notion of Gentile land; and it is free from tithes, and from the law concerning the ſeventh year, till you are certified it is bound to thoſe things, even until you come to Achzib. The *Gemara* hath theſe words. But the Text, on which is this Commentary, is this: *b The three Countries* (namely *Judea, Galilee,* and *Perea*) *are bound to the law of the ſeventh year: whatſoever they poſſeſſed, who came up out of Babylon, from the land of Iſrael unto* כזיב *Chezib* (the *Hieruſalem Miſhnah* reads גזיב *Ghezib*) *is not fed, nor tilled: but whatſoever they poſſeſſed, who came up out of Egypt, from Chezib to the River, and to Amanah, is fed, but not tilled: from the River and from Amanah, inwards is fed and tilled.* a Hieroſ. Sheviith, fol. 36.2 b Sheviith, cap. 6. hal. 1.

Of *Amanah* we ſhall ſpeak by and by. *The River* (ſaith *R. Solomon* upon the place) *is the River of Egypt.* And *Chezib* (*c* ſaith *Rambam*) *is the name of a place, which divided between the land of Iſrael, which they poſſeſſed that came up out of Babylon, and that land, which they poſſeſſed that came up out of Egypt. Now that land, which they poſſeſſed that came up out of Egypt, as to the Demai* (or doubt of tithing) *is as it were without the land.* Hence is that in the Text, on which he makes this Comment, מכזיב ולהלן פטור מן הדמאי *From Chezib, and beyond is free from the Demai.* c Rambam in Demai, fol.12.2

The word *Chezib*, and *Achzib* at laſt paſſed into *Ecdippa*, according to the manner of the *Syrian* dialect; to which it is common to change ז *Zain* of the *Hebrews* into ד *Daleth.*

Κλίμαξ Τυρίων, *Climax* (or the *Ladder*) of the *Tyrians*, in the *Talmudiſts* is סולמה דצור, *The Ladder of Tyre.* לא מטון לסולמיה דצור וכו' *Before they came to Climax of the Tyrians they forgot all.* The diſcourſe is, in the place cited, about ſome *Romans*, ſent to *Rabban Gamaliel*, to enquire of the *Jewiſh* law. d Hieroſ. Bava Kama, fol.4.2

Of him alſo is this ſtory, and of the ſame place. *e When he went ſometime out of Chezib, one came to him, to ask him of a certain vow of his. He ſaid to him, who went with him, Tell him, that we have drunk an Italian quart of wine. He ſaith to him, Well. He ſaith to him that asked, Go with us, until our Wine be allayed.* When they came רסולמה של צור *to the Ladder of the Tyrians, Rabban Gamaliel came down, and vails himſelf, and ſitting reſolved his vow. From this Example we learn theſe things, that a quart of wine makes one drunk, that the way allays wine,* &c. e Id. Avod. Zara fol.40.1.

Let this be marked by the way, that it is ſaid רביעית יין משכרת *A quart of wine makes drunk:* and let it be compared with what *R. Chaia* ſaith, ארבעה כוסותיהן *f Four Pots* (to be drunk by every one in their ſacred Feaſts) *contain an Italian quart of wine:* and judge how ſoberly they carried it in thoſe feaſts, if they mingled not much water with their wine. f Id. Shabb. fol. 11.1.

CHAP.

CHAP. LXVI.

The Northern coaſt of Galilee. Amanah. The mountain of Snow.

THIS Coaſt is deſcribed by *Moſes*, *Numb.* XXXIV. 7. *From the great Sea to mount Hor. From mount Hor to the entrance of Hamath*, &c.

Mount Hor in the *Jewiſh* Writers is *Amanah*; mention of which occurs, *Cant.* IV. 8. where R. *Solomon* thus, *Amanah is a mount in the Northern Coaſt of the land of Iſrael, which in the Talmudical Language is called* טורי אמנון, *The mountanous place of Amanon. The ſame with mount Hor.*

In the *Jeruſalem Targum* for *mount Hor* is טורום מנוס *The mount Manus:* but the *Targum* of *Jonathan* renders it טורום אומנים *The mountain Umanis.*

a *Hieroſ. Shevith*, fol. 36.4. & *Challah*, fol. 60.1.

a What, ſay the *Jeruſalem* Writers, *is of the land of Iſrael, and what without the land? Whatſoever comes down from mount Amanah inwards, is of the land of Iſrael; whatſoever is without the mountanous place of Amanah, is without the land.*

And a little after; R. *Juſta Bar Shunem ſaid, When the Iſraelites that return* (from their Diſperſion) *ſhall have arrived at the mountanous places of Amana, they ſhall ſing a ſong; which is proved from that, which is ſaid* (*Cant.* IV. 8.) תשורי ראש אמנה He renders it, *Thou ſhalt ſing from the head of Amanah.*

There was alſo a River of the ſame name with the Mountain, of which the *Targum* in that place; *b They that live by the River Amanah, and they that live on the top of the mountain of Snow, that offer thee a Preſent.* And the *Aruch*, which we have noted before, writes thus, *c Kirmion is a River in the way to Damaſcus, and is the ſame with Amana.*

b *Targum* in *Cant.* IV. 8.

c *Aruch* in קרמיון

The mountain of Snow, תור חלגא among the *Paraphraſts* and *Talmudiſts* is the ſame with *Hermon.* The *Samaritane* Interpreter upon *Deut.* IV. 48. עד טבר תלגה *To the mountain of Snow, which is Hermon.* And the *Jeruſalem* Writers ſay, *d They built for the daughters of the Midianites little booths of hurdles from Beth-Jeſhimon, unto the mountain of Snow, and placed women there ſelling cakes.* היא חרמון

d *Hieroſ. Sanhedr.* fol. 20 4.

The *Hieruſalem Targum* upon *Numb.* XXXV. writes thus, *The mountain of Snow at Ceſarea* (*Philippi.*) See alſo *Jonathan* there.

CHAP. LXVII.

פמיים *Pamias. Paneas, the ſpring of Jordan.*

THE Maps aſſign a double ſpring of *Jordan*; but by what right it ſcarce appears: much leſs does it appear, by what right they ſhould call this *Jor*, and that *Dan.* There is indeed mention in *Joſephus* of *little Jordan* and *great Jordan.* Hence, as it ſeems, was the firſt original of a double ſpring in the Maps, and of a double River at thoſe firſt ſprings. For thus *Joſephus*, *a* Πηγαὶ, αἱ τὸν μικρὸν καλούμενον Ἰορδάνην ἀποπέμπουσι τῷ μεγάλῳ. *There are fountains* (in *Daphne*) *which ſend little Jordan, as it is called into the great.* He treats, in the Text cited, of the lake *Samochonitis*, and ſaith, Λαλτείνει ἡ αὐτῆς τὰ ἕλη μέχρι Δάφνης χωρίου, &c. *That the fens of it are extended to the Country Daphne, which as it is otherwiſe pleaſant, ſo it contains ſprings, from which iſſue little Jordan*, &c.

a *De bell.* lib. 4. cap. 1.

Riblah (that we may note this by the way) by the *Targumiſts* is rendred *Daphne.* They upon *Numb.* XXXIV. 11. for that which is in the *Hebrew*, *and the Border ſhall go down to Riblah*, render it, *And the border ſhall go down to Daphne.* See alſo *Aruch* in דפני *Daphne.* But this certainly is not that *Daphne*, of which *Joſephus* here ſpeaks; which will ſufficiently appear by thoſe things that follow. But as to the thing before us.

I. Both he, and the *Talmudiſts*, aſſign *Panium* or *Paneas* to be the ſpring of *Jordan*; nor do they name another.

b Near

b Near Panium, as they call it, saith he, *is a most delightsom Cave in a Mountain, and under it the land hollowing it self into a huge Vale, full of standing waters. Over it a great Mountain hangs, and under the Cave rise the springs of the River Jordan.* b Id. *Antiq.* lib. 15. cap 1.

And again, c Παρὰ τὰς Ἰορδάνου πηγάς· καλεῖται δὲ Πάνιον ὁ τόπος. *By the springs of Jordan: now the place is called Panium.* c Id. *de bell.* lib. 1. cap. 12.

And elsewhere, d Δοκεῖ μὲν Ἰορδάνου πηγὴ τὸ Πάνιον. *Panium seems to be the fountain of Jordan:* and more may be read there. d Ibid. lib. 3. cap. 3.

The *Talmudists* write thus, e *Rabh saith,* ירדן יוצא ממערת פמיס *Jordan riseth out of the Cave of Paneas: and so is the Tradition.* e Bab. Batra Bathra, fol. 74. 2

לשם זו פמיים f *R. Isaac saith, Leshem is Pamias.* The Gloss is, *Leshem is a City, which the Danites subdued.* (*Judg.* XVIII. 29.) *Pamias is a place, whence Jordan ariseth.* f Id. *Megill.* fol. 6. 1.

And *Pliny,* g *The River of Jordan ariseth out of the Fountain Paneas.* g Plin. Nat. Hist. lib. 5. cap 15.

II. That fountain of *Jordan* was the so much famed fountain of *little Jordan,* as it is called. For so it is plainly collected from *Josephus.* Concerning the *Danites* invading *Laish,* or *Leshem,* which being subdued they called *Dan,* he speaks thus; h Οἱδ' ἐπορεύθησαν τὴν μεγάλην Σιδῶνος πεδιάδα, καὶ ἐλάσσονος Ἰορδάνου πηγῶν, &c. *But they travailing a days journey through the great Plain of Sidon, not far from Mount Libanus, and the springs of lesser Jordan, observe the land to be good and fruitful, and shew it unto their Tribe, who invading it with an army build the City Dan.* h Joseph Antiq. lib. 5. cap. 2.

In like manner speaking of *Jeroboam,* he saith these things; i *He built two Temples for the Golden Calves, one in Bethel:* ἕτερον δὲ ἐν Δάνῃ, ἣ δὲ ὅτι πρὸς ταῖς πηγαῖς τοῦ μικροῦ Ἰορδάνου: *The other in Dan, which is at the springs of little Jordan.* i Id. Ibid. lib. 8

You may certainly wonder, and be amazed, that the fountain of *little Jordan* should be so famed and known; and in the mean time the fountain of *great Jordan* to lie hid, not to be spoken of, and to be buried in eternal obscurity. What? Is the *less* worthy of so much fame; and the *greater* of none at all? Let us have liberty to speak freely what we think, with the leave of *Chorographers.*

I. It does not appear, that any other River of *Jordan* flows into the *lake Samochonitis,* beside that, which ariseth from *Paneas.* In what Author will you find the least sign of such a River? But only that such a conjecture crept into the Maps, and into the minds of men, out of the before alledged words of *Josephus,* misconceived.

II. We think therefore, that *Jordan* is called the *Greater* and the *Less,* not upon any account of two fountains, or two rivers different, and distant from one another; but upon account of the distinct greatness of the same River. *Jordan* rising out of *Paneas* was called *little,* until it flowed into the *lake Samochonitis,* but afterwards coming out of that lake, when it had obtained a great encrease from that lake, it was thenceforth called *Jordan the Greater. Samochonitis* received *little Jordan,* and sent forth the *Great.* For since both that lake, and the Country adjacent was very fenny, as appears out of *Josephus,* the lake was not so much encreased by *Jordan* flowing into it, as it encreased *Jordan* flowing out of it. k Κύπλει τὰ δὲ Σεμεχωνίτιδος λίμνης ἕλητε καὶ τέλματα; *Moors and Fenny places possess the parts about the lake Samochonitis.* The River therefore below *Samochonitis* seems to be called *Jordan,* above *Samochonitis, little Jordan.* k Id. *de bello,* lib 3. cap. 35.

Cesarea Philippi was built at *Paneas,* the fountain of *Jordan:* which let the Maps observe that they place it not too remote thence. Φίλιππος πρὸς ταῖς Ἰορδάνου πηγαῖς ἐν Πανεάδι πόλιν κτίζει Καισάρειαν. l *Philip built the City Cesarea in Paneas at the springs of Jordan.* And also, Πανεάδα καλλισθένους ἐπωμάζει Καισάρειαν. m *Having finished Paneas he named it Cesarea.* l Id. *Antiq.* lib. 18. cap 3. m Id. *de bell.* lib. 3. cap. 13.

CHAP. LXVIII.

What is to be said of ימא דאפמיא *The Sea of Apamia.*

ימא דאפמיא *The Sea of Apamia* is reckoned the seventh among those Seas, that compass the land of *Israel;* which word hath a sound so near a kin to the word *Pamias,* by which name the *Rabbins* point out the fountains of *Jordan,* that the mention of that word cannot but excite the memory of this, yea almost perswade, that both design one and the same place: and that the *Sea Apamia* was nothing else, but some great collection of waters at the very springs of *Jordan.*

This also might moreover be added, to strengthen that perswasion, that in both places, in the quotations cited in the *Jerusalem Talmud*, these words are added, *The Sea of Apamia is the same with the Sea of Chamats, which* דוקליטינוס *Diocletianus by the gathering together of the waters caused to be made.* But now that *Diocletianus*, whosoever he was, (we prove elsewhere that he was the Emperor) lived sometime at *Paneas*; as is clear also from *a* the same *Talmud*.

a Hieros. Tramoth, fol. 45. 2.

But the thing is otherwise. *Pamias* and *Apamia*, were different places, and far distant from each other: one in the land of *Israel*, the other in the confines indeed of the land of *Israel*, but in *Syria*.

b Challah, cap. 4. hal. 11.

Let this Tradition be marked. *b Ariston brought his first fruits from Apamia, and they were received: for they said, He that hath a possession in Syria, is as if he had it in the suburbs of Jerusalem.* The Gloss is, *Apamia is the name of a place in Syria.*

And these things do appear more clearly in the *Targumists*, to omit other Authors. The *Samaritane* Interpreter renders the word שפם *Shepham*, *Numb.* XXXIV. 10. by עפמיה *Apamia* with ע *Ain*. (Note ש *Shin* changed into ע *Ain*. Note also in the word *Bozor*, 2 *Pet.* II. 15. ע *Ain* changed into ש *Shin*.) *Jonathan* reads it אפמיאה *Apamia* with א *Aleph*: for משפם הרבלה. *From Shepham to Riblah*, he renders מן אפמיאה לדפני *From Apamia to Daphne.*

CHAP. LXIX.

The Lake Samochonitis.

a Bab. Bava Bathra, fol. 74. 2

IN the Holy Scriptures, it is the *Water of Merom*, *Jos.* XI. 5. In the *Babylonian Talmudists*, it is ימה דסבכי *The Sibbechean Sea.* Hence is that, *a Jordan ariseth out of the Cave of Paneas, and flowes into the Sibbechean Sea.* In the *Jerusalem Talmudists*, sometimes it is ימא דכובבו *The Sea of Cobebo*, as we have noted before, and sometimes ימא דסמכו *The Sea of Samaco*; whence in other Languages it is *Samochonitis.*

b Joseph. de bell. lib. 4. cap. 1.

b Τῇ Σεμεχωνιτῶν λίμνῃ Τριάκοντα μὲν εὖρος, ἑξήκοντα δὲ μῆκος σταδία. Διατείνει δὲ αὐτῆς τὰ ἕλη μέχρι Δάφνης χωρίου. *The Lake Semechonitis is thirty furlongs in bredth, and sixty in length. The Fens of it are stretched out unto the Country Daphne; a Country, as it is otherwise pleasant, so containing fountains:* αἳ, τρέφουσαι τὸν μικρὸν καλούμενον Ἰορδάνην ὑπὸ τὸν τῆς χρυσῆς βοὸς νεὼν, προπέμπουσι τῷ μεγάλῳ. The scruple lies concerning the pointing of ὑπὸ τὸν τῆς χρυσῆς βοὸς νεών. The sentence and sense seems indeed to flow more smoothly, if you should render it thus, *The springs which nourishing little Jordan, as it is called, send it out into the Great, under the Temple of the Golden Calf:* but then a just doubt ariseth of the situation of that Temple. That clause therefore is rather to be referred to the foregoing, so that the sense may go thus, *The springs, which nourishing little Jordan, as it is called, under the Temple of the Golden Calf, send it into the Great:* and so you have the Temple of the Golden Calf at the springs of *Jordan*, and the place adjacent called *Daphne*, and the Marshes of *Samochonitis* reaching thither.

c Hieros. Shekalim, fol. 50. 1.

c The *Jerusalem Gemarists* do thus explain those words of *Ezekiel*, Chap. XLVII. 8. *These waters go forth into the East coast:* זהו ים סמכו *that is, into the Lake Samochonitis. And they shall go down into the Plain, that is, into the Sea of Tyberias. And they shall go out into the Sea, that is, into the dead Sea.*

d Jos. Antiq. lib. 5. cap. 6.

d Ἄσωρος πόλις ὑπέρκειται τῆς Σαμαχωνίτιδος λίμνης. *The City Hazor*, saith *Josephus*, *lies on the Lake Samachonitis.* This City is the Metropolis of *Canaan*, that is, of that Northern Country, which is known by that name: which is called also *Galilee of the Gentiles.* *Jabin* the King of *Hazor*, and others fight with *Joshua* at the waters of *Merom*, that is, at the Lake *Samochonitis*, *Jos.* XI. 4. *e* And *Jonathan* in the same place, as it seems, with the Army of *Demetrius*, Ἐν πεδίῳ Ἀσώρ, *in the Plain of Asor*, as the same *Josephus* writes. But in the book of the *Maccabees* it is τὸ πεδίον Νασώρ, *The plain of Nasor*, 1 *Macc.* XI. 67.

e Ibid. lib. 13. cap. 9.

CHAP.

CHAP. LXX.

The lake of Gennesaret, or, the Sea of Galilee, and Tiberias.

JORDAN *a* is measured at CXX furlongs from the lake of *Samochonitis* to that of *Gennesaret*. That lake in the Old Testament is ים כנרת *The Sea of Cinnereth*, *Numb.* XXXIV. 11. &c. In the *Targumists*, ימא דגניסר, *The Sea of Genesar*, sometimes דגניסור *of Genesor*, sometimes דגינוסר *of Ginosar*: it is the same also in the *Talmudists*, but most frequently ימא דטבריא *The Sea of Tiberiah*. Both names are used by the *Evangelists*; *The lake of Genesareth*, *Luk.* V. 1. *The Sea of Tiberias*, *Joh.* XXI. 1. And *the Sea of Galilee*, *Joh.* VI. 1.

a Joseph. de bell. lib. 3. cap 35.

The name *Chinnereth* passed into *Genesar*, in regard of the pleasantness of the Country, well filled with Gardens and Paradises: of which we shall speak afterwards.

It is disputed by the *Jerusalem Talmudists*, why כנרות *Cinneroth* occurs sometimes in the plural number, as *Jos.* XI. 2. נגב כנרות *The South of Cinneroth*, and *Jos.* XII. 3. ים כנרות *The Sea of Cinneroth*. *b Thence*, say they, *are there two Genesareths? Or there were* אלא "ב אבטוניות *but two Castles, as Beth-Jerach, and Sinnabris*, שהן מגדלגת כינרים *which are Towers of the people of Chinnereth, but the fortification is destroyed, and fallen into the hands of the Gentiles*: You see by the very sense of the place what the word אבטוניות means. Perhaps it is the same with the word אבטליות in the *Aruch*, and with אבטילאות in the *c Babylonian* Writers. In whom the Glosser being interpreter שני אבטילאות *are two Presidentships in the same Kingdom*. The *Gemara* affords an Example in נמור ונמורי. But in the *Aruch* שני אבטליות *are two Castles, between which is a bridge, under which notwithstanding is no water*. And it yields an Example in שולנמי ופטורי. But we make no tarrying here. צינבריי *Sinnabri* in the *Talmudists* is Σενναβρὶς, *Sennabris* in *Josephus*, being distant from *Tiberias* thirty furlongs. For he tells us that *Vespasian* encamped thirty furlongs from *Tiberias*, *d* κατά τινα σταθμὸν εὐσύνοπτον τοῖς νεωτερίζουσι, Σενναβρὶς ὀνομάζεται, *at a certain station, that might easily be seen by the Innovators, called Sennabris*. He speaks also of the Town Γίνναβρι, *Ginnabri*, not far distant certainly from this place. For describing the Country about *Jordan*, *e* he saith, that from both regions of it runs out a very long back of mountains (but distant some miles from the River:) on this side from the region of *Scythopolis* to the *Dead Sea*, on that side from *Julius* to *Somorrha* towards the *Rock of Arabia*: and that there lies a Plain between, which is called μέγα πεδίον, ἀπὸ κώμης Γινναβρὶν δίηκον μέχρι τῆς Ἀσφαλτίτιδος λίμνης: *the great Plain, laying along from the Town Ginnabris to the lake Asphaltites*.

b Jerus. Megill. fol. 70. 1.

c Bab. Becoroth, fol. 55. 1.

d Joseph. de bell. lib. 3. cap. 31.

e Id. ibid. lib. 4 cap. 17.

The same *Josephus* writes thus of the lake of *Gennesaret*. *f* Ἡ δὲ λίμνη Γεννησὰρ ἀπὸ τῆς προσεχοῦς χώρας καλεῖται σταδίων εὖρος οὖσα τεσσαράκοντα, καὶ πρὸς τούτοις ἑτέρων ἕκατον τὸ μῆκος, γλυκειά τε ὅμως ἐστὶ, καὶ ποτιμωτάτη. *The Lake Gennesar is so called from the adjacent Country*, being forty furlongs in bredth, and moreover an hundred in length, *it is both sweet, and excellent to drink*.

f Id. ibid. lib. 3 cap. 35.

Pliny thus, *g Jordan upon the first fall of the Vallies pours it self into the Lake, which many call Genesar, sixteen miles long, and six miles broad*.

g Plin. lib. 5. cap. 15.

ימא דטבריא כגין המים המהלכין הן *h The Sea of Tiberias is like the gliding waters*. While the Masters produce these words, they discourse what is to be thought of those waters, where the unclean fish swim together with the clean, whether such waters are fit to boyl food, or no: and it is answered, Flowing and gliding waters are fit, those that do not glide are not, and that the Lake of *Gennesaret* is to be numbred among gliding waters.

h Hieros. Avod. Zar. fol. 42. 1.

The *Jews* believe, or feign, that this Lake is beloved by God above all the Lakes of the land of *Canaan*. *i Seven Seas*, say they, *have I created, saith God, and of them all, I have chosen none, but the Sea of Genesaret*. Which words perhaps were invented for the praise of the University at *Tiberias*, that was contiguous to this Lake; but they are much more agreeable to truth, being applied to the very frequent resorts of our Saviour thither.

i Midras Tillin, fol. 4. 1.

CHAP. LXXI.

Within what Tribe the Lake of Genesaret was.

BY comparing the Maps with the *Talmudic* Writers, this question ariseth: for there is not one among them, as far as I know, which does not altogether define the Sea of *Genesaret* to be without the Tribe of *Nephthali*; but the *Talmudists* do most plainly place it within.

a Bab. Bava Kama, fol. 81. 2. תר״ ימה של טבריה חלקו של נפתלי: *a The Rabbins deliver. The Sea of Tiberias is the portion of Nephthali; yea, it takes a full line for the nets on the South side of it: as it is said,* Possess the Sea and the South (*Deut.* XXXIII. 23.) The Gloss is, (*Nephthali*) *had a full line in the dry land on the South coast, that he might draw out his nets.* So also the *Hierusalem* writers; b *They gave to Nephthali a full line on the South coast of the Sea, as it is said,* Possess the Sea and the South. They are the words of *Rabbi Josi of Galilee.* So that *Talmud*, that was written at *Tiberias*: so *R. Josi* who was a *Galilean.*

b Hieros. Bathra, fol. 15. 1.

c Jos. Antiq. lib. 5. cap. 1. The words of *Josephus* which we cited before, are agreeable to these. c Ζαβουλωνῖται τὴν μέχρι Γεννησαρίτιδος &c. *The Tribe of Zabulons portion was to the Sea of Genesaret stretched out also* (in length) *to Carmel and the Sea.* On the South the land of *Zabulon* was bounded by that of *Isachar*, extending it self in bredth μέχρι Γεννησαρίτιδος *to Genesaret*: touching only upon *Genesaret*, not comprehending *Genesaret* within it. So the same *Josephus* speaks in the place alledged, that Νεφθαλῖται παρέλαβον τὰ πρὸς τὰς ἀνατολὰς τετραμμένα μέχρι Δαμασκοῦ πόλεως, *the men of Nephthali took those parts that ran out Eastwardly unto the City of Damascus.* It would be ridiculous if you should so render μέχρι Δαμασκοῦ πόλεως, *unto the City of Damascus*, as to include *Damascus* within the land of *Nephthali*. The Maps are guilty of the like Solœcism, while they make *Zabulon*, which only came μέχρι Γεννησαρίτιδος, *unto the Lake of Gennesaret*, to comprise all the Lake of *Gennesaret* within it. Look into *Adrichomius*, to say nothing of others, and compare these words of *Josephus* with him.

Hither perhaps is that to be reduced, which hath not a little vexed Interpreters in *Jos.* cap. XIX. where *Jordan* is twice mentioned, in defining the limits of the Tribe of *Nephthali*; *vers.* 33. *The outgoings of the border*, hence, *was to Jordan*; and *vers.* 34. וביהודה הירדן מזרח השמש *The going out* from thence, that is, from the South border, *was to Jordan in Judah towards the Sun rising.*

What hath the land of *Nephthali* to do with *Jordan* in *Judah*?

I answer, *Juda*, that is, *Judea*, is here opposed to *Galilee*: *Judah* is not here spoken of as opposed to the other Tribes. Before ever the name of *Samaria* was risen, the name of *Galilee* was very well known, *Jos.* XX. 7. and so was the name of *Judea*: and at that time one might not improperly divide the whole land within *Jordan*, into *Galilee* and *Judea*: when as yet there was no such thing as the name of *Samaria.* The words alledged therefore come to this sense, as if it had been said, 'The North bounds of *Naphthali* went out Eastwardly to *Jordan* in *Galilee*: in like manner the South bounds went 'out Eastwardly to *Jordan* now running into *Judea*: that is, the Country without *Galilee*, which as yet was not called *Samaria*, but rather *Judea.*

The bounds certainly of the land of *Nephthali* seem to touch *Jordan* on both sides, both on the North and the South; and so to contain the Sea of *Genesaret* within its bosom, according to that which is said by the *Talmudists*, before alledged, and those also men of *Tiberias.*

d Hieros. Shabb. fol 7. 1. While I am discoursing of *Jordan*, and this Lake, let me add this moreover concerning the *boat of Jordan.* d *R. Jacob bar Aidai saith, in the name of R. Jochanan, Let no man absent himself from Beth-Midrash, for this question was many a time propounded in Jabneh,* עריבת הירדן למה היא טמאה *The boat, or barge of Jordan, why is it unclean? Nor was there any, who could answer any thing to it; until R. Chaninah the son of Antigonus came, and expounded it in his City. The boat of Jordan is unclean, because they fill it with fruit, and sail with it down from the Sea unto the dry land, and from the dry land into the Sea.* עריבה the *Jews* themselves being interpreters, is ספנה קטנה *A small vessel,* Πλοιάριον, *a little Ship. Josephus* hath these words, e Τὰ δὲ ἐστὶ τῆς λίμνης σκάφη πάντα συναθροίσας, &c. *Having gathered together all the boats in the Lake, they were found to be two hundred and thirty, and there were no more than four mariners in each.*

e Jos. de bell. lib. 2. cap. 43.

CHAP.

CHAP. LXXII.

Tiberias.

ALL the *Jews* declare almoſt with one conſent, that this was a fortified City from antient times, even from the days of *Joſua*, and was the ſame with *Rakkath*, of which mention is made, *Joſ.* XIX. 35.

רקת היא טבריא : *a Rakkath is Tiberias*, ſay the *Jeruſalem Gemariſts*. And those of *Babylon* ſay the ſame, and that more largely. קיימא לן רקת זו טבריא *b It is clear to us, that Rakkath is Tiberias.* And when after a few lines, this of *Rabbi Jochanan* was objected, 'When I was a boy, I ſaid a certain thing, concerning which I 'aſked the Elders, and it was found as I ſaid; namely, that *Chammath* is *Tiberias*, and '*Rakkath Zippor*: it is thus at laſt concluded, '*Rabba* ſaid, Who is it, to whom it was 'ſaid, that *Rakkath* is not *Tiberias*? For behold! when any dyes here (in *Babylon*,) they 'lament him there (at *Tiberias*) after this manner: The Hearſe of a famous man deceaſed in *Sheſhach* (*Babylon*,) whoſe name alſo is of note in *Rakkath*, is brough hither: 'thus lament ye him. O ye lovers of *Iſrael*, O Citizens of *Rakkath*, come forth, and 'bewail the dead of *Babylon*. When the Soul of *R. Zeira* was at reſt, thus one lamented him, The land of *Babylon* conceived and brought forth delights, the land of *Iſrael* 'nouriſhed them. *Rakkath* ſaid, Wo to it ſelf becauſe ſhe loſt the Veſſels of her delights. Therefore ſaith *Rabba*, *Chammath* is the ſame with the warm baths of *Gadar*, 'and *Rakkath* is *Tiberias*.

[a] Hieroſ. Megill. fol. 70. 1.

[b] Bab. Megill. fol. 5. 2. & 6. 1.

This City touched on the Sea, ſo that the Sea ſerved on one ſide for a wall to it. Hence is that, in the place but now cited, '*Rabh Hezekiah* read the book of *Eſther* in *Tiberias*, 'on the fourteenth day (of the month *Adar*,) and alſo on the fifteenth day (ſee *Eſth.* 'IX. 21. doubting whether it were compaſſed with walls from the days of *Joſua*, or not. 'But who would doubt this of *Tiberias*? When it is written, *And the fenced Cities, were* 'Ziddim, Zer, Chammath, Rakkath, *and* Chinnereth. But it is clear to us, that *Rakkath* is *Tiberias*. The reaſon therefore, why he doubted, was this, becauſe on one ſide 'it was encloſed by the Sea inſtead of a wall. But if it were ſo, why did he doubt? 'Becauſe truly it was no wall. When the Tradition is thus, אשר לו חומה ולא שיר איגר סביב 'A City which hath a wall, but not fortified walls, the contiguous 'houſes are for ſuch walls. פרט לטבריא שימה חומתה *But Tiberias is excepted, which hath the Sea for a wall.* So alſo *R. Simeon Ben Jochai*, in the *Jeruſalem Gemara* juſt now alledged: 'Among the Cities fortified with walls *Tiberias* is excepted, as 'having the Sea for a wall.

What fortune this City underwent under the name *Rakkath*, remains unknown. *Herod* the *Tetrarch* put the name of *Tiberias* upon it, and built the City for the ſake and memory of *Tiberius Ceſar*. The Etymology of which place while the *Gemariſts* deduce elſewhere, namely either from טוב ראיה *Tob reja, becauſe it was fair to behold*, or שבטיבורה *becauſe it was Betiborah in the Navel* or *middle*, &c. they ſeem rather to ſport out of a luxuriant wit, than to be ignorant of the thing it ſelf.

CHAP. LXXIII.

Of the ſituation of Tiberias.

WHEN I read *Pliny* of the ſituation of this City, and compare ſome things, which are ſaid by *Joſephus* and the *Talmudiſts*, with him, I cannot but be at a ſtand, what to reſolve upon here. *Pliny* ſpeaks thus of the ſituation of it: *a The lake (of Geneſar) is compaſſed round with pleaſant Towns: on the Eaſt Julias and Hippo, on the South Tarichea, by which name ſome call the lake alſo, on the Weſt Tiberias, healthful for its warm waters.*

[a] Plin Nat. Hiſt. lib. 5. cap. 15.

Conſult

Consult the Maps, and you see *Tiberias* in them seated as it were in the middle shore of the Sea of *Genesaret*, equally distant almost from the utmost South and North coasts of that Sea. Which seems well indeed to agree with *Pliny*, but illy with *Josephus* and his Countrymen.

I. *Josephus* asserts, that *Hippo* (in *Perea*, i. e. the Country on the other side *Jordan*) is distant from *Tiberias* only thirty furlongs. For speaking to one *Justus* a man of *Tiberias*, thus he saith, Ἡ δὲ σὴ πατρὶς, ὦ Ἰοῦστε, κειμένη ἐν τῇ Γεννησαρίτιδι λίμνῃ, καὶ ἀπέχουσα μὲν Ἵππου τριάκοντα στάδια, &c. *b The native Country, O Justus, lying upon the Lake of Gennesaret, and distant from Hippo thirty furlongs*, &c. The same Author asserts also (which we produced before) *c* that the bredth of the Sea of *Genesaret* was forty furlongs. Therefore with what reason do the Maps place the whole Sea of *Gennesaret* between *Tiberias* and *Hippo*? Read those things in *Josephus*, look upon the Maps, and Judge.

b Joseph. in his own life, p. 650

c Id. *de bell.* lib. 3 35.

II. The same *Josephus* saith of the same *Justus*, Ἐμπίμπρησιν, ὁ Ἰοῦστος τάς τε Γαδαρηνῶν καὶ Ἱππηνῶν κώμας. Αἱ δὲ μεθόριοι τῆς Τιβεριάδος, καὶ τῆς τῶν Σκυθοπολιτῶν γῆς, ἐτύγχανον κείμεναι. *d Justus burnt the Towns of those of Gadara and Hippo. And the Towns bordering upon Tiberias, and the land of the Scythopolitans, were laid waste.* Note, how the Towns of those of *Gadara* and *Hippo* are called μεθόριοι, *Towns bordering upon Tiberias*; which certainly cannot consist together, if the whole Sea be between, which is so put by the Maps.

d Jos. in his own life, p. 628

III. Those things which we learn from the *Talmudists* concerning the situation of this place, cannot be produced, until we have first observed certain neighbouring places to *Tiberias*, from the situation of which, it will be more easie to judge of the situation of this.

In the mean time, from these things, and what was said before, we assert thus much: that you must suppose *Tiberias* seated either at the very flowing in of *Jordan* into the lake of *Gennesaret*, namely on the North side of the lake, where the Maps place *Capernaum* (illy:) or at the flowing out of *Jordan* out of that lake, namely on the South side of the lake. But you cannot place it where *Jordan* flows in to it, because *Josephus* saith, *Tiberias* is not distant from *Scythopolis* above an CXX furlongs (that is fifteen miles;) but now the lake of *Genesaret* it self was an hundred furlongs in length, and *Scythopolis* was the utmost limits of *Galilee* Southward as we shewed before.

Therefore we are not affraid to conclude, that *Tiberias* was seated where *Jordan* flows out of the lake of *Genesar*, namely at the South shore of the lake; where *Jordan* receives it self again within its own channel. This will appear by those things that follow.

We doubt therefore of the right pointing of *Pliny*. Certainly we are not satisfied about it; and others will be less satisfied about our alteration of it. But let me, with their good leave, propose this reading, *Ab Oriente Juliade: & Hippo a Meridie. Tarichæa, quo nomine aliqui lacum appellant, ab Occidente. Tiberiade, aquis calidis salubri. On the East Julias, and Hippo on the South. Tarichea, by which name some call the lake, on the West. Tiberias, wholsom for its warm waters.* Which reading is not different from *Plinies* stile, and agrees well with the *Jewish* Writers: but we submit our judgment to the learned.

CHAP. LXXIV.

חמת *Chammath. Ammaus.* חמי טבריא *The warm Baths of Tiberias.*

Chammath and *Rakkath* are joyned together, *Jos.* XIX. 35. For they were very neighbouring Cities: *Rakkath* is *Tiberias*, and *Chammath* Κώμη Ἀμμαοῦς, *The Town Ammaus*, in *Josephus*.

Of their neighbourhood the *Hierusalem Talmudists* write thus. *a The men of a great City may walk* (on the Sabbath) *through an whole small City* (which was within a Sabbaths days journy:) *but the Inhabitants of a small City walk not through an whole great City.* And then follows. *Formerly the men of Tiberias walked through all Chammath; but the men of Chammath passed not beyond the Arch: but now those of Chammath and those of Tiberias do make one City.*

a Hieros. Erubbin, fol. 23. 4.

And

And the *Babylonian Talmudists* thus, *b* מחמתן לטבריא מיל *From Chammath to Tiberias is a mile.* *b Bab. Megill. fol.2.2.*

c Chammath is Tiberias. And why is it called Chammath? על שום חמי טבריא *By reason of the Chammi, warm Baths of Tiberias.* *c Ibid. fol 6.1.*

It is not seldom called חמת דגדר *Chammath of Gadara*, not only, because it was very near the *Gadarene* Country, for the channel of *Jordan* was only between, but because it was built, as it seems, on both the banks of *Jordan*, the two parts of the Town joyning by a bridge.

d Rabbah said, Chammath is the same with the warm Baths of Gadara, and Rakkath is Tiberias. *d Idem, ibid.*

e It was lawful for the Gadarens, R. Judah Nasi permitting them, to go down into Chammath (on the Sabbath) *and to return into Gadara: but the men of Chammath might not go up into Gadara.* *e Hieros. Erubhin, fol.23.4.*

Behold! *Tiberias* so near to *Chammath*, that it was almost one City with it: and *Chammath* so near to the Country of *Gadara*, that thence it took the name of *Chammath of Gadara.*

f R. Samuel bar Nathan in the name of R. Chama bar Chaninah said, I and my Father went up to Chammath of Gadara, and they set before us small eggs. *f Hieros. Shabb. fol. 5. 4. & Trumoth, fol. 41. 1.*

g R. Jonathan and R. Judah Nasi went חמתא דגדר *to Chammath of Gadara.* *g Idem, Kiddush, fol. 64.3.*

h R. Immai, and R. Judan Nasi (He was Grandson of *R. Judah Nasi*) *went to Chammath of Gadara.* *h Id. Avodah Zarah fol.42.1 & 45.2.*

Of the warm Baths of *Tiberias* the *Talmudists* speak much. Let these few things be collected out of them.

i R. Josua ben Levi being sick, washed sometime in the warm Baths of Tiberias, מסחי בההן דימוסין דטבריא *leaning on the shoulders of R. Chajia bar Ba.* *i Id. Shabb. fol. 3 1.*

k Three warm Baths remained from the waters of the Deluge. I. בלועה דגדר *The whirl-pool of Gadara:* that pool of *Gadara*, it may be, is that, which being drunk of, as *l Strabo* relates, cattel lose their hair, horns and hoofs. II. עין רנתי בירם *The great fountain of Biram.* Of *Biram* see *Bab. Rosh hashanah*, fol. 23. 2. the first line. III. חמי טבריא *The warm Baths of Tiberias.* *k Bab. Sanhedr. fol. 108.1.* *l Strabo, lib.16*

m They allowed them the waters of Meara and the warm Baths of Tiberias. התירו להן מי מערה וחמי טבריא: *m Hieros. Shabb. fol.6.1.*

So also *Josephus.* *n John* (of *Giscala*) *writ to me, praying* Χρήσασθαι τοῖς ἐν Τιβεριάδι θερμοῖς ὕδασι, *that I would permit him the use of the warm Baths, which are at Tiberias.* *n Joseph. In his own life.*

And so *Pliny* before. *Tiberiade aquis calidis Salubri. Tiberias healthful for its warm waters.*

CHAP. LXXV.

Gadara. גדר.

THERE was a double *Gadara.* One at the shore of the *Mediterranean* Sea: that was first called *Gezer*, 1 *King.* IX. 15. In *Josephus* Γάζαρα, *Gazara.* *a* Κατεστρέψατο γὰρ Σίμων Γάζαραν τε πόλιν, καὶ Ἰόππην, καὶ Ἰάμνειαν. *Simon destroyed the City Gazara, and Joppe, and Jamnia.* And in the book of the *Maccabees*, *b* Καὶ Ἰόππην ὠχύρωσε τὴν ἐπὶ τῆς θαλάσσης, καὶ τὴν Γάζαρα τὴν ἐπὶ τῶν ὁρίων Ἀζώτου. *And he fortified Joppe, which is on the Sea, and Gazara, which is on the borders of Azotus.* *a Joseph. Antiq. lib.13. cap.11.* *b 1 Macc.14.34*

At length, according to the idiom of the Syrian Dialect, ז *Zain* passed into ד *Daleth*; and instead of *Gazara*, it was called *Gadara.* Hence *Strabo* after the mention of *Jamnia*, saith, *c* καὶ ἡ Γαδαρίς ἐστιν, εἶτ' Ἄζωτος καὶ Ἀσκάλων: *and there is Gadaris, then Azotus and Ascalon.* And a little after, *Philodemus the Epicurean was a Gadarene, and so was Meleager, and Menippus* ὁ σπουδογέλοιος, surnamed *the ridiculous student, and Theodorus the Rhetorician*, &c. *c Strab. lib. 16 pag. mihi 878.*

But the other *Gadara*, which we seek, was in *Perea*, and was the Metropolis of *Perea.* Ἐλθόντων ἐπὶ τὰ Γάδαρα, Μητρόπολιν τῆς Περαίας καρτεράν. *Being come into the parts of Gadara, the strong Metropolis of Perea.* They are the words of *d Josephus.* *d Jos. de bell. lib.4. cap.26.*

It was sixty furlongs distant from *Tiberias*, *e* by the measure of the same Author. *e Id. in his own life, p. 650.*

f Gaddara, the River *Hieramiace* (ירמוך *Jarmoc*, of which before) *flowing by it, and now called Hippodion.* Some reckon it among the Cities of the Country of *Decapolis.* *f Plin. lib.5. cap.18.*

Another

Another City, alſo *Gergeſa* by name, was ſo near it, that that which in *Mark* is called χώρα Γαδαρηνῶν, *the Country of the Gadarens*, Chap. V. 1. in *Matthew* is χώρα Γεργεσηνῶν, *the Country of the Gergeſens*, Chap. VIII. 28. Which, whether it took its name from the *Girgaſhites*, the poſterity of *Canaan*, or from the clayiſh nature of the ſoyl, (גרגישתא *Gargiſhta*, ſignifying *Clay**,) we leave to the more learned to be decided. The *Chaldee* certainly renders that עובי גרגשתא *Thick durt*, which is in the *Hebrew* מעבה האדמה *the clay ground*, 1 *King* VII. 46.

* *Clay.*

g *Hieroſ. Sheviith*, fol. 36. 3. The *Jeruſalem* Writers ſay, that g the *Girgaſhites*, when *Joſua* came, and proclaimed, *He that will go out hence, let him go*, betook themſelves into *Africa*.

CHAP. LXXVI.

Magdala.

NOT far from *Tiberias* and *Chammath* was *Magdala*. You may learn their neighbourhood hence.

a *Hieroſ. Maaſaroth*, fol. 50. 3 a *If a man have too floors, one in Magdala, and another in Tiberias, he may remove his fruits from that in Magdala, to be eaten in that of Tiberias.*

b Id. *Sheviith*, fol. 38. 4. b *R. Simeon ben Jochai, by reaſon of certain Shambles in the ſtreets of Tiberias, was forced to purifie that place. And whoſoever travailed by Magdala, might hear the voice of a Scribe, ſaying, Behold! Bar Jochai purifies Tiberias.*

c Id. *Erubhin*, fol. 23. 4. c *A certain old ſhepherd came, and ſaid before* Rabbi, *I remember the men of Magdala going up to Chammath, and walking through all Chammath* (on the Sabbath,) *and coming as far as the outmoſt ſtreet, as far as the bridge. Therefore Rabbi permitted the men of Magdala to go into Chammath, and to go through all Chammath, and to proceed as far as the furthermoſt ſtreet, as far as the bridge.*

d *Joſeph.* in his own life. d *Joſephus* hath theſe words of *Magdala*; Πέμπει δ' ὁ βασιλεὺς Ἀγρίππας δυνάμιν ἱκανὴν ἐπ' αὐτῆς Μαγδαλὰ τὸ φρούριον ἐξαιρήσοντας. *King Agrippa ſends forces and a Captain into Magdala it ſelf to deſtroy the Gariſon.* We meet with frequent mention of the *Rabbins*, or *Scholars* of *Magdala*.

e *Hieroſ. Beracoth*, fol. 13. 1. & *Taanith*, fol. 64. 1. e *R. Judan of Magdala.*

f *Bab. Joma*, fol. 81. 2. f *R. Iſaac of Magdala.*

g *Hieroſ. Megill.* fol 73. 4. g *R. Gorion ſaith, The men of Magdala asked R. Simeon ben Lachiſh*, &c.

h *Rab. Taanith*, fol. 20 1. It is ſometimes called מגדל גדר h *Magdala of Gadara*, becauſe it was beyond *Jordan*.

CHAP. LXXVII.

Hippo. סוסיתה *Suſitha.*

YOU may ſuppoſe upon good grounds, that *Hippo* is the ſame with סוסיתה *Suſitha* in the *Talmudiſts*, from the very ſignification of the word. Enquire. Of it there is this mention.

a *Hieroſ. Sheviith*, fol. 36. 3 a *R. Joſua ben Levi ſaith, It is written*, And *Jephtah* fled from the face of his brethren, and dwelt in the land of *Tobh*. זו סוסיתה, which is *Suſitha*. If you would render it in *Greek*, it is Ἱππωνῆ, *Hippene*.

This City was repleniſhed with *Gentiles*, but not a few *Jews* mixed with them. Hence

b Id. *Rob Haſhanah*, fol. 54. 4 is that, b *If two witneſſes come out of a City, the major part whereof conſiſts of Gentiles* כגון הדא סוסיתה *as Suſitha*, &c. And after a few lines, *R. Immai circumciſed from the teſtimony of women, who ſaid the Sun was upon Suſitha.* For it was not lawful to circumciſe, but in the day time.

c *Joſeph.* in his own life, *pag. mihi* 650. c *Hippo* was diſtant from *Tiberias* thirty furlongs only.

CHAP.

CHAP. LXXVIII.

Some other Towns near Tiberias. בית מעון Beth-Meon. כפר חיטיא Caphar Chittaia. פלטתה Paltathah.

AMong the Towns neighbouring upon *Tiberias*, *Tarichee* is especially commemorated in *Josephus*, *a* a City thirty furlongs distant from *Tiberias:* you will find in him the history and mention of it very frequent. *a Joseph.* in his own life, *p* 637

In the *Talmudists* we meet with other names also.

I. בית מעון *Beth-Meon.* *b The men of Tiberias, who went up to Beth-Meon to be hired for workmen, were hired according to the custom of Beth-Meon: the men of Beth-Meon, who went down to Tiberias to be hired, were hired according to the custom of Tiberias.* *b* Hieros. Bava Metzia, fol. 11. 2

This place is also called, as it seems בית מעין *Beth-Mein.* *c* In the place noted in the margin, they are treating of the Town *Timnath:* of which it is said, that *Samson went up to Timnath*, and elsewhere, that *the Father in Law of Samson went down to Timnath:* so that there was both a *going up*, and a *going down* thither. *R. Aibu bar Nigri* at last concludes, and saith, *It is like to Beth-Mein, by which you go down from Paltathah; but by which you go up from Tiberias.* *c* Id. Sotah, fol. 17. 1.

In *Josephus*, *d* Βηθμαῦς ἀπέχουσα Τιβεριάδος σταδίους τέσσαρας; *Beth-Maus* (*Beth-Meon*) *is distant from Tiberias four furlongs.* The Maps place it too remote from thence. *d* In his own life, *p.* 629.

II. There was also a place not far from *Tiberias*, or *Magdala*, whose name was כפר חיטיא *Caphar Chittaia.* Which we may guess at from this story. *e R. Simeon ben Lachish said thus, They whip a Prince, that offends, in the Sessions of the three men. R. Judah Nasi hearing these words was angry, and sent to apprehend him. But he fled without Magdala: but some say, Without Caphar-Chittaia.* *f Ziddim* (Jos. XIX. 35.) *is Caphar Chittaia. Zer is neighbour to it.* *e* Hieros. Horaioth, fol. 47. 1. *f* Id. Megill. fol. 70. 1.

CHAP. LXXIX.

The Country of Genneſaret.

JOsephus thus describes it: *a By the lake Genneſar is a Country extended of the same name, of a wonderful nature, and pleasantness. For such is the fruitfulness of it, that it denies no plant*, &c. *The temper of the air suits it self with different fruits: so that here grow Nuts, a more winter fruit; there Palms, which are nourished with heat, and near them Figs and Olives, which require a more moderate air*, &c. *a Joseph de bell.* lib. 3. cap. 35.

The *Talmudists* speak like things of the fertility and pleasure of this place.

b The Rabbins say, Why is it called Genesar? גני סרים *Because of the Gardens of Princes. Those are the great Men, who have Gardens in that place. And it was of the lot of Nephthali* (they are the words of the Author of *Aruch*) *as it is said*, And a thousand Princes were of *Nephthali.* *b Aruch* in גנסר

The fruits of *Genneſaret* are mentioned, as being of great fame. *c Wherefore* (say they) *are there not of the fruits of Genneſaret at Jerusalem? The reason is, that they who came to the Feasts should not say, We had not come, but to eat the fruits of Genneſaret.* *c* Bab. Pesach. fol. 8. 2.

d And elsewhere, where it is disputed, what is the more noble part of food, something seasoned with salt, or a morsel, and it is concluded, that that which is seasoned is to be preferred, and that thanks is to be given upon it; the mention of the fruits of *Genneſaret* is brought in, חשובים מן הפת which are preferred also before a morsel. *d* Id. Beracoth, fol. 44. 1.

Hereupon there is mention of the *Tent* of *Gennneſaret*, *e* סכת גנוסר: that is, as the Gloss speaks, *When Genosar, which is also called Cinnereth, abounded with noble Gardens, they made certain shady bowres, or small Tents, for that time, wherein they gathered the fruits.* *e Maasaroth*, cap. 3. hal. 7.

f *Joseph.* in the place before. f The length of this most fruitful soil, lying along the Sea shore, was but thirty furlongs, and the bredth twenty.

g *Aruch* in the place before. "ים מקם קרוב לטבריא ויש בו גנות ופרדסים: g *And Expositors say,* (they are the words of the *Aruch,*) *that there is a place near to Tiberias, in which are Gardens and Paradices.* Let that be noted, *There is a place near to Tiberias.*

CHAP. LXXX.

Capernaum.

FROM the things last spoken, we gather no trifling conjecture concerning the situation of the Town of *Capernaum.*

Josephus relates, that the Country of *Gennesar,* which we have described, was watered a Πηγῇ πολυωτάτῃ, Καπερναοὺμ αὐτὴν ἐν ἐπιχώριοι καλοῦσι a · *with a spring of excellent water; the people thereabouts call it Capernaum.* From that either the City hath its name, or rather that hath its name from the City; and the City from the pleasantness of the place. The *Evangelists* compared together do make it clear, that this City was seated in the land of *Genesaret.* For when it is said by *Matthew* and *Mark,* that Christ sailing over from the desert of *Bethsaida* arrived at the Country of *Genesareth, Matth.* XIV. 34. *Mark* VI. 53. it is manifest from *John,* that he arrived at *Capernaum, Joh.* VI. 22, 24, 25. When therefore that most pleasant Country laid near *Tiberias,* and that *Capernaum* was in that Country, we must necessarily suppose, that it was not very remote from *Tiberias.*

a *De bello,* lib. 3 cap. 35.

It was παραθαλασσία, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ, *Upon the Sea coasts, in the borders of Zabulon and Nepthali, Matth.* IV. 13. Not that it was the bounds of each, but because it was within the borders of *Zabulon* and *Nephthali,* they being put in opposition to the other parts of *Galilee.* So Μεθώρια Τύρου καὶ Σιδῶνος, *the borders of Tyre and Sidon, Mark* VII. 24. denote not that very centre, where the territories of *Tyre* are parted from those of *Sidon;* but the *bounds of Tyre and Sidon,* as distinguished from the bounds of *Galilee.* Nevertheless neither was this City far distant from the very limits, where the bounds of *Zabulon* and *Nephthali* did touch upon one another, namely, near the South coast of the Sea of *Gennesaret,* which we observed before.

We suppose *Capernaum* seated between *Tiberias* and *Tarichee.* Whether Κεφαρνώμη, *Cepharnome* in b *Josephus* be the same with this we do enquire.

b *Jos.* in his own life, p. 654

CHAP. LXXXI.

Some history of Tiberias: The Jerusalem Talmud was written there. And when.

TIBERIAS a was built by *Herod* the *Tetrarch* in honour of *Tiberius:* and that in a common burying place, or in a place where many Sepulchres had been. Hence it was, that the Founder was fain to use all manner of perswasion, inticements and liberality, to invite inhabitants. The very delightful situation of the place seemed to put him on to wrestle with such a difficulty, and inconvenience, rather than not to enjoy so pleasant a soil and seat. For on this side the Sea washing upon it, on that side within a little way *Jordan* gliding by it, on the other side the hot Baths of *Chammath,* and on another the most fruitful Country *Gennesaret* adjacent, did every way begirt this City, when it was built, with pleasure and delight.

a *Joseph. Antiq.* lib. 18. cap. 3.

It did every day encrease in splendor, and became at last the chief City, not only of *Galilee,* but of the whole land of *Israel.* It obtained this honour, by reason of the University translated thither by *Rabbi Judah,* and there continued for many ages. It was innobled by b thirteen Synagogues: among which כנשתא עיתקתא דסרונגין c *The antient Serongian Synagogue was one.* It was famous also for the *Sanhedrin* sitting there, for the *Talmudic Mishna,* perhaps collected here by *R. Judah,* and for the *Jerusalem Talmud,*

b *Bab. Birac.* fol. 30. 2.
c *Hieros. Kilaim,* fol. 32. 3.

Talmud, written there for certain. That very Volume does openly speak the place where it was published: in which the words הבא *here*, and להבא *hither*, do most plainly design *Tiberias*, almost in infinite places. But there is a greater controversie about the time: it is agreed upon by very many learned Men, that this *Talmud* was written about the year of Christ CCXXX. which I do indeed wonder at, when the mention of the Emperor *Diocletian*, unless I am very much mistaken, does occur in it. Let us note the places.

d : כד סליק דוקליטינוס מלכא להבא *When the King Docletinus came hither* (to *Tiberias*,) *they saw R. Chaija bar Abba climing a Sepulchre to see him.* This story is repeated in *e Nazir*, and he is there called דוקלינוס *Doclinus*, by an error, as it seems, of the Coppiers. d Beracoth, fol. 6. 1. e Naz. fol. 56. 1

f דיקליטינוס הקוה נהרות ועשאו וכו׳ *Dicletinus gathered the Rivers together, and made the Sea of Apamia.* And this story is recited in *g Chetubboth*, and there he is called דוקליטיאנוס *Docletianus*. f Kilaim, fol. 32. 3. g Chetubb. fol. 35. 2.

h זהב דוקלטינוס היה לו משקל דינר׳ גורדינון שחוט *Docletinus had most fine gold, even to the weight of a Gordian peny.* h Joma, fol. 41. 4.

i דוקליטיאנוס כד נחת תמן וכר׳ *When Docletianus came thither, he came with an hundred and twenty myriads.* i Shevuoth, fol. 34. 4.

k דיקלוט חזירא מחניה טליי דר׳ יודה נשיאה *The boys of R. Judah the Prince bruised Diclot the keeper of hogs with blows. That King at length escaped, and coming to Paneas, sent for the Rabbines, &c. He said to them, Therefore, because your Creator worketh miracles for you, you contemn my Government.* אמרין ליה דיקלוט חזירא בוזנן דיקליטיאנוס מלכא לא בוזנן *To whom they said, we contemned Diclot the hogheard, we contemned not Diocletianus the King.* Hence arose a suspition among some learned Men, that this was not to be understood of *Diocletian* the Emperor, but of some little King. I know not whom, of a very beggerly original: of which opinion I also was sometime, until at last I met with something, that put the thing past all doubt. k Trumoth, fol. 46. 2, 3.

That you find in *l Avodah Zarah*. There enquiry is made by one אדן ירידה *What of the Mart of Tsur?* There is this Inscription there, אנא דיקלטיאנוס מלכא שבנית אדן ירידה צור לגידה לארקלים אחי תמניא יומין: *I Diocletianus the King built this Mart of Tsur* (or *Tyre*) *to the fortune of my Brother Herculius eighty days.* The very sound perswades to render ארקלים *Herculius*, and the agreeableness of the *Roman* History, from which every one knows, how near a kin there was between *Diocletian*, and *Maximian Herculius*. l Avod. Zar. fol. 39. 4.

m Eusebius mentions the travailing of *Diocletian* through *Palestine*; and all the *Roman* Historians speak of his sordid and mean birth; which agree very well with the things, that are related by the *Talmudists*. m Of the life of Constant. lib. 1. cap. 13.

These are all the places, unless I am much mistaken, where this name occurs in this *Talmud*, one only excepted, which I have reserved for this place, that after we have discovered by these quotations, that this was *Diocletian* the Emperour, some years after him might be computed. That place is in *Sheviith*, *n* דיקליטיאנוס אעיק לבני פניים *Diocletianus afflicted the men of Paneas: they said therefore to him, We will depart hence:* but סופיסטה *a certain Sophist said to him, Either they will not depart, or, if they do, they will return again: but if you would have an Experiment of it, let two young Goats be brought hither, and let them be sent to some place afar off, and they will at last come back to their place. He did so: for the Goats were brought, whose horns he gilded, and sent them into Africa: and they after thirty years returned to their own place.* Consider that thirty years passed from this action of *Diocletian*, which if you compute even from his first year, and suppose that this story was writ in the last year of those thirty, you come as far as the ninth or tenth year of *Constantine*. n Shev. fol. 38. 4

Mention also of King *Sapor* occurs, if I do not fail of the true reading. הא חויה דשבור מלכא בלע גמלין: *o A Serpent under Sapor the King devoured Camels.* Yea, I have I know not what suspicion, that לוליינוס מלכא *Lulianus the King*, of whom there is mention in that very same place, does denote *Julianus* the Emperor. *When Lulianus the King*, say they, *came thither, an hundred and twenty myriads accompanied him.* But enough of this. o Nedarim, fol. 51. 4.

There are some, who believe the *Holy Bible* was pointed by the wise men of *Tiberias*. I do not wonder at the Impudence of the *Jews*, who invented the story; but I wonder at the credulity of *Christians* who applaud it. Recollect, I beseech you, the names of the *Rabbines* of *Tiberias*, from the first situation of the University there to the time that it expired: and what at length do you find, but a kind of men mad with *Pharisaism*, bewitching with Traditions and bewitched, blind, guileful, doting, they must pardon me, if I say, Magical and monstrous? Men, how unfit, how unable, how foolish, for the under-

undertaking ſo divine a work! Read over the *Jeruſalem Talmud*, and ſee there, how *R. Judah*, *R. Chaninah*, *R. Judan*, *R. Hoſhaia*, *R. Chaija Rubba*, *R. Chaija bar Ba*, *R. Jochanan*, *R. Jonathan*, and the reſt of the grand Doctors among the *Rabbines* of *Tiberias*, behave themſelves, how earneſtly they do nothing, how childiſhly they handle ſerious matters, how much of ſophiſtry, froth, poyſon, ſmoke, nothing at all, there is in their Diſputes! And if you can believe the *Bible* was pointed in ſuch a School, believe alſo all that the *Talmudiſts* write. The pointing of the *Bible* ſavours of the work of the Holy Spirit, not the work of loſt, blinded, beſotted men.

R. Juda, who firſt removed the Univerſity to *Tiberias*, ſat alſo in *Zippor* for many years, and there died: ſo that in both places were very famous Schools. He compoſed and digeſted the *Miſhnaioth* into one volume. *For when he ſaw the Captivity was prolonged* (they are the words of *Tſemach David*, tranſlated by *Vorſtius*) *and the Scholars to become faint hearted, and the ſtrength of Wiſdom and the Cabala to fail, and the Oral Law to be much diminiſhed, he gathered, and ſcraped up together all the Decrees, Statutes, and ſayings of the wiſe Men; of which he wrote every one apart, which the houſe of the Sanhedrin had taught*, &c. *And he diſpoſed it into ſix claſſes; which are* Zeraim, Moed, Nezikin, Naſhim, Kedoſhim, Tahoroth. And a little after, *All the Iſraelites ratified the Body of the Miſhnaioth, and obliged themſelves to it: and in it, during the life of Rabbi, his two ſons, Rabban Gamaliel, and R. Simeon, employed themſelves, in the School of the land of Iſrael: and R. Chaija, R. Oſhaia, R. Chanina, and R. John, and their companions. And in the School of Babylon, Rabh and Samuel exerciſed themſelves in it*, &c.

Therefore it is worthy of examination, whence thoſe differences ſhould ariſe between the *Jeruſalem Miſhna*, and the *Babylonian*, differences in words without number, in things in great number, which he that compares them will meet with every where. You have a remarkable example in the very [p] entrance of the *Jeruſalem Miſhna*, where the ſtory of *R. Tarphons* danger among thieves is wanting, which is in that of *Babylon*.

[p] *Beracoth*, cap. 1. hal. 4.

Whether *R. Judah* compoſed that Syſtem in *Tyberias*, or in *Zippor*, we are not ſolicitous to enquire: he ſat in both, and enriched both with famed Schools, and *Tiberias* was the more eminent. For ישיבת מבריא גדולה משל צפורי [q] *The Univerſity of Tiberias was greater than that of Zippor.*

[q] *Gloſſa in Bab. Sanhedr.* fol. 32 1.

CHAP. LXXXII.

צפורי *Sippor.*

[a] *Joſeph. de bell. lib. 3. cap 3.* Σέπφωρις μεγίστη δὲ Γαλιλαίας πόλις, ἐχυρωτάτῳ δὲ ἐπεκτισμένη χωρίῳ. *a Sippor is the greateſt City of Galilee, and built in a very ſtrong place.*

[b] *Bab. Megill.* fol. 6. 1. *b Kitron* (*Judg.* I. 29, 30.) *is Sippor: and why is it called* צפורי *Sippor? Becauſe it is ſeated upon a mountain* כצפור *as Sippor, a bird.*

[c] *Hieroſ. Biccurim*, fol. 64. 2. *Bab. Megill.* in the place above. *c Sixteen miles on all ſides from Sippor was a land flowing with Milk and Hony.*

This City is noted in *Joſephus* for its warlike affairs, but moſt noted in the *Talmudiſts* for the Univerſity fixed there, and for the Learning, which *Rabbi Judah* the *Holy* brought hither, as we have ſaid before. [d] He ſat in this place ſeventeen years, and uſed moſt frequently to ſay this of himſelf, *Jacob lived in Egypt ſeventeen years, and Judah lived in Zippor ſeventeen years.*

[d] *Hieroſ. Kilaim*, fol. 32. 2.

[e] *Juchaſin*, fol. 2. 2. [f] *Hieroſ.* in the place before. [e] He ſat alſo in *Beth-Shaarim*, as alſo in *Tiberias*, but he ended his life in *Zippor*. There is this ſtory of his death, [f] *The men of Sippor ſaid, Whoſoever ſhall tell us, that Rabbi is dead, we will kill him. Bar Kaphra, having his head vailed, looked upon them and ſaid, Holy Men, and Angels both took hold of the Tables of the Covenant, and the hand of the Angels prevailed, and they ſnatched away the Tables. They ſaid to him, Is Rabbi dead? He ſaid, Ye have ſaid. They rent their garments after that manner, that the Voice of the renting came as far as Papath, that is the ſpace of three miles. R. Nachman in the name of R. Mena ſaid, Miracles were done on that day. When all Cities were gathered together to lament him, and that on the Eve of the Sabbath, the day did not waſte, until every one was gone home, had filled a bottle with water, and had lighted up a Sabbath candle. The* Bath Kol *pronounced bleſſedneſs upon thoſe that lamented him, excepting only one; who knowing himſelf excepted, threw himſelf headlong from the Roof, and died.*

[g] *Gloſſ. in Bab. Sanhedr.* fol 47 1. [g] *R. Judah died in Zippor, but his burial was in Beth-ſhaarim; dying he gave in command to his ſon, When ye carry me to my burial, do not lament me in the ſmall Cities, through which ye*

ye ſhall paſs, but in the great, &c. What ſay you to this, *R. Benjamin?* In you it is, *b His Sepulchre is in Zippor in the mountain, as alſo the Sepulchre of R. Chaija, and Jonah the Prophet*, &c. Do you make up the controverſie with your kinſmen now cited. b R. Benjam. In Itinerar.

There were many Synagogues in *Zippor*. In the ſtory but now alledged concerning the death and burial of *R. Judah*, mention is made of eighteen Synagogues that bewailed him; but whether all theſe were Synagogues of *Zippor*, or of other places, it is queſtioned not without cauſe.

כנשתא דגופנא דציפורין *i The Synagogue of Gophna* was certainly in *Zippor*. There was alſo כנשתא דבבל בציפורין *k The Synagogue of Babylon in Zippor*. There are alſo many names of famous Doctors there. i Hieroſ. Birat. fol. 6.1. & Nazir, fol.56.1. k Id. Birac. fol. 9.1. & Shab. fol.8.1.

l R. Honna Rabba. l Id. Shikalim, fol 46 1.

m R. Abudina, of Zippor. m Id. Niddah, fol.50.2.

n R. Bar Kaphra in Zippor. n Bab. Sanhedr. fol. 91. 1.

R. Chaninah of Zippor. *o* The mention of whom is moſt frequent above others. o Hieroſ. Maaſar Sheni, fol. 55.4 Schab. fol. 9.2. Trumoth, fol.45 3. &c.

p A controverſie riſen at *Zippor* was determined before *R. Simeon ben Gamaliel*, and *R. Joſe*. p Bava Metzia, cap.8. hal.8.

Among many ſtories acted on this ſtage, which might be produced, we ſhall offer theſe only.

q An Inquiſition was ſometime made after the men of Zippor: they therefore, that they might not be known, clapped patches upon their noſes, but at laſt they were diſcovered, &c. q Hieroſ. Jevamoth, fol.15.3. & Sotah, fol. 23 3.

r One in the upper ſtreet of Zippor, taking care about the ſcripts of paper fixed to the door poſts, was puniſhed a thouſand zuzees. Theſe words argue ſome perſecution ſtirred up in that City againſt the *Jews*. r Bab. Joma, fol. 11.1.

s A certain Butcher of Zippor ſould the Jews fleſh that was forbidden, namely dead carcaſſes, and that which was torn. On one Sabbath Eve, after he had been drinking Wine, going up into the roof, he fell down thence and died. The Dogs came and licked his blood. R. Chaninah being asked, Whether they ſhould drive away the Dogs? By no means, ſaid he, for they eat of their own. s Hieroſ. Trumoth, fol. 45 3.

בולוטייא ופגניא בצפורין *t Councellors and Pagans in Zippor* are mentioned. t Id. Horaioth, fol.48.3.

And alſo בני קצירה של צפורין *u The ſons of Ketzirah*, or *the Harveſt, of Zippor*. u Id. Nedarim, fol.38.4.

Zippor was diſtant from *Tiberias*, as *R. Benjamin* tells us in his *Itinerary*, ד"פרסאות *Twenty miles*.

זיפורין *Zipporin* with ן *Zain* is once writ in the *Jeruſalem Talmud*, one would ſuſpect it to be this City: *x* כשחלן ר' עקיבה זיפורין *When R. Akiba went to Zippor, they came to him, and asked, Are the Jugs of the Gentiles clean?* A ſtory worthy of conſideration; if that זיפורין *Zipporin*, denote ours, was *R. Akibah* in *Zippor?* He died almoſt forty years, before the Univerſity was tranſlated thither. But Schools haply were there before an Univerſity. x Hieroſ. Avod. Zarah, fol.41.2

In the *Talmud*, the ſtory of *y Ben Elam* מציפורין *of Zippor* (once it is written *z* בצפרין *in Zippor*) is thrice repeated, who, when the High Prieſt, by reaſon of ſome uncleanneſs contracted on the day of Expiation, could not perform the Office of that day, he went in, and officiated. y Joma, f.38.4. Megill. f. 72.1. z Horaioth, fol. 47.1.

CHAP. LXXXIII.

Some places bordering upon Zippor. ישגה *Jeſhanah.* קצרה *Ketſarah.* שיחין *Shihin.*

I. IN *a* the place noted in the margin diſcourſe is had of the legitimate Mothers of the Prieſts: among other things it is ſaid, Let no further enquiry be made, *If his Father be enrolled* בערכי הישנה של צפורי *in the Catalogue of Jeſhanah of Zippor*. The Gloſs is, *There was a neighbour City to Zippor, whoſe name was Jeſhanah; and it was cuſtomary to enrol them, who were fit to judge*, &c. So that this *Jeſhanah* ſeems to be ſo near to *Zippor*, that the Records of *Zippor* were laid up there. a Kiddushin, cap.4. hal 5.

II. *b Towns fortified from the days of Joſhua. Old Ketſarah, which belongs to Zippor; and Chakrah, which belongs to Guſh; Calab; and Jodaphath the old*, (Jotopata,) *and Gamala*, b Erachin, cap. 9. hal.6.

Gamala, &c. The Gloss is, *Ketsarah is the name of a little City without Zippor.* Perhaps that which we cited above relates to this, בני קצירה של צפורין *The sons of Ketzirah*, (or the *Harvest*,) *of Sippor.*

c Hieros. Nedarim, fol. 38.

III. *c Sometimes a Fire happened in the Court of Josi ben Simai in Shihin, and the Inhabitants of Ketsarah, which belongs to Tsippor, came down, to quench it; but he permitted them not, saying, Let the Exactor exact his Debt. Presently a cloud gathered together above the fire, and rains fell, and put it out. The Sabbath being finished, he sent mony to every one of them.*

d Joseph in his own life, p. 653

d Josephus mentions also Γαρεισίμης, *Garisimes*, distant twenty furlongs from *Zippor.*

e Id. de bell. lib. 2. cap. 37.

In like manner Ἀσαμών, τὸ μεζαίτατον Γαλιλαίας ὄρος, ὃ κεῖται ἄντικρυς τῆς Σεπφώρεως· *e Asamon, a mountain in the middle of Galilee, which lies over against Sippor.*

CHAP. LXXXIV.

אושא *Usha.*

a Bab. Rosh hashanah f. 31. 2 & Juchas. fol. 21. 2.

THE a *Sanhedrin went* מיבנה לאושא ומאושא לשפרעם *from Jabne to Usha, and from Usha to Shepharaam.* The Gloss is, *To Jabne, in the days of Rabban Jochanan* (Ben Zaccai ;) *to Usha in the days of Rabban Gamaliel: but they went back from Usha to Jabne: but in the days of Rabban Simeon they returned.*

We do not apprehend the reason, why *Rabban Gamaliel* went thither; whatsoever it were, either some disturbance raised by the *Romans*, or indignation that *R. Eleazar ben Azariah* should be President with him, or some other reason, certainly the abode there was but small, either *Gamaliel* himself returning to *Jabne* after some time, or *R. Akiba*, who succeeded in his chair.

But after the War of *Hadrian*, and the death of *R. Akibah* in that War, when *Judea* was now in disturbance by the *Romans*, *Rabban Simeon*, the son of *Gamaliel*, succeeding in the Presidentship after *Akibah*, went with the Sanhedrin from *Jafne* to *Usha*, nor was there ever after any return to *Jafne.*

b Hieros. Sheviith, fol 39 2

The *Talmudists* remember us of very many things transacted at *Usha.* *b When they intercalated the year in Usha, the first day, R. Ismael, the son of R. Jochanan ben Brucha stood forth, and said according to the words of R. Jochanan ben Nuri. Rabban Simeon ben Gamaliel said, We were not wont to do so in Jafne. On the second day, Ananias, the son of Josi the Galilean, said according to the words of R. Akibah. R. Simeon ben Gamaliel said, so we were wont to do in Jafne.* This story is repeated in *c Rosh hashanah*, and *d Nedarim.*

c Rosh hash. fol. 58. 3. & 59 3.
d Nedar. fol. 40. 1.
e Hieros. Chetubh. fol. 28. 4. See also Peah, fol 15. 2.
f Bab. Shabb. fol. 15. 2.
g Id. Sanhedr. fol. 14. 1.

e In Usha it was decreed, that a man should nourish his little children; that if a man make over his goods to his children, he and his wife be maintained out of them, &c.

f It was determined also in *Usha* concerning the burning the *Truma* in some doubtful cases: of which see the place quoted.

But that we be not more tedious, let this story be for a conclusion. *g The wicked Kingdom* (of *Rome*) *did sometime decree a persecution against Israel: namely, that every one, preferring any to be an Elder, should be killed, and that every one, that was preferred, should be killed, and that the City, in which any is preferred to Eldership, should be laid waste, and that the borders, within which any such promotion is made, should be rooted out. What did Baba ben Judah do? He went out, and sat between two great Mountains, and between two great Cities, and between two Sabbath bounds,* בין אושא לשפרעם *between Usha and Shapharaam, and ordained five Elders, namely R. Meir, R. Judah, R. Simeon, R. Josi, and R. Eliezar ben Simeon. Rabh Oia added also R. Nehemiah. When this came to be known to their enemies, he said to his Scholars, fly, O my sons: they said to him, Rabbi, What will you do? He said to them, Behold, I am cast before them as a stone, which hath no movers. They say, That they departed not thence, until they had fastned three hundred iron darts into him, and had made him like a sieve.*

CHAP.

CHAP. LXXXV.

Arbel. Shezor. תרנגולא עילאה *Tarnegola the upper.*

Ἄρηλα πόλις τῆς Γαλιλαίας. *a Arbel a City of Galilee.* There is mention of it in *Hos.* X. 14. But there are Authors which do very differently interpret that place, *viz.* The *Chaldee* Paraphrast, *R. Solomon*, *Chimchi*; Consult them. *a Joseph. Antiq.* lib. 12 cap 18.

b It was between *Zippor* and *Tiberias.* *b Juchas*, fol. 65 1.

c Hence *Nittai* the *Arbelite*, who was President with *Josua ben Perahiah.* *c Avoth*, cap. 1. hal 6

בקעת ארבל *d* The valley of *Arbel* is mentioned by the *Talmudists.* *d Hieros. Taanith*, fol. 69 2.

So also סאה ארבלית *e The Arbelite Bushel.* *e Hieros. Peah*, fol. 20.2

f Near Zephath in upper Galilee was a Town, named שזור *whence was R. Simeon Shezori: there he was buried. There is the memory also of R. Ismael Shezorei, who perhaps was his brother.* *f Juchas. f.68.1*

In that Scheme, which we exhibited in the beginning of this work, out of the *Jerusalem Gemarists*, delineating the limits of the land under the second Temple, among other names of places you observe the mention of a place, called תרנגולא עילאה דלמעלה מן קיסרין *The upper Tarnegola*, or, *Cock*, &c. I render it *Geber*, or *Gabara the upper, which is above Cesarea.* Why I render תרנגולא *Tarnegola* by *Geber*, those that are versed in the *Talmudic* Writings will easily perceive; for in them *A Cock* is indifferently called in the *Chaldee* Language תרנגולא *Tarnegola*, and by the *Rabbins* גבר *Geber.* Nor is there an example wanting of this our rendring. For the *Targum* of *Jonathan* in *Numb.* XXXIII. 35, 36. renders *Ezion-Geber* כרך תרנגולא *Cerac Tarnegola, The City of the Cock.* And he mentions this very place, which we are now upon, *Numb.* XXXIV. 8. תרנגולא עד קיסרין *Tarnegola at Cesarea.* And the *Targum* of *Jerusalem* there, reads תורנגולא דקיסריון *Tornegola of Cesarion.* Now that *Cesarea*, which they mean, is *Cesarea Philippi*, which is at the Fountain of *Jordan*: and that *Gabara* is called תרנגולא עילאה *Gabara the upper*, for distinction sake, from other Cities of the same name. *Josephus* calleth *g Tiberias*, *Sipphor*, and *Gabara*, the three greatest Cities of *Galilee.* He mentions also Ταβαρθά, *h Gabaroth*, and Ταβαραγαναίους, *i Gabaraganeus*, which are reckoned with the *Gadarens*, and *Tyrians* by him. *g* In his own life, *p.* 634. & 640 *h* Ibid. p. 642 *i* Ibid p. 628.

מתרנגולא קיסרין *k From Gabara of Cesarea, and downwards, is as the land of Israel*, in respect of the *Demai*, or, tithing. *k Hieros Demai*, 22.4.

CHAP. LXXXVI.

The difference of some customs of the Galileans from those of Judea.

IT is not impertinently questioned, with what Inhabitants *Galilea* and *Perea* were first planted after the return out of *Babylon*, when you scarce find any mention of them in the Books of *Ezra*, and *Nehemiah*, but of those only who inhabited *Judea*, and the land of *Benjamin.* But whosoever they were, whether pure *Israelites*, or those that were more mixed, or some of the ten Tribes, it is certain, those that inhabited *Galilee* differed much from those that dwelt in *Judea*, in certain rites, and not a little in the Dialect of their speech.

The *Jewish* Pandects observe a various difference between them: out of which we produce these few instances, instead of more.

a In the place noted in the Margin, it is discoursed concerning the form and manner of writing the Donation of the marriage dowry. *So and so*, say they, *the people of Jerusalem writ, and the Galileans writ as those of Jerusalem: but the Inhabitants of Judea something varied*, &c. Where the *Gemarists* thus, *The Galileans care was of reputation, not* *a Hieros. Chetubb.* fol. 29.2.

not of mony; the Inhabitants of Judea their care was of mony, not of reputation, &c.

b *The wise Men say, In Judea they did servile works on the Passover Eves, until noon; in Galilee not at all.*

b Pesachim, cap. 4. hal. 5.

c *The wise Men say, That the Trumah taken generally is bound in Judea, in Galilee is loosed.* חא"סתם תרומה ביהודה אסורה ובגליל מותרת: שאין אנשי גליל מכירין תרומת הלשכה *For the Galileans know not the Trumah of the Temple chamber.* The sense of the Tradition is this, When any one pronounced a Vow in general terms, for example, saying thus, Let this be to me as the *Trumah*, not naming what kind of *Trumah*, a *Galilean* so speaking was loosed from his vow, because he by reason of the distance of the place (as the Gloss tells us) knew not the *Trumah* of the holy Treasury: but he that inhabited *Judea*, and spoke thus, was bound by his vow.

c Nedarim, cap. 2. hal. 3.

And in the same Text is added, סתם חרמים ביהודה מותרין ובגליל אסורין: *If any vows generally by curses, he is loosed in Judea; he is bound in Galilee, because the Galileans do not know the curses of the Priests.* Where the Gloss is this, *There were no Priests among the Galileans: therefore when they cursed, they cursed to none but to God.* And the *Gemara* of *Hierusalem* thus, *Because they were fastned to the curse of Achan, it is said, that they are bound: but in Judea, because they are not fastned to the curse of Achan, it is said, that they are loosed.*

d *Rabbi Judah saith, In Judea they made inquiry concerning the bridegroom, and bride three days before the wedding: but in Galilee they did not so. In Judea they allowed the bridegroom and bride private company one hour before the wedding; but they did not so in Galilee. It was a custom in Judea, that the married persons should have two* שושבינין *friends, one of the family of the bridegroom, and the other of the family of the bride: but it was not so in Galilee. In Judea those friends slept in the same place, where the bridegroom and bride slept: but in Galilee it was not so,* &c.

d Josephus ad Chetuvo. cap. 1.

CHAP. LXXXVII.

The Dialect of the Galileans, differing from the Jewish.

Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλία σου δῆλόν σε ποιεῖ. *Surely thou also art one of them, for thy speech bewrayeth thee,* Matth. XXVI. 73. Let these passages, which are delivered by the Masters, be instead of a Comment.

a *To the men of Judea, who were exact in their Language, their Law is established in their hands. To the men of Galilee, who were not exact in their Language, their Law is not established in their hands.* The Gloss is, *They* (the men of *Judea*) *were exact in their Language: so that their speech was pure, not corrupt.*

a Bab. Erubin, fol 5. 5.

To the men of Judea, who are exact about their Language, and appoint to themselves certain signs, their Law is established in their hands: to the men of Galilee [illegible] *are not exact about their Language, nor appoint to themselves signs, their Law is not established in their hands.* The Gloss is, *They were exact about their Language, namely, in rendring the same words, which they had heard from their Masters. And because they were taught orally, by hearing after hearing, they appointed to themselves from them sign after sign. And because they were exact about their Language, they knew how to appoint to themselves fit signs, that they might not forget.*

The men of Judea learn from one Master, and their Law is established in their hands: the Galileans learn not from one Master, and their Law is not established in their hands. The Gloss writes, *The Galileans heard one Master in one Language, and another in another; and the diversity of the Language, or pronuntiation, confounded them so, that they forgat.* And a little after,

R. Abba said, If any ask the men of Judea, who are exact about their Language, מעברין תנן או מעברין תנן *Whether they say,* מעברין *Maabrin with* ע *Ain, or* מעברין *Maabrin with* א *Aleph? Whether they say,* עכוזו *Acuzo with Ain, or* אכוזו *Acuzo with Aleph? They will answer, There are some, who pronounce it* מעברין (with *Aleph,*) *and there are others, who pronounce it* מעברין (with *Ain.*) *There are some, who say,* אכוזו, *and there are others, who say* עכוזו. And a little after,

A certain Galilean said, אמר למאן אמר למאן *They answered him, O foolish Galilean,* חמר מרכב: עמר למלבש: חמר למשתי: אימר לאיתבסאה: The sense is, When the *Galilean* asked אמר למאן, *Whose is* אמר

אמר *Immar*, (this Lamb?) He pronounced the first letter in the word אמר, *Immar*, so confusedly and uncertainly, that the hearers knew not, whether he meant חמר *Chamar*, that is, an *Asse*, or חמר *Chamar*, *Wine*, or עמר *Amar*, *Wool*, or אימר *Immar*, a *Lamb*.

A Galilean woman, when she should have said to her neighbour, תאי דאוכליך חלבא *Come, and I will feed you with milk* (or some *fat* thing:) said, שלובתי תוכליך *My neighbour, a Lion shall eat you.* The Gloss is, *She distinguished not, but confounded the letters: for when she should say,* שלובתי Shelubti, *with* ב *Beth*, which signifies, *a Neighbour, she said* שלוכתי Shelucti, *with* כ *Caph*, (a barbarous word.) For תאי דאוכליך חלבא Tai Doclic Chalaba, *Come, and I will feed you with milk, she said,* תוכליך לבא Toclic Labe, *words that imply a curse; as much as to say, Let a Lion devour thee.*

A certain woman said before the Judge, מרי בירי הפלא הות לי וגנבוך מין וכדו הות דכד שדרולך עילווח לא מטי כרעיך אארעא: That which she intended to say, was this, Δεσποτα κλεπτε, *My Lord, I had a Picture, which they stole, and it was so great, that if you had been placed in it, your feet would not have touched the ground.* But she so spoiled the business with her pronouncing, that, as the Glosser interprets it, her words had this sense, *Sir, slave, I had a beam, and they stole thee away, and it was so great, that if they had hung thee on it, thy feet would not have touched the ground.*

Among other things you see, that in this *Galilean* Dialect, the pronuntiation of the Gutturals are very much confounded, which however the *Jews* correct in the words alledged, yet it was not unusual among them; so that *b the Mystical Doctors distinguished not between* Cheth *and* He. They are the words of the *Jerusalem Talmudists:* and these also are the words of those of *Babylon*, *c The Schools of R. Eleazar ben Jacob pronounced* Aleph Ain, *and* Ain Aleph.

b Hieros. Schabb. fol. 9. 2.

c Bab. Berat. fol. 32. 1.

We observed *d* before one example of such confusion of letters, when one teaching thus מי בצעים אין מכשירין *The waters of the marshes are not to be reckoned among those waters,* (that make unclean,) he meant to have it understood of מי ביצים *The water of eggs:* but he deceived his hearers by an uncertain pronuntiation.

d Chap. LXIII.

You have another place noted in the margin: *e Rabh said,* עידיכן (with *Ain*,) *Samuel said,* אידיכן (with *Aleph*,) *Rabh said,* מאברין (with *Aleph*,) *Samuel said,* מעברין (with *Ain*,) *Rabh said,* יאותו (with *Aleph*,) *Samuel said,* יעותו (with *Ain*.)

e Hieros. Avod. Zar. fol. 39. 3.

If you read the *Samaritane* Version of the Pentateuch, you will find so frequent a changing of the Gutturals, that you could not easily get a more ready key of that Language, than by observing that variation.

CHAP. LXXXVIII.

גלגל *Gilgal in Deut. XI. 30. What that place was.*

THAT which is said by *Moses*, that *Gerizim and Ebal were* מול גלגל *Over against Gilgal*, Deut. XI. 30. is so obscure, that it is rendred into contrary significations by Interpreters. Some take it in that sense, as if it were סמוך לגלגל *a Near to Gilgal*; some רחוק מן הגלגל *b Far off from Gilgal*; The *Targumists* read, *Before Gilgal:* while, as I think, they do not touch the difficulty, which lays not so much in the signification of the word מול *Mul*, as in the ambiguity of the word גלגל *Gilgal*. These do all seem to understand that *Gilgal*, which the people of *Israel* took the first night after their passage over *Jordan*, *Jos.* IV. 19. which, as *Josephus* relates, was distant only *c* fifty furlongs from *Jordan:* but which the *Gemarists* guess to be fifty miles and more. For *d they say, the journey of that day was more than sixty miles, to wit, from Jordan to Gilgal.* And this they say, that they may fix *Gilgal* near *Gerizim* and *Ebal*; where they think the people encamped the first night after their entrance into the land of *Canaan*, from those words of *Moses*, *Deut.* XXVII. 2. *In the day, wherein thou shalt pass over Jordan, thou shalt set thee up great stones, and shalt plaister them with plaister*, &c. Now those stones, say they, are set up in *Gerizim* and *Ebal*. Hence is that of the *Gemarists*, *e The Lord said, I said, when ye shall pass Jordan, ye shall set up stones,*

a Bab. Sotah, fol. 33. 2.

b R. Sol. in Deut. XI.

c Jos. Antiq. lib. 5. cap. 1.

d Kimch. in Jos. IV.

e Bab. Sanhedr. fol. 44. 1. in the Gloss.

but you have spread your selves as far as sixty miles. And, *f Gerizim and Ebal were sixty miles distant from Jordan.*

f Id. Sotah, fol. 36.1.

But certainly that *Gilgal*, of which *Moses* in those words speaks, *Are not Gerizim and Ebal* מול גלגל *over against Gilgal?* Is to be understood some other, than that, which *Josua* named by that name, *Jos.* V. 9. For when *Moses* spoke those words, the name of that *Gilgal* near *Jericho* was not at all: nor can that, which is spoke in the book of *Josua* concerning גוים גלגל *the Nations of Gilgal*, *Jos.* XII. 23. be applied to that *Gilgal*, when it had obtained that name. Therefore in both places by *Gilgal* seems to be understood *Galilee*; and that as well from the nearness of the words, for גלגל *Gilgal*, and גליל *Galil*, are of the same root and etymology; as from the very sense of the places. For when in *Josua* some Kings of certain particular Cities in *Galilee*, *Kedesh*, *Jokneam*, *Dor*, &c. are reckoned up, the King of the Nations of *Gilgal* or *Galilee*, is also added, who ruled over many Cities and Countries in *Galilee*.

So also the words of *Moses* may very well be rendred in the like sense, 'Are not those 'mountains, *Gerizim* and *Ebal*, beyond *Jordan*, over against *Gilgal* or *Galilee?*

These things following strengthen our conjecture. I. The Version of the LXX who render גוים לגלגל *The nations of Gilgal*, by Γεὶ τῆς Γαλιλαίας *The land of Galilee.* II. The comparing *Josephus* with the book of the *Maccabees*, in the story of *Demetrius*. *He pitched his tent*, saith *Josephus*, ἐν Ἀρβήλοις πόλει τῆς Γαλιλαίας, *In Arbel a City of Galilee*, but 1 *Macc.* IX. 2. Ἐποφεύθησε ὁδὸν τὴν εἰς Γάλγαλα, καὶ πρενέβαλον ἐπὶ Μεσαλὼθ τὴν ἐν Ἀρβήλοις. *They went forth the way, that leadeth to Galgala, and pitched their tents before Mesaloth, which is in Arbel.* In one, *Arbel* is in *Galgala*, or *Gilgal*; in the other, it is in *Galilee*.

CHAP. LXXXIX.

Divers Towns called by the name of צור *Tyre.*

BEsides *Tyre*, the noble Mart of *Phenicia*, we meet with various places of the same name, both in the *Talmudists*, and in *Josephus*.

a Hierof. Demai, fol. 22.4.

a In the place noted in the Margin, they mention צור, one *Tyre* in the very borders of the land, which was bound to pay Tiths, and another in like manner in the borders, which was not bound: we shall hereafter produce their words. And in these examples which follow, and in very many others, which might be produced, they leave it undecided, whether the discourse is of *Tyre* of *Phenicia*, or of some other place of that name.

b Id. Kiddushin, fol. 64.4.

b Jacob Navoriensis travailed to Tyre (לצור) *and there taught some things, for which R. Chaggai would have him beaten.*

c Id. Avod. Zar. fol. 42.1.

c R. Mena went to Tyre (לצור:) *whom R. Chaija bar Ba found there, and going forward he told R. Jochanan those things which he had taught.*

d Ibid. fol. 44.2

d R. Issa went to Tyre, (לצור) *and saw them drinking wine,* &c.

e Jos. Antiq. lib. 12. cap. 5.

Josephus thus writes of *Hircanus*, the brother of *Simon* the High Priest. *He built a strong place between Arabia and Judea beyond Jordan:* e καὶ τοιοῦτον ἀπεργασάμενος τόπον Τύρον ὠνόμασεν· *and called it Tyre.*

f Jos. in his own life.

The same Author, of *John ben Levi* thus: When he had endeavoured to retain the *Giscalites*, now attempting to shake off the *Romane* yoke, it was no purpose: f τὰ γὰρ πέριξ ἔθνη, Γαδαρηνοὶ, καὶ Γαβαραγανοῖοι, καὶ Τύριοι, *for the bordering people, the Gadarens, the Gabaraganeans, and the Tyrians, having got together considerable forces, invade Giscala.* You can scarcely suppose that these *Tyrians* came out of *Tyre* of *Phenicia*; but from some other place, of the same name.

Upon that reason, that very many Towns in the land of *Israel* were called by the name of *Rama*, namely because they were seated in some high place: by the same reason very many are called by the name of עור *Tyre*, because they were built in a rocky place.

CHAP.

CHAP. XC.

Cana.

WE have little to certifie as of the situation of this place: only we learn this of *Josephus* concerning *Cana*, that it was such a distance from *Tiberias*, as he could measure with his Army in one night. For when word was brought him by letters, that the enemy *Justus* had endeavoured to draw away the *Tiberians* from their fidelity towards him, *a I was then*, saith he, *in a Town of Galilee, called Cana: taking therefore with me two hundred Souldiers, I travailed the whole night, having dispatched a messenger before, to tell the Tiberians of my coming: and in the morning, when I approached the City, the people came out to meet me*, &c. *d Joseph.* in his life, *p.*631.

He makes mention also of *Cana* in the same book *Of his own life*, in these words; *b Sylla, King Agrippa's General, encamping five furlongs from Julias, blocked up the ways with guards*, Τῇτε εἰς Κανᾶ ἀγούσῃ, καὶ τῇ εἰς Γάμαλα τὸ φρούριον, *both that which leads to Cana, and that which leads to the Castel Gamala.* But now when *Julias* and *Gamala* without all doubt were beyond *Jordan*, it may be enquired, whether that *Cana* were not also on that side. But those things that follow seem to deny this: for he blocked up the ways ὑπὲρ τοῦ τὰς παρὰ τῶν Γαλιλαίων ὠφελείας τοῖς ἐνοίκοις ἀποκλείειν, *that by this means he might shut out all supplies that might come from the Galileans.* Mark that, *that might come from the Galileans*, that is, from *Cana*, and other places of *Galilee* about *Cana*. *b* Ibid. *p.* 653.

That *Julias*, which *Sylla* besieged, was *Julias Betharamphtha* (of which afterwards) which was seated on the further bank of *Jordan*, there where it is now ready to flow into the Sea of *Genesaret*. Therefore *Cana* seems on the contrary to lie on this side *Jordan*, how far removed from it, we say not, but, we guess, not far, and it was distant such a space from *Tiberias*, as the whole length of the Sea of *Genesaret* doth contain.

CHAP. XCI.

Perea. עבר הירדן. *Beyond Jordan.*

THE *a length of Perea was from Macherus to Pella; the bredth from Philadelphia to Jordan.* *a Joseph. de bell.* lib.3. cap.4.

b The Mountanous part of it was Mount Macvar, and Gedor, &c. *The Plain of it was Heshbon, with all its Cities, which are in the Plain, Dibon, and Bamoth-Baal, and Beth-Baal-Meon*, &c. *The Valley of it is, Beth-Haran, and Beth-Nimrah, and Succoth*, &c. *b Hieros. Sheviith*, fol. 38.4

c The mention of the Mountains of *Macvar* occurs in that hyperbolical Tradition of *R. Eleazar ben Diglai*, saying, *the Goats* בהדי מכוור *in the mountains of Macvar sneezed at the smell of the Perfume of the Incense in the Temple.* The word *Macherus* is derived from מכוור *Macvar.* *c Tamid*, cap.3 hal.8. & *Bab. Joma*, fol.39.2.

The whole Country indeed, which was beyond *Jordan* was called *Perea:* but it was so divided, that the Southern part of it was particularly called *Perea*; the other part was called *Batanea, Auranitis, Trachonitis.* So it is called by *Josephus*, because by the Donation of *Augustus*, *d* Ἥτε Περαία, καὶ Γαλιλαία, *Perea and Galilee* came into the possession of *Herod Antipas:* and Βαταναίατε καὶ Τράχων, καὶ Αὐρανίτις, *Batanea, and Trachon, and Auranitis* into that of *Philip.* *d Jos. de bell.* lib.2. cap.9.

בשן *Bashan*, passed into *Batanea*, according to the *Syriac* Idiome, that changeth ש *Shin* into ת *Thau*; בתנין *Batanin*, in the *Samaritane* Interpreter: מתנין *Matanin*, in the *Targumists*, by the alternate use of ם *Mem* and ב *Beth*, which is not unusual with them.

Golan was the chief City of this Country, *Jos.* XX. 8. Whence is *Gaulonitis*, and that *e* Γαυλονιτικὴ ἄνω & κάτω, *upper and nether Gaulonitis.* *e See Jos.* in the place above, cap.13.

Τράχων, *Trachon.* In the *Jews* we read טרכונא דמתחם לבוצרה *f Trachon which is bounded at Bozsra.* Not *Bozra* of *Edom*, *Esa.* LXIII. 1. Nor *Bezer* of the *Reubenites*, *Jos.* XX. 8. but another, to wit, *Bosorra*, or *Bosor*, in the land of *Gilead.* *f Hieros. Sheviith*, fol.36 3.

e Joseph Antiq. lib. 12. cap. 12. Concerning which see *g Josephus*, and the first book of *Maccabes*, Chap. V. vers. 26.

While we speak of the difference between *Beser* and *Bosra*, we cannot pass by a signal

h Bab. Maccoth, fol. 12. 1. example of this thing propounded by the *Babylonian Talmudists*. *h The Prince of Rome*, [*viz. Samael*, the Angel of death, as the Gloss tells us] *did formerly commit a threefold error, as it is written*, Who comes from *Edom*, with died garments from *Bozrah*? *In this matter he errs, because there is no refuge but in Bezor, and he betook himself to Bezra*, &c.

i Jos. Ant. lib. 17. cap. 2. *i* Βαταναία ὑπέκειτο τῇ Τραχωνίτιδι. *Batanea is bounded by Trachonitis.*

l Id. Ibid. lib. 15 cap. 3. *l Auranitis. Josephus* sometimes calls it *Abranitis*. *Cesar*, saith he, *gave to Herod* (the Great) Τραχῶνα, καὶ Βαταναίαν, καὶ Ἀβρανίτην · *Trachon, and Batanea, and Abranitis*; and that, that he should restrain and subdue the Robbers, who most miserably vexed those Countries, &c.

CHAP. XCII.

Adam, and Zaretan, Jos. III.

I Suspect a double error in some Maps, while they place these two Towns in *Perea*; much more, while they place them at so little a distance.

We do not deny indeed that the City *Adam* was in *Perea*; but *Zaretan* was not so. Of *Adam* is mention, *Jos.* III. 16. where discourse is had of the cutting off, or cutting in two the waters of *Jordan*; that they might afford a passage to *Israel*. קמו נד אחד הרחק מאד באדם *The waters rose up upon an heap afar off in* Adam. For the textual reading באדם *In Adam*, the marginal hath מאדם *From Adam*. You may very fitly apply both readings.

Adam was the centre where the waters parted: here was the station of the Ark of the Covenant, now ready to enter *Jordan*. Hence the *Psalmist*, אהל שכן באדם *The Tabernacle, which he had fixed in Adam*, *Psal.* LXXXVIII. 60. Therefore the textual reading באדם *In Adam*, holds well, because there was the centre of the cutting in two of the waters: but the marginal reading מאדם *from Adam*, does moreover add light, because the gathering those waters together on an heap was far above it.

f Hieros. Sotah, fol. 21. 4. *a* R. *Jochanan* saith, *Adam is a City, and Zaretan is a City, and they are distant from one another twelve miles.* From *Adam* to *Zaretan* were the waters dried up; from *Zaretan* and upwards they stood on an heap. *Adam* was in *Perea*, over against *Jericho*; *Zaretan* was in the land of *Manasseh* on this side *Jordan*. It is called *Zarthanah*, 1 *King.* IV. 12. and is defined to be near *Beth-shean*, which was the furthest bounds of the land of *Manasseh* Northward. The brazen Vessels of the Temple are said to be cast in the Plain of *Jordan*, in the clay ground between *Zaretan* (on this side *Jordan*) and *Succoth* (beyond it,) 1 *King.* VII. 46. Therefore the words cited in *Josua*, הרחק מאדם אשר מצד צרתן *far off from Adam which is beside Zaretan*, are so to be understood, as not so much to denote the nearness of *Adam* and *Zaretan*, as to intimate, that the heaping up of the waters was by *Zaretan*. They are to be rendred in this sense, *And the waters that came down from above stood together*; *they rose up into one heap, in a very long distance from the City Adam*, namely, to that distance, *which is by Zaretan*.

Adam and *Zaretan* on this and the other side were both something removed from *Jordan*: but they are named in that story, because there the discourse is of the time, when *Jordan* contained not it self within its own Channel, but had overflown its banks.

CHAP.

CHAP. XCIII.

Julias-Bethſaida.

THERE were two *Julias's*, both in *Perea*, one built by *Herod*, called before *Betharamphtha*: of which *Joſephus*, Ἡρώδης Βηθαραμφθᾶ δὲ, πόλις ἦν δὲ αὕτη, τείχει περιλαβὼν Ἰουλιάδα, ἀπὸ τοῦ Αὐτοκράτορος ἀγορεύει τῆς γυναικός. *a At Betharamphtha, which before was the Cities name, Herod compaſſed Julias with a wall, calling it by the name of the Empreſs.* The other built by *Philip*, heretofore called *Beth-ſaida*, of which the ſame Author writes thus; Φίλιππος κώμην δὲ Βηθσαϊδὰν πρὸς λίμνῃ τῇ Γεννησαρίτιδι πόλεως παρασχὼν ἀξίωμα, πλήθει τε οἰκητόρων, καὶ τῇ ἄλλῃ δυνάμει, Ἰουλίᾳ θυγατρὶ τοῦ Καίσαρος ὁμώνυμον ἐκάλησεν. *b Philip having raiſed the Town Beth-ſaida on the lake of Genneſaret to the honour of a City, both in reſpect of the number of the inhabitants, and other ſtrength, gave it the ſame name with Julia the Emperors daughter.*

a Joſeph. Antiq. lib. 18. cap. 3.

b Ibid.

The Maps have one *Julias* only: not amiſs, becauſe they ſubſtitute the name of *Beth-ſaida* for the other. But they do not well agree about the ſituation of both. *Julias-Betharamphtha* was ſeated at the very influx of *Jordan* into the lake of *Geneſaret*. For thus *Joſephus*, *c Jordan having meaſured an hundred furlongs more from the lake Samochonitis*, μετὰ πόλιν Ἰουλιάδα, δνεκτέμνει τὴν Γεννεσὰρ μέσην· *after the City Julias, cuts the lake of Genneſar in the middle.* Do not theſe words argue, that *Jordan* being now ready to enter into the lake did firſt glide by *Julias*? To which thoſe things, which are ſaid elſewhere by the ſame Author, do agree. *d Sylla*, ſaith he, *encamped five furlongs from Julias, and ſtopped up the ways; namely, that which led to Cana, and that which led to the Caſtel Gamala. But I, when I underſtood this, ſent two thouſand armed men, under Jeremias their Captain*; οἱ δὲ καὶ χαρακαθέντες ἀπὸ σταδίου τῆς Ἰουλιάδος πλησίον τοῦ Ἰορδάνου ποταμοῦ. *And they having encamped a furlong from Julias near the river Jordan*, &c. Note that, when they were diſtant from *Julias* a furlong only, they are but a little way off of *Jordan*. The Maps place it more remote from the influx of *Jordan* into the lake of *Geneſaret*, than theſe words will bear.

c Id. de bell. lib. 3. cap. 35.

d Id. in his own life.

Julias-Beth-Saida, was not ſeated in *Galilee*, as it is in the Maps, but beyond the Sea of *Galilee*, in *Perea*. This we ſay upon the credit of *Joſephus*. *e Philip*, ſaith he, *built Ceſarea in Paneas*, κἂν τῇ κάτω Γαυλανιτικῇ Ἰουλιάδα· Mark that, *and Julias* (which before time was *Bethſaida*) *in nether Gaulonitis.* But now, there is no body but knows, that *Gaulonitis* was in *Perea*. This certainly is that *Julias*, which *f Pliny* placeth Eaſtward of the lake of *Geneſaret*, (for the other *Julias* was ſcarcely near the Sea at all:) and that *Julias*, of which *Joſephus* ſpeaks, when he ſaith, *g that a certain Mountanous Country beyond Jordan runs out from Julias to Somorrha.*

e Joſeph. de bell. lib. 2. cap. 13.

f Plin. Nat. Hiſt. lib. 5. cap. 15.

g De bello, lib. 4 cap. 27.

CHAP. XCIV.

Gamala. Chorazin.

THESE things determine the ſituation of *Gamala*. 1. It was *a* ἐν κάτω Γαυλονᾷ, *in lower Gaulon*, in which, as we have ſeen, *Beth-ſaida* was. 2. It was ὑπὲρ τὴν λίμνην [Γεννησαρίτιδα·] *upon the lake* (of *Genneſaret.*) 3. It was Ταριχαιῶν ἄντικρυς, *Over againſt Tarichee.* Compare the Maps, whether in their placing of it they agree with theſe paſſages. *b* Here was *Judas* born, commonly called *Gaulonites*, and as commonly alſo, the *Galilean*. So *Peter*, and *Andrew*, and *Philip*, were *Gaulonites*; of *Beth-ſaida*, *Joh.* I. 44. and yet they were called *Galileans*.

a Joſ. de bell. lib. 4. cap. 1.

b Id. Antiq. lib. 18. cap. 1.

While we are ſpeaking of *Beth-ſaida*, *Chorazin* comes into our mind, which is joyned with it, in the words of Chriſt, *Matth.* XI. 21. as partaking with it in his miracles, and being guilty of equal ingratitude. If you ſeek for the ſituation of this place, where will you find it? Some Maps place it on this ſide *Jordan*, and others beyond *Jordan*: but on what authority do both depend? It is meer conjecture, unleſs I am deceived. Let me alſo conjecture.

The

The word חורשין *Choraſhin*, denotes *Woody places*, both in the Holy Bible, and in the *Rabbinical* writings. Hence we ſuppoſe the *Chorazin* that is now before us, is called, namely, becauſe it was ſeated in ſome *Woody place*. For ſuch places the land of *Nephthali* was famous above the other Tribes: to which the words of *Jacob* have regard, *Nephthali is an Hind let looſe*, *Gen.* XLIX. that is, *Nephthali* ſhall abound with Veniſon; as *Aſher* (of whom mention is made in the words going before) ſhall abound in bread, and royal diſhes: thoſe words alſo of the *Talmudiſts* refer to this, [c] *It is lawful for cattle to feed in common*, בחורשין אפילו שבט יהודה בשבט נפתלי *in the Woods, yea for the Tribe of Judah to feed in the Tribe of Nephthali.* Hence *Haroſheth* of the *Gentiles* hath its name, *Judg.* IV. 2. which was in that Tribe. Led by theſe reaſons, I ſuppoſe our *Chorazin* to have been in *Galilee*, rather than in *Perea*, where moſt Maps place it.

[c] *Hieroſ. Bava Batra*, fol. 15. 1

But when this place ſeems to have been ſo famous for the frequent preſence and miracles of Chriſt, it is a wonder, that it hath no where elſe ſo much as a mention in the Goſpel ſtory, but in the bare remembrance of it in thoſe words of Chriſt, *Wo to thee, Chorazin*, &c. Whereas *Beth-ſaida* and *Capernaum*, places that he mentioneth with it, are ſpoken of elſewhere. What if under this name, *Cana* be concluded, and ſome ſmall Country adjacent, which from its ſituation in a Wood might be named *Chorazin*, that is, *The Woody Country? Cana* is famous for the frequent preſence and miracles of Chriſt. But away with conjecture, when it grows too bold.

CHAP. XCV.

Some Towns upon the very limits of the land. Out of the Jeruſalem Talmud, Demai, *fol.* 22. 4.

IN the place cited diſcourſe is had about the tithing of ſome herbs and ſeeds, namely, of Rice, Nuts, Onyons, *Egyptian* Beans, &c. and enquiry is made, what is to be reſolved of tithing them, if they grow in places, which ſeem to be without the land, and theſe words are preſently after brought in.

אילו עירות אסורות בתחום וכו' unto וכרכה *Theſe Cities are forbid in the borders, Tſur, Sezeth, and Bezeth, Pi Mazobah, upper and lower Canothah, Beth Badia, Roſh Maja Amon, and Mazi,* (R. *Mena ſaith, ſo it was called antiently, but now Suſitha.*) *Amoſh, En Teraa, Ras, Berin, Iion, Jadot, Caphar, Charob, Chaſpia, and Caphar Tſemach. Theſe Cities are permitted in the borders, Nebi, Tſur, Tſijar, Gaſmi, Zivian, Jigdi, Chatam, Debab, Charbatha, and Cheraccah:* (or *Debab*, and its *Wilderneſs*, and its *Fortification.*)

You ſee the name צור, *Tſur*, here once and again, of which we have ſpoken before: Let us add theſe words elſewhere. [a] *I will walk before the Lord in the land of the living: and are there not other lands of the living beſides Tſur, and her companions, and Ceſarea, and her companions?*

[a] *Hieroſ. Kilaim* fol. 32. 3.

Of כפר צמח *Caphar Tſemach*, there is mention alſo in the place firſt cited, Col. 3. in theſe words: *Rabbi looſeth Bethſhan. Rabbi looſeth Ceſarea.* R. *looſeth Beth-Gubrim. Rabbi looſeth Caphar Tſemach:* (from the obligation, as it ſeemeth, of the *Demai.*) *Rabbi permitted to take herbs, in the end of the ſeventh year: but all were againſt him. He ſaid to them, Come, and let us judge of the matter.* It is written (concerning *Ezekiah*) And he beat in pieces the brazen Serpent. *What? Was not any one righteous from Moſes unto his times, who did this? But God reſerved that crown for him, that he might be crowned with it: And God hath reſerved this crown for us, that we may be crowned with it.* A famous Act, and ample ſpoils.

CHAP.

CHAP. XCVI.

The Consistories of more note: out of the Babylonian Talmud, Sanhedr. *fol.* 32. 2.

THE *Rabbins deliver, Follow after righteousness, follow after righteousness. Go to* (Beth-Din) *the famous Consistory, to R. Eleazar to Lydda, to Rabban Jochanan ben Zaccai* לברור חיל*: A Tradition. The sound of mills* בבורני In Burni. *The sons week, the sons week.* A Candle in ברור חיל Beror Chel. *A Feast is there, a Feast is there.*

These things are something obscure, and do require light.

ברור חיל *Beror Chel*, seems to design a place: but what place? Indeed the *Sanhedrin* of *R. Jochanan* was in *Jafne*, but his Consistory, ביתּ דינו *his seat of Judgment*, seems to be distinguished from the Sanhedrin. So *Paul* was brought up at the feet of *Rabban Gamaliel*; not in his Sanhedrin, but בביתּ דינו in his *Consistory*, or School. So you may conjecture, that *Rabban Jochanan*, besides that he sat President of the chief Sanhedrin, had his peculiar Consistory in *Jafne* it self, or in some neighbour place.

That which follows, *A Tradition*, *The sound of mills*, &c. is cleared by the Glossers. 'The sound of mills in *Burni* was a sign, that there was a Circumcision there; as if it 'had been publickly proclaimed, The Infants week expires in this place. And the sound 'of a mill was a sign, that spices were ground to be applied to the wound of the Cir-'cumcision. It was a time of persecution, wherein it was forbidden to circumcise: they 'feared therefore by any publick notice to make known, that there was to be a Circum-'cision: but they appointed this sign.

'A candle in *Beror Chel*, *The Gloss writes*, The light of one candle in the day time, 'but many candles burning in the night, gave a sign, as if one had given notice by a pub-'lick Proclamation, that a feast of Circumcision was there, *&c.*

Another Gloss is thus, 'They were wont to light candles at a Circumcision. It was 'also a custom, to spread a Table cloth at the door: hence is that, A custom prevailed 'at *Jerusalem*, that as long as the Table cloth was spread at the door, travailers 'went in.

The *Aruch* writes thus, *a* 'In the time of persecution they could not celebrate publick 'matrimony, nor publick Circumcision: therefore they did them secretly: whereso ever 'therefore were lighted candles on the lintel of the door, they knew that there was a 'wedding feast there, and whereso ever was the sound of mills, there was a Circum-'cision.

a Aruch. in אור

The *Jerusalem Talmudists* add, אף על פי שבטל השמר המנהג לא בטל *b Although the Persecution ceased, yet that custom ceased not.*

b chetubh. fol. 25. 3.

The *Babylonian Talmudists* go on. *Go to R. Josua* לפקיעין to *Pekiin.* In the *Jerusalem Talmudists* it is בקיעין *Bekiin*, in this story, that follows.

c R. Jochanan ben Bruchah, and R. Eliezer the blind, travailed from Jabne to Lydda, and received R. Josua in בבקיעין Bekiin.

c chagigah. fol. 75. 4.

Go to Rabban Gamaliel to Jabne.
Go to Rabbi Akiba to Bene Barak.
Go to R. Mathia to Roma.
Go to R. Chananiah ben Teradion to Sicni.
To R. Jose to Zippor.
To R. Judah ben Betirah to Nisibin.
To R. Josua to the Captivity (viz. to *Pombiditha.*)
To Rabbi to Beth-Shaaraim.
To the wise Men in the chamber Gazith.

CHAP.

CHAP. XCVII.

The Cities of the Levites.

CConcerning them, see *Numb.* Chap. XXXV. and *Jos.* Chap. XXI.

a *Maimon.* in *Shemitt h.* Vejobel, cap. 13.

a *The ſuburbs of the Cities of the Levites were three thouſand cubits on every ſide*, viz. *from the walls of the City, and outwards, as it is ſaid*, From the walls of the City and outwards a thouſand Cubits: and thou ſhalt meaſure from without the City two thouſand Cubits (*Numb.* XXXV. 4, 5.) *The former thouſand were the Suburbs, and the latter two thouſand were for Fields and Vineyards. They appointed the place of burial to every one of thoſe Cities to be without theſe bounds; for within them it was not lawful to bury a dead corps.* Do you aſk the reaſon? It was not ſo much for the avoiding Pollution, which might be contracted from a Sepulchre, as by reaſon of the *Scribes* curious interpretation of the Law, that ſaith, The Suburban lands of theſe Cities were given to the *Levites*, for their Cattel and Oxen ולכל חיתם *and for all their living* (creatures) *Numb.* XXXV. 3. therefore, ſay they, Not for the dead, or for burial.

b Id. in *Kotzrah*, cap. 8.

b All the Cities of the *Levites* were Cities of refuge; but with this diſtinction from thoſe ſix, which were properly ſo called; that thoſe ſix afforded refuge to every one that dwelt in them, whether he betook himſelf thither for that end, or no: but the other *Levitical* Cities were not ſo. And alſo, that the unwitting Manſlayer, flying to theſe ſix Cities, dwelt there at free coſt without paying any rent for his houſe; but in the other *Levitical* Cities he lived not at free coſt.

Thoſe forty eight Cities of the *Levites* were ſo many Univerſities, where the Miniſterial Tribe, diſtributed in companies, ſtudied the Law, became learned, and thence ſcattered through the whole Nation, diſperſed learning, and the knowledge of the Law in all the Synagogues.

Two things are not without good reaſon to be obſerved here, which perhaps are not ſeriouſly enough obſerved by all.

I. The ſetled Miniſtry of the Church of *Iſrael* was not Prophets, but Prieſts and *Levites*, *Mal.* II. 7. For it was not ſeldom, when there were no Prophets; and the Prophets ſend the people to the Prieſts for inſtruction, *Hag.* II. 11. and *Mal.* in the place mentioned already.

II. That Tithes were granted to the Prieſts and *Levites*, not only when they miniſtred at the Altar, or in the Temple, but when they ſtudied in the Univerſities, and preached in the Synagogues.

Behold the method of Gods own Inſtitution! God chuſeth *Iſrael* to be a peculiar people to himſelf: to this choſen people he gives a Law and a Clergy: on the Clergy he enjoyns the ſtudy of the Law: to their ſtudies he ſuits Academical Societies: on the Univerſities he beſtows Lands and Tithes: on the Synagogues he beſtows Tithes and Univerſity men.

And the Schools of the Prophets were little Univerſities, and Colleges of Students. For their Governor they had ſome Venerable Prophet, inſpired with the Holy Spirit, and that partook of Divine Revelations. The Scholars were not inſpired indeed with the ſame Prophetical Spirit, but received Propheſies from the mouth of their Maſter. He revealed to them thoſe things that were revealed to him, of the Will of God, and the ſtate of the people, of the times and events of *Iſrael*, and above all, of the Myſteries of the Goſpel; of the *Meſſias*, of his coming, times, death, reſurrection, and thoſe things that were to be done by him.

In theſe ſmall Univerſities, *the Prophets, who propheſied of the grace that ſhould come* (as the Apoſtle Peter ſpeaks) *enquired diligently of Salvation: ſearching what, or what manner of time that was, which was pointed out by the Spirit of Chriſt, that was in them, when he foretold the ſufferings of Chriſt, and the Glory that ſhould follow.* Theſe things not to be fetched out by the meer and bare ſtudy of the Law, were here taught, and ſo the ſtudies of the Law and Goſpel together rendred the Miniſter of the Divine Word compleat.

CHAP.

CHAP. XCVIII.

Some Miscellaneous matters, respecting the face of the land.

I. LET us begin with that Canon concerning reading the book of *Esther* in the feast of *Purim*. כרכים המוק פיז חומה מימות יהשוע *a Towns that were begirt with walls from the days of Joshua, read it the fifteenth day* (of the month *Adar:*) בפרים ועיירות גדולות *Villages, and great Cities read it the fourteenth day.* אלא שהכפרים מקדימין ליום הכוניסה *Unless that the Villages anticipate it, to the day of the Congregation.* a *Megill.* cap. 1 hal. 1.

You see a threefold distinction of Cities and Towns.

1. כרכים *Fortifications*, or Towns girt with walls from the days of *Joshua*. But whence shall we know them? They are those, which are mentioned in the book of *Joshua*, b *which however in after times they were not begirt with walls, are nevertheless reckoned under the Catalogue of them, as to the reading of that book.* פסקיו הראש artic. 2

2. עירות גדולות *Great Cities.* That was called a great City, in which was a Synagogue. So it is defined by the *Piske Tosaphoth*, עיר גדולה הויא שיש c *That is a great City, in which are ten men at leisure, to pray and read the Law.* See what we say concerning these things on *Matth.* Chap. IV. vers. 23. when we speak of Synagogues. c *Piske Tosaph.* artic. 2.

3. כפרים *Villages.* That is such, where there was not a Synagogue. Yea, saith the *Piske Haroth*, *a fortified Town, wherein are not ten men of leisure* (or such as *ceased from the things of the World*; and these made up a Synagogue) נרון כבפר *is reputed as a Village*, &c.

That which is added in the Text of the *Mishna*, *Unless the Villages do anticipate it to the day of the Congregation*, is thus explained by the Glossers. *When Towns girt with walls read the book of Esther on the fifteenth day, and those that were not walled, on the fourteenth,* (see *Esth.* IX. 21.) *and yet it is said before* (in the same Text of the *Mishna*) *that that book is read the eleventh, twelfth, and thirteenth day; the wise Men granted liberty to the Villages, to preoccupate the reading, namely on that day, wherein they resorted to the Synagogue: that is, either the second day of the week that went before the fourteenth day of the month, or the fift day of the week: which were days of Assembly, in which the Villages resorted into the Cities to judgment. For the second and fift days of the week, the Judiciary Consistories sat in the Cities, by the appointment of Ezra. Now the Villagers were not skilful in reading, therefore it was needful, that they should have some reader in the City*, &c.

II. Let the Canons, and cautions of the spaces and places, next joyning to the City or Town, be observed.

1. מרחיקין את סובך מן העיר חמשים אמה d *A Dovecoat was not built within fifty Cubits from the City:* and that least the Pigeons might do injury to the Gardens that were sown. d *Bava bathra*, cap. 2. hal. 5.

2. מרחיקין אילן מן העיר כה אמה *They permitted not a tree within five and twenty Cubits from the City. And this* (as the Gloss speaks) *for the grace of the City.*

3. מרחיקין גורן קבוע מן העיר נ אמה *They allowed not a barn-floor within fifty cubits from the City:* that, when they fanned their corn, the chaff might not offend the Citizens.

4. *They permitted not dead carkasses, or burying places, nor a Tanners shop to be within fifty Cubits from the City* (because of the stink.) *Nor did they allow a Tanners Workshop at all but on the Eastside of the City. R. Akiba saith, On any side, except the West, but at the distance of fifty cubits.*

III. From the Cities let us walk forth into their plowed grounds and fields.

Here you might see in some places e certain tokens hung upon some figtrees, to shew of what year the fruit that grew there, was. See what we say on *Matth.* XXI. 19. In other places you might see barren trees stigmatized with some mark of infamy. f *A tree, which shook off its fruits before they were ripe,* סוקרין אותו בסיקרא *they mark with red, and load it with stones.* e *Hieros. Shevi'ith*, fol. 35. 4 f Ibid. Col. 3.

You might see the plowing and mowing of their fields, the dressing of their Vines, and their Vintage to be done by the rules of the Scribes, as well as by the art of the Husbandman, or the Vinedresser. For such was the care and diligence of the Fathers of the Traditions, concerning tithing Corn and Fruits, concerning leaving a corner for the poor, concerning the avoiding of sowing different seeds, and of not transgressing the Law concerning the seventh year; that they might not plow, nor sow, nor reap, but according

according to the Traditional rule. Hence are those infinite Disputes in the books *Peah*, *Demai*, *Kilaim*, *Sheviith*, *g* of the corner of the field to be left, what and how much the portion of it was, and of what things such corners ought to consist? *h* Of those that divide the field so, that a double corner of it is due to the poor: *i* Whether a corner is due from beds of corn that grow among Olive-trees? Whether from a field, whose sowing and reaping is various? *k* What are the trees, whose fruits are *Demai*? *l* Of what things is the tithing of the *Demai*? *m* How long the same plot of ground may be sown with different seeds, so as not to offend against the Law? Of sowing different seeds: *n* How many Vines make a Vineyard? Of their rows, of the beds of the Vineyard, of sowing within the Press, &c. and innumerable decisions of that nature, which did so keep the Countryman within bounds, that he could not plow nor mow his land according to his own will, but according to the rule of Tradition.

g Peah. cap. 1. *h* Id. cap 2. *i* Id. cap. 3. *k* Demai, cap. 1 *l* Id. cap. 2. *m* Kilaim, c 3. *n* Ibid. c 4. & 5

o The Inhabitants of Beth-Namer measured out a corner for the poor with a line, and they gave a corner out of every row. Abba Saul saith, They make mention of them to their praise, and to their dispraise, because they gave one part out of an hundred; to their praise, because measuring with a line, they collected and gave a corner out of every row: that is, meeting with a measuring line they yielded the hundredth part of the field to the poor, and that out of every row of sheaves.

o Hieros. Peah. fol. 18 2.

CHAP. XCIX.

Subterraneous places. Mines. Caves.

THUS having taken some notice of the superficies of the land, let us a little search into its bowels. You may divide that subterraneous Country into three parts: The *Metal mines*, the *Caves*, and the places of *Burial*.

This land was eminently noted for Metal mines, so that *its stones* in very many places, *were iron, and out of its hills was digged brass*, *Deut.* VIII. 9. From these, gain accrued to the *Jews*, but to the *Christians* not seldom slavery and misery; being frequently condemned hither by Tyrants: So *Eusebius* of *Edesius*, Τοῖς κατὰ Παλαιστίνην δέδοται μετάλλοις, *a He was condemned to the Metal mines in Palestine.* And again concerning others, Εἶτ' ἐπὶ τοὺς λοιποὺς μεταβὰς ὁμολογητὰς, τοῖς κατὰ Φαινὼ τῆς Παλαιστίνης χαλκοῦ μετάλλοις τοὺς πάντας παραδίδωσιν· *b Then passing to the other Confessors of Christ, he condemns them all to the brass mines, which were in Pheno of Palestine.*

a Euseb. lib. 8. cap. 15. *b* Ibid. cap. 17

On the North part of the land, in the Country of *Aser*, were mines of metal. Hence is that in *Deut.* XXXIII. 25. *Thy shoes shall be iron and brass.* On the South, in the desert of *Sin*, the utmost bounds of *Judea*, were mines also: hence ועבר צנה *And shall pass to Sin*, as our translation reads, *Numb.* XXXIV. 4. in the *Jerusalem Targumist* is עבר בטור פרזלה *Over against the mountain of iron:* and in *Jonathan* לציני טוור פרזלה *Unto the Palmtrees of the mountain of iron:* and in the *Talmudists*, ציני הר ברזל כשרות *c The Palmtrees of the mountain of iron are fit* to make a small bundle to carry in the hand, in the feast of Tabernacles. On the East coast of *Perea*: was also Σιδηροῦν ὄρος, *An iron mountain*, witness *d Josephus*. And without doubt, there were other such like mines, scattered here and there in other parts of that land, though of them we have no mention.

c Succah, cap. 3 hal. 1. *d* De bello, lib 4 cap 27.

You will not at all wonder at these underminings of the Earth, seeing they brought so much profit and gain with them, and were so necessary to the life of man. But what shall we say of those Dens and Caves in Rocks and Mountains, whence no gain seemed to be digged, but rather danger arose to the neighbouring places oftentimes? For what were these, but lurking places for wild beasts and robbers? There is infinite mention of these Caves both in the Holy Scriptures, and in other Writings, especially in *Josephus*, where ὑπόνομοι, and σπήλαια, *subterraneous passages*, and *Dens* are mentioned a thousand times. And many of these were of a vast largeness, scarcely to be credited; those especially in the *Talmudists*, which are called *The Dens of Zedekiah*, not a few miles in measure.

But were those hollows the work of nature, or of the hands and industry of man? By one example taken out of *Josephus*, the thing may be determined. Relating the story of a Castel built by *Hyrcanus* in *Perea*, among other things he speaks thus: Ἐκ δὲ τῆς κατ' ἀντικρὺ τοῦ ὄρους πέτρας διατεμὼν αὐτῆς τὸ προέχον, σπήλαια πολλῶν σταδίων τὸ μῆκος, κατεσκεύασεν· *e Out of the Rock against the Mountain having cut in two the prominent part of it, he made Dens of many furlongs long.* And a little after, Τὰ μὲν τοι στόμια τῶν σπηλαίων, ὥστε

e Joseph Antiq. lib 12. cap. 5.

ὥστε ἕνα δι' αὐτῆς εἰσιέναι, καὶ μὴ πλείους, βραχύτερα ἤνοιξε· *He made the mouths that opened into these Dens to be strait, that but one might go in at a time, and no more:* καὶ ταῦτ' ἐπίτηδες ἀσφαλείας ἕνεκα, τὸ μὴ πολιορκηθεὶς ὑπὸ τῶν Ἀδελφῶν κινδυνεῦσαι ληφθεὶς κακῶσθαι· *and this he did on purpose for security sake, and for avoiding danger in case he should be besieged by his brethren.*

These Dens therefore were cut out of Mountains and Rocks for the uses of War, that they might serve for refuge and strength. And it is probable, the *Canaanites*, a warlike and *Gygantic* Nation, had digged very many of these Caves, before the entrance of the *Israelites* into that land; and that the Israelites also encreased the number of them. See concerning these Caves, *Jos.* X. 16. *Judg.* VI. 2. 1 *Sam.* XXII. 1. & XXIV. 3. 1 *King.* XVIII. 13. *Esa.* II. 19. &c.

CHAP. C.

Of the places of burial.

THERE were more *common*, and more *noble* Sepulchres. The *common* were in publick burying places, as it is with us: but they were without the City. *a And through that place was no current of waters to be made, through it was no publick way to be, cattel were not to feed there nor was wood to be gathered from thence.* a *Massech. Semahoth*, c. 14.

b Nor was it lawful to walk among the Sepulchres with Phylacteries fastned to their heads, nor with the book of the Law hanging at their arm. b *Bab. Berac.* fol. 18. 1.

Some Sepulchres were extraordinary, that is in reference to the place of their situation. As 1. קבר הנמצא *c A Sepulchre found*; that is, when a Sepulchre is in some bodies field without his knowledge; but at last the sepulchre is discovered. 2. קבר מזיק את הרבים *A Sepulchre that is publickly noxious*; that is, digged near some place of common walk or travail: from the nearness of which the passengers contract pollution. c *Bab. Sanhedr.* fol 47.2. & *Hieros. Nidarim*, fol. 57.4.

The more *noble* Sepulchres were hewn out in some Rock, in their own ground, with no little charge and art. You have the form of them described in the place noted in the margin, in these words:

d He that selleth his neighbour a place of burial, and he that takes of his neighbour a place of burial, let him make the inner parts of the Cave four cubits, and six cubits: and let him open within it ח' כוכין *eight Sepulchres.* They were not wont, say the Glosses, to bury men of the same family here and there, scatteringly, and by themselves, but altogether in one Cave: whence if any one sells his neighbour a place of burial, he sells him room for two Caves, or hollows on both sides, and a floor in the middle. כוך is the very place, where the deads Corps is laid. d *Bava Bathra*, cap. 6 hal. ult.

The Tradition goes on. ג' כוכין מכאן *Three Sepulchres are on this side, and three on that, and two near them. And those Sepulchres are four cubits long, seven high, and six broad.*

To those that entred into the Sepulchral Cave, and carried the Bier, there was first a floor, where they stood, and set down the Bier, in order to their letting it down into the Sepulchre; on this and the other side, there was a Cave, or a hollowed place, deeper than the floor by four cubits, into which they let down the Corps, divers Coffins being there prepared for divers Corps. *R. Simeon saith, The hollow of the Cave consists of six cubits, and eight cubits, and it opens thirteen Sepulchres within it, four on this side, and four on that, and three before them, and one on the right hand of the door, and another on the left. And the floor within the entrance into the Cave consists of a square, according to the dimensions of the Bier, and of them that bear it: and from it it opens two Caves, one on this side, and another on that. R. Simeon saith, Four at the four sides of it. Rabban Simeon ben Gamaliel saith, The whole is made according to the condition of the ground.*

These things are handled by the *Gemarists*, and Glossers very curiously and very largely, whom you may consult. From these things now spoken, you may more plainly understand many matters, which are related of the Sepulchre of our Saviour. Such as these,

Mark XVI. 5. *The women entring into the Sepulchre saw a young man sitting on the right hand:* in the very floor immediately after the entrance into the Sepulchre.

Luke XXIV. 3. *Going in they found not his body*, &c. verſ. 5. *While they bowed down their faces to the Earth*, verſ. 12. *Peter ran to the Sepulchre, and when he had ſtooped down, he ſaw the linnen cloths.* That is, The Women, and *Peter* after them, ſtanding in the floor (בחצר) bow down their faces, and look downward into the place, where the Sepulchres themſelves were, (למערת הכוכין *the Cave of the graves*) which, as we ſaid before, was four cubits deeper than the floor.

John XX. 5. *The Diſciple, whom Jeſus loved, came firſt to the Sepulchre; and when he had ſtooped down* (ſtanding in the floor, that he might look into the burying place) *ſaw the linnen cloths lie; yet went he not in. But Peter went in*, &c. that is, From the floor he went down into the Cave it ſelf, where the rows (כוכין) *of the Graves* were (in which nevertheleſs no corpſes had been as yet laid, beſides the body of *Jeſus:*) thither alſo after *Peter*, *John* goes down. And *verſ.* 11. *But Mary weeping ſtood at the Sepulchre without: and while ſhe wept ſhe ſtooped down to the Sepulchre, and ſaw two Angels in white ſitting, one at the head, and another at the feet, where the body of Chriſt had lain.*

She ſtood at the Sepulchre without: that is, Within the Cave, on the floor, but without that deeper Cave, where the very Graves were, or כוכין *the places for the bodies:* bowing her ſelf, to look down thither, ſhe ſaw two Angels at the head and foot of that כוך *Coffin*, wherein the body of Chriſt had been laid.

FINIS.

HORÆ

Hebraicæ & Talmudicæ,

OR,

HEBREW

AND

TALMUDICAL

EXERCITATIONS upon the

GOSPEL

OF

St. MATTHEW.

By *JOHN LIGHTFOOT* D. D. and ſometime Maſter of *Katharine-Hall* in the UNIVERSITY of *CAMBRIDGE.*

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Printed by *William Rawlins*, for *Richard Chiſwell* at the *Roſe* and *Crown* in St. *Paul's* Church-yard. MDCLXXXIII.

To his dear Friends, the Students of *Katharine-Hall*, Health.

THOSE very arguments, which first and chiefly moved me to turn over the Talmudical Writings, moved me also to this present work: so that from the same reasons, whence that reading first proceeded, from them, proceed also this fruit and benefit of it. For first, When all the books of the New Testament were written by Jews, and among Jews, and unto them; and when all the discourses made there, were made in like manner by Jews, and to Jews, and among them, I was always fully perswaded, as of a thing past all doubting, that that Testament could not but every where taste of, and retain the Jews style, idiom, form and rule of speaking.

And hence in the second place, I concluded, as assuredly, that in the obscurer places of that Testament (which are very many) the best and most natural method of searching out the sense is, to enquire how and in what sense those phrases and manners of speech were understood according to the vulgar and common dialect and opinion of that Nation; and how they took them, by whom they were spoken, and by whom they were heard. For it is no matter, what we can beat out concerning those manners of speech on the anvil of our own conceit, but what they signified among them in their ordinary sense and speech. And since this could be found out no other way, then by consulting Talmudic Authors who both speak in the vulgar dialect of the Jews, and also handle and reveal all Jewish matters; being induced by these reasons, I applied my self chiefly to the reading these Books: I knew indeed well enough, that I must certainly wrestle with infinite difficulties, and such as were hardly to be overcome, yet I undervalued them all, and armed my self with a firm purpose, that if, it were possible, I might arrive to a fuller and more deep knowledge and understanding of the style and Dialect of the New Testament.

The ill report of those Authors, whom all do so very much speak against, may at first discourage him that sets upon the reading of their Books. The Jews themselves stink in Marcellinus (Lib. XXII.) and their Writings stink as much almost among all; and they labour under this, I know not what, singular misfortune, that, being not read, they displease, and that they are sufficiently reproached by those that have read them, but undergo much more infamy by those that have not.

The almost unconquerable difficulty of the Stile, the frightful roughness of the Language, and the amazing emptiness and sophistry of the matters handled, do torture, vex and tyre him that reads them. They do every where abound with trifles in that manner, as though they had no mind to be read; with obscurities and difficulties, as though they had no mind to be understood. So that the Reader hath need of patience all along, to inable him to bear both trifling in sense, and roughness in expression.

I indeed propounded three things to my self, while I turned them over, that I might, as much as I could, either undervalue those vexations of reading, or soften them, or recreate my self with them, and that I might reap and enjoy some light to the Holy Scriptures, but especially either to the Phrases, or Sentences, or history of the New Testament.

I. I resolved with my self to observe those things, which seemed to yield fruit from them, if I could, and as much as I could.

II. To set down such things in my Note-books, which carried some mention of

of certain places in the land of Israel, *or afforded some light into the Chorography of that land.*

III. *To note those things, which referred to the history of the* Jews, *whether Ecclesiastical, or Scholastick, or Civil; or which referred to the* Christian *history, or the history of the rest of the world.*

And now, after having viewed and observed the nature, art, matter and marrow of these Authors, with as much intention as we could, I cannot paint out in little a true and lively character of them better, than in these paradoxes and riddles. There are no Authors do more affright and vex the Reader, and yet there are none, who do more intice and delight him. In no Writers is greater or equal trifling, and yet in none is greater, or so great benefit. The Doctrine of the Gospel hath no more bitter enemies than they, and yet the Text of the Gospel hath no more plain interpreters. To say all in a word, To the Jews *their Countrymen they recommend nothing but toys, and destruction and poyson; but* Christians, *by their skill and industry, may render them most usefully serviceable to their Studies, and most eminently tending to the Interpretation of the New Testament.*

We here offer some specimen of this our reading and our choice, for the Readers sake, if so it may find acceptance with the Reader. We know, how exposed to suspicion it is, to produce new things, how exposed to hatred the Talmudic *Writings are, how exposed to both, and to sharp censure also, to produce them in holy things. Therefore this our more unusual manner of explaining Scripture cannot upon that very account, but look for a more unusual censure, and become subject to a severer examination. But when the lot is cast, it is too late at this time to desire to avoid the sequel of it, and too much in vain in this place, to attempt a defense. If the work and book it self does not carry something with it, which may plead its cause, and obtain the Readers pardon and favour, our oration, or beging Epistle will little avail to do it. The present work therefore is to be exposed, and delivered over to its fate and fortune, whatsoever it be: Some there are, we hope, who will give it a milder and more gentle reception; for this very thing dealing favourably and kindly with us, that we have been intent upon our Studies, that we have been intent upon the Gospel, and that we have endeavoured after Truth; they will shew us favour, that we followed after it, and if we have not attained it, they will pity us. But as for the wrinkled forehead, and the stern brow, we are prepared to bear them with all patience, being armed and satisfied with this inward Patronage, That* we have endeavoured to profit.

But this Work whatever it be, and whatever fortune it is like to meet with, we would dedicate to You, My very dear Katherine-Hall *men, both as a Debt, and as a Desire. For by this most close bond and tye, wherewith we are united, to You is due all that we study, all that we can do, if so be that* All *is any thing at all. And when we desire to profit all (if we could) which becomes both a Student and a* Christian *to do, by that bond and your own merits, You are the very centre and rest of those Desires and wishes. We are sufficiently conscious to our selves how little or nothing we can do either for the publick benefit, or for Yours, yet we would make a publick Profession before all the World of our Desire and Study; and before You of our inward and cordial affection.*

Let this pledge therefore of our love and endearment be laid up by You, and while we endeavour to give others an account of our Hours, let this give You an assurance of our Affections. And may it last in Katherine-Hall, *even to future Ages, as a Testimony of Service, a Monument of Love, and a Memorial both of Me and You.*

From my Study. The Calends of *June* 1658.

HORÆ

Hebraicæ & Talmudicæ,

HEBREW

AND

TALMUDIC

EXERCITATIONS

I. *Upon the* CHOROGRAPHY *of the* LAND *of* ISRAEL.

II. *Upon the* GOSPEL *of St.* MATTHEW.

By *JOHN LIGHTFOOT*, D.D. and Master of *Katharine-Hall* or *College* in the University of CAMBRIDGE.

LONDON,

Printed by *William Rawlins*, for *Richard Chiswell* at the *Rose* and *Crown* in St. *Paul's Church-Yard*, MDCLXXXIV.

HORÆ
Hebraicæ & Talmudicæ,
OR,
HEBREW
AND
TALMUDICAL
EXERCITATIONS upon the
Evangeliſt St. Matthew.

CHAP. I.

VERS. 1.

Βίβλος Γενέσεως Ἰησοῦ Χριστοῦ. *The Book of the Generation of Jeſus Chriſt.*

ע"ש שרה יוחסין עלו מבבל וגו":

TEN *a Stocks came up out of Babylon:* 1. כהני *Prieſts.* 2. לוי *Levites.* 3. ישראל *Iſraelites.* 4. חללי *Common* Perſons, as to the Prieſthood: ſuch whoſe Fathers indeed were ſprung from Prieſts, but their Mothers unfit to be admitted to the Prieſts Marriage Bed. 5. גורי *Proſelytes.* 6. חרורי *Liberrty*, or Servants ſet Free. 7. ממזרי *Nothi*: for ſuch as were born in Wedlock; but that which was unlawful. 8. נתיני *Nethinims.* 9. שתוקי *Baſtards:* ſuch as came of a certain Mother, but of an uncertain Father. 10. אסופי *Such as were gathered up* out of the Streets, whoſe Fathers and Mothers were uncertain.

a *Talm. in Kiddush. cap. 4. Art. 1.*

A defiled Generation indeed! and therefore brought up out of *Babylon* in this common ſink, according to the Opinion of the *Hebrews*, that the whole *Jewiſh* Seed, ſtill remaining there, might not be polluted by it. כי לא עלה צורא מבבל עד שעשא כסורת נקיה: *For Ezra went not up out of Babylon, until he had rendred it pure as flower.* They are words of the *Babylonian Gemara*, which the gloſs explains thus: *He left not any there that were illegitimate in any reſpect, but the Prieſts and Levites only, and Iſraelites of a pure and undefiled Stock. Therefore he brought up with him theſe ten kinds of Pedigrees, that theſe might not be mingled with thoſe when there remained now no more a Sanhedrin there, which might take care of that matter. Therefore he brought them to Jeruſalem, where care might*

might be taken by the Sanhedrin fixed there, that the legitimate might not marry with the illegitimate.

Let us think of theſe things a little, while we are upon our entrance into the Goſpel Hiſtory.

I. How great a cloud of obſcurity could not but ariſe to the people concerning the original of Chriſt, even from the very return out of *Babylon*, when they either certainly ſaw, or certainly believed that they ſaw, a purer ſpring of *Jewiſh* blood there, than in the Land of *Iſrael* it ſelf?

II. How great a care ought there to be in the Families of pure blood, to preſerve themſelves untouched and clean from this impure ſink; and to lay up among themſelves Genealogical Scrols from generation to generation, as faithful witneſſes and laſting monuments of their legitimate ſtock and free blood?

b Hieroſ. Kiddush, fol. 65.2. *Bab.* ibid, fol. 71.

Hear a complaint and a Story in this caſe; *b R. Jochanan* ſaid, *By the Temple, it is in our hand to diſcover who are not of pure blood in the Land of* Iſrael: *But what ſhall I do when the chief men of this generation lie hid?* (that is, when they are not of pure blood, and yet we muſt not declare ſo much openly concerning them.) *He was of the ſame Opinion with R. Iſaac, who ſaid,* משפחה שנטמעה נטמעה *A Family* (of the poluted blood) *that lies hid, let it lie hid. Abai alſo ſaith, We have learned this alſo by tradition, that there was a certain Family called the Family of Beth-Zeripha, beyond Jordan, and a Son of Zion removed it away.* (The gloſs is, ſome eminent Man by a publick Proclamation declared it impure.) *But he cauſed another, which was ſuch* (that is, impure) *to come near. And there was another which the Wiſe-men would not manifeſt.*

III. When it eſpecially lay upon the Sanhedrin, ſealed at *Hieruſalem*, to preſerve pure Families, as much as in them lay, pure ſtill; and when they preſcribed Canons of preſerving the legitimation of the people (which you may ſee in thoſe things that follow at the place alledged) there was ſome neceſſity to lay up publick Records of Pedigrees with them: whence it might be known what Family was pure, and what defiled. Hence that of *Simon Ben Azzai* deſerves our notice; *c I ſaw, ſaith he, a Genealogical ſcrol in Jeruſalem, in which it was thus written,* N. *a Baſtard of a ſtrang Wife.* Obſerve, that even a Baſtard was written in their publick Books of Genealogy, that he might be known to be a Baſtard, and that the purer Families might take heed of the defilement of his ſeed. Let that alſo be noted, *d They found a Book of Genealogy at Jeruſalem, in which it was thus written, Hillel was ſprung from David. Ben Jatſaph from Aſaph. Ben Tſitſith hacceſeth from Abner. Ben Cobeſin from Achab,* &c. And the Records of the Genealogies ſmell of thoſe things which are mentioned in the Text of the *Miſhnah* concerning *Wood-carrying*. *e The Prieſts and Peoples times of Wood-carrying were nine. On the firſt day of the month Niſan, for the Sons of Erach the Son of Judah: the twentieth day of Tammuz, for the Sons of David, the Son of Judah: the fifth day of Ab, for the Sons of Paroſh, the Son of Judah: the ſeventh of the ſame month, for the Sons of Jonadab; the Son of Rechab: the tenth of the ſame for the Sons of Senaah the Son of Benjamin,* &c.

c Bab. Jevamoth, fol. 49.2.

d Hieroſ. Taanith, fol. 68. 1.

e Taanith, cap. 4 hal. 5.

It is therefore eaſie to gueſs whence *Matthew* took the laſt fourteen generations of this Genealogy, and *Luke* the firſt forty Names of his: namely, from the Genealogical Scrols, at that time well enough known, and laid up in the publick ταμιεῖα, *Repoſitories*, and in the private alſo. And it was neceſſary indeed, in ſo noble and ſublime a ſubject, and a thing that would be ſo much inquired into by the *Jewiſh* people, as the Lineage of the Meſſiah would be, that the Evangeliſts ſhould deliver a truth not only that could not be gain-ſaid; but alſo, that might be proved and eſtabliſhed from certain and undoubted Rolls of Anceſtors.

Ἰησοῦ Χριστοῦ. *Of Jeſus Chriſt.*

That the Name of *Jeſus* is ſo often added to the Name of *Chriſt* in the New Teſtament, is not only, that thereby Chriſt might be pointed out for the *Saviour*; (which the Name *Jeſus* ſignifies) but alſo that *Jeſus* might be pointed out for true *Chriſt*: againſt the unbelief of the *Jews*; who though they acknowledged a certain *Meſſiah*, or Chriſt, yet they ſtifly denyed that *Jeſus* of *Nazareth* was he. This obſervation takes place in numberleſs places of the New Teſtament, *Act.* ii. 36. & viij. 35. 1 *Cor.* vi. 22. 1 *John* ii. 22. & iv. 15, *&c.*

Υἱοῦ Δαβίδ. *The Son of David.*

That is, *the true Meſſias.* For by no more ordinary, and more proper Name did the *Jewiſh* Nation point out the *Meſſiah*, then by בן דוד *The Son of David.* See *Mat.* XII. 23. & XXI. 9. & XXII. 42. *Luke* XVIII. 38. and every where in the *Talmudic* Writings, but

but eſpecially in *f Bab. Sanhedrin*: where it is alſo diſcuſſed, what kind of times thoſe ſhould be when the *Son of David* ſhould come. f fol. 97. 1.

The things which are deviſed by the *Jews* concerning *Meſſiah Ben Joſeph* (which the *Targum* upon *Cant.* IV. 5. calls *Meſſiah Ben Ephraim*) are therefore deviſed, to comply with their giddineſs, and loſs of judgment in their opinion of the *Meſſiah*. For ſince they deſpiſed the true *Meſſiah*, who came in the time foreallotted by the Prophets, and Crucified him; they ſtill expect I know not what Chimerical one, concerning whom they have no certain opinion: whether he ſhall be one, or two; whether he ſhall ariſe from among the living, or from the dead; whether he ſhall come in the clouds of Heaven, or ſitting upon an Aſs, *&c.* They expect a *Son of David*, but they know not whom, they know not when.

VER. 2.

Ἰούδαν. *JUDA.*

IN *Hebrew* יהודה *Jehudah*. Which word not only the *Greeks* for want of the Letter *h* in the middle of a word, but the *Jews* themſelves do contract into יורה *Judah*: which occurs infinite times in the *Jeruſalem Talmud*. *g* The ſame perſon who is called ר' יוסי בי ר' יהודה *R. Joſe Bi R. Jehudoh*; in the next line is called ר' יוסי בי ר' יורה *R. Joſe Bi R. Judah*. So alſo *h Shabb*. And this is done *i* elſewhere in the very ſame line. g *Demai*, fol. 22. 3. h fol. 4. 4. i *Tom. Iobh*, fol. 62. 3.

VERS. 5.

Βοὸζ ἐκ τῆς Ῥαχάβ. *Booz of Rachab.*

SO far the *Jewiſh* Writers agree with *Matthew*, that they confeſs *Rachab* was Married to ſome Prince of *Iſrael*, but miſtaking concerning the perſon; whether they do this out of ignorance, or wilfully, let themſelves look to that. Concerning this matter, the *Babylonian Gemara* hath theſe words: *k Eight Prophets, and thoſe Prieſts ſprang from Rachab, and they are theſe; Neriah, Baruch, Seraiah, Maaſeiah, Jeremiah, Hilkiah, Hanameel, and Shallum. R. Judah ſaith, Huldah alſo was of the Poſterity of Rachab.* And a little after, *There is a tradition that ſhe being made a proſelyteſs, was Married to Joſua.* (Which *Kimchi* alſo produceth in *Joſ. Chap. VI.*) Here the gloſs caſts in a ſcruple: *It ſounds ſomewhat harſhly*, ſaith it, *that Joſua Married one that was made a Proſelyte; when it was not lawful to contract Marriage with the Canaanites, though they became Proſelytes. Therefore we muſt ſay, that ſhe was not of the Seven Nations of the Canaanites, but of ſome other Nation, and ſojourned there. But others ſay*, That that prohibition took not place before the entrance into the Promiſed Land, *&c.* k *Megill*, fol. 14. 2.

VERS. 8.

Ἰωρὰμ δὲ ἐγέννησε τὸν Ὀζίαν. *And Joram begat Ozias.*

THE Names of *Ahazias, Joaſh, and Amazias* are ſtruck out. See the Hiſtory in the Books of the *Kings*, and 1 *Chron.* III. 11, 12.

I. The Promiſe, That *the Throne of David ſhould not be empty*, paſſed over after a manner for ſome time into the Family of *Jehu*, the overthrower of *Jorams* Family. For when he had razed the Houſe of *Ahab*, and had ſlain *Ahaziah*, ſprung on the Mothers ſide of the Family of *Ahab*; the Lord promiſeth him, that his Sons ſhould Reign unto the fourth generation, 2 *King.* X. 30. Therefore however, the mean time the Throne of *David* was not empty; and that *Joaſh* and *Amazias* ſate during the ſpace between: yet their Names are not unfitly omitted by our Evangeliſt, both becauſe they were ſometimes not very unlike *Joram* in their manners; and becauſe their Kingdom was very much eclipſed by the Kingdom of *Iſrael*, when *Ahazias* was ſlain by *Jehu*; and his Couſin *Amazias* taken and baſely ſubdued by his Couſin *Joas*, 2 *Chron.* XXV.

II. זרע רשאום נכרת *The ſeed of the wicked ſhall be cut off*, Pſal. XXXVII. verſ. 28. Let the ſtudious Reader obſerve, That in the Original, in this very place, the Letter ע *Ain*, which is the laſt Letter of רשע *Wicked*; and of זרע *Seed*, is cut off, and is not expreſſed; when by the rule of *Acroſtic* Verſe, (according to which this Pſalm is compoſed) that Letter ought to begin the next following Verſe.

III. *Thou ſhalt not make to thy ſelf any graven Image*, &c. *For I the Lord thy God am a jealous God; viſiting the iniquity of the Fathers upon the Children, unto the third and fourth generation*, Exod. XX. 5.

Joram walked in the idolatrous ways of the Kings of *Iſrael*, according to the manner of the Family of *Ahab*, 2 *King.* VIII. 18. Which horrid violation of the Second Command God viſits upon his Poſterity, according to the threatning of that Command; and therefore the Names of his Sons are daſhed out unto the fourth Generation.

IV. The Old Teſtament alſo ſtigmatizeth that Idolatry of *Joram* in a way not unlike this of the New; and ſhews that Family unworthy to be numbred among *Davids* progeny, 2 *Chron.* XXII. 2. בן ארבעים ושתים שנה אחזיהו *Ahazias the Son of two and forty years:* that is, not of his age, (for he was not above two and twenty, 2 *King.* VIII. 26.) but of the duration of the Family of *Omri*, (of which Stock *Ahazias* was, on the Mothers ſide) as will ſufficiently appear to him that computes the years. A fatal thing ſurely! that the years of a King of *Judah* ſhould be reckoned by the account of the Houſe of *Omri*.

V. Let a Genealogical ſtile, not much different be obſerved, 1 *Chron.* IV. 1. where *Shobal*, born in the fifth or ſixth Generation from *Judah*, is reckoned as if he were an immediate Son of *Judah*. Compare *Chap.* II. 50.

In the like manner *Ezr.* VII. in the Genealogy of *Ezra* five or ſix Generations are erazed.

VERS. 11.

Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν. *And Joſias begat Jechonias.*

THE *Sons of Joſias were theſe: The firſt born Jochanan, the ſecond Joachim, the third Zedechiah, the fourth Shallum*, 1 Chron. III. 15. Who this *Shallum* was the *Jeruſalem Talmudiſts* do diſpute. *a R. Jochanan ſaith, Jochanan, and Jehoachaz were the ſame. And when it is written*, Jochanan *the firſt born, it means this, That he was the firſt born to the Kingdom:* that is, He firſt Reigned. *And R. Jochanan ſaith, Shallum and Zedekias are the ſame. And when it is written*, Zedekias the third, Shallum the fourth; *he was the third in birth, but he reigned fourth.* The ſame things are produced in the Tract *b Sotah*. But *R. Chimchi much* righter: *c Shallum*, ſaith he, *is Jechonias, who had two names, and was reckoned for the Son of Joſias, when he was his Grandchild*, (or the Son of his Son.) *For the Sons of Sons are reputed for Sons.* Compare *Jer.* XXII. *verſ.* 11. with 24. and the thing it ſelf ſpeaks it. And that which the *Gemariſts* now quoted, ſay, *Zedekiah* was alſo called *Shallum*, שנשלמה מלכות בית דוד *Becauſe in his days* Shalmah, an end, *was put to the Kingdom of the Family of David:* This alſo agrees very fitly to *Jechonias*, *Jer.* XXII. 28, 29, 30.

a *Shekal*, fol. 49. 4.

b fol. 22. 3.

c In *Jer.* xxiv. & 1 *Chron.* iii.

VERS. 12.

Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ. *Jechonias begat Salathiel.*

THAT is, *a ſon of the Kingdom*, or Succeſſor in that dignity of the Houſe of *David* whatſoever it was which was altogether withered in the reſt of the Sons of *Joſiah*, but did ſomewhat flouriſh again in him, 2 *King.* XXV. 27. And hence it is, that of all the poſterity of *Joſiah*, *Jechonias* only is named by St. *Matthew*.

Jeohonias in truth was Ἄτεκνος, *without Children*, *Jer.* XXII. 30. and *Salathiel*, properly ſpeaking, was the Son of *Neri*, *Luk.* III. 27. but yet *Jechonias* is ſaid to beget him; not that he was truly his Father, but that the other was his Succeſſor; not indeed in his Kingly dignity, for that was now periſhed, but into that which now was the chief Dignity among the *Jews*. So 1 *Chron.* III. 16. *Zedekias* is called the Son, either of *Joakim*, whoſe Brother indeed he was; or of *Jechonias*, whoſe Uncle he was; becauſe he ſucceeded him in the Kingly Dignity.

The Lord had declared, and that not without an Oath, that *Jechonias* ſhould be ערירי *Without Children*. The *Talmudiſts* do ſo interpret ערירי *d R. Judan ſaith, All they, of whom it is ſaid* ערירים יהיו theſe ſhall be Ἄτεκνοι, without Children, *they ſhall have no Children. And thoſe of whom it is ſaid* ערירים ימותו *They ſhall die without Children*; *they bury their Children.*

So *Kimchi* alſo upon the place. *The word* ערירי ſaith he, *means this, That his Sons ſhall die in his life, if he ſhall now have Sons: but if he ſhall not now have Sons he never ſhall. But our Rabbins of bleſſed memory, ſay, That he repented in priſon. And they ſay moreover, Oh! how much doth Repentance avail, which evacuates a penal Edict? For it is ſaid*, Write ye this Man Childleſs: *but he repenting; this Edict turned to his good*, &c. *R. Jochanan ſaith, His carrying away expiated. For when it is ſaid*, Write this Man Childleſs; *after the carrying away, it is ſaid*, The Sons of Coniah, Aſſir his Son, Shealtiel his Son. Theſe things are in *e Bab. Sanhedr.* where theſe words are added, אסיר בנו שעברתו אמו בבית

d *Hieroſ.* in *Schabb.* fol. 9. 3.

e fol. 27. 2.

בבית האסורין *Assir his son, because his mother conceived him in the house* Haasurin, of bonds, or *in Prison.*

But the words in the Original are these, ובני יכניה אסר שאלתיאל בנו which are thus to be rendred, *Now the sons of Jechonias bound* (or, imprisoned) *were Shealtiel his son.* Which Version both the accents, and the order of the words confirm. For *Zakeph* hung over אסר to which *Munach* beneath יכניה serves, perswades that it is a conjunct construction, to wit, that יכניה *Jechoniah*, and אסר *bound* should be joyned together that is, a Substantive and an Adjective. And the word בנו *his son*, placed after שאלתיאל *Shealtiel*, not after אסר *bound*, fixeth the genealogy in *Salathiel*, not in אסר *Asir* at all.

VERS. XVI.

Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ ἄνδρα Μαρίας. *And Jacob begat Joseph the husband of Mary.*

משפחת אם אין קרויה משפחה: *f The mothers family is not to be called a family.* Hence the reason may very easily be given, why *Matthew* brings down the generation to *Joseph*, *Maries* husband; but *Luke* to *Eli*, *Maries* Father. These two frame the Genealogy two ways, according to the double notion of the promise of Christ. For he is promised, as the *Seed of the Woman*, and as the *Son of David:* that as a man, this as a King. It was therefore needful in setting down his Genealogy, that satisfaction should be given concerning both. Therefore *Luke* declareth him the promised seed of the Woman, deducing his Mothers stock, from whence man was born, from *Adam*. *Matthew* exhibits his Royal Original, deriving his pedegree along through the Royal family of *David* to *Joseph* his (reputed) Father.

f *Juchas*, fol. 55.2.

VERS. XVII.

Γενεαὶ δεκατέσσαρες. *Fourteen Generations.*

ALthough all things do not square exactly in this three fold number of *fourteen generations*, yet there is no reason why this should be charged as a fault upon *Matthew*, when in the *Jewish* Schools themselves it obtained for a custom, yea almost for an Axiome, to reduce things and numbers to the very same, when they were near alike. The thing will be plain by an Example or two, when an hundred almost might be produced.

Five Calamitous things are ascribed to the same day, that is, to the ninth day of the month *Ab.* *g For that day*, say they, *it was decreed, that the people should not go into the promised land: the same day the first Temple was laid waste, and the second also: the City* Bitter *was destroyed, and the City* Jerusalem *plowed up.* Not that they believed all these things fell out precisely the same day of the month, but as the *Babylonian Gemara* notes upon it. מגלגלין זכות ליום וכאי וחובה ליום חייב *That they might reduce a fortunate thing to a holy day, and an unfortunate to an unlucky day.*

g *Taanith*, cap. 4. artic. 6.

The *Jerusalem Gemara*, in the same tract, examines the reason, why the daily prayers consist of the number of eighteen, and among other things hath these words; *h The daily prayers are eighteen, according to the number of the eighteen Psalms, from the beginning of the book of Psalms to that Psalm, whose beginning is,* The Lord hear thee in the day of trouble, (which Psalm indeed is the Twentieth Psalm.) *But if any object that nineteen Psalms reach thither, you may answer, The Psalm, which begins,* Why did the Heathen rage, *is not of them.* A distinct Psalm. Behold with what liberty they fit numbers to their own case.

h *Taanith*, fol. 65.3.

Inquiry is made, whence the number of the thirty nine more principal servile works to be avoided on the Sabbath day, may be proved. Among other we meet with these words; אלה הדברים דבר דברי דברים *i R. Chaninah of Zippor saith in the name of R. Abhu*, אלף Aleph *denotes one*, למד Lamed *thirty*, הא He *five*, דבר Dabar *one*, דברים Debarim *two. Hence are the forty works, save one, concerning which it is written in the Law. The Rabbins of Cesarea say, Not any thing is wanting out of his place:* אלף Aleph *one*, למד Lamed *thirty*, ח Cheth *eight:* לא מתמנעין וכו' *Our profound Doctors do not distinguish between* He *and* Cheth: that they may fit numbers to their case, for אלה *These*, they write, אלח, and change ה *He* and ח *Cheth* at their pleasure.

i *Hieros. Schabb.* fol. 9.2.

l R. Josua ben Levi saith, In all my whole life I have not looked into the (mystical) *book of Agada, but once: and then I looked into it, and found it thus written, An hundred seventy five Sections of the Law; where it is written* דבר אמר צוה He spake, he said, he commanded, *they are for the number of the years of our Father Abraham.* And a little after, *An hundred and forty and seven Psalms which are written in the book of the Psalms,* (note this number) *are for the number of the years of our father Jacob. Whence this is hinted*

l Id. ibid. fol. 15.3.

hinted, that all the praiſes, wherewith the Iſraelites praiſe God, are according to the years of Jacob. Thoſe hundred and twenty and three times, wherein the Iſraelites anſwer Hallelujah, are according to the number of the years of Aaron, &c.

They do ſo very much delight in ſuch kind of concents, that they oftentimes ſcrew up the ſtrings beyond the due meaſure, and ſtretch them till they crack. So that, if a *Jew* carps at thee, O Divine *Matthew*, for the unevenneſs of thy fourteens, out of their own Schools and Writings thou haſt that, not only whereby thou mayeſt defend thy ſelf, but retort upon them.

VERS. XVIII.

Μνηστευθείσης τῆς μητρὸς αὐτοῦ. *When as his Mother was eſpouſed.*

NO woman of *Iſrael* was married, unleſs ſhe had been firſt eſpouſed. *m Before the giving of the Law* (ſaith *Maimonides*) *if the man and the woman had agreed about marriage, he brought her into his houſe, and privately married her. But after the giving of the Law, the Iſraelites were commanded, that if any were minded to take a woman for his wife, he ſhould conceive her firſt before witneſſes; and thenceforth let her be to him a wife, as it is written,* כי יקח איש אשה If any one take a wife. *This* taking *is one of the Affirmative precepts of the Law, and is called Eſpouſing.* Of the manner and form of *Eſpouſing* you may read till you are weary in that Tractate, and in the *Talmudic* Tract, *Kiddushin.*

m In אישות cap 1.

Πρὶν ἢ συνελθεῖν αὐτούς. *Before they came together.*

In many places the man eſpouſeth the woman, but doth not bring her home to him, but after ſome ſpace of time. So the *n* Gloſs upon *Maimonides.*

n Ad אישות cap 3.

Diſtinction is made by the *Jewiſh* Canons, and that juſtly and openly between יחוד *Private ſociety* or *Diſcourſe* between the Eſpouſer and the Eſpouſed, and הכנסה *The bringing* of the Eſpouſed into the huſbands houſe. Of either of the two may thoſe words be underſtood, πρὶν ἢ συνελθεῖν αὐτούς, *before they came together*, or rather of them both. He had not only not brought her home to him, but he had no manner of ſociety with her alone, beyond the Canonical limits of diſcourſe that were allowed to unmarried perſons; and yet ſhe was found with child.

Εὑρέθη ἐν γαστρὶ ἔχουσα. *She was found with child.*

Namely after the ſpace of three months from her conception, when ſhe was now returned home from her Cozin *Elizabeth*. See *Luke* I. 56. and compare *Gen.* XXXVIII. 24. The Maſters of the Traditions aſſign this ſpace to diſcover a thing of that nature. *A Woman, o* ſay they, *who is either put away from her husband, or become a Widdow, neither marrieth, nor is eſpouſed, but after ninety days. Namely, that it may be known, whether ſhe be big with child or no; and that diſtinction may be made between the offſpring of the firſt husband, and of the ſecond. In like manner a husband and wife, being made proſelytes, are parted from one another for ninety days, that judgment may be made between children begotten in holineſs,* (that is, within the true Religion. See 1 *Cor.* VII. 14.) *and children begotten out of holineſs.*

o Maim. in Gerushin, cap. 11. & Ram. in Jebamoth, cap. 4. & Chittuboth, cap. 5. largely.

VERS. XIX.

Ἰωσὴφ δὲ δίκαιος ὢν, &c. *But Joſeph being a juſt man*, &c.

THERE is no need to wrack the word δίκαιος *juſt*, to fetch out thence the ſenſe of *gentleneſs* or *mercy*, which many do: for conſtruing the clauſes of the verſe ſeparately, the ſenſe will appear clear and ſoft enough. *Joſeph, being a juſt man*, could not, would not indure an adultereſs: *but yet not willing* παραδειγματίσαι *to make her a publick example*, being a merciful man, and loving his wife, *was minded to put her away privily.*

Παραδειγματίσαι. *To make her a publick Example.*

This doth not imply death, but rather publick diſgrace לפרסמה *To make her publick.* For it may not without reaſon be enquired, whether ſhe would have been brought to capital puniſhment, if it had been true, that ſhe had conceived by adultery. For although there was a Law promulged of puniſhing adultery with death, *Levit.* XX. 10. *Deut.*

Deut. XXII. 22. and in this caſe ſhe that was eſpouſed would be dealt withal after the ſame manner, as it was with her who was become a wife; yet ſo far was that Law mollified, that I ſay not weakned, by the Law of giving a bill of Divorſe, *Deut.* XXIV. 1. &c. that the huſband might not only pardon his adulterous wife, and not compel her to appear before the *Sanhedrin*, but ſcarcely could, if he would, put her to death. For why otherwiſe was the bill of Divorſe indulged?

Joſeph therefore endeavours to do nothing here, but what he might with the full conſent both of the Law and Nation. The Adultereſs might be put away; ſhe that was eſpouſed could not be put away, without a bill of Divorſe, concerning which thus the *Jewiſh* Laws: *p A woman is eſpouſed three ways, by mony, or by a writing, or by being lain with. And being thus eſpouſed, though ſhe were not yet married, nor conducted into the mans houſe, yet ſhe is his wife. And if any ſhall lye with her beſide him; he is to be puniſhed with death by the Sanhedrin. And if he himſelf will put her away he muſt have a bill of divorſe.* p Maimon. in אישות cap. 1

Λάθρᾳ ἀπολύσαι αὐτήν. *Put her away privily.*

Let the *Talmudic* Tract *Gittin* be looked upon, where they are treating of the manner of delivering a bill of Divorſe to a wife to be put away; among other things, it might be given privately, if the huſband ſo pleaſed, either into the womans hand, or boſom, two witneſſes only preſent.

VERS. XXIII.

Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει. *Behold a Virgin ſhall be with child.*

THat the word עלמה in the Prophet denotes an *untouched Virgin*, ſufficiently appears from the ſenſe of the place, *Eſa.* VII. King *Achaz* there was affraid, leſt the enemies, that were now upon him, might deſtroy *Jeruſalem*, and utterly conſume the Houſe of *David*. The Lord meets with this fear by a ſignal and moſt remarkable promiſe, namely, *that ſooner ſhould a pure Virgin bring forth a child, than the family of David periſh.* And the promiſe yields a double comfort: namely, of Chriſt hereafter to be born of a Virgin: and of their ſecurity from the imminent danger of the City and houſe of *David*. So that, although that Propheſie of a Virgins bringing forth a ſon ſhould not be fulfilled till many hundreds of years after; yet at that preſent time, when the Propheſie was made, *Ahaz* had a certain and notable ſign, that the houſe of *David* ſhould be ſafe and ſecure from the danger that hung over it. As much as if the Prophet had ſaid, Be not ſo troubled, O *Ahaz*, does it not ſeem an impoſſible thing to thee, and that never will happen, that a pure Virgin ſhould become a Mother? But I tell thee, a pure Virgin ſhall bring forth a ſon, before the Houſe of *David* periſh.

Hear this, O unbelieving *Jew*, and ſhew us now ſome remainders of the Houſe of *David*; or confeſs this Propheſie fulfilled in the Virgins bringing forth: or deny that a ſign was given, when a ſign is given.

Ὅ ἐστι μεθερμηνευόμενον. *Which is being interpreted.*

§ *In what language Matthew wrote his Goſpel.*

I. All confeſs, that the *Syriac* Language was the Mother Tongue to the *Jewiſh* Nation dwelling in *Judea*; and that the *Hebrew* was not all underſtood by the common people may eſpecially appear from two things.

1. That in the Synagogues, when the Law and the Prophets were read in the original *Hebrew*, an Interpreter was always preſent to the Reader, who rendred into the Mother Tongue that which was read, that it might be underſtood by the common people. *q* Hence thoſe rules of the office of an Interpreter, and of ſome places, which were not to be rendred into the Mother Tongue. *q Bab. Megill.* fol. 25. &c. *Maſſech. Sopherim*, cap. 11. 12 &c.

2. That *Jonathan* the ſon of *Uzziel*, a Scholar of *Hillel*, about the time of Chriſts birth, rendred all the Prophets (that is, as the *Jews* number them, *Joſhua*, *Judges*, *Samuel*, the Books of the *Kings*, *Eſaiah*, *Jeremiah*, *Ezekiel*, and the twelve leſſer Prophets) into the *Chaldee* Language, that is, into a Language much more known to the people than the *Hebrew*, and more acceptable than the Mother Tongue. For if it be aſked, why he tranſlated them at all, and why he tranſlated not rather into the Mother Tongue, which was known to all: and if it be objected concerning S. *Matthew*, and S. *Paul*, that writing to the *Jews*, one his Goſpel, the other his Epiſtle (to the *Hebrews*,)

Hebrews,) must have written in the *Syriac* Tongue, (if so be they wrote not in *Hebrew*,) that they might be understood by all. We answer,

First, It was not without reason, that the Paraphrast *Jonathan* translated out of the *Hebrew* original into the *Chaldee* Tongue, because this Tongue was much more known and familiar to all the people, than the *Hebrew*. The holy Text had need of an Interpreter into a more known Tongue, because it was now in a Tongue not known at all to the Vulgar. For none knew the *Hebrew*, but such as learned it by Study. However therefore all the *Jews*, inhabiting the land of *Canaan*, did not so readily understand the *Chaldee* Language, as the *Syriac*, which was their Mother Language; yet they much readilier understood that, than the *Hebrew*, which to the unlearned was not known at all. Hence it was not without necessity, that the Prophets were turned into the *Chaldee* Language by *Jonathan*, and the Law not much after by *Onkelos*, that they might a little be understood by the common people, by whom the *Hebrew* original was not understood at all

r Hieros. Schabb. fol. 15. col. 3. r We read also, that the Book of *Job* had its *Targum* in the time of *Gamaliel* the *Elder*, that is *Pauls* Master.

Secondly, It is no impertinent question, Why *Jonathan* and *Onkelos* did not rather translate into the *Syriac* Language, which was the Mother Language to all the people, when both they themselves were in *Judea*, while they were employed about this work, and laboured in it for the use of the *Jews* that dwelt there? To which we give this double answer, 1. That by turning it into the *Chaldee* Language they did a thing, which might be of use both to them that dwelt in *Judea*, and in *Babylon* also. 2. The *Syriac* Language was not so grateful unto the *Jews*, who used it for their Mother Tongue, as the *Chaldee* was, as being a Language more neat and polite, and the Mother Tongue to the brethren in *Babylon*, and which they that came up out of *Babylon* carried thence with them into *Judea*. You may wonder, Reader, when you hear that Canon, which permits a single man, *to say his prayers in any Language, when he asks those things, that are needful for him, except only the Syriac.* : יחיד שואל צרכיו אומר בכל לשון חוץ מלשון ארמי

s פסקו הר אש i. e. *R. Obaie Rabbe.* See *Jarchas*, fol. 84. 1. in *Beracoth*, cap. 2. & *Bab. Schab.* fol. 12. 2. & *Sotah*, fol. 33. 1.

s *While he asketh necessaries for himself, let him use any Language but the Syriac.* But you will laugh, when you hear the reason: *Therefore* by all means, *because the Angels do not understand the Syriac Language.*

Whether they distinguish the *Syriac* Language here from the pure *Chaldee*, is not of great moment solicitously to enquire: We shall only produce these things of the Glosser upon *t Beracoth*, which make to our purpose. *There are some*, saith he, *who say, that that prayer, which begins* קדיש, *is therefore to be made in the Syriac Language, because it is a noble Prayer, and that deserves the highest praise; and therefore it is framed in the Targumistical Language, that the Angels may not understand it, and envy it to us*, &c. And a little after, *It was the custom to recite that Prayer* קדיש אחר הדרשה *after Sermon: and the common people were there present, who understood not the Hebrew Language at all, and therefore they appointed it to be framed in the Targumistical Language, that it might be understood by all: for this is their Tongue.*

t fol. 3. 1.

Mark, the Hebrew was altogether unknown to the common people; no wonder therefore, if the Evangelists and Apostles wrote not in *Hebrew*, when there were none who understood things so written, but learned Men only.

That also must not be passed over, which at first sight seems to hint, that the *Syriac* Language was not understood even by learned Men. *u Samuel the little at the point of death said,* : שמעון וישמעאל לחרבא ושאר כל עמא *Simeon and Ismael to the sword And all the other people to the spoil* : ועקין סגיאין הויין לביזה : *And there shall be very great calamities.* ובלשון ארמית אמרן וכו' *And because he spoke these things in the Syriac Language, they understood not what he had said.* This story you have repeated in the *Babylonian Gemara*, where the words of the dying man are thus related, שמעון וכו' *x* Let the Glosser upon the place be the Interpreter: *Simeon and Ismael to the sword (that is, Rabban Simeon the Prince, and R. Ismael ben Elisha the high Priest, were slain with the sword) And his fellows to slaughter*; (*that is R. Akibah, and R. Chananiah ben Teradion were slain by other deaths: namely R. Akibah by iron teeth, and R. Chananiah by burning alive before Idols*) *And the other people for a prey, and very many calamities shall fall upon the World.*

u Hieros. Sotah, fol. 24. 2.

x Sanhedr. fol. 11. 1.

Now where it is said, *That they understood not what he said, because he spake in the Syrian Tongue*, we also do not easily understand. What? For the *Jerusalem* Doctors not to understand the *Chaldee* Language? For *Samuel the little* died before the destruction of the City; and he spake of the death of *Rabban Simeon*, who perished in the Seige of the City; and he spake these things, when some of the learnedst Rabbins were by: and yet, that they understood not these words; which even a smatterer in the Oriental Tongues would very easily understand?

Therefore perhaps you may beat out the sense of the matter from the words of the Author of *Juchasin*, who saith, *y He propheseid in the Syriac Language*, התנבא בלשון ארמי But now when Propheses were spoken only in the *Hebrew* Language, however they understood

y Juchas, fol. 211. 1.

derſtood the ſenſe of the words, yet they reputed it not for a propheſie, becauſe it was not uttered in the Language that was proper for prophetical predictions. But we tarry not here. That which we would have, is this, that *Matthew* wrote not in *Hebrew*, (which is proved ſufficiently by what is ſpoken before) if ſo be we ſuppoſe him to have written in a Language vulgarly known and underſtood, which certainly we ought to ſuppoſe: Nor that he, nor the other Writers of the New Teſtament writ in the *Syriac* Language unleſs we ſuppoſe them to have written in the ungrateful Language of an ungrateful Nation, which certainly we ought not to ſuppoſe. For when the *Jewiſh* people were now to be caſt off and to be doomed to eternal curſing, it was very improper certainly, to extol their Language, whether it were the *Syriac* Mother Tongue, or the *Chaldee* its cozin Language, unto that degree of honour, that it ſhould be the original Language of the New Teſtament. Improper certainly it was, to write the Goſpel in their Tongue, who above all the Inhabitants of the World moſt deſpiſed and oppoſed it.

II. Since therefore the Gentiles were to be called to the Faith, and to embrace the Goſpel by the preaching of it, the New Teſtament was writ very congruouſly in the Gentile Language, and in that, which among the Gentile Languages was the moſt noble, *viz.* The *Greek*. Let us ſee what the *Jews* ſay of this Language, envious enough againſt all Languages beſides their own.

z *Rabban Simeon ben Gamaliel ſaith, Even concerning the holy Books, the wiſe Men permitted not that they ſhould be writ in any other Language, than Greek. R. Abhu ſaith, that R. Jochanan ſaid, the Tradition is according to Rabban Simeon; that R. Jochanan ſaid moreover, Whence is that of Rabban Simeon proved? From thence, that the Scripture ſaith,* The Lord ſhall perſwade Japhet, and he ſhall dwell in the tents of Sem? *The words of Japhet ſhall be in the Tents of Sem:* and a little after, יפת אלהים ליפת *God ſhall perſwade Japhet*, i. e. *The grace of Japhet ſhall be in the Tents of Sem.* Where the Gloſs ſpeaks thus; *The Grace of Japhet is the Greek Language; the faireſt of thoſe Tongues, which belong to the ſons of Japhet.* z Megillah, fol. 9. 2.

a *Rabban Simeon ben Gamaliel ſaith, Even concerning the ſacred books, they permitted not, that they ſhould be written in any other Language than Greek. They ſearched ſeriouſly, and found,* שאין התיקרה יכולה וכו' *That the Law could not be tranſlated according to what was needful for it, but in Greek.* אלא יונית You have this latter clauſe cut off in *Maſſecheth Sopherim*, where this ſtory alſo is added: b *The five Elders wrote the Law in Greek for Ptolomy the King: and that day was bitter to Iſrael, as the day wherein the golden Calf was made, becauſe the Law could not be tranſlated according to what was needful for it.* This ſtory of the *five Interpreters* of the Law, is worthy of conſideration, which you find ſeldom mentioned, or ſcarce any where elſe. The Tradition next following after this, in the place cited, recites the ſtory of the LXX. Look it. a Hieroſ. Megill. fol. 71. 3. b Cap. 1. artic. 7.

When therefore the common uſe of the *Hebrew* Language had periſhed, and when the Mother *Syriac* or *Chaldee* Tongue of a curſed Nation, could not be bleſſed, our very enemies being judges, no other Language could be found, which might be fit to write the (New) divine Law, beſides the Greek Tongue. That this Language was ſcattered, and in uſe among all the Eaſtern Nations almoſt, and was in a manner the Mother Tongue; and that it was planted every where by the Conqueſts of *Alexander*, and the Empire of the *Greeks*, we need not many words to prove, ſince it is every where to be ſeen in the Hiſtorians. The *Jews* do well near acknowledge it for their Mother Tongue even in *Judea*.

c *R. Jochanan of Beth Gubrin ſaid, There are four noble Languages, which the world uſeth: The Mother Tongue for Singing, the Roman for War, the Syriac for Mourning, and the Hebrew for Elocution; and there are ſome who ſay, the Aſſyrian for Writing.* What is that which he calls the *Mother* Tongue? It is very eaſily anſwered, The *Greek*, from thoſe encomiums added to it, mentioned before: and that may more confidently be affirmed from the words of *Midras Tillin*, reſpecting this ſaying of *R. Jochanan*, and mentioning the *Greek* Language by name. d *R. Jochanan ſaid, There are three Languages, The Roman for War, the Greek for Speech, the Aſſyrian for Prayer.* To this alſo belongs that, that occurs once and again in *Bab. Megillah*, בלעז יוני e *In the Greek mother Tongue*, you have an Inſtance of the thing: f *R. Levi coming to Ceſarea heard ſome* קרין שמע אלתיסתין *reciting the Phylacteries in the Helleniſtical Language.* This is worthy to be marked. At *Ceſarea* flouriſhed the famous Schools of the *Rabbins*. רבנין דקיסרין *The Rabbins of Ceſarea* are mentioned in both *Talmuds* moſt frequently, and with great praiſe, but eſpecially in that of *Jeruſalem*. But yet among theſe, the *Greek* is uſed as the Mother Tongue, and that in reciting the Phylacteries, which you may well think, above all other things, in *Judea* were to be ſaid in *Hebrew*. c Hieroſ. Megill. in the place above, col. 2. d Midr. Till. fol. 25. 4. e Fol. 18. 1. f Hieroſ. Sotah, fol. 21. 2.

In that very *Ceſarea*, *Hierom* mentions the *Hebrew* Goſpel of S. *Matthew* to be laid up in the Library of *Pamphilus*, in theſe words: *Matthew, who was alſo called Levi, from a Publican made an Apoſtle, firſt of all in Judea compoſed the Goſpel of Chriſt in Hebrew letters and*

and words, for their ſakes, who were of the circumciſion and believed. Which Goſpel, who he was that afterwards tranſlated it into Greek, it is not ſufficiently known. Moreover that very Hebrew Goſpel is reſerved to this day in the Library at Ceſarea, which Pamphilus the Martyr with much care collected. I alſo had leave given me by the Nazareans, who uſe this Book in Berea, a City of Syria, to write it out.

It is not at all to be doubted, that this Goſpel was found in *Hebrew*, but that which deceived the good man, was not the very hand writing of *Matthew*, nor indeed did *Matthew* write the Goſpel in that Language; but it was turned by ſome body out of the original *Greek* into *Hebrew*, that ſo, if poſſible, the Learned *Jews* might read it. For ſince they had little kindneſs for forreign books, that is, Heathen Books, or ſuch as were written in a Language different from their own, which might be illuſtrated from various Canons concerning this matter; ſome perſon converted to the Goſpel, excited with a good zeal, ſeems to have tranſlated this Goſpel of S. *Matthew* out of the *Greek* Original into the *Hebrew* Language, that learned Men among the *Jews*, who as yet believed not, might perhaps read it, being now publiſhed in their Language: which was rejected by them, while it remained in a foreign ſpeech. Thus I ſuppoſe this Goſpel was written in *Greek* by S. *Matthew* for the ſake of thoſe that believed in *Judea*, and turned into Hebrew by ſome body elſe for the ſake of thoſe that did not believe.

The ſame is to be reſolved concerning the original Language of the Epiſtle to the *Hebrews*. That Epiſtle was written to the *Jews* inhabiting *Judea*, to whom the *Syriac* was the Mother Tongue, but yet it was writ in *Greek* for the reaſons above named. For the ſame reaſons alſo the ſame Apoſtle writ in Greek to the *Romans*, although in that Church there were *Romans*, to whom it might ſeem more agreeable to have written in *Latine*; and there were *Jews*, to whom it might ſeem more proper to have written in *Syriac*.

CHAP. II.

VERS. I.

Τῦ δ' Ἰησῦ γενηθέντος. *Now when Jeſus was born.*

A calculation of the times, when Chriſt was born.

WE thus lay down a Scheme of the times, when Chriſt was born.

I. He was born in the year of the World, MMMDCCCCXXVIII. For from the Creation of the World to the Deluge are commonly reckoned MDCLVI. years.

From the Deluge to *Abrahams* promiſe are CCCCXXVII years. This being ſuppoſed, that *Abraham* was born the CXXXth year of *Tharah*: which muſt be ſuppoſed.

From the promiſe given to the going out of *Egypt*, CCCCXXX years, *Exod.* XII. 40. *Gal.* III. 17.

From the going out of *Egypt* to the laying the foundations of the Temple are CCCCLXXX years, 1 *King.* VI. 1.

The Temple was building VII years, 1 *King.* VI. 38. Caſting up therefore all theſe together, *viz.*

1656	MDCLVI
427	CCCCXXVII
430	CCCCXXX
480	CCCCLXXX
7	VII
3000	MMM.

the ſum of years amounts to

And it is clear the building of the Temple was finiſhed and compleated in the year of the world MMM.

The Temple was finiſhed in the eleventh year of *Solomon*, 1 *King.* VI. 38. and thence to the revolting of the ten Tribes, in the firſt year of *Rehoboam*, were XXX years. Therefore that Revolt was in the year of the World MMMXXX.

From

From the Revolt of the ten Tribes to the deſtruction of *Jeruſalem* under *Zedekiah* were CCCXC years: which appears ſufficiently from the Chronical computation of the parallel times of the Kings of *Judah* and *Iſrael:* and which is implied by *Ezekiel*, Chap. IV. verſ. 5. *Thou ſhalt ſleep upon thy left ſide, and ſhalt put the iniquities of the houſe of Iſrael upon it*, &c. *according to the number of the days, three hundred and ninety days. And when thou ſhalt have accompliſhed them, thou ſhalt ſleep upon thy right ſide the ſecond time, and ſhalt take upon thee the iniquity of the houſe of Judah forty days.* Concerning the computation of theſe years it is doubted, whether thoſe forty years are to be numbred together within the three hundred and ninety years, or by themſelves, as following after thoſe three hundred and ninety years. We not without cauſe embrace the former opinion, and ſuppoſe thoſe forty years to be included within the ſum of the three hundred and ninety; but mentioned by themſelves particularly, for a particular reaſon. For by the ſpace of forty years before the deſtruction of the City by the *Chaldeans*, did *Jeremiah* propheſie daily, namely, from the third year of *Joſias* to the ſacking of the City: whom the people not harkning to, they are marked for that peculiar iniquity with this note.

Therefore theſe three hundred and ninety years being added to the year of the World MMMXXX, when the ten Tribes fell off from the houſe of *David*, the age of the World, when *Jeruſalem* periſhed, aroſe to the year MMMCCCCXX.

At that time there remained fifty years of the *Babylonian* captivity to be compleated. For thoſe remarkable Seventy years took their beginning from the third year of *Jehoiachim*, *Dan.* I. 1. Whoſe fourth year begins the *Babylonian* Monarchy, *Jer.* XXV. 1. And in the nineteenth year of *Nebuchadnezzar* the Temple was deſtroyed, 2 *King.*XXV.8. when now the twentieth year of the Captivity paſſed: and other fifty remained. Which fifty being added to the year of the World MMMCCCCXX, a year fatal to the Temple, the years of the World amount, in the firſt year of *Cyrus*, unto MMMCCCCLXX.

From the firſt of *Cyrus* to the death of Chriſt are Seventy weeks of years, or CCCCXC years, *Dan.* IX. 24. Add theſe to the MMMCCCCLXX, and you obſerve Chriſt crucified in the year of the World MMMDCCCCLX. When therefore you have ſubtracted thirty two years and an half, wherein Chriſt lived upon the Earth, you will find him born in the year of the World MMMDCCCCXXVIII.

II. He was born in the one and thirtieth year of *Auguſtus Ceſar*, the computation of his Monarchy beginning from the Victory at *Actium*. Of which matter thus *Dion Caſſius* writes. Τοιαύτης ἡ ναυμαχία αὐτῇ τῇ δευτέρᾳ τοῦ Σεπτεμβρίου ἐγένετο· Τοῦτο δὲ οὐκ ἀλλως εἶπον, &c. *a This their Sea-fight was on the ſecond of September: And this I ſpeak upon no other account, (for I am not wont to do it) but becauſe then Ceſar firſt obtained the whole Power: ſo that the computation of the years of his Monarchy muſt be preciſely reckoned from that very day.* We confirm this our computation, by drawing down a Chronological Table from this year of *Auguſtus* to the fifteenth year of *Tiberius*, when Chriſt, having now compleated the nine and twentieth year of his age, and entring juſt upon his thirtieth, was baptized. Now this Table, adding the Conſuls of every year, we thus frame.

a Dion Caſſ. lib. 51. in the beginning.

Year of the World	City built	*Auguſtus*	*Chriſt born*	Conſuls.
3928	754	31	1	*Caſ. Aug.* XIV. and *L. Æmyl. Paulus.*
3929	755	32	2	*Publius Vinicius*, and *Pub. Alfenus Varus.*
3930	756	33	3	*L. Ælius Lamia*, and *M. Servilius.*
3931	757	34	4	*Sext. Æmilius Carus*, and *C. Sentius Saturninus.*
3932	758	35	5	*L. Valerius Meſſalla*, and *Cn. Corn. Cinna Magn.*
3933	759	36	6	*M. Æmil. Lepidus*, and *L. Aruntius.*
3934	760	37	7	*A. Licin. Nerv. Silanus*, and *Q. Cecil. Metel. Cret.*
3935	761	38	8	*Furius Camillus*, and *Sext. Nonius Quintilianus.*
3936	762	39	9	*Q. Sulpit. Camarin.* and *C. Poppæus Sabinus.*
3937	763	40	10	*Pub. Corn. Dolabella*, and *C. Junius Silanus.*
3938	764	41	11	*M. Æmil. Lepid.* and *T. Statilius Taurus.*
3939	765	42	12	*Germanicus Cæſ.* and *C. Fonteius Capito.*
3940	766	43	13	*L. Munatius Plancus*, and *C. Silius Cæcina.*
3941	767	44	14	*Sext. Pomp. Sexti F.* and *Sext. Apuleius Sexti F.*

Auguſtus Ceſar died the XIXth day of *Auguſt:* on which day he had formerly entred upon the firſt Conſulſhip. *b* He lived LXXV years, X months, and XXVI days. He bore the Empire alone from the Victory at *Actium* XLIV years, wanting only XIII days.

b Dion Caſſ. lib. 56.

c Eutrop. lib. 7. *c Tiberius held the Empire in great ſlothfulneſs, with grievous cruelty, wicked covetouſneſs, and filthy luſt.*

Year of the World	Of the City built	Of Tiberius	Of Chriſt	Conſuls.
3942	768	1	15	*Druſus Cæſ.* and *C. Norbanus Flaccus.*
3943	769	2	16	*C. Statil. Siſenna Taurus*, and *Scribonius Libo.*
3944	770	3	17	*C. Cæcil. Rufus*, and *L. Pomponianus Flaccus.*
3945	771	4	18	*Tiber. Cæſ. Aug.* III. and *Germanicus Cæſ.* II.
3946	772	5	19	*M. Julius Silanus*, and *L. Norban. Flac.* vel *Balbus.*
3947	773	6	20	*M. Valerius Meſſala*, and *M. Aurel. Cotta.*
3948	774	7	21	*Tiber. Cæſ. Aug.* IV. and *Druſus Cæſ.* II.
3949	775	8	22	*D. Haterius Agrippa*, and *C. Sulpitius Galba.*
3950	776	9	23	*C. Aſinius Pollio*, and *C. Antiſtius Veter.*
3951	777	10	24	*Sext. Cornel. Cethegus*, and *Viſellius Varro.*
3952	778	11	25	*M. Aſinius Agrippa*, and *Coſſus Cornel. Lentulus.*
3953	779	12	26	*Cn. Lentulus Getulicus*, and *C. Calviſius Sabinus.*
3954	780	13	27	*M. Licinius Craſſus*, and *P. L. Calphurnius Piſo.*
3955	781	14	28	*Appius Jul. Silanus*, and *P. Silvius Nerva.*
3956	782	15	29	*C. Rubellius Geminus*, and *C. Fuſius Geminus.*

In the early ſpring of this year came *John* baptizing. In the month *Tiſri* Chriſt is baptized, when he had now accompliſhed the nine and twentieth year of his age, and had now newly entred upon his thirtieth. The thirtieth of Chriſt is to be reckoned with the ſixteenth of *Tiberius*.

Of *Auguſtus* now entring upon his one and thirtieth year (wherein Chriſt was born) *Dion Caſſius* hath moreover theſe words. Πληρωθείσης δὲ ἤδη τῆς τρίτης δεκαετίας τῷ ἡγεμονεύειν ἐς τὸ τέταρτον ἐκβιασθεὶς δὴ ἐν ἀναπαύσει ἐγένετο· πρεσβύτερός τε ἤδη ὢν καὶ τῷ σώματι καὶ τῷ γήρᾳ. *Having now compleated thrice ten years, being compelled indeed to it he continued his Government, and entred upon a fourth ten of years: being now more eaſie and ſlothful by reaſon of age.* In this very year was the Taxation under *Cyrenius*, of which *Luke* ſpeaks Chap. II. So that if it be aſked, when the fifth Monarchy (of the *Romans*) aroſe, after the diſſolution of thoſe four mentioned by *Daniel*? An eaſie anſwer may be fetched from S. *Luke*, who relates, that in that very year, wherein Chriſt was born, *Auguſtus* laid a Tax upon the whole World.

III. Chriſt was born in the thirty fift year of the reign of *Herod*: which we gather from the obſervation of theſe things. 1. *d Herod* reigned, from that time he was firſt declared King by the *Romans*, ſeven and thirty years. 2. Between the death of *Herod*, and the death of *Auguſtus*, there was this ſpace of time.

d Joſeph. antiq. lib. 17. cap. 10.

1. *e* The ten years current of the reign of *Archelaus*.
2. *f Coponius* ſucceeds him, baniſhed into *Vienna*, in the Preſidentſhip of *Judea*.
3. *Marcus Ambibuchus* ſucceeds *Coponius*.
4. *g Annius Ruſus* ſucceeds *Ambibuchus*, during whoſe Preſidentſhip *Auguſtus* dies.

e Joſ. Antiq. lib. 18. cap. 1. f Id. ibid & lib. 18 cap. 1. g Id ibid cap. 3

Since therefore only fourteen years paſſed from the nativity of Chriſt to the death of *Auguſtus* (out of which ſum when you ſhall have reckoned the ten years current of *Archelaus*, and the times of the three Preſidents) we muſt reckon, that Chriſt was not born, but in the laſt years of *Herod*. Thus we conjecture:

In his thirty fift Chriſt was born.

In his thirty ſeventh now newly begun, the *Wiſe men* came: preſently after this, was the ſlaying of the infants, and after a few months the death of *Herod*.

IV. Chriſt was born about the twenty ſeventh year of the Preſidentſhip of *Hillel* in the Sanhedrin.

The riſe of the family of *Hillel* took its beginning at the deceaſe of the *Aſmonean* family: (*Herod* indeed ſucceeded in the Kingly government:) a family ſprung from *Babylon*, and, as was believed, of the ſtock of *David*. For *h a book of genealogy was found at Jeruſalem*, (which we mentioned before) *in which it was written, that Hillel was ſprung from the ſtock of David, by his wife, Abital.* Now *Hillel* went up out of *Babylon* to *Jeruſalem*, to enquire of the Wiſe men concerning ſome things, when now, after the death of *Shemaia* and *Abtalion*, the two ſons of *Betira* held the chief ſeats. And when he, who had reſorted thither to learn ſomething, had taught them ſome things of the Paſſover rites, which they had forgot, they put him into the chair. You have the full ſtory of it in the *i Jeruſalem Talmud*. We mention it Chap. XXVI. 1.

h Hieroſ. Taanith, fol. 68. 1.

i Pſachen, fol. 33.

Now *Hillel* went up to *Jeruſalem*, and took the Chair an hundred years before the deſtruction of the City. הילל ושמעון גמליאל ושמעון נהגו נשיאותן לפני הבירה ק' שנה *k Hillel and*

k Bab Schabb. fol. 15. 1.

and his ſon Simeon, and his ſon Gamaliel, and his ſon Simeon bare the Government for an hundred years before the laying waſte of the Temple. Of thoſe hundred years if you take away two and thirty, and an half of the life of Chriſt, and forty years (as it is commonly computed) coming between the death of Chriſt, and the deſtruction of the City, there remain the twenty ſeven years of *Hillel* before the birth of our Saviour.

Hillel held the government forty years. So that his death happened about the twelfth or thirteenth year of Chriſt: His ſon alſo held it after him, and his grandſons in a long ſucceſſion, even to R. *Judah the Holy.* The ſplendor and pomp of this family of *Hillel* had ſo obſcured the reſt of the families of *Davids* ſtock, that perhaps they believed or expected the leſs, that the Meſſias ſhould ſpring from any of them. Yea, one in the *Babylonian Gemara* was almoſt perſwaded, that *Rabbi Judah the Holy of the Hillelian family was the Meſſias.* אי מן חיים כגון רבינו הקודש *l Rabh ſaid, If Meſſiah be among the living, our Holy Rabbi is ſuch: if among the dead, Daniel was he.* l Sanhedr. fol. 98.2.

V. Chriſt was born in the month *Tiſri:* ſomewhat anſwering to our *September.* This we conclude, omitting other things, by computing backwards from his death. For if he died in his two and thirtieth year and an half, at the feaſt of the Paſsover, in the month *Niſan*, you muſt neceſſarily lay the time of his birth in the month *Tiſri:* But that he died at that age, not to make any delay by mentioning more things, appears hence, that he was baptized now beginning his thirtieth year, and that he lived after his baptiſm three years and an half; as the ſpace of his publick Miniſtry is determined by the Angel *Gabriel*, *Dan.* IX. *in the half of a week*, (that is, three years and an half,) *he ſhall make the ſacrifice to ceaſe*, &c. But of this hereafter.

This month was innobled in former times, 1. For the Creation of the World. Weigh well *Exod.* XXIII. 15. *Joel* II. 23. 2. For the nativity of the firſt Fathers; which the *m Jews* aſſert not without reaſon. 3. For the repairing the Tables of the Law. For *Moſes* after the third Faſt of forty days, comes down from the mountain, a meſſenger of good things, the tenth day of this month, which was from hence appointed for the Feaſt of Expiation to following ages. 4. For the Dedication of the Temple, 1 *King.* VIII. 2. And 5. For three ſolemn Feaſts, namely, that of the beginning of the year, that of Expiation, and that of Tabernacles. From this month alſo was the beginning of the Jubilee. m Hitrof Roſh Haſhanah, fol. 56.4.

VI. It is probable Chriſt was born at the Feaſt of Tabernacles.

1. So it ariſeth exactly to three and thirty years and an half when he died at the Feaſt of the Paſsover.

2. He fulfilled the Typical equity of the Paſsover and Pentecoſt; when at the Paſsover he offered himſelf for a Paſsover, at Pentecoſt he beſtowed the Holy Ghoſt from Heaven, as at that time the Law had been given from Heaven. At that time the firſt fruits of the Spirit were given by him, (*Rom.* VIII. 23.) when the firſt fruits of corn had been wont to be given, *Levit.* XXIII. 17. It had been a wonder, if he had honoured the third ſolemnity, namely the Feaſt of Tabernacles, with no Antitype.

3. The Inſtruction of the Feaſt of Tabernacles agrees excellently with the time of Chriſts birth. For when *Moſes* went down from the Mount on the tenth day of the month *Tiſri*, declaring that God was appeaſed, that the people was pardoned, and that the building of the holy Tabernacle was forthwith to be gone in hand with, (hitherto hindred by, and becauſe of the Golden Calf) ſeeing that God now would dwell among them, and forſake them no more: the *Iſraelites* immediately pitch their Tents, knowing they were not to depart from that place before the divine Tabernacle was finiſhed, and they ſet upon this work withal their ſtrength. Whence the tenth day of that month, wherein *Moſes* came down, and brought this good news with him, was appointed for the Feaſt of expiation; and the fifteenth day, and ſeven days after, for the Feaſt of Tabernacles, in memory of their dwelling in Tents in the wilderneſs, when God dwelt in the midſt of them: which things with how aptly Typical an aſpect they reſpect the Incarnation, when God dwelt among men in humane fleſh, is plain enough.

3. Weigh *Zechar.* XIV. *verſ.* 16, 17. *And it ſhall come to paſs that every one, that is left of all the Nations, which came againſt Jeruſalem, ſhall even go up from year to year to worſhip the King, the Lord of Hoſts, and to keep the Feaſt of Tabernacles. And it ſhall be, that whoſo will not come up of all the families of the Earth unto Jeruſalem, to worſhip the King the Lord of Hoſts, even upon them ſhall be no more rain.*

Ἐν Βηθλεέμ. *In Bethlehem.*

It will not be improper here to produce the *Gemariſts* themſelves openly confeſſing that the *Meſſias* was born now a good while ago before their times. For ſo they write: *n After this the children of Iſrael ſhall be converted and ſhall enquire after the Lord their God, and David their King, Hoſ.* III. 5. *Our Rabbins ſay, That is King Meſſias, if he* n Hitrof. Bira-coth, fol. 5. 1.

he be among the living, his name is David, or if dead, David is his name. R. Tanchum said, Thus I prove it: He sheweth mercy to *David* his Messiah (*Psal.* XVIII. 50.) *R. Jesua ben Levi saith, His name is* צמח A Branch (*Zech.* III. 8.) *R. Judan bar Aibu saith, His name is Menahem,* (that is, παράκλητος, The Comforter.) *And that which happened to a certain Jew, as he was plowing agreeth with this business. A certain Arabian travailing, and hearing the Ox bellow said to the Jew at Plow, O Jew, loose thy Oxen, and loose thy Plows, for behold! the Temple is laid waste. The Ox bellowed the second time; the Arabian saith to him, O Jew, Jew, yoke thy Oxen, and fit thy plows:* דהא יליד מלכא משיחא *For behold! King Messiah is born. But saith the Jew, What is his name? Menahem, saith he. And what is the name of his father? Hezekiah, saith the Arabian. To whom the Jew, but whence is He? The other answered, From the palace of the King of Bethlehem Judah. Away he went, and sold his Oxen, and his Plows, and became a seller of Infants swadling cloths, going about from Town to Town. When he came to that City* (Bethlehem,) *all the women bought of him, but the Mother of Menahem bought nothing. He heard the voice of the women saying, O thou Mother of Menahem, thou Mother of Menahem, carry thy son the things that are here sold. But she replied, May the enemies of Israel be strangled, because on the day that he was born, the Temple was laid waste. To whom he said, But we hoped, that as it was laid waste at his feet, so at his feet it would be built again. She saith, I have no mony. To whom he replied, But why should this be prejudicial to him? Carry him what you buy here, and if you have no mony to day, after some days I will come back and receive it. After some days he returns to that City, and saith to her, How does the little infant? And she said, From the time you saw me last, Spirits and Tempests came, and snatched him away out of my hands. R. Bon saith, What need have we to learn from an Arabian? Is it not plainly written,* And Lebanon shall fall before the Powerful one? (*Esa.* X. 34.) *And what follows after?* A Branch shall come out of the root of *Jesse*; (*Esa.* XI. 1.)

[o] *Avodah Zarah*, fol 9. 2. The *Babylonian* Doctors yield us a confession not very unlike the former: *o R. Chaninah saith, After four hundred years are past from the destruction of the Temple, if any one shall say to you, Take to thy self for one peny a field worth a thousand pence, do not take it.* And again, *After four thousand two hundred thirty and one years from the creation of the World, if any shall say to you, Take for a peny a field worth a thousand pence, take it not.* The Gloss is, *For that is the time of Redemption, and you shall be brought back to the holy Mountain, to the inheritance of your Fathers, why therefore should you misspend your peny?*

[p] Fol. 97. You may fetch the reason of this calculation, if you are at leisure, out of the Tract *Sanhedrin.* p *The Tradition of the School of Elias, the World is to last six thousand years, &c.* And a little after, *Elias said to Rabh Judah, The world shall last not less, than eighty five Jubilees: and in the last Jubilee shall the son of David come. He saith to him, Whether in the beginning of it, or in the end? He answered him, I know not. Whether is this whole time to be finished first, or not? He answered him, I know not. But Rabh Asher asserts, that he answered thus, Until then expect him not, but from thence expect him.* Hear your own Countrymen, O Jew, how mony Centuries of years are past by and gone from the eighty fift Jubilee of the World, that is, the year MMMMCCL, and yet the Messias of your expectation is not yet come.

Daniels weeks had so clearly defined the time of the true Messias his coming, that the minds of the whole Nation were raised into the expectation of him. Hence it was doubted of the *Baptist*, whither he were not the Messias, *Luk.* III. 15. Hence it was, that the *Jews* are gathered together from all Countries unto *Jerusalem*, *Act.* II. expecting, and coming to see, because at that time, the term of revealing the Messias that had been prefixed by *Daniel*, was come. Hence it was, that there was so great a number of false Christs, *Matth.* XXIV. 5, &c. taking the occasion of their impostures hence, that now the time of that great expectation was at hand, and fulfilled: and in one word, *They thought the Kingdom of God should presently appear*; *Luk.* XIX. 11.

But when those times of expectation were past, nor did such a Messias appear, as they expected, (for when they saw the true Messias, they would not see him) they first broke out into various, and those wild, conjectures of the time; and at length all those conjectures coming to nothing, all ended in this curse, (the just cause of their eternal blindness) תפח רוחן שרל מחשבי קצין *May their soul be confounded who compute the times.*

Μάγοι ἀπ' ἀνατολῶν. *Wise men from the East.*

Μάγοι, *Magi*, that is Wizzards, or such as practised ill arts: for in this sense alone this word occurs in holy Writ.

From the East. This more generally denotes as much as, *Out of the land of the Heathen*, in the same sense as the Queen of the South is taken, *Matth.* XII. 42. that is, An Heathen Queen. Consider this passage in the *Talmud*, מרקם למזרח ורקם כמזרח וכו' *From Rekam to the East, and Rekam is as the East: From Ascalon to the South, and Askalon is as the*

the South: From Acon to the North, and Acon is as the North. These words [q] *R. Nissim* quotes from *R. Judah*, and illustrates it with this Gloss, *From Rekam to the furthest bounds of the land Eastward, is Heathen land: and Rekam it self is reckoned for the East of the World, and not for the land of Israel. So also from Askalon onwards to the South is the Heathen Country, and Askalon it self is reckoned for the South:* that is, for Heathen land.

[q] In *Gittin*, cap. 1. art. 1.

Those Countries, where the sons of *Abraham* by his wife *Keturah* were dispersed, are more particularly called the *Eastern* Countries, *Gen.* XXV. 6. *Judg.* VI. 3. and elsewhere often. And hence came these first fruits of the Gentiles: whence it is not unlikely that *Jethro* also came, the first Proselyte to the Law: And that which is spoken by the *Gemara* concerning the *Arabian*, the first pointer out of the Messias born, is perhaps some shadow of this story of the Magicians coming out of *Arabia*, and who first publickly declared him to be born.

VERS. II.

Εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ Ἀνατολῇ. *For we have seen his Star in the East.*

WE, *being in the East, have seen his Star.* That heavenly light, which, in that very night wherein the Saviour was born, shone round about the Shepherds of *Bethlehem*, perhaps was seen by these Magicians, being then a great distance off, resembling a Star hanging over *Judea*; whence they might the more easily guess that the happy sign belonged to the Jews.

VERS. IV.

Καὶ συναγαγὼν πάντας τοὺς Ἀρχιερεῖς καὶ Γραμματεῖς τοῦ λαοῦ. *And when he had gathered all the Chief Priests, and Scribes of the people together.*

THAT is, He assembled the Sanhedrin. *Herod* is said by very many Author to have slain the Sanhedrin, but this is neither to be understood of the whole Sanhedrin, nor, if it were to be understood of the whole, would it denote the total subversion of the Sanhedrin. The *Babylonian Gemarists* do thus relate the story. [r] *Herod was a servant of the Asmonean family. He cast his eyes upon a young maid* (of that family,) *on a certain day he heard the Bath Kol* (a Voice from Heaven) *saying, Whatsoever servant shall now rebel, shall prosper. He arose up against his Masters, and slew them all.* And a little after, *Herod said, Who is there, that interprets these words,* Thou shalt set a King over thee out of the midst of thy brethren, (*Deut.* XVII. 15.) *The Rabbins* (interpreted the words.) *He rose up and slew all the Rabbins, leaving only Bava ben Buta, with whom he consulted.*

[r] *Bava Bathra.* fol. 3. 2.

Herod was to overcome two difficulties, that he might with the peace and favour of the *Jews*, become their King. For although he had been raised unto the Kingdom by the *Romans*, nevertheless that he might establish his Throne, the people remaining quiet, and accepting him, first it seemed necessary to him, that the *Asmonean* family should be removed out of the way, which, formerly governing the people, they had some affection and love for, and which still remaining, he suspected he could scarse be secure. Secondly, That Law of setting no King over them, but of their brethren debarred him, since he himself was of the stock of *Edom*. Therefore he took away all those Rabbines, who adhering stifly to this Law, opposed, what they could, his coming to the Kingdom. *But all the Rabbins indeed he slew not* (saith the Gloss upon the place alledged) *for the sons of Betira were left alive, who held the chair, when Hillel came out of Babylon.*

Therefore he slew not all the Elders of the Sanhedrin, but those only, who taking occasion from that Law, opposed his access to the Kingdom. Out of that slaughter the two sons of *Betira* escaped, who held the first places in the Sanhedrin after the death of *Shemaiah* and *Abtalion*. *Shammai* also escaped, who according as *Josephus* relates, foretold this slaughter. *Hillel* escaped likewise, if he were then present, and *Menahem*, who certainly was there, and who thenceforth sate second in the chair. *Bava ben Buta* escaped also, as the *Gemara* relates, who afterwards perswaded *Herod*, that he should repair the Temple, to expiate this bloody impiety. And others escaped.

Ἀρχιερεῖς. *The Chief Priests.*

When the Sanhedrin consisted of Priests, Levites, and Israelites, (as [s] *Maimonides* teacheth,) under the word Ἀρχιερεῖς, *Chief Priests*, are comprehended the two former, namely, whosoever of the Clergy were members of the Sanhedrin; and under the *Scribes of the people* are comprehended all those of the Sanhedrin, who were not of the Clergy.

[s] In *Sanhedr.* cap. 2.

Among

Among the Priests were divers differences.

I. Of the Priests some were called כהני עם הארץ as if you would say, *The Plebeian Priests*, namely such, who indeed were not of the common people, but wanted School education, and were not reckoned among the Learned, nor among such as were devoted to Religion. For seeing the whole seed of *Aaron* was Sacerdotal, and Priests were not so much made, as born, no wonder, if some ignorant and poor were found among them. Hence is that distinction עניי ישראל ועניי כהנים מלקטין *t The poor Israelites, and the poor Priests are gatherers.* כהן חבר וכהן עם הארץ *A Votary Priest, and a Plebeian Priest.* And caution is given שאין תרומה לכהן עם הארץ *u That the Oblation be not given to a Plebeian Priest.* And the reason of it is added, *because whosoever giveth an Oblation to a Plebeian Priest, doth all one, as if he should give it to a Lion, of which it may be doubted, whether he will tread it under his feet, and eat it, or not. So it may be doubted of a Plebeian Priest, whether he will eat it in cleanness or in uncleanness.* However ignorant and illiterate these were, yet they had their courses at the Altar according to their lot, being instructed at that time by certain rules for the performing their office appointed them by lot. You would stand amazed to read *x* those things which are supposed concerning the ignorance and rudeness even of the High Priest himself.

t Hierosol. Trumot., fol. 44. 1 & 2.
u Bab. Sanhedr. fol. 90. 2.
x Joma, cap. 1

II. There were others who were called כהנים הדיוטות *Idiot*, or private, *Priests*; who although they both were learned, and performed the publick office at the Altar, yet were called *Private*, because they were Priests of a lower, and not of a worthier, order.

III. The worthier degree of Priests was fourfold, besides the degree of the High Priest, and of the *Sagan* his substitute. For 1. There were ראש משמר *the Heads of the Ephemeries*, or *Courses*: in number twenty four. 2. There were ראש בית אב *the Heads of the Families* in every *Course*. *y* Of both see the *Jerusalem* Talmud. 3. ממונים שהיו במקדיש *The Presidents over the various Offices in the Temple.* *z* Of them see *Shekalim.* 4. Any Priests, or Levites indeed, (although not of these orders) that were chosen into the chief Sanhedrin. Ἀρχιερεῖς *Chief Priests*, therefore here and elsewhere, where the discourse is of the Sanhedrin, were they, who being of the Priestly or Levitical stock, were chosen into that chief Senate.

y Taanith, fol. 68. 1.
z Cap. 5.

Γραμματεῖς τοῦ λαοῦ. *The Scribes of the people.*

סופר *A Scribe*, denotes more generally any man learned, and is opposed to the word בור *Rude*, or clownish. *a Two, who eat together, are bound to give thanks each by themselves*, כש שניהם סופרים *When both of them are Scribes.* אבל אחך סופר ואחך בור סופר: מברך ובור יוצא *But if one be a Scribe, and the other ignorant*, or a Clown, *let the Scribe give thanks, and thence satisfaction is made for the duty of the ignorant*, or unlearned person. So we read of סופרי כותיים *b The Scribes of the Samaritanes*: that is, The learned among the *Samaritans*: for among them there were no Traditionarians.

b Bab. Berac. fol. 45. 2.
b Bab. Sotah, fol. 33. 2.

More particularly סופרים *Scribes*, denote such, who being learned, and of Scholastick education, addicted themselves especially in handling the Pen, and in Writing. Such were the Publick Notaries in the Sanhedrins, Registers in the Synagogues, *Amanuenses*, who employed themselves in transcribing the Law, Phylacteries, short sentences to be fixed upon the door posts, bills of contracts, or divorse, *&c.* And in this sense ספרא *A Scribe*, and תנא *A Talmudick Doctor*, are sometimes opposed; although he was not תנא *Tanna*, *A Talmudick Doctor*, who were not ספרא *Sophra*, *a Scribe* in the sense above mentioned. *c* In the *Babylonian Talmud*, it is disputed (a passage not unworthy our reading) what disagreement in calculation may be born with between תנא *An Expounder* out of the Chair, or the Pulpits, and ספרא *A Writer* of Contracts, or bills of Divorse, or a Register, *&c.* in reckoning up the year of the Temple, of the *Greek* Empire, *&c.* Concerning which matter this among other things is concluded on, ספרא בצירא תנא תוספאה That *a Scribe computes more briefly, a Doctor more largely.* It will not repent one to read the place; nor that whole Tract, called מסכת סופרים *The Tract of the Scribes*; which dictates to the Scribes of that sort, of which we are now speaking, concerning writing out the Law, the Phylactaries, &c.

b Zach. 1 &c.

But above all others the Fathers of the Traditions are called *Scribes*, (who were indeed the Elders of the Sanhedrin.) Which is clear enough in these, and such like expressions. דברי סופרים חביבים מדברי תורה: *The words of the Scribes are more lovely, than the words of the Law*: that is, Traditions are better than the written Law: זה מדברי סופרים *This is of the Words of the Scribes*; that is, This is from the Traditionary Decrees.

These therefore, whom *Matthew* calls *the Scribes of the people*, were those Elders of the Sanhedrin, who were not sprung from the Sacerdotal or *Levitical* stock, but of other Tribes: The Elders of the Sanhedrin sprung of the blood of the Priests, were the *Scribes of the Clergy*, the rest were *the Scribes of the People.*

We

We may therefore gueſs, and that no improbable conjecture, that in this aſſembly called together by *Herod*, theſe were preſent, among others: 1. *Hillel, the Preſident.* 2. *Shammai, Vice-Preſident.* 3. *The ſons of Betira*, *Judah* and *Joſua.* 4. *Bava ben Buta.* 5. *Jonathan the ſon of Uzziel*, the *Chaldee* Paraphraſt. 6. *Simeon the ſon of Hillel.*

VERS. VI.

Οὐδαμῶς ἐλαχίστη εἶ. *Art not the leaſt.*

THESE words do not at all diſagree with the words of the Prophet, whence they are taken, *Mich.*V. צעיר להיות באלפי יהודה Which I thus render, *But thou Bethlehem Ephrata it is a ſmall thing that thou art* (or, art reckoned) *among the thouſands of Iſrael:* for thou art to be crowned with higher dignity, *for from thee ſhall go forth a Ruler*, &c. And in effect to this ſenſe, unleſs I miſtake, does the *Chaldee* Paraphraſt plainly render it, whom I ſuſpect to be preſent at this very Councel, : זעיר הויתא לאתמנאה *Thou art within a little, to become chief.* See the ſame ſenſe of the word זעיר in the Targum upon *Pſal.* LXXIII. 2. *Hoſ.* I. 4. &c.

VERS. IX.

Ἀστὴρ, ὃν εἶδον ἐν τῇ Ἀνατολῇ προῆγεν αὐτούς. *The Star, which they ſaw in the Eaſt went before them.*

IT is probable, the Star had ſhone in the very birth night: and thence forward to this very time it had diſappeared. The Wiſe men had no need of the Star to be their guide, when they were going to *Jeruſalem*, a City well known but going forward thence to *Bethlehem*, and that, as it ſeems, by night, it was their guide.

VERS. XIV.

Ἀνεχώρησεν εἰς Αἴγυπτον. *Departed into Egypt.*

EGYPT was now repleniſhed with *Jews* above meaſure, and that partly by reaſon of them that travailed thither under *Jochanan* the ſon of *Kareah*, *Jer.* XLIII. partly with them that flocked thither, more latewardly, to the Temple of *Onias*, of which *d Joſephus* writes, and *e* both *Talmuds*. *When Simeon the Juſt ſaid, I ſhall dye this year. They ſaid to him, Whom therefore ſhall we put in thy place? He anſwered,* : הניחו בני נחוניון *Behold! my ſon Onias is before you. They made Onias therefore High Prieſt. But his brother Simeon envyed him. Onias therefore fled, firſt into the Royal Mountain, and then into Egypt, and built there an Altar, repeating that of the Prophet,* In that day there ſhall be an Altar to the Lord in the midſt of Egypt.

d *Antiq.* lib. 13 cap. 6.

e In *Menacoth.* ch. 13. & *Succah*, ch. 5. *Hieroſ. Joma*, fol. 43. 4.

f He that hath not ſeen the Cathedral Church of Alexandria, hath never ſeen the Glory of Iſrael. It was after the manner of a Court Walk, double cloiſtred. There were ſometimes there ſo many, as doubly exceeded the number of thoſe that went out of Egypt. There were ſeventy golden Chairs ſet with gems, according to the number of the Seventy Elders. A Wooden Pulpit alſo placed in the middle, in which the Biſhop of the Synagogue ſtood. And when the Law was read, after every benediction a ſign being given by a private perſon, waving an handkerchief, they all anſwered, Amen. *But they ſat not confuſedly, and mixedly together: but every artificer with the Profeſſors of the ſame art: So that if a ſtranger came, he might mingle himſelf with the workmen of the ſame trade*, &c. *Theſe did wicked Trajane deſtroy*, &c.

f Id. *Succah*, fol. 55. 1, 2.

g The *Babylonian Gemara* repeats almoſt the ſame things, alledging theſe laſt matters after this manner: *They ſate not confuſedly, but the Artificers, by themſelves, the Silver Smiths by themſelves, the Braziers by themſelves, the Weavers by themſelves, &c. ſo that if a poor ſtranger came in, he might know his own fellow workmen, and betake himſelf to them, and thence receive ſuſtinence for himſelf, and family.*

g *Succah*, fol. 51. 2.

So proviſion was made for the poverty of *Joſeph* and *Mary*, while they ſojourned in *Egypt* (at *Alexandria* probably) partly by ſelling the Preſents of the Wiſe men, for food and proviſion by the way, and partly by a ſupply of Victuals from their Country-folks in *Egypt*, when they had need.

There are ſome footſteps in the *Talmudiſts* of this journey of our Saviour into *Egypt*, but ſo corrupted with venomous malice and blaſphemy, (as all their Writings are) that they ſeem only to have confeſſed the truth, that they might have matter the more liberally to reproach him. For ſo they ſpeak. *h When Jannai the King ſlew the Rabbins, R. Joſua ben Perachiah, and Jeſus went away unto Alexandria in Egypt. Simeon ben Shetah ſent thither, ſpeaking thus, From me Jeruſalem the holy City, to thee, O Alexandria in Egypt, my Siſter, Health. My husband dwells with thee, while I in the mean time ſit alone. There-*

h Bab. *Sanhedr.* fol. 107. 2.

fore he rose up, and went. And a little after, *He brought forth four hundred trumpets, and anathematized* [Jesus.] And a little before that, *Elizæus turned away Gehazi with both his hands, and R. Joshua ben Perachiah thrust away Jesus with both his hands.*

i Sabb. fol. 104. 2. *i Did not ben Satda bring inchantments out of Egypt in the cutting, which was in his flesh?* Under the name of *Ben Satda* they wound our *Jesus* with their reproaches, although the Glosser upon the place from the authority of *R. Tam*, denies it. For thus he, *R. Tam* saith, *This was not Jesus of Nazareth, because they say here, Ben Satda was in the days of Papus the son of Judah, who was in the days of R. Akiba: but Jesus was in the days of Joshua the son of Perachiah*, &c.

VERS. XVI.

Ἀπὸ διετοῦς καὶ κατωτέρω. *From two years old, and under.*

IT was now two years ago, or thereabouts, since the Star had shone, and Christ was born. The reason of the tarrying of *Joseph* and *Mary* in *Bethlehem*, was this, that they believed that the Messias, who according to the Prophet was born there, should have been brought up no where but there also; nor dared they to carry him elsewhere, before they had leave so to do by an Angel from Heaven.

The *Jewish* Nation are very purblind, how and whence the Messias shall arise; and whence is that *Nemo novit, no man knows, whence the Son of man is, Joh.* VII. 27. that is, אין מי חייא הוא אין מי דמכייא הוא : It was doubted, *b whether* from what original. *he should come from the living, or from the dead.* Only it was confessed by all without controversie, that he should first make some shew of himself from *Bethlehem*, which the Priests and Scribes of the people assert, *vers.* 4. Hence you have Christ now in his second year at *Bethlehem*, whether *Joseph* and *Mary* had again betaken themselves with him, when they had now presented him in the Temple, according to the Law, being forty days old, *Luke* II. 22. And had taken care for his education in this place, and not elsewhere, until he himself going forth from hence, might shew himself openly the Messias, if they had not been sent away some where else by permission from Heaven.

k Hieros. Berac. fol. 5. 1.

VERS. XXIII.

Ὅτι Ναζωραῖος κληθήσεται. *He shall be called a Nazarene.*

THOSE things which are brought from *Esa.* XI. 1. concerning נצר *Netzer, the Branch*; and those things also produced concerning *Samson* the *Nazarite*, a most noble Type of Christ, have their weight by no means to be despised. We add, that *Matthew* may be understood concerning the outward humble and mean condition of our Saviour. And that, by the word Ναζωραῖος, *Nazarene*, he hints his *separation*, and *estrangement* from other men, as a despicable person, and unworthy of the society of men:

I. Let it be observed, that the Evangelist does not cite some one of the Prophets, but All: τὸ ῥηθὲν διὰ τῶν Προφητῶν, *spoken by the Prophets.* But now all the Prophets in a manner do preach the vile and abject condition of Christ; none, that his original should be out of *Nazareth.*

II. *David* in his person speaks thus, : מוזר הייתי לאחי *I was a stranger to my brethren, Psal.* LXIX. 6.

III. If you derive the word Ναζωραῖος *Nazarene*, which not a few do, from נזיר *Nazir*, a *Nazirean*, that word denotes not only a *separation*, dedicated to God, such as that of the *Nazareans* was; but it signifies also the *separation* of a man from others, as being unworthy of their society, *Gen.* XLIX. 26. *They shall be on the head of Joseph, and on the crown of the head of him, that was separate from his brethren.*

Therefore let us digest the sense of the Evangelist by this Paraphrase. *Joseph* was to depart with Christ to *Bethlehem* the City of *David*, or to *Jerusalem* the royal City, had not the fear of *Archelaus* hindred him. Therefore by the signification of an Angel he is sent away into *Galilee*, a very contemptible Country, and into the City *Nazareth*, a place of no account: whence from this very place, and the name of it, you may observe that fulfilled to a tittle, which is so often declared by the Prophets, that the Messias should be *Nazor*, a *stranger* or *separate* from men, as if he were a very vile person, and not worthy of their company.

CHAP.

CHAP. III.

VERS. I.

Ἰωάννης ὁ Βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τ῀ Ἰουδαίας. *John the Baptiſt preaching in the wilderneſs of Judea.*

THAT *John* was born in *Hebron*, one may not unfitly conjecture, by comparing *Luke* I. 39. with *Joſ.* XXI. 11. and that he was born about the feaſt of the Paſſover, namely, half a year before the Nativity of our Saviour, *Luke* I. 36. So the conceptions and births of the Baptiſt and our Saviour, innobled the four famous *Tekupha's* (*Revolutions*) of the year: One being conceived at the Summer Solſtice, the other at the Winter; one born at the Vernal Equinox, the other at the Autumnal.

John lived in the deſerts, until he made himſelf known unto Iſrael, Luke I. 80. That is, if the Popes School may be interpreter, he led the life of an Hermite. But

I. Be aſhamed, O Papiſt, to be ſo ignorant of the ſenſe of the word Ἔρημος, *Wilderneſs*, or *Deſert*, which in the common dialect ſounds all one, as if it had been ſaid, He lived in the Country, not in the City; his education was more courſe, and plain in the Country, without the breeding of the Univerſity, or Court at *Jeruſalem*. תודה היתה ה' מאין ירושלמיות שתין שש מדבריות׃ *l An oblation for thanksgiving conſiſts of five Jeruſalem Seahs, which were in value ſix Seahs of the wilderneſs*; that is, ſix Country Seahs. *l* Menachoth, cap. 7. hal. 1.

m A Jeruſalem Seah exceeds a Seah of the wilderneſs by a ſixt part. *m* Bab. Erubh. fol. 83. 1.

אילנות מדבריות׃ *n The trees of the wilderneſs are thoſe, which are common, and not appropriate to one Maſter*: that is Trees in common Groves and Meddows. *n* Rambam in Dimai, cap. 1.

So 2 *Cor.* XI. 26. Κινδυνοις ἐν πόλει, κινδυνοις ἐν ἐρημίᾳ, that is, *in perils in the City, and in perils in the Country.*

II. The Wilderneſſes of the land of *Canaan* were not without Towns, and Cities; nor was he preſently to be called an *Eremite*, who dwelt in the Wilderneſs. The *Hill Country of Judea*, *Johns* native ſoil, is called by the Talmudiſts הר המלך *The royal Mountain*, or *Hill*; and by the Pſalmiſt, מדבר הרים *The deſert Hill Country*, *Pſal.* LXXV. 6. and yet *o in the Royal Mountain were a myriad of Cities.* *o* Hieroſ. Taanith, fol. 69. 1.

III. *David* paſſed much of his youth in the Wilderneſs, 1 *Sam.* XVII. 28. but yet who will call him an *Eremite*? In the like ſenſe I conceive *John* living in the Deſarts, not only ſpending his time in leiſure and contemplation, but employing himſelf in ſome work, or ſtudies. For when I read, that the Youth of our Saviour was taken up in the Carpenters trade, I ſcarcely believe his forerunner employed his youth in no calling at all.

Beginning now the thirtieth year of his age, when according to the cuſtom of the Prieſts he ought to have come to the chief Sanhedrin, to undergo their examination, and to be entred into the Prieſthood by them, *the Word of God coming unto him, Luke* III. 2. as it had done before to the Prophets, he is diverted to another Miniſtry.

VERS. II.

Μετανοεῖτε. *Repent ye.*

A Doctrine moſt fit for the Goſpel, and moſt ſutable to the time, and the word, or the phraſe as agreeable to the Doctrine.

I. A Nation leavened with the error of the Phariſees, concerning Juſtification by the works of the Law, was neceſſarily to be called off to the contrary Doctrine of *Repentance*. No receiving of the Goſpel was otherwiſe to be expected.

II. However the Schools of the *Phariſees* had illy defined Repentance, which we obſerve preſently, yet they aſſerted, that Repentance it ſelf was neceſſary to the reception of the Meſſias. *p* Concerning this matter the *Babylonian Gemariſts* do diſpute: whom *Kimchi* alſo upon *Eſa.* LIX. 19. cites, and determines the queſtion. *From the words of our Rabbins*, ſaith he, *it is plain, there aroſe a doubt among them concerning this matter, namely, whether Iſrael were to be redeemed with repentance, or without repentance. And it ſprang from this occaſion, that ſome texts of Scripture ſeemed to go againſt them: ſuch as thoſe,* He ſaw, and there was no man, and he wondred, that there was none to interceed, there- *p* Sanhedr. fol. 98. &c.

therefore his own arm brought ſalvation. *And alſo*, Not for your ſake O *Iſrael*, do I this. *And again*, I will remember for them my old Covenant, *&c. And theſe places on the other hand make for repentance*, Thou ſhalt return to the Lord thy God, and ſhalt harken to his voice. *And again*, And thence thou ſhalt ſeek the Lord thy God, and ſhalt find him, if thou ſeekeſt him with all thy heart, *&c. But theſe may be reconciled after this manner*; *namely, that many of Iſrael ſhall repent, when they ſhall ſee the ſigns of redemption. And hence is that which is ſaid*, And he ſaw that there was no man, *becauſe they will not repent, untill they ſee the beginning of redemption.*

q If Iſrael ſhall repent but one day, forthwith the Redeemer cometh.

q Hier. of. Taanith. fol. 64. 1.

Therefore it is very fitly argued by the Baptiſt, and by our Saviour after him, *Matth.* IV. 17. from the approach of the Kingdom of Heaven to Repentance, ſince they themſelves, to whom this is preached, do acknowledge, that thus the Kingdom of Heaven, or the manifeſtation of the Meſſias is to be brought in. For however the *Gemariſts* who diſpute of this, were of a later age, yet for the moſt part they do but ſpeak the ſenſe of their fathers.

III. The word Μετάνοια, *Repentance*, as it does very well expreſs the ſenſe of true repentance, ſo among the *Jews* it was neceſſary, that it ſhould be ſo expreſſed, among whom repentance, for the moſt part, was thought to conſiſt in the confeſſion of the mouth only.

r Whoſoever out of error or preſumption ſhall tranſgreſs the precepts of the Law, whether they be thoſe that command, or thoſe that forbid, when he repents and returns from his ſins, he is bound to make confeſſion. Whoſoever brings an offering for a ſin, committed either out of ignorance or preſumption, his ſin is not expiated by the offering, untill he makes an oral confeſſion. Or whoſoever is guilty of death or of ſcourging by the Sanhedrin, his ſin is not taken away by his death, or by his ſcourging, if he do not repent and make confeſſion. And becauſe the ſcape Goat is the expiation for all Iſrael, therefore the High Prieſt makes confeſſion over him for all Iſrael.

r Maimon. in Teſhubah, cap. 1

It is worthy obſerving, that, when *John* urgeth thoſe that came to his Baptiſm to repent; it is ſaid, that they were baptized, *Confeſſing their ſins*: which was a ſign of repentance highly requiſite among the *Jews*, and neceſſary for thoſe that were then brought in to the profeſſion of the Goſpel; that hereby they might openly profeſs, that they renounced the Doctrine of Juſtification by the works of the Law.

It is worthy of obſerving alſo, that *John* ſaid not, *repent, and believe the Goſpel*, which our Saviour did, *Matth.* IV. 17. (And yet *John* preached the Goſpel, *Mark* I. 1, 2. *Joh.* I. 7.) for his office chiefly was to make Chriſt known, who, when he ſhould come, was to be the great Preacher of the Goſpel.

Therefore the Baptiſt doth very properly urge repentance upon thoſe that lookedfor the Meſſias, and the Text of the Goſpel uſed a very proper word to expreſs true and lively repentance.

Ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. *For the Kingdom of Heaven is at hand.*

I. *The Kingdom of Heaven* in *Matthew* is *the Kingdom of God* for the moſt part in the other Evangeliſts. Compare theſe places:

The Kingdom of Heaven is at hand, *Matth.* IV. 17.
The poor in Spirit, theirs is the Kingdom of Heaven, *Matth.* V. 3.
The leaſt in the Kingdom of Heaven, Chap. XI. 11.
The myſteries of the Kingdom of Heaven, Chap. XIII. 11.
Little children, of ſuch is the Kingdom of Heaven, Chap. XIX. 14.

The Kingdom of God is at hand, *Mark* I. 15.
Bleſſed are the poor, for yours is the Kingdom of God, *Luke* VI. 20.
The leaſt in the Kingdom of God, *Luke* VII. 28.
The myſteries of the Kingdom of God, *Luke* VIII. 10.
Little children, of ſuch is the Kingdom of God, *Mark* X. 14.

And ſo we have it elſewhere very often. For שמים *Heaven* is very uſually in the *Jewiſh* dialect taken for *God*, *Dan.* IV. 25. *Matth.* XXI. 25. *Luke* XV. 21. *Joh.* III. 27. And in theſe and ſuch like ſpeeches ſcattered in the *Talmudiſts*. מיתה בידי שמים *Death by the hand of Heaven.* פולחנא נתחלל שם שמים : *The name of Heaven is profaned.* בסייעתא דשמיא *By the help of Heaven*, &c. *s For The Worſhip of Heaven.* רשמיא :

s Elias Levit. in Tiſhbi.

they called God by the name of Heaven, becauſe his habitation is in Heaven.

The ſtory of the *Jews* is related groning out under their perſecution theſe words אי שמים *O Heavens!* that is, as the Gloſs renders it, אהה"ה *Ah! Jehovah.*

II. This

II. This manner of ſpeech, *the Kingdom of Heaven*, is taken from *Daniel*, Chap. VII. 13, 14. Where after the deſcription of the four earthly and Tyrannical Monarchies, that is, the *Babylonian*, *Mede-Perſian*, *Grecian*, and *Syro-grecian*, and the deſtruction of them at laſt; the entrance, and nature of the reign of Chriſt is deſcribed, as it is univerſal over the whole World, and eternal throughout all ages. *Under whom the Rule, and Dominion, and Authority of Kingdoms under the whole Heaven is given to the people of the Saints of the moſt High*, verſ. 27. that is, Whereas before the Rule had been in the hands of *Heathen* Kings, under the Reign of Chriſt, there ſhould be *Chriſtian* Kings. Unto which that of the Apoſtle hath reſpect, 1 *Cor.* VI. 2. *Know ye not, that the Saints ſhall judge the World?*

Truly I admire, that the fulfilling of that Viſion and Propheſie in *Daniel* ſhould be lengthened out ſtill into, I know not what, long and late expectation, not to receive its completion before *Rome* and *Antichriſt* ſhall fall: ſince the books of the Goſpel afford us a Commentary clearer than the Sun, that that *Kingdom of Heaven* took its beginning immediately upon the preaching of the Goſpel. When both the Baptiſt and Chriſt, publiſhed the approach of the Kingdom of Heaven from their very firſt preaching, certainly, for any to think, that the fulfilling of thoſe things in *Daniel* did not then begin, for my part I think, it is to grope in the dark, either through wilfulneſs, or ignorance.

III. *The Kingdom of Heaven* implies, 1. The Exhibition and manifeſtation of the Meſſias, *Matth.* XII. 28. *But if I by the finger of God caſt out Devils, the Kingdom of God is come upon you:* that is, Hence is the manifeſtation of the Meſſias. See *Joh.* III. 3. & XII. Chap. 13, *&c.* 2. The Reſurrection of Chriſt, Death, Hell, Satan being conquered: whence is a moſt evident manifeſtation, that he is that *eternal King*, &c. See *Matth.* XXVI. 29. & *Rom.* I. 4. 3. His vengance upon the *Jewiſh* Nation, his moſt implacable enemies; this is another, and moſt eminent manifeſtation of him. See *Matth.* XVI. 28. & Chap. XIX. 28. 4. His Dominion by the Scepter of the Goſpel among the Gentiles, *Matth.* XXI. 43. In this place, which is before us, it points out the exhibition and revelation of the Meſſias.

IV. The Phraſe מלכות שמים *The Kingdom of Heaven* very frequently occurs in the *Jewiſh* Writers. We will produce ſome places, let the reader gather the ſenſe of them.

t R. Joſhua ben Kercha ſaith, In reciting the Phylacteries, why is שמע Hear, O Iſrael, (*Deut.* VI. 4. &c.) *recited, before that paſſage* והיה אם שמע And it ſhall come to paſs, if you ſhall harken, (*Deut.* XI. 13.) &c. *To wit, that a man firſt take upon himſelf the Kingdom of Heaven, and then the yoke of the Precept.* So the *Jeruſalem Miſhnah* hath it: but the *Babylonian* thus, *That a man firſt take upon himſelf the yoke of the Kingdom of Heaven, and then the yoke of the Precept.* t *Beraceth*, cap. 2. hal. 2.

u Rabh ſaid to Rabbi Chaijah, לא חזינא ליה לרבי דמקבל עליה מלכות שמים: *We never ſaw Rabbi* (Judah) *taking upon himſelf the Kingdom of Heaven. Bar Pahti anſwered, At that time, when he put his hands to his face, he took upon himſelf the Kingdom of Heaven.* Where the Gloſs ſpeaks thus, *We ſaw not, that he took upon himſelf the Kingdom of Heaven; for until the time came of reciting the Phylacteries, he inſtructed his Scholars; and when that time was come, I ſaw him not interpoſing any ſpace.* u *Gemara Bab.* Ibid. fol. 13. 2.

x Doth any eaſe nature? Let him waſh his hands, put on his Phylacteries, repeat them, and pray, אם חפרש וזו היא מלכות שמים שלמה: *And this is the Kingdom of Heaven fulfilled.* וכו' *y If thou ſhatt have explained Shaddai, and divided the letters of the Kingdom of Heaven, thou ſhalt make the ſhadow of death to be cool to thee*; that is, if in the repeating of that paſſage of the Phylacteries, *Deut.* VI. 4. *Hear, O Iſrael, the Lord our God is one Lord*, &c. you ſhall pronounce the letters diſtinctly, and deliberately, ſo that you ſhall have ſounded out the names of God rightly, *thou ſhalt make cool the ſhades of death.* For the ſame Gloſs had ſaid, קריאה שמע וכו' *The repeating of that paſſage*, Hear, O Iſrael, &c. *is the taking of the Kingdom of Heaven upon thee. But the repeating of that place*, And it ſhall be, if thou ſhalt harken, &c. (*Deut.* XI. 13.) הוא קבלת עול מצוה: *is the taking of the yoke of the Precept upon thee.* x Ibid. fol. 15. 1. y Ibid. col. 2. in the Gloſs.

z *Rabban Gamaliel recited his Phylacterical prayers on the very night of his nuptials. And when his Scholars ſaid unto him, Haſt thou not taught us, O our Maſter, that a bridegroom is freed from the reciting of his Phylacteries the firſt night? He anſwered, I will not harken to you, nor will I lay aſide the Kingdom of Heaven from me, no not for an hour.* z In eodem, cap. 2. tract. Berac. hal. 5.

a *What is the yoke of the Kingdom of Heaven? In like manner as they lay the yoke upon an Ox, that he may be ſerviceable: and if he bear not the yoke, he becomes unprofitable: ſo it becomes a man firſt to take the yoke upon himſelf, and to ſerve in all things with it; but if he caſts it off, he is unprofitable; as it is ſaid*, Serve the Lord in fear. *What means*, In fear? *The ſame that is written*, The fear of the Lord is the beginning of wiſdom. *And this is the Kingdom of Heaven.* a *Zohar.* in *Levit.* fol. 53.

T'he

a Hieroſ. Kidduſhin, fol. 59 4

a The Scholars of Jonathan ben Zaccai asked, why a ſervant was to be bored through the ear, rather than through ſome other part of the body? He anſwered, When he heard with the ear thoſe words from Mount Sinai, Thou ſhalt have no other Lord before my face, *he broke the yoke of the Kingdom of Heaven from him, and took upon himſelf the yoke of fleſh and blood.*

If by *the Kingdom of Heaven* in theſe and other ſuch like places, which it would be too much to heap together, they mean the inward love and fear of God, which indeed they ſeem to do, ſo far they agree with our Goſpel ſenſe, which aſſerts the inward and ſpiritual Kingdom of Chriſt eſpecially. And if the words of our Saviour, *Behold the Kingdom of God is within you, Luke* XVII. 21. be ſuited to this ſenſe of the Nation, concerning *the Kingdom of Heaven*, there is nothing ſounds hard or rough in them: for it is as much, as if he had ſaid, Do you think the Kingdom of Heaven ſhall come with ſome remarkable obſervation, or μετὰ πολλῆς φανλασίας, *with much ſhew?* Your very Schools teach, that the Kingdom of God is within a man.

But however they moſt ordinarily applied this manner of ſpeech hither, yet they uſed it alſo for the exhibition and revelation of the Meſſiah in the like manner, as the Evangelical Hiſtory doth. Hence are theſe expreſſions, and the like to them, in Sacred Writers; *The Phariſees asked Jeſus, when the Kingdom of God ſhould come, Luke* XVII. 20. *They thought that the Kingdom of God ſhould preſently be manifeſted, Luke* XIX. 11. *Joſeph of Arimathea waited for the Kingdom of God, Luke* XXIII. 52. &c.

And theſe words in the *Chaldee* Paraphraſt, *Say ye to the Cities of Judah, the Kingdom of your God is revealed, Eſa.* XL. 9. *They ſhall ſee the Kingdom of their Meſſiah, Eſa.* LIII. 11.

The Baptiſt therefore by his preaching ſtirs up the minds of his hearers, to meet the coming of the Meſſiah now preſently to be manifeſted, with that repentance and preparation, as is meet.

VERS. IV.

Ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες. *His food was locuſts.*

b Hieroſ. Nedarim, fol. 40. 2. c Cholin, fol. 65 1.

הנודר מן הבשר יהא אסור בכשר דגים והגבים : *b He that by vow tyeth himſelf from fleſh, is forbidden the fleſh of fiſh, and of locuſts.* See the *Babylonian* Talmud *c* concerning Locuſts fit for food.

VERS. V.

Ἡ περίχωρος τοῦ Ἰορδάνου. *The region round about Jordan.*

d Sheviith, fol. 38. 4.

THE word περίχωρος, *the region round about*, is uſed by the *Jeruſalem Gemara*: *d From Beth Horon to the Sea* מבית חורון ואחרי פרי כורין *is one region* περίχωρος, *round about*, or, one circumjacent region. Περίχωρος perhaps both in the Talmudiſts and in the Evangeliſt, is one and the ſame thing with a *Coaſt*, or a *Country along a coaſt*, in *Pliny*. *e The country*, ſaith he, *along the coaſt is Samaria*: that is, the Sea coaſt, and the country further, lying along by that coaſt: which may be ſaid alſo concerning *the region round about Jordan*. *Strabo* concerning the Plain bordering on *Jordan* hath theſe words, *It is a place of an hundred furlongs all well watered, and full of dwellings.*

e Lib. 5. cap. 13

VERS. VI.

Καὶ ἐβαπτίζοντο. *And were baptized.*

§. *A few things concerning Baptiſm.*

IT is no unfit or unprofitable queſtion, whence it came to paſs, that there was ſo great a conflux of men to the Baptiſt, and ſo ready a reception of his Baptiſm.

I. The firſt reaſon is, Becauſe the manifeſtation of the Meſſias was then expected, the weeks of *Daniel* being now ſpent to the laſt four years. Let us conſult a little his Text.

Dan. IX. 24. *Seventy years* (of years) *are decreed concerning thy people*, &c. That is, four hundred and ninety years, from the firſt of *Cyrus* to the death of Chriſt. Theſe years are divided into three parts, and they very unequal.

1. Into ſeven weeks, or forty nine years, from the giving of *Cyrus* his Patent for the rebuilding *Jeruſalem*, to the finiſhing the rebuilding of it by *Nehemiah*.

2. Into ſixty two weeks, or four hundred thirty four years, Namely, from the finiſhing the building of the City to the beginning of the laſt week of the ſeventy. In which

ſpace

ſpace of time, the times of the *Perſian* Empire (which remained after *Nehemiah*, if indeed there was any time now remaining) and the times of the *Grecian* Empire, and of *Syro-Grecian*, were all run out, and thoſe times alſo, wherein the *Romans* ruled over the *Jews*.

3. The holy Text divides the laſt week, or the laſt ſeven years, into two equal parts, *verſ* 27. which I thus render, *And he ſhall ſtrengthen*, or confirm, *the Covenant with many in that one week: and the half of that week ſhall make the ſacrifice and oblation to ceaſe*: or, *in the half of that week he ſhall make to ceaſe*, &c. Not in the middle of that week, but in the latter half, that is, the latter three years and an half of the ſeven.

Firſt, Seven weeks having been reckoned up before, and then ſixty two weeks, *verſ.* 25. now there remained one only of the ſeventy; and in reference to that, in the middle of it the Meſſias ſhall begin his Miniſtry, which being finiſhed in three years, and an half (the latter halved part of that week) *he ſhall make the ſacrifice and oblation to ceaſe*, &c.

The Nation could not but know, could not but take great notice of the Times ſo exactly ſet out by the Angel *Gabriel*: Since therefore the coming of the *Meſſias* was the great wiſh and deſire of all, and ſince the time of his appearing was ſo clearly decreed by the Angel, that nothing could be more, and when the latter half of the laſt ſeven years, chiefly to be obſerved, was now within a very little come; it is no wonder, if the people hearing from this venerable Preacher, that the Kingdom of Heaven was now come, ſhould be ſtirred up beyond meaſure to meet him, and ſhould flock to him. For as we obſerved before, *They thought that the Kingdom of God would immediately be manifeſted*, *Luke* XIX. 11.

II. Another reaſon of it was this, The Inſtitution of Baptiſm, for an Evangelical Sacrament, was firſt in the hand of the Baptiſt, who, *the Word of the Lord coming to him*, (*Luke* III. 11.) went forth backed with the ſame authority, as the chiefeſt Prophets had in times paſt. But yet the firſt uſe of Baptiſm was not exhibited at that time. For Baptiſm very many centuries of years backwards had been both known, and received in moſt frequent uſe among the *Jews*, and for the very ſame end, as it now obtains among Chriſtians, namely, that by it Proſelytes might be admitted into the Church; and hence it was called טבילת גרות *Baptiſm for Proſelytiſm*: and was diſtinct from טבילת נדה *Baptiſm*, or waſhing *from uncleanneſs*. See the *f Babylonian* Talmud in *Jevamoth*. *f* Fol. 45. 2. In the Gloſs.

I. I aſcribe the firſt uſe of it for this end to the Patriarch *Jacob*, when he choſe into his family, and Church, the young women of *Sichem*, and other Heathens, who then lived with him. *Jacob ſaid to his family, and to all who were with him, Put away from you the ſtrange Gods, and be ye clean, and change your garments*, &c. *Gen.* XXXV. 2. What that word means, והטהרו *and be ye clean*, *Aben Ezra* does very well interpret to be שירחצו הגוף *The waſhing of the body*, or Baptiſm; which reaſon it ſelf alſo perſwades us to believe.

II. All the Nation of *Iſrael* do aſſert as it were with one mouth, that all the Nation of *Iſrael*, were brought into the Covenant, among other things, by Baptiſm. *g Iſrael* (ſaith *Maimonides*, the great Interpreter of the *Jewiſh* Law) *was admitted into the Covenant by three things, namely, by Circumciſion, Baptiſm, and Sacrifice. Circumciſion was in Egypt, as it is ſaid*, None uncircumciſed ſhall eat of the Paſover. *Baptiſm was in the Wilderneſs before the giving of the Law, as it is ſaid*, Thou ſhalt ſanctifie them to day and to morrow, and let them wath their garments. *g Iſſure Biah, cap.* 13.

III. They aſſert that that infinite number of Proſelytes in the days of *David* and *Solomon* were admitted by Baptiſm. *h The Sanhedrins received not Proſelytes in the days of David and Solomon: Not in the days of David, leſt they ſhould betake themſelves to Proſelytiſm out of a fear of the Kingdom of Iſrael: Not in the days of Solomon, leſt they might do the ſame by reaſon of the glory of the Kingdom. And yet abundance of Proſelytes were made in the days of David and Solomon before private men; and the great Sanhedrin was full of care about this buſineſs: For they would not caſt them out of the Church, becauſe they were baptized*, &c. *h Maimonid.* ibid.

IV. *i Whenſoever any Heathen will betake himſelf, and be joyned to the Covenant of Iſrael, and place himſelf under the wings of the Divine Majeſty, and take the yoke of the Law upon him, voluntary Circumciſion, Baptiſm, and Oblation are required: but if it be a Woman, Baptiſm and Oblation.* *i* Id. ibid.

That was a common Axiom, אין גר עד שימול ויטבול *No man is a Proſelyte, untill he be circumciſed and baptized.* It is diſputed by the *Babylonian Gemara*, *k A Proſelyte, that is circumciſed and not baptized, what of him? R. Eliezer ſaith, Behold he is a Proſelyte: for ſo we find concerning our Fathers, that they were circumciſed, but not baptized. One is baptized, but not circumciſed, what of him? R. Joſhua ſaith, Behold he is a Proſelyte. For ſo we find concerning the maidſervants, who were baptized, but not circumciſed.* *k Jevamoth*, fol. 46. 2.

But

But the wise men say, is he baptized, and not circumcised? Or, Is he circumcised, and not baptized? He is not a Proselyte, until he be circumcised, and baptized.

But Baptism was sufficient for women so far forth, as this held good, אטבלה לההיא

l Jevam. fol. 45 2. נכרית לשם לאנתתא וכו' *l One baptizeth a Heathen woman in the name of a woman, we can assert that for a deed rightly done.* Where the Gloss is thus, *To be baptized in the name of a woman, was to be baptized* טבילת נדה *with the washing of a woman polluted, and not with the baptism to Proselytism. But we may nevertheless assert her who is so baptized for a compleat Proselytess; because that Baptism of washing for uncleanness serves for Proselytism to her, for a Heathen woman is not baptized,* or washed, *for uncleanness.*

V. They baptized also young children (for the most part with their Parents.) גר

m Bab. Chrubb. fol. 11. 1. קטן מטבילין אותו ע"ד דעת בר' *m They baptize a little Proselyte according to the judgment of the Sanhedrin*; that is, as the Gloss renders it, *If he be deprived of his father, and his mother brings him to be made a Proselyte, they baptize him (because none becomes a Proselyte without Circumcision and Baptism) according to the judgment,* or rite, *of the Sanhedrin, that is, that three men be present at the Baptism, who are now instead of a father to him.*

And the *Gemara* a little after גר שנתגיירו בניו ובנותיו עמו וכו' *If with a Proselyte his sons and his daughters are made Proselytes also, that which is done by their father redounds to their good.* א"ר יוסף הגדילו יכולים למחות *R. Joseph saith, When they grow into years, they may retract.* Where the Gloss writes thus, *This is to be understood of little children, who are made Proselytes together with their father.*

n Jevam. fol. 78 1. *n An Heathen woman, if she is made a Proselytess, when she is now big with child, the child needs not baptism:* דסלקא ליה טבילה דאימיה *for the Baptism of his mother serves him for baptism.* Otherwise, he were to be baptized.

o Maimon. in Avadim, cap. 8 או מצא תינוק גוי ישראל שתקף בגוי קטן: *o If an Israelite take a Gentile child,* או מצא תינוק גוי *or find a Gentile infant, and baptizeth him in the name of a Proselyte, behold he is a Proselyte.*

p Hieros. Jevamoth, fol. 8. 4. We cannot also pass over that which indeed is worthy to be remembred. *p Any ones servant is to be circumcised, though he be unwilling, but any ones son is not to be circumcised, if he be unwilling. R. Johanan enquired, Behold a little son, do you circumcise him by force? Yea, although he be as the son of Urcan. R. Hezekiah saith, Behold, a man finds an infant cast out, and he baptizeth him in the name of a servant: in the name of a freeman, do you also circumcise him in the name of a freeman.*

We have therefore alledged these things the more largely, not only that you may receive satisfaction concerning the thing propounded, namely, how it came to pass, that the people flocked in so universal a concours, to *Johns* Baptism (because Baptism was no strange thing to the *Jews*;) but that some other things may be observed hence, which afford some light to certain places of Scripture, and will help to clear some knotty questions about Baptism.

First, You see baptism inseparably joyned to the Circumcision of Proselytes. There

q Jevam. fol. 45. 2. was indeed some little distance of time; For *q they were not baptized till the pain of circumcision was healed, because water might be injurious to the wound.* But certainly baptism ever followed. We acknowledge indeed, that Circumcision was plainly of divine Institution, but by whom Baptism, that was inseparable from it, was instituted, is doubtful. And yet, it is worthy of observation, our Saviour rejected Circumcision, and retained the Appendix to it: and when all the Gentiles were now to be introduced into the true Religion, he preferred this proselytical Introductory (pardon the expression) unto the Sacrament of Entrance into the Gospel.

One might observe the same almost in the *Eucharist*. The Lamb in the Passover was of divine Institution, and so indeed was the Bread. But whence was the Wine? But yet rejecting the Lamb, Christ instituted the Sacrament in the Bread and Wine.

Secondly, Observing from these things which have been spoken, how very known and frequent the use of Baptism was among the *Jews*, the reason appears very easie, why the Sanhedrin by their messengers enquired not of *John* concerning the reason of Baptism, but concerning the authority of the Baptizer; not what Baptism meant, but whence he had a licence so to baptize, *Joh.* I. 25.

Thirdly, Hence also the reason appears, why the New Testament doth not prescribe by some more accurate rule, who the persons are to be baptized. The *Anabaptists* object, *It is not commanded, to baptize Infants, therefore they are not to be baptized.* To whom I answer, *It is not forbidden to baptize Infants, therefore they are to be baptized.* And the reason is plain. For when Pedobaptism in the *Jewish* Church, was so known, usual, and frequent in the admission of Proselytes, that nothing almost was more known, usual and frequent.

1. There was no need to strengthen it with any precept, when Baptism was now passed into an Evangelical Sacrament. For Christ took baptism into his hands, and into Evangelical use, as he found it, this only added, that he might promote it to a worthier end, and a larger use. The whole Nation knew well enough that little children used to be baptized:

baptized: There was no need of a precept for that, which had ever by common uſe prevailed. If a Royal *Proclamation* ſhould now iſſue forth in theſe words, *Let every one reſort on the Lords day to the publick aſſembly in the Church*; certainly he would be mad, who in times to come ſhould argue hence, that Prayers, Sermons, Singing of Pſalms were not to be celebrated on the Lords day in the publick aſſemblies, becauſe there is no mention of them in the *Proclamation*. For the Proclamation provided for the celebration of the Lords day in the publick Aſſemblies in general, but there was no need to make mention of the particular kinds of the Divine Worſhip to be celebrated there, when they were always, and every where well known, and in daily uſe, before the publiſhing of the Proclamation, and when it was publiſhed. The caſe is the very ſame in Baptiſm. Chriſt inſtituted it for an Evangelical Sacrament, whereby all ſhould be admitted into the profeſſion of the Goſpel, as heretofore it was uſed for admiſſion into Proſelytiſm to the *Jewiſh* religion. The particulars belonging to it, as the manner of baptizing, the age, the ſex to be baptized, *&c.* had no need of a rule and definition, becauſe theſe were by the common uſe of them ſufficiently known even to Mechanics, and the moſt ignorant men.

2. On the other hand therefore, there was need of a plain and open prohibition, that infants and little children ſhould not be baptized, if our Saviour would not have had them baptized. For, ſince it was moſt common in all ages foregoing, that little children ſhould be baptized, if Chriſt had been minded to have that cuſtom aboliſhed, he would have openly forbidden it. Therefore his ſilence, and the ſilence of the Scripture in this matter, confirms Pedobaptiſm, and continueth it unto all ages.

Fourthly, It is clear enough by what hath been already ſaid, in what ſenſe that is to be taken in the New Teſtament, which we ſometimes meet with, namely, that the Maſter of the family was baptized with his whole family, *Act.* XVI. 15, 33. &c. Nor is it of any ſtrength, which the *Antipedobaptiſts* contend for, that it cannot be proved there were infants in thoſe families: for the inquiry is not ſo proper, whether there were infants in thoſe families, as it is concluded truly and deſervedly; If there were, they had all been to be baptized. Nor do I believe this People, that flocked to *Johns* baptiſm, were ſo forgetful of the manner and cuſtom of the Nation, that they brought not their little children alſo with them to be baptized.

Some things are now to be ſpoken of the *manner* and *form* which *John* uſed.

Firſt, In ſome things he ſeems to have followed the *manner*, whereby Proſelytes were baptized, in other things not to have followed them. Concerning it the *Talmudic* Canons have theſe ſayings.

I. אין מטבילין גר בלילה *r They do not baptiſe a Proſelyte by night.* Nor indeed *s were the unclean to be waſhed, but in the day time. Maimonides* adds, *t They baptized not a Proſelyte on the Sabbath, nor on a holy day, nor by night.*

r *Jevamoth*, fol. 46. 2.
s *Megillah*, fol. 20. 1.
t *Iſſure Biah*, cap. 13.

II. גר צריך שלשה *u A Proſelyte hath need of three:* that is, It is required that three men who are Scholars of the Wiſemen, be preſent at the Baptiſm of a Proſelyte; who may take care that the buſineſs be rightly performed, and may briefly inſtruct the *Catechumen*, (the perſon to be baptized) and may judge of the matter it ſelf. For the admiſſion of a Proſelyte was reckoned no light matter: קשים גרים לישראל כנספחת *x Proſelytes are dangerous to Iſrael, like the itch*, was an Axiom. For they, either tenacious of their former cuſtoms, or ignorant of the Law of *Iſrael*, have corrupted others with their Example, or being mingled with *Iſrael* were the cauſe, that the divine glory did reſt the leſs upon them, it reſteth not on any but upon families of a nobler pedegree. Theſe reaſons the Gloſſers give. When therefore the admiſſion of Proſelytes was of ſo great moment, they were not to be admitted but by the judicial conſiſtory of *Three*.

u *Jevam.* in the place above.
x *Jevam.* fol. 47. 2.

III. במקוה הכשר לטבילת נדה שם מטבילין את הגרים: *y They baptize a Proſelyte in ſuch a confluence of waters, as was fit for the waſhing of a menſtruous woman.* Of ſuch a confluence of waters the Lawyers have theſe words: *z A man that hath the Gonorrhea is cleanſed no where but in a fountain: but a menſtruous woman, as alſo all other unclean perſons, were waſhed in ſome confluence of waters; in which ſo much water ought to be, as may ſerve to waſh the whole body at one dipping. Our wiſe men have eſteemed this proportion to be to a cubit ſquare, and three cubits depth: and this meaſure contains forty Seahs of water.*

y *Maimonid. Iſſur. Biah*, in the place above.
z *Maim.* in *Mikvaoth*, c. 1. & 4 *Talmud.* in *Mikvaoth*, c. 2. & 3

When it is ſaid, that *he that hath the Gonorrhea is to waſh in a ſpring*, or a ſtream, *but a menſtruous woman, and all other unclean perſons in ſome confluence of waters*, it forbids not a menſtruous woman, and other unclean perſons to waſh in ſtreams, where they might: but it permits, where they might not, to waſh in ſome confluence of waters; which was not lawful for a man that had the Gonorrhea to do. The ſame is to be underſtood concerning the Baptiſm of a Proſelyte, who was allowed to waſh himſelf in ſtreams, and was allowed alſo, where there were no ſtreams, to waſh in a confluence of waters.

IV. When a Proſelyte was to be baptized, they firſt aſked him concerning the ſincerity of his Converſion to *Judaiſm:* Whether he offered not himſelf to Proſelytiſm for the obtaining riches, for fear, or for love to ſome *Iſraelite* woman, &c. And when they ſaw that he came out of love of the Law, they inſtructed him concerning the various articles of the Law, of one God, of the evil of Idolatry, of the reward of Obedience, of the World to come, of the privileges of *Iſrael*, &c. All which if he profeſſed, that he embraced them, he is forthwith circumciſed.

a *Jevam.* & *Maimon.* in the places above.

a *As ſoon as he grows whole of the wound of circumciſion, they bring him to Baptiſm, and being placed in the water, they again inſtruct him in ſome weightier, and in ſome lighter commands of the Law.* בטל ועלה הרי הוא כישראל לכל דבריו: Which being heard, *he plungeth himſelf, and comes up, and behold, he is as an Iſraelite in all things. The women place a woman in the waters up to the neck: and two Diſciples of the Wiſemen, ſtanding without, inſtruct her about ſome lighter precepts of the Law, and ſome weightier, while ſhe in the mean time ſtands in the waters.* ואחר כך טובלת בפניהם: *And then ſhe plungeth her ſelf; and they turning away their faces go out, while ſhe comes up out of the water.*

In the baptizing of a Proſelyte this is not to be paſſed over, but let it be obſerved, namely, that מטבילין אותו *others baptized him*, and that והוא טובל *he baptized himſelf*, or dipped, or plunged himſelf in the waters. Now what that plunging was, you may underſtand from thoſe things which *Maimonides* ſpeaks in *Mikvaoth* in the place before cited. כל טובל *Every perſon baptized* (or dipped, whether he were waſhed from pollution, or baptized into Proſelytiſm) *muſt dip his whole body, now ſtripped, and made naked, at one dipping. And wher eſoever in the Law, waſhing of the body or garments is mentioned, it means nothing elſe, than the waſhing of the whole body. For if any waſh himſelf all over, except the very top of his little finger, he is ſtill in his uncleanneſs. And if any hath much hair, he muſt waſh all the hair of his head, for that alſo was reckoned for the body. But if any ſhould enter into the water with their cloths on, yet their waſhing holds good, becauſe the water would paſs through their cloths, and their garments would not hinder it.*

And now a little to compare the baptiſm of *John* with that Proſelytical baptiſm, and ours with both, theſe things are to be conſidered.

I. If you compare the waſhing of polluted perſons preſcribed by the Law with the baptiſm of Proſelytes, both that and this implies uncleanneſs, however ſomething different, that implies legal uncleanneſs, this Heathen, but both polluting. But a Proſelyte was baptized not only into the waſhing off of that Gentile pollution, nor only thereby to be tranſplanted into the Religion of the *Jews*; but that, by the moſt accurate rite of tranſlation that could poſſibly be, he might ſo paſs into an *Iſraelite*, that being married to an *Iſraelite* woman, he might produce a free and legitimate ſeed, and an undefiled offſpring. Hence ſervants that were taken into a family, were baptized, and ſervants alſo that were to be made free: Not ſo much becauſe they were defiled with heathen uncleanneſs, as that by that rite כישראר לכל דבר *becoming Iſraelites in all reſpect*, they might be more fit to match with *Iſraelites*, and their children be accounted as *Iſraelites*. And hence the ſons of Proſelytes, in following generations were circumciſed indeed, but not baptized. They were circumciſed that they might take upon themſelves the obligation of the Law, but they needed not baptiſm, becauſe they were already *Iſraelites*. From theſe things it is plain, that there was ſome difference, as to the end, between the *Moſaical* waſhings of unclean perſons, and the baptiſm of Proſelytes; and ſome between the Baptiſm of Proſelytes, and *John*'s baptiſm: Not as though they concurred not in ſome parallel end, but becauſe other ends were added over and above to this, or that, or ſome ends were withdrawn.

II. The Baptiſm of Proſelytes was the bringing over of *Gentiles* into the *Jewiſh* Religion; The Baptiſm of *John*, was the bringing over of *Jews* into another Religion: And hence tis the more to be wondered at, that the people ſo readily flockt to him, when he introduced a Baptiſm ſo different from the known Proſelytical baptiſm. The reaſon of which is to be fetcht from hence, that at the coming of the Meſſias, they thought, not without cauſe, that the ſtate of things was plainly to be changed; and that, from the Oracles of the Prophets, who with one mouth deſcribed the times of the Meſſias for a new World. Hence was that received opinion אלף שנים עתיד ה"קבה לחדש עולמו: *That God at that time would renew the World for a thouſand years.* See the *Aruch*, in the word צרק and after in *Chap.* 24. 3. And that alſo, that they uſed עולם הבא *the world to come*, by a form of ſpeech very common among them, for the times of the Meſſias, which we obſerve more largely elſewhere.

III. The baptiſm of Proſelytes, was an obligation to perform the Law; that of *John*, was an obligation to repentance: for although Proſelytical baptiſm admitted of ſome ends, and Circumciſiou of others, yet a Traditional and erroneous Doctrine at that time, had joyned this to both, that the Proſelyte covenanted in both, and oblig'd himſelf to perform the Law; to which that of the Apoſtle relates; *Gal.* V. 3. *I teſtifie*

teſtifie again to every man that is circumciſed, that he is a debtor to do the whole Law.

But the baptiſm of *John* was a *baptiſm of repentance*; *Mark* I. 4. which being undertaken, they who were baptized, profeſſed to renounce their own legal righteouſneſs, and on the contrary acknowledged themſelves to be obliged to repentance and faith in the *Meſſias* to come. How much the *Phariſaical* doctrine of Juſtification differed from the *Evangelical*, ſo much the obligation undertaken in the baptiſm of Proſelytes, differed from the obligation undertaken in the baptiſm of *John:* Which obligation alſo holds amongſt Chriſtians to the end of the World.

IV. That the baptiſm of *John* was by plunging the body, (after the ſame manner as the waſhing of unclean perſons, and the baptiſm of Proſelytes, was) ſeems to appear from thoſe things which are related of him, namely that he *baptized in Jordan*, that he baptized in *Enon*, *becauſe there was much water there*; and that Chriſt being baptized *came up out of the water:* to which, that ſeems to be parallel, *Act.* VIII. 38. *Philip and the Eunuch went down into the water*, &c. Some complain that this rite is not retained in the Chriſtian Church, as though it ſomething derogated from the truth of baptiſm; or as though it were to be called an innovation, when the ſprinkling of water is uſed inſtead of plunging. This is no place to diſpute of theſe things. Let us return theſe three things only, for a preſent anſwer.

1. That the notion of waſhing in *John's* baptiſm differs from ours, in that he baptized none who were not brought over from one Religion, and that an irreligious one too, into another, and that a true one. But there is no place for this among us, who are born *Chriſtians:* the condition therefore being varied, the rite is not only lawfully, but deſervedly varied alſo. Our baptiſm argues defilement indeed, and uncleanneſs; and demonſtrates this doctrinally, that we being polluted have need of waſhing; but this is to be underſtood of our natural and ſinful ſtain, to be waſhed away by the blood of Chriſt and the grace of God: with which ſtain indeed they were defiled, who were baptized by *John*. But to denote this waſhing by a Sacramental ſign, the ſprinkling of water is as ſufficient, as the dipping into water, when in truth this argues waſhing and purification, as well as that. But thoſe who were baptized by *John* were blemiſhed with another ſtain, and that an outward one, and after a manner viſible; that is, a polluted religion, namely *Judaiſm*, or *Heatheniſm*; from which, if according to the cuſtom of the Nation they paſt, by a deeper and ſeverer waſhing, they neither underwent it without reaſon; nor with any reaſon may it be laid upon us, whoſe condition is different from theirs.

2. Since Dipping was a rite uſed only in the *Jewiſh* Nation and proper to it, it were ſomething hard, if all Nations ſhould be ſubjected under it; but eſpecially, when it is neither neceſſarily to be eſteemed of the eſſence of baptiſm, and is moreover ſo harſh and dangerous, that in regard of theſe things, it ſcarcely gave place to Circumciſion. We read, that ſome leavened with *Judaiſm* to the higheſt degree, yet with't that Dipping in Purification might be taken away; becauſe it was accompanied with ſo much ſeverity. *b In the days of R. Joſhua ben Levi, ſome endeavoured to abroliſh this dipping, for the ſake of the women of Galilee; becauſe by reaſon of the cold, they became barren. R. Joſhua ben Levi ſaid unto them, do ye go about to take away that which hedges in Iſrael from tranſgreſſion?* Surely it is hard to lay this yoke upon the neck of all Nations, which ſeemed too rough to the *Jews* themſelves, and not to be born by them, men too much given to ſuch kind of ſeverer rites. And if it be demanded of them, who went about to take away that dipping, Would you have no purification at all by water? It is probable, that they would have allowed of the ſprinkling of water, which is leſs harſh, and not leſs agreeable to the thing it ſelf.

b Hieroſ. Biracoth, fol. 6. 3.

3. The following ages with good reaſon, and by Divine Preſcript, adminiſtred a Baptiſm differing in a greater matter from the Baptiſm of *John*; and therefore it was leſs to differ in a leſs matter. The application of water was neceſſarily of the eſſence of Baptiſm; but the application of it in this or that manner ſpeaks but a circumſtance: The adding alſo of the word, was of the nature of a Sacrament; but the changing of the word into this or that form, would you not call this a circumſtance alſo? And yet we read the form of Baptiſm ſo changed; that you may obſerve it to have been threefold in the hiſtory of the New Teſtament.

Secondly, In reference to the *form* of *John's* Baptiſm, which thing we have propounded to conſider in the ſecond place; it is not at all to be doubted but he Baptized *in the name of the Meſſias now ready to come:* and it may be gathered from his words, and from his ſtory. As yet he knew not that *Jeſus of Nazareth* was the *Meſſias*; which he confeſſeth himſelf, *John* I. 31. yet he knew well enough that the *Meſſias* was coming; therefore he Baptiſed thoſe that came to him in his name, inſtructing them in the Doctrine of the Goſpel, concerning faith in the *Meſſias* and repentance; that they might be the readier to receive the *Meſſias*, when he ſhould manifeſt himſelf. Conſider well, *Malac.* III. 1. *Luke*

Luke I. 17. *John* I. 7, 31. &c. The Apoſtles baptizing the *Jews*, baptized them *in the name of Jeſus*; (becauſe *Jeſus of Nazareth* had now been revealed for the *Meſſias*) and that they did, when it had been before commanded them by Chriſt, *baptize all Nations in the Name of the Father, and of the Son, and of the Holy Ghoſt*. So you muſt underſtand that which is ſpoken *Joh.* III. 23. & IV. 2. concerning the Diſciples of Chriſt baptizing; namely, that they baptized in the *Name of Jeſus*, that thence it might be known that *Jeſus of Nazareth* was the *Meſſias* in the Name of whom, ſuddenly to come, *John* had baptized. That of St. *Peter* is plain, *Act.* II. 38. *Be baptized every one of you in the Name of Jeſus Chriſt*: and that, *Act.* VIII. 16. *They were baptized in the Name of Jeſus.*

But the Apoſtles baptized the *Gentiles* according to the precept of our Lord, *in the Name of the Father, and of the Son, and of the Holy Ghoſt*, *Matth.* XXVIII. 19. For ſince it was very much controverted among the *Jews* about the true *Meſſias*, and that unbelieving Nation denied ſtifly and without ceaſing that *Jeſus of Nazareth* was He, (under which virulent Spirit they labour even to this day) it was not without cauſe, yea nor without neceſſity, that they baptized in the Name of *Jeſus*; that by that ſeal might be confirmed this moſt principal truth in the Goſpel, and that thoſe that were baptized, might profeſs it; That *Jeſus of Nazareth* was the true *Meſſias*. But among the *Gentiles*, the controverſie was not concerning the true *Meſſias*, but, concerning the true God: among them therefore it was needful that baptiſm ſhould be conferred in the Name of the true God, *Father, Son, and Holy Spirit.*

We ſuppoſe therefore that men, women and children came to *John's* baptiſm, according to the manner of the Nation in the reception of Proſelytes; Namely, that they ſtanding in *Jordan*, were taught by *John*, that they were baptized into the Name of the Meſſias that was now immediately to come; and into the profeſſion of the Doctrine of the Goſpel concerning Faith and Repentance; that they plunged themſelves into the River, and ſo came out. And that which is ſaid of them, that they were baptized by him, *confeſſing their ſins*, is to be underſtood according to the tenor of the *Baptiſts* preaching; not that they did this man by man, or by ſome auricular confeſſion made to *John*, or by openly declaring ſome particular ſins; but when the Doctrine of *John* exhorted them to Repentance and to Faith in the *Meſſias*, they renounced and diſowned the Doctrine and Opinion of Juſtification by their works, wherewith they had been before time leavened, and acknowledged and confeſſed themſelves ſinners.

Ἐν τῷ Ἰορδάνῃ. *In Jordan.*

John could not baptize in any part of *Jordan*, ſo it were within the bounds of *Judea*, (which the Evangeliſts aſſert) which had not been dried up, and had afforded a paſſage to the *Iſraelites* when they came out of *Egypt*, and were now entring into the promiſed land.

VERS. VII.

Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων. *And ſeeing many of the Phariſees and Sadducees.*

§ *Some few remarks concerning the Phariſees and Sadducees.*

TO attempt a hiſtory of the *Phariſees* and *Sadducees* after ſo many very Learned Men who have treated of their original, manners, and inſtitutions, would be next to madneſs. We will briefly touch at a few things, and thoſe perhaps leſs obvious.

I. That the *Phariſees* do not derive their name (as ſome would have it) from the word פרש which ſignifies to expound, is ſufficiently evinced by this, that there were Women *Phariſees* as well as Men. *c R. Joſhua ſaith, A religious man fooliſh, a wicked man crafty; A woman Phariſee, And the daſhing of the Phariſees* againſt the ſtones, *deſtroy the World.* Thoſe things are worth obſerving which are ſpoke by the *Babylonian* Gemariſts on that clauſe אישה פרושה *A woman Phariſee.* תר בתולה צליניתא ואלמנה שובבותא *The Rabbins teach. A praying Maid, A gadding Widdow, And a Boy, whoſe months are not fulfilled, theſe corrupt the World. But R. Jochanan ſaith, We learn the ſhunning of ſin from a Maid, and the receiving of a reward from a Widdow. The ſhunning of ſin from a Maid; for R. Jochanan heard a certain Maid proſtrate on her face, thus praying, Eternal Lord, thou haſt created Paradice, thou haſt created Hell alſo, thou haſt created the Righteous, and thou haſt created the Wicked: Let it be thy good pleaſure that I be not a Scandal to men. The receiving of a reward from a Widow; for there was a certain Widow who, when there were Synagogues neurer every where, ſhe always reſorted*

c Sotah, chap. 3. hal. 4.

sorted to the School of R. Jochanan to pray: to whom R. Jochanan said, O my daughter, are there not Synagogues at hand round about you? But she answered, ולא שכר פסיעות יש לי *Will there not be a reward for my steps*; or, for my journy hither: *for the* (Tradition) *saith, These destroy the World, as Joanna the daughter of Retib.*

בחולה צליניה: by one Glos is rendred בעלת תפילה that is, *a Maid given to prayer*, or, *a Maid of many prayers.* By another it is rendred בחולתא צמיניה *A Maid given to fasting*: מציימה אוברת בחוליה *Losing her Virginity by fasting.*

A gadding Widow, they call her *who always goes about from place to place, to visit her neighbours*; they are the words of the Glos. *And these corrupt the World, because they are no other but bauds and sorceresses, and yet they pretend sanctity.*

Joanna the daughter of Retib, (the Glos also being witness) *was a certain sorceress Widdow, who, when the time of any child birth drew near, shut up the womb of the child bearing woman with Magic arts, that she could not be delivered. And when the poor woman had endured long and great torments, she would say, I will go and pray for you; perhaps my prayers will be heard; when she was gone, she would dissolve the enchantments, and presently the infant would be born. On a certain day, as a hired man wrought in her house, she, being gone to a womans labour, he heard the charms tinkling in a pan, and taking off the cover, the charms presently come out, and strait the infant is born; and hence it was known that she was a witch.*

I have therefore cited these passages, not only that it may be shewn that there were women *Pharisees*, and so that the name is not taken from *interpreting* or *expounding*, but that it may be observed also what kind of women, for the most part, embrace *Pharisaism*; namely Widows and Maids, under the vail of Sanctity and Devotion, hiding and practising all manner of wickedness. And so much we gain of the history of the *Pharisees*, while we are tracing the etymology of the word.

II. That the *Pharisees* therefore were so called from the word פרש signifying *Separation*, is more commonly asserted, and more truly; and the thing it self, as well as the word speaks it: so that by a word more known to us, you might rightly call the *Pharisees*, *Separatists*; but in what sense, has need of more narrow enquiry; The differences of the *Jewish* people are to be disposed here into divers ranks: and first we will begin with the Women.

1. It were an infinite task to search particularly how their Canons, indulged (shall I say?) or prescribed the Woman a freedom from very many rites in which a great part of the *Jewish* religion was placed. How numberless are the times that that occurs in the *Talmudic* Pandect, נשים ועבדי וקטני פטורין *d Women, servants and children are not bound to these things. e Women, servants and children are not bound to recite their Phylacteries, nor to wear them.* פסחין של נשים רשות *The Passovers of Women are at their own Will.* And not to dwell upon things that are obvious, let this one serve instead of many. *f A certain Matron asked R. Eleazar, Why when Aaron sinned in making the Golden Calf, the people are punished with a threefold death? He answered, Let not a Woman be learned beyond her distaff. Hircanus his son said unto him, Because no answer is given her in one word out of the Law, She will withdraw from us three hundred tenth Cori yearly. To whom he replied, Let them rather go and be burnt, than the words of the Law be delivered to Women.*

d Bract. cap. 3. hal. 3
e Hitrof. Kiddush, fol. 61. 3.
f Bab. Sotah, fol. 21. 2.

From hence it appears, that the Women that embraced *Pharisaism*, did it of their own free will and vow, not by command: which the Men *Pharisees* also did.

2. Pass we from the Women to the Men; and first to the lowest degrees of Men in the distinction relating to Religion; namely to them, whom they ordinarily called בור *Illiterate*, and עם הארץ *The people of the Earth*, or, the Plebeians. Of them thus the *Gemara* in *Sotah* newly cited. *g One reads the Scriptures, and recites the Mishna, and yet he waits not upon the Scholars of the Wise-men, what of him? R. Eleazar saith,* זה עם הארץ *Behold! This is one of the people of the earth. R. Samuel bar Nachmani saith* הרי זה בור *Behold! this is an illiterate man. R. Jannai saith, behold! this is a Cuthean. R. Achabar Jacob saith, behold! This is a Magician.* And a little after, *Who is* עם הארץ *the people of the Earth? R. Meir saith, He that recites not his Phylacteries morning and evening with his prayers. But the Wise men say, He whosoever he be, that lays not up his Phylacteries. Ben Azzai saith, He, who hath not a fringe on his garment, R. Jochanan ben Joseph saith, He, that instructs not his sons in the doctrine of the Law. Others say, He, who although he read the Scriptures, and repeats the Traditions, yet attends not on the Scholars of the Wise men, this is,* ע"ה *the people of the Earth*, or, the Plebeian. *Does he read the Scriptures, and not repeat the Tradition? Behold, this man is* בור *Illiterate.* The Glos upon the place speaks thus, *The people of the Earth are they, of whom there is suspicion of Tenths, and cleanness:* that is, lest they tithe not rightly, nor take care aright concerning cleansings. And בור *the illiterate* person is "גרוע מעה *more vile, or inferior than the people of the Earth.* Compare that *John* VII. 49. *The people that knoweth not the Law is cursed.*

g Fol. 22. 1.

The

The חבירים & תלמידי חכמים *Collegians*, or Associates, and *Scholars of the Wise men*, were opposed to these Vulgar persons. Under the title of תלמידי חכמים *Scholars of the Wise men*, are comprehended all that were learned and studious: under the title of חברים *Religious*, as well learned, as unlearned. There were some of the learned, whom they commonly called חבריהון דרבנין or חברייא דרבנין *Collegians of the Rabbins*; who as yet were Candidates, and not preferred to the publick office of teaching or judging. The thing may be illustrated by one Example. חבירים מהו ליכנס לקידוש חדש: *h Do the* חבירים *the Collegians enter in to appoint the New Moon? R. Hoshaia said*; When I was חבר *a Collegian, R. Samuel ben R. Isaac led me in to the appointment of the New Moon, but I knew not, whether I were of the number or no.* And a little after, *Do the Collegians* (or, *Fellows*) *go in to intercalate the year? Let us learn this from the example of Rabban Gamaliel, who said, Let the seven Seniors meet me in the Chamber. But eight entred. Who came in hither, saith he, without leave? I, answered Samuel the little.*

h Hieros. Sanhedr. fol. 18.3.

In this sense the word חבר *a Collegue*, differs nothing from תלמיד חכם *A Scholar of a Wise man*, in that both signifie a Student, and a Learned man. But the word חבר *a Collegue* hath a wider sense, denoting all such who have more professedly devoted themselves to Religion, and have professed a more devout Life and Rule, than the common people, whether they were learned, or unlearned, whether of the Sect of the *Pharisees*, or of the *Sadduces*, or some other. Hence you have mention of חבר כותי *i a religious Samaritan*, and of נחתים חבר *k a religious Baker*. And the phrase seems to be drawn from *Psal.* CXIX. 63. חבר אני לכל אשר יראוך *I am* a companion *of all those that fear thee.*: קבלו עליהן דברי חברות *They take upon them the habit of Religion.* See the *Babylonian Talmud* in *l Avodah Zarah* in the Gloss. That distinction also is worthy of consideration of חברייא רבנייא and חברייא ועמייא *m The greater* and *the less Religious.*

i Bab. Berac. fol. 44. 2.
k Joma, fol. 8. 2
l Fol. 7. 1.
m Hieros. Bava Bathra, fol. 17. 1

Yet the word seems sometimes to be appropriated to the *Pharisees*, as being men, who above all others put on a splendidly cloaked Religion, which appears enough from the history of the Gospel. So perhaps is that to be understood חברי מרנן בגלילאה *n The religious Galileans purifie*: that is, as the Gloss explains it, *They cleanse their Wine and their Oyl for a drink offering, if perhaps the Temple may be built in their days.* Which nevertheless the *Aruch* citing, thus explains them: חברים אוכלים חוליהן בטהרה *The Religious eat their common food in cleanness.* By which very thing the Gloss defines *Pharisees*: לפרושין לאוכלי חוליהן בטהרה *o To the Pharisees, that is, to them that eat their common food in cleanness.* Behold, how the word חברים *Religious*, and פרושין *Pharisees*, are convertible terms, and how this was the proper notion, whereby a *Pharisee* was defined, *That he eat his common food in cleanness*: that is, that he washed his hands, when he eat.

n Niddah, fol. 6. 2.
o In Chagigah, fol. 18. 2.

III. We must not think, that *Pharisaism* arose altogether and at once, but it was long a conceiving, and of no fixed form, when it was brought forth. The same may in a manner be said of this, which is of the Traditions: both these, and that were the issue of many years. *p* The Traditionarians do refer the first conception of the Traditions to the times of *Ezra*. But how many centuries of years passed, before the birth of this whole monster was full ripe? In like manner, the first seeds of *Pharisaism* were cast long before its birth; and being now brought forth, was a long time growing, before it came to maturity; if so be any can define, what its maturity was.

p Hieros. Megil. fol. 75 1. Bab. Bava Kama, fol. 82. 1.

We observe presently, that the foundations of *Sadducciſm* were laid in the days of *Ezra*, before there were any *Sadduces*: in his days also, I suspect, the foundations of *Pharisaism* were laid, long before there were any *Pharisees*. For since the *Pharisees* were marked with that tittle, because they separated themselves from other men, as more prophane; and since in the days of *Ezra* and *Nehemiah*, it was the great care, and that a holy care too, to separate the seed of *Israel* from the Heathen inhabitants of the Land, to wit, the *Samaritans*, the *Ashdodites*, the *Moabites*, &c. not much after some men arrogating too much to themselves, took occasion hence of separating themselves from the men of the *Israelitic* seed, as too prophane, and very unfit (alas!) for their communion. Which very thing we experience in our present *Separatists*. For when the Scripture commands *Christians*, that they communicate not *with Unbelievers*, *with those who are without*, &c. that is, with Heathens, some do hence make a pretence, of withdrawing themselves from the assemblies of *Christians*: by what right, by what foundation, let themselves look to it.

We shall not trace the time wherein the name of *Pharisee* first arose: This is done by Learneder Men: And therefore let it be enough to have observed that only. After once this pretence of Religion was received, *that it was a pious matter, to separate a mans self from the common people*, superstition encreased every day, which served for a stay, and patronage to this Sect, and separation. For when they had espoused a Religion so supercilious, that they commonly said, *Stand off, I am holier than thou*, (which was also foretold by the Prophet with an execration, *Esa.* LXV. 5.) and that they placed the highest

Sanctimony

Sanctimony in this, to withdraw themſelves from the common people, as prophane, it was certainly neceſſary to circumſcribe, and to put themſelves under a more auſtere rule and diſcipline, that they might retain the name and fame of Religious perſons in other things, beſides that ſeparation, that argued ſo much pride and arrogancy. Hence the troubles about Tithings, and Waſhings aroſe, and encreaſed age after age: hence ſprung the frequent Faſtings and Prayers, the cares of the Phylacteries, Fringes, and other matters without number: ſo that (a thing fatal to *Separatiſts*) this Sect at laſt was crumbled into Sects, and a *Phariſee* was in a manner the ſame to a *Phariſee*, that *the people of the Earth* was to a *Phariſee*.

q Both *Talmuds* reckon ſeven Sects of *Phariſees*, and ſo does the *r Aruch*: which it will not be irkſom to deſcribe with their penſil, that the Reader may ſee, to what a degree of madneſs this Sect was come, as well as to what a degree of Hypocriſie. שבעה פרושין הן *The Phariſees are ſeven.*

q *Hieroſ.* in *Berac.* fol. 13. 2. & *Sotah*, fol. 20. 3. And *Bab. Sotah*, fol. 22. 2.

r In פרש

1. פרוש שכמי *A Shechemite Phariſee.* זה עשה מעשה שכם *s This* (Phariſee) *does as Shechem.* Where the Gloſs is, *Who is circumciſed, but not for the honour of God* טעון מצוותיה על כתפיה: *t He carrieth his precepts upon his ſhoulders:* that is, as the *Aruch* explains it, *Wood to make a Booth*, in the feaſt of Tabernacles, *or ſomething of that nature.*

s Bab.

t *Hieroſ.*

2. פרוש נקפי *A Phariſee ſtruck, or daſhing.* המנקף את רגליו *u Who daſheth his feet.* The Gloſs is, *He who walketh in humility, the heel of one foot touching the great toe of the other: nor did he lift up his feet from the Earth, ſo that his toes were daſhed againſt the ſtones.* The *Aruch* writes, *Who withdrew himſelf a great way off, that he might not preſs upon men in the ways, and daſhed his feet againſt the ſtones.* אקוף לי ואנא עבד מצוה: *x Strike me* (or, *cirround me*) *and yet I will perform the Command.*

u Bab.

x *Hieroſ.*

3. פרוש קדאי *A Phariſee, that lets out his blood.* *y He ſtrikes out his blood againſt the Walls.* The Gloſs is, *He ſhews himſelf ſuch a one, as if his eyes were hoodwinked, that he might not look upon a woman, and hereupon daſhed his head againſt the Walls, and let out his blood.* The *Aruch* writes, *He ſo preſſed up himſelf againſt the Walls, that he might not touch thoſe that paſſed by, that by the daſhing he fetched blood of himſelf.* *z He performed one precept, and one duty, and ſtruck out blood at each.*

y Bab.

z *Hieroſ.*

4. פרוש מדוכיא *A Phariſee of the Mortar.* The *Aruch* thus deſcribes him, *He went in a looſe coat, reſembling a Mortar with the mouth turned downwards. So he, with his looſe garment, was ſtraiter above, and broader below.* In the *Hieruſalem Talmud* he is called פרוש מנכיה *who ſaith, I withdraw whatſoever is mine, and fulfil the command.*

5. פרוש מה חובתי ואעשנה *The Phariſee which ſaith, let me know what my duty is, and I will do it.* *a I have done my duty, that the Command may be performed according to it.* The *Aruch* thus, *As though he ſhould ſay, There is no man can ſhew me, wherein I have tranſgreſſed.*

a *Hieroſ.*

6. פרוש יראה *A Phariſee of fear:* ſuch as *Job.*

7. פרוש אהבה *A Phariſee of love:* as *Abraham.* אין לך חביב מכולן וכו' *b Among all theſe, none is worthy to be loved, but the Phariſee of love.*

b *Hieroſ.*

Whether *Phariſaiſm* ran out into any of theſe Sects in the days of the *Baptiſt*, we diſpute not. Let it be granted, that the beſt, and the moſt modeſt of that order came to his baptiſm: the beſt of the *Phariſees* certainly were the worſt of men. And it is ſo much the more to be wondred at, that theſe men ſhould receive his baptiſm after that manner as they did, when it was highly contrary to the rule of the *Phariſees* to converſe among the common people, of whom there was ſo great a concourſe to *John*: and highly contrary to the Doctrine of the *Phariſees*, ſo much as to dream of any righteouſneſs, beſides that, which was of the works of the Law, which the Doctrine of *John* diametrically contradicted.

The original of the *Sadducees*, learned men as well *Jews*, as *Chriſtians*, do for the moſt part refer to one *Zadoc*, a Scholar of *Antigonus Socheus*; which *Antigonus* took the chief ſeat in the Sanhedrin after the death of *Simeon the Juſt*. Of him thus ſpeaks the Tract *Avoth*. *c Antigonus of Socho received Traditions of Simeon the Juſt. He ſaid, Be not as ſervants, who wait upon their Maſter for the ſake of the reward; but be ye like ſervants, who wait upon their Maſter not for the ſake of the reward: but let the fear of the Lord rule you.*

c Chap. 1.

This Wiſe man (ſaith *Rambam* upon the place) *had two Scholars, Zadoc and Baithus, who, when they heard this from their Maſter, ſaid among themſelves, when they were gone away, our Maſter in his Expoſition teacheth us, that there is neither reward, nor puniſhment, nor any expectation at all* (for the future:) *For they underſtood not what he meant: Therefore they mutually ſtrengthned one another, and departed from the rule, and forſook the Law: and ſome company adhered to both. The Wiſe men therefore called them Sadducees and Baithuſees.* And a little after: *But in theſe Countries, namely in Egypt, they call them Karaites,* [קראים] *but Sadducees and Baithuſees are their Names among the Wiſe men.*

d Chap. 5.

d See alſo the *Avoth* of *R. Nathan.*

e Yet

e Yet that raiſeth a ſcruple here. *At the concluſion of all prayers in the Temple they ſaid* עד עולם for ever. *But when the Hereticks brake in, and ſaid, There was no age but one, it was appointed to be ſaid* מן העולם ועד העולם For ever and ever, *or*, from age to age. Upon theſe words thus the Gloſs; *In the firſt Temple they ſaid only, Bleſſed be the Lord God of Iſrael for ever. But when the Hereticks brake in, and ſaid, There was no age but this, Ezra and his conſiſtory appointed, that it ſhould be ſaid* מן ובו' For ever and ever, *or* from age to age, *to imply there is a double world* (this, and one to come) *to root out of the heart the opinion of thoſe that deny the Reſurrection of the dead.*

e Rab Berac. fol 51.

Take notice, Reader, that *there were ſome, who denied the Reſurrection of the dead in the days of Ezra*, when as yet *Zadoc* the father of the *Sadducees* was not born. After *Ezra*, and his great Synagogue (which indured many a year after *Ezra* was dead) ſat *Simeon* the *Juſt*, performing the office of the High Prieſt, for the ſpace of forty years: and *Antigonus Socheus* the Maſter of *Zadoc* ſucceeded him in the chair of the Sanhedrin. So that although the Sadducees with good reaſon do bear an ill report for denying the Reſurrection, and that was their principal Hereſie; yet that Hereſie was, when as yet there were no Hereticks, called by the name of *Sadducees*. To which perhaps thoſe words do agree (which ſufficiently taſte of ſuch a Hereſie,) *Ye have ſaid, it is in vain to ſerve God*, &c. *Mal.* III. 14.

It is not therefore to be denied, that the *Sadducee* Hereticks were ſo named from *Zadoc*, but that the Hereſie of the *Sadducees* concerning the Reſurrection was older than that name, one may ſuppoſe not without reaſon; nor that that curſed Doctrine firſt aroſe from the words of *Antigonus* illy underſtood by *Zadoc* and *Baithus*, but was of an antienter original, when as yet the Prophets *Zacharias*, *Malachi*, and *Ezra* himſelf were alive, if that *Ezra* were not the ſame with *Malachi*, as the *Jews* ſuppoſe. Therefore I do rather think, that Hereſie ſprang from the miſunderſtanding of the words of *Ezekiel*, Chap. XXXVII. which ſome underſtanding according to the letter, and together with it ſeeing no Reſurrection, dreamt that there would be none afterwards. And this Doctrine encreaſed, and exalted it ſelf into a Sect, when at length *Zadoc* and *Baithus* aſſerted, that it was ſo determined out of the Chair by their Maſter *Antigonus*, the Preſident of the Sanhedrin.

When I fetch the riſe of the *Sadducees* not much after the death of *Simeon the Juſt*, that does not unſeaſonably come into my mind, which is mentioned by the Talmudiſts, that the ſtate of things became worſe after his death. *f All the days of Simeon the Juſt, the ſcape Goat had ſcarce come to the middle of the precipice of the Mountain* (whence he was caſt down) *but he was broken into pieces: but, when Simeon the Juſt was dead, he fled away* (alive) *into the deſert, and was eaten by Saracens. While Simeon the Juſt lived, the lot of God* (in the day of Expiation) *went forth always to the right hand: Simeon the Juſt being dead, it went forth ſometimes to the right hand, and ſometimes to the left. All the days of Simeon the Juſt, the little ſcarlet Tongue looked always white: but when Simeon the Juſt was dead, it ſometimes looked white, and ſometimes red. All the days of Simeon the Juſt, the Weſt light always burnt; but when he was dead, it ſometimes burnt, and ſometimes went out. All the days of Simeon the Juſt, the fire upon the Altar burnt clear and bright, and after two pieces of wood laid on in the morning, they laid on nothing elſe the whole day: but when he was dead, the force of the fire languiſhed in that manner, that they were compelled to ſupply it all the day. All the days of Simeon the Juſt, a bleſſing was ſent upon the two loaves, and the Shewbread ſo, that a portion came to every Prieſt, to the quantity of an Olive at leaſt, and there were ſome who eat till they were ſatisfied, and there were others, to whom ſomething remained, after they had eaten their fill: but when Simeon the Juſt was dead, that bleſſing was withdrawn, and ſo little remained to each, that thoſe that were modeſt withdrew their hands, and thoſe that were greedy ſtill ſtretched them out.*

f Hieroſ. Joma, fol. 43. 3.

Γεννήματα ἐχιδνῶν. *Generation of Vipers.*

I. Ὄφεις, *Serpents*, Chap. XXIII. 33. Not ſo much *the ſeed of Abraham*, which ye boaſt of, as *the ſeed of the Serpent.* Ὁ Ἀντίχριστος, ὁ Ἀντικείμενος, *The Antichriſt, the Oppoſer*, 2 *Theſ.* II. 4 A Nation and offspring diametrically oppoſite, and an enemy to that ſeed of the woman, and which was to bruiſe his heel.

II. Hence, not without ground, it is concluded, that that Nation was rejected, and given over to a reprobate ſenſe, even before the coming of Chriſt. They were not only γενεὰ, *a generation*, but γεννήματα, *an offſpring of Vipers*, Serpents ſprung from Serpents. Nor is it wonder, if they were rejected by God, when they had long ſince rejected God, and Gods Word, by their Traditions. See that *Matth.* XIII. 13, 14, 15. & 1 *Pet.* II. 10. *Ye were not a people.*

There was indeed a certain remnant among them, to be gathered by Chriſt: and when that was gathered, the reſt of the Nation was delivered over to everlaſting perdition.

This

This is that λεῖμμα, that *remnant* of the Apoſtle, *Rom.* XI. 5. which then was, when he writ thoſe things; which then was to be gathered, before the deſtruction of that Nation.

Φυγεῖν ἀπὸ τ μελλούσης ὀργῆς. *To fly from the wrath to come.*

Theſe words reſpect the very laſt words of the Old Teſtament, *leſt I ſmite the Earth with a curſe, Mal.* IV. and denote the moſt miſerable deſtruction of the Nation, and now almoſt ready to fall upon them.

The receiving of *Johns* baptiſm ſigned, and fenced thoſe that received it from the ruine that was juſt coming. To this belongs that of S. *Peter*, Epiſt. 1 Chap. III. verſ. 20, 21. in that manner as *Noah* and his ſons were by water delivered from the flood, *ſo alſo baptiſm now, the Antitype of that type, ſaveth us*, from the deluge of divine indignation, which in a ſhort time is to overflow the *Jewiſh* Nation. Think here, if thoſe that came to Baptiſm brought not their little ones with them to baptiſm; when by the plain words of the *Baptiſt*, thoſe that are baptized are ſaid to *fly from the wrath to come*? That is, *the wrath of God*, that was not long hence to deſtroy the Nation by a moſt ſad overthrow.

VERS. IX.

Μὴ δόξητε λέγειν. *Think not to ſay.*

A *Jeruſalem* phraſe to be met with every where in the *Talmud.* סבר מימר *To think a word*, or, *to be of that opinion.*

VERS. X.

Ἤδη ἀξίνη πρὸς τ ῥίζαν. *The ax is laid to the root.*

THESE words ſeem to be taken from *Eſay*, Chap. X. verſ. 33, 34. The deſtruction of the Nation was to proceed from the *Romans*, who had now a great while held them under the yoke. That ax now laid to the root of the tree, ſhall certainly cut it down, if, from this laſt dreſſing by the Goſpel, it bears not fruit. *g* In the *Talmud*, thoſe words of *Eſay* are applied to the deſtruction of the City; and thence it is argued, that the *Meſſias* ſhould be born not much after the time of that deſtruction, becauſe preſently after the threatning of that ruine, follows, *A branch ſhall ariſe out of the ſtock of Jeſſe, Eſa.* XI. 1.

g Hieroſ. Bitz. coth, fol. 5. 1.

VERS. XI.

Οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι. *Whoſe ſhoes I am not worthy to bear.*

IN *Luke* it is, λῦσαι τ ἱμάντα τῶν ὑποδημάτων· *to unlooſe the latchet of his ſhoes*: which comes to the ſame thing: both ſound to the ſame import, as if he had ſaid, *Whoſe ſervant I am not worthy to be.*

h A Canaanite ſervant is like a farm, in reſpect of buying: for he is bought with mony, or with a writing, או בחוקה *or by ſome ſervice done, as a pledge or pawn. And what is ſuch a pawning in the buying of ſervants? Namely, that he looſeth ſhoe of him* (who buys,) *or binds on his ſhoe, or carries to the bath ſuch things as be neceſſary for him*, &c. Theſe things *Maimonides* produceth out of the *Talmud*, where theſe words are, *i How is a ſervant bought* בחוקה *by ſervice? He looſeneth the buyers ſhoe, he carrieth ſuch things after him, as are neceſſary for the bath, he uncloths him, waſhes, anoints, rubs, dreſſes him, puts on his ſhoes, and lifts him up from the Earth*, &c. *l* See alſo the *Toſaphta.*

h Maimon. in מכירה cap. 2.

i Bab. Kiddu-ſhin, fol. 22. 2.

l Ad *Kidduſh.* cap. 1.

This by the way is to be noted, which the Gloſs intimates, that all ſervants, of what Heathen Nation ſoever, bought by the *Jews*, were called *Canaanite Servants*, becauſe it is ſaid of *Canaan*, *Canaan a ſervant of ſervants.*

VERS. XV.

Οὕτω πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. *Thus it becomes us to fulfil all righteousness.*

THAT is, *that we fulfil every thing that is just.* Now in the baptism of Christ there were these two *just* things especially. I. That this great Priest, being initiated into his ministerial office, should answer the Type of the admission of the *Levitical* Priests: who were initiated by washing and anointing. So was He by Baptism, and the Holy Ghost. II. When by the institution of Christ those that entred into the Profession of the Gospel were to be introduced by Baptism, it was *just*, yea necessary, that Christ, being to enter into the same profession, and to preach it too, should be admitted by Baptism.

VERS. XVI.

Καὶ βαπτισθεὶς ὁ Ἰησοῦς. *And Jesus being baptized.*

I. THAT Christ conversed upon Earth two and thirty years and an half (as many years as *David* lived at *Jerusalem:* compare 2 *Sam.* V. 5.) is proved hence. 1. That he was baptized, when he had now compleated his twenty ninth year, and had newly begun his thirtieth. That the words of *Luke* imply, ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος ἦν· *He began to be about thirty years old.* Which words although they are applied by some *Christians* to I know not what large latitude; yet in the *Jewish* Schools, and among that Nation, they would not admit certainly of another sense, than we produce. For there this axiome holds: יום אחד בשנה חשוב שנה *m The first day of the year is reckoned for that year.* And questionless *Luke* speaks with the vulgar. For let it be supposed, that the Evangelist uttered these words in some *Jewish* School, *N. was baptized* ἀρχόμενον ὡς ὡσεὶ τριάκοντα ἐτῶν, *beginning to be about thirty years old:* how could it be understood by them of the thirtieth compleat? (much less of the thirty first, or thirty second, as some wrest it) When the words ἀρχόμενον ὡσεί, *beginning to be about*, do so harmoniously agree with the said axiome, as scarcely any thing can do more clearly. 2. That from his Baptism to his cross he lived three years and an half. This is intimated by the Angel *Gabriel*, *Dan.* IX. 27. *In the half of a week* (that is, In three years and an half) *he shall make the sacrifice and oblation to cease:* and it is confirmed from the computation in the Evangelists, but especially in *John*, who clearly mentioneth four Passovers (Chap. II. 13. & V. 1. & VI. 4. & XIII. 1.) after his forty days fast, and not a little time spent in *Galilee.*

m Rosh Hashanah, fol. 2. 2.

II. Therefore we suppose Christ was baptized about the feast of Tabernacles in the Month *Tisri*, at which time we suppose him born; and that *John* was born about the feast of the Passover, and at that time began to baptize. For when Christ lived two and thirty years and an half, and died at the Feast of the Passover, you must necessarily reduce his birth to the Month *Tisri*, and about the time of the feast of Tabernacles; and when *John the Baptist* was elder than he by half a year, you must necessarily suppose him born about the feast of the Passover. But of these things we have said something already.

VERS. XVII.

Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν. *And behold a voice from Heaven.*

CHRIST was honoured with a threefold testimony, pronounced by a voice from Heaven, according to his threefold office. See what we say at Chap. XVII. 2.

You find not a voice sent from Heaven between the giving of the Law, and the baptism of Christ. What things the *Jews* relate of *Bath Kol*, they must pardon me, if I esteem them partly for *Jewish* fables, partly for Devilish witchrafts. They hold it for a Tradition, *n After the death of the last Prophets, Haggai, Zachariah, Malachi* נסתלקה רוח הקדש מישראל *The holy Spirit departed from Israel* (which was most true) ואע"פ כן משתמשין בבת קול: *But they used thenceforth the Bath Kol.* The *Bath Kol* was this בשקול יוצא וכו' *o When a voice* (or *Thunder*) *came out of Heaven, another voice came out from it.*

n Bab. Sanhedr. fol. 11. 1.

o Pirke Tosaph. in Sanhedr. cap. 1. art. 29.

But why, I pray, was Prophesie withdrawn, if Heavenly oracles were to be continued? Why also was *Urim* and *Thummim* taken away? Or rather why was it not restored after the *Babylonian* captivity? For *p five things*, say they, *were wanting under the second Temple,*

p Hieros. Taanith, fol. 65. 1.

Temple, which were under the firſt: namely, the fire from Heaven, The Ark, Urim and Thummim, the Oyl of anointing, and the Holy Spirit. It would certainly be a wonder, if God taking away from his people his ordinary oracles, ſhould beſtow upon them a nobler oracle, or as noble: and that when the Nation had degenerated, and were ſunk into all kind of impiety, ſuperſtition, hereſie. When the laſt Prophets, *Haggai* and the reſt, were dead, the *Sadducean* hereſie concerning the Reſurrection crept in, and the *Phariſaical* hereſie alſo weakening all Scripture, and making it of none effect by vain Traditions. And ſhall I believe, that God ſhould ſo indulge his people when they were guilty of ſo grievous Apoſtaſie, as to vouchſafe to talk familiarly with them from Heaven and to afford them oracles ſo ſublime, ſo frequent, as the Prophets themſelves had not the like? If I may ſpeak plainly what I think, I ſhould reduce thoſe numberleſs ſtories of the *Bath Kol*, which occur every where, under theſe two heads, namely that very many are mere fables, invented for this purpoſe, that hence the worth of this or that Rabbin or ſtory may be illuſtrated; the reſt are mere Magical and Diabolical deluſions.

When I read theſe and ſuch like paſſages, That *q the Bath Kol in Jericho gave witneſs to Hillel, that he was worthy to have the Holy Ghoſt abide upon him:* that *the Bath Kol in Jabneh yielded the ſame teſtimony to Samuel the little.* That *r the Bath Kol again in Jabneh determined the controverſies between the Schools of Shammai and Hillel, for thoſe of Hillel*; and innumerable other ſtories of that kind; I cannot but either ſuſpect theſe to be tales, or that theſe voices were framed by art Magick for the honour of the Rabbins.

q Bab Sanhedr. in the place above.

r Hieroſ. Berac. fol. 3. 2.

It is remarkable, what is related in the *Jeruſalem Talmud*, אר" אלעזר הולכין אחר שמיעת בת קול: *s R. Eliezer ſaith, They follow the hearing of Bath Kol.* And a little after, *R. Jochanan, and R. Simeon ben Lachiſh deſired to ſee the face of Samuel,* (the *Babylonian* Doctor) *let us follow, ſay they, the hearing of Bath Kol. Travailing therefore near a School, they heard a boys voice reading* [in 1 *Sam.* XXV. 1.] ושמואל מת And *Samuel* died. *They obſerved this, and ſo it came to paſs; for Samuel of Babylon was dead.*

s Schab. fol. 8. 3

R. Jonah, and R. Joſah went to viſit R. Acha lying ſick: let us follow, ſay they, the hearing of Bath Kol. They heard the voice of a certain woman, ſpeaking to her neighbour, The light is put out. To whom ſhe ſaid, let it not be put out, nor let the light of Iſrael be quenched.

Behold! Reader, a people very well contented to be deceived, with a new kind of *Bath Kol.* Compare theſe things with *Virgils* lots, of which the *Roman* Hiſtorians ſpeak frequently. Not to be more tedious therefore in this matter, let two things only be obſerved, 1. That the Nation under the ſecond Temple was given to Magical arts beyond meaſure. And 2. That it was given to an eaſineſs of believing all manner of deluſions beyond meaſure. And one may ſafely ſuſpect, that thoſe voices, which they thought to be from Heaven, and noted with the name of *Bath Kol*, were either formed by the Devil in the air, to deceive the people, or by Magicians by Deviliſh art, to promote their own affairs. Hence the Apoſtle *Peter* ſaith with good reaſon, that *the word of Propheſie was ſurer than a voice from Heaven*; 2 *Pet.* I. 19.

The very ſame, which I judge of the *Bath Kol*, is my opinion alſo of the frequent appearances of *Elias*, with which the leaves of the *Talmud* do every where abound; namely, that in very many places the ſtories are falſe, and in the reſt, the Apparitions of him were Diabolical. See the notes upon the tenth verſe of the ſeventeenth Chapter.

CHAP. IV.

VERS. I.

Ἀνήχθη εἰς τὸ ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι, &c. *He was led up by the Spirit into the wilderneſs to be tempted,* &c.

THE War proclaimed of old in *Eden* between the Serpent, and the ſeed of the Serpent, and the ſeed of the Woman, *Gen.* III. 15. now takes place: when that promiſed ſeed of the Woman comes forth into the field (being initiated by Baptiſm, and anointed by the Holy Ghoſt, unto the publick office of his miniſtry) to fight with that old Serpent, and at laſt to bruiſe his head. And, ſince the Devil was always a moſt impudent ſpirit, now he takes upon him a more hardned boldneſs than ever, even of waging war with him, whom he knew to be the Son of God, becauſe from that

that antient proclamation of this war he knew well enough, that he should bruise his heel.

The first scene or field of the Combate, was the *Desert of Judea*, which *Luke* intimates, when he saith, that *Jesus returned from Jordan*, and that *he was led by the Spirit into the wilderness*; that is, from the same coast, or region of *Jordan*, in which he had been baptized.

The *time* of his temptations was from the middle of the month *Tisri* to the end of forty days, that is, from the beginning of our month of *October* to the middle of *November*, or thereabouts: so that he conflicted with cold, as well as want, and Satan.

The *manner* of his temptations was two fold. First, Invisibly, as the Devil is wont to tempt sinners; and this for forty days: while the Tempter endeavoured with all his industry to throw in his suggestions, if possible, into the mind of Christ, as he does to mortal men. Which when he could not compass, because he found nothing in him, in which such a temptation might fix it self; *Joh.* XIV. 30. he attempted another way, namely, by appearing to him in a visible shape, and conversing with him, and that in the form of an Angel of light. Let the Evangelists be compared. *Mark*, saith, *he was tempted forty days*: so also doth *Luke*. But *Matthew*, that *the Tempter came to him, after forty days*; that is, in a visible form.

The *matter* of his Temptations was very like the Temptations of *Eve*. She fell, by the *lust of the flesh, the lust of the Eye, and the pride of Life*: which are the heads of all sins, 1 *Joh.* II. 16.

By the lust of the Eyes: for *she saw the fruit, that it was pleasant to the sight.*

By the lust of the flesh; she lusted for it, because *it was desirable to be eaten.*

By the pride of life; not contented with the state of perfection, wherein she was created, affected an higher; and she *took of the fruit, and did eat*, that she might become wiser by it.

The same tempter set upon our Saviour with the same stratagems.

I. As *Eve* was deceived by mistaking his person, supposing a good Angel discoursed with her, when it was a bad: So the Devil in like manner puts on the good Angel here, cloathed with light, and feigned glory.

II. He endeavours to ensnare Christ by the lust of the flesh, *Command, that these stones be made bread*: by the lust of the Eye, *All these things will I give thee, and the Glory of them*: by the pride of life, *Throw thy self down*, and fly in the air, and be held up by Angels.

VERS. V.

Ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ. *Upon the pinnacle of the Temple.*

WHether he placed him upon the Temple it self, or upon some building within the holy circuit, it is in vain to seek, because it cannot be found. If it were upon the Temple it self, I should reflect upon the top of the אולם *Porch of the Temple*: if upon some other building, I should reflect upon the Στοὰν βασιλικὴν, *the Royal Gallery.* The Priests were wont sometimes to go up to the top of the Temple, stairs being made for this purpose, and described in the *Talmudick* book intitled, *t Middoth*; and they are said to have ascended hither, *u When fire was first put to the Temple, and to have thrown up the keies of the chambers of the Temple towards Heaven, with these words, O thou eternal Lord, because we are not worthy to keep these keies, to thee they are delivered. And there came as it were the form of a hand out of Heaven, and took them from them: and they leaped down, and fell into the fire.*

t Chap. 4. hal. 5
u Bab. Taanith, fol. 29. 1.

Above all other parts of the Temple the אולם *Porch of the Temple*, yea the whole πρόναον, *space before it*, may not unfitly be called το πτερύγιον τοῦ ἱεροῦ, *the wing of the Temple*, because like wings it extended its self in bredth on each side, far beyond the bredth of the Temple: which we take notice of elsewhere.

If therefore the Devil had placed Christ in the very precipice of this part of the Temple, he may well be said to have placed him upon *the wing of the Temple*, both because this part was like *a wing* to the Temple it self, and that that precipice was the wing of this part.

But if you suppose him placed ἐστὶ στοὰν βασιλικὴν, *upon the Royal Gallery*, look upon it thus painted out by *Josephus*: *x On the South part* (of the Court of the Gentiles) *was the* στοὰ βασιλικὴ *the Kings Gallery, that deserves to be mentioned among the most magnificent things under the Sun: for upon an huge depth of a vally, scarcely to be fathomed by the Eye of him that stands above, Herod erected a Gallery of a vast height; from the top of which, if any looked down*, σκοτοδινεῖν οὐκ ἐξικουμένης τῆς ὄψεως εἰς ἀμέτρητον τὸν βυθόν· *he would grow dizzy, his Eyes not being able to reach to so vast a depth.*

x Antiq. lib. 15 cap. 14.

VERS.

VERS. VIII.

Δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου, &c. *Shewed him all the Kingdoms of the World, &c.*

THAT is, *Rome* with her Empire and State. For 1. That Empire is called πᾶσα οἰκουμένη, *All the World*, (which word *Luke* useth in this story) both in sacred and prophane Writers. 2. At this time all Cities were of little account in comparison of *Rome*, nor did any part of the Earth bear any vogue, without that Empire. 3. *Rome was the seat of Satan*, *Rev.* XIII. 2. and he granted to the beast of that City both it, and the Dominion. 4. This therefore seems to be that, whereby he attempts to ensnare our Saviour in this object, namely, that he promiseth to give him the pomp and power of *Cesar*, and to deliver into his hand the highest Empire of the World, that is, the *Roman*. This *Antichrist* afterwards obtained.

VERS. XIII.

Καὶ καταλιπὼν τὴν Ναζαρὲθ ἐλθὼν κατῴκησεν εἰς Καπερναούμ. *And leaving Nazareth, he came and dwelt at Capernaum.*

WHY he left *Nazareth*, after he had passed six or seven and twenty years there; the reason appears, *Luke* IV. 28. &c. We do not read, that he returned thither, again, and so, unhappy *Nazareth*, thou perishest by thine own folly and perverseness. Whether his father *Joseph* had any inheritance at *Capernaum*, which he possessed as his heir, or rather dwelt there in some hired house, we dispute not. This is certainly called his City, *Matth.* IX. 1, &c. and here as a Citizen, he paid the *half Shekel*, *Matth.* XVII. 24. Where it is worthy marking, what is said by the *Jews*. כמה יהא בעיר ויהא כאנשי העיר יב" חדש: *y How long does a man dwell in some City before he be as one of the Citizens? Twelve months.* The same is recited again z elsewhere. The *Jerusalem Gemara* thus explains it, *If he tarry in the City thirty days, he becomes as one of the Citizens, in respect of the Alms-chest; if six months, he becomes a Citizen, in respect of clothing: if twelve months, in respect of tributes, and taxes.* The *Babylonian* adds, *if nine months, in respect of burial.* That is, if any abide in a City thirty days, they require of him Alms for the poor; if six months, he is bound, with the other Citizens, to cloth the poor; if nine months, to bury the dead poor: if twelve months, he is bound to undergo all other taxes with the rest of the Citizens. See the Glos.

y Bava Bathra, cap. 1. hal 6.
z Bab. Sanhedr. fol. 112. 1.

VERS. XV.

Τῇ Ζαβουλὼν, καὶ γῇ Νεφθαλείμ. *The land of Zabulon, and the land of Nephthali.*

IT is needful, that the words of *Esaiah* be considered, whence these words are taken. He had been discoursing, in the eighth Chapter towards the end, concerning the straits and miseries, that compassed the Transgressors of the Law and the Testimony. *To the Law and to the Testimony*, &c. vers. 20. ועבר בה נקשה ורעב *But if a man transgress against it* (that is תורה and תעודה *the Law* and *the Testimony*) *it will redound to his hardship, and he shall suffer hunger*, &c. vers. 21. *And he shall look to the Earth, and behold trouble and darkness, dimness of anguish, and he shall be driven to darkness*, vers. 22. And then it follows, Chap. IX. 1. כי לא מועף לאשר מוצק לה *For the dimness shall not be like to that, wherein it was ill with him, at what time the former* (afflicter) *lightly touched the land of Zabulon, and the land of Nephthali, and the latter grievously afflicted*, &c. *That people, who sat in darkness saw a great light*, &c.

That which the Prophet means here, is this. 1. That the Contemners of *Emanuel* and his Testimony, that is, the Gospel, should undergo far greater calamities, than those places had undergone, either under their first Conqueror *Benhadad*, 1 *King.* XV. 20. or under the second, the King of *Assyria*, 2 *King.* XV. 29. For those places saw light at last restored to them, when the Messias preached the Gospel there. But the contemners of the Gospel are driven into eternal darkness. 2. He foretels the morning of liberty, and of Evangelical light, to arise there, where the first darkness and the calamities of their captivity had arisen. S. *Matthew* citing these words, that he might shew the Prophesie to be fulfilled, of that light that should arise there, omits those words, which speak of their former misery, that is, the first clause of the verse, and produceth those words only, and that very fitly too, which make to his purpose, and which aim directly thither, by the Prophets intention. The Prophet *Hosea* affords us an instance of curtailing

curtailing a sentence after that manner, Chap. I. 11. & II. 1. When he proclaims *Israel* and *Judah* miserable, he calls them *Lo-Ammi*, and *Lo-Ruchamah*; when happy, *Ammi*, and *Ruchamah*.

Πέραν τοῦ Ἰορδάνου. *Beyond Jordan.*

Not *by Jordan*, but *beyond Jordan*. For the latter Afflicter, the King of *Assyria*, had carried away that Country also into banishment and bonds. 1 *Chron.* V. 26. Here is an Ellipsis of the conjunction *And*.

VERS. XVIII.

Βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν. *Casting a net into the Sea.*

מחכין בימה של טבריה: *a Fishing in the Sea of Tiberias*, in *Talmudic* speech. There the fathers of the Traditions dream, that *Josua* the son of *Nun*, gave ten Laws to the *Israelites*, concerning having some things in common, as lawful, and to be allowed of: ת"ר תנאין התנה יהושע *Our Rabbins have a tradition, that Josua ordained ten conditions: That Cattel graze in common in woody places.* ומלקטין עצים בשדותיהם: שיהו מרעין בחורשין *And that a man gather wood in common in his neighbours field*, &c. Among others, ומחכין בימה של טבריה *And that any in comon spread his nets for fishing in the Sea of Tiberias.* But yet under this caution: שלא יפרוס קלע ויעמיד ארת הספינה *That none set up a wall, which may be any stop to ships.* The Gloss is, *It is the manner of fisher men, to fasten stakes in the water, and to make fences of canes or reeds, in which the fish may be taken: but this is not permitted, because it is an impediment to the ships.* However therefore the Sea of *Tiberias* belonged to the Tribe of *Nephthali*, yet it was free for any *Israelite* to fish in it, so it were under the condition mentioned.

a Bava Kama, in the place above.

VERS. XIX.

Ἁλιεῖς ἀνθρώπων. *Fishers of men.*

THIS phrase is something agreeable with that of *Maimonides* upon the *Talmud*, שלא ישכח דבר מדברי חיגי תורה: *b A Fisher of the Law.*

b Torah, cap. 1.

VERS. XXI.

Ἰάκωβον τὸν τοῦ Ζεβεδαίου. *James the son of Zebedee.*

WE meet with a certain Rabbin of this very same name ר' יעקב בר זברי *c R. Jacob the son of Zabdi.*

c Hieros. Maasar Sheni, fol. 55 2.

VERS. XXIII.

Διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν. *Teaching in their Synagogues.*

SINCE we meet with very frequent mention of Synagogues every where in the books of the Gospel, it may be needful to know something more clearly, what the customs and institutions of the Synagogues were, for the better understanding very many things, which have some reference thereunto in the New Testament: let us here dispatch the history of them ἐν ὄλῃ ὁμῇ, as briefly as we may, now when the mention of Synagogues first occurs.

§ *Of the Synagogues.*

1. A Synagogue was not formed any where, but where there were ten Learned Men, professedly Students of the Law. 1. Let that of the *Talmud* be observed. אי זה עיר גדולה *d What is a great City?* כל שיש בה "י בטלנין: *That, in which were ten men of leisure.* פחות מכאן הרי זה כפר: *If there be less than this number, behold it is a Village.* 2. Observe that of *Maimonides*; *e Whereseever there be ten of Israel, there a house must needs be built, to which they may resort to prayers in the time of prayer, and this house is called a* Synagogue. Not that any *ten of Israel* made a Synagogue; but whereseever were ten Learned Men, and studious of the Law; these were called בטלנין *Batlanin. Men of leisure, who were not to be esteemed for lazy and idle persons, but* בטלנין ממלאכתן ועוסקין בצרכי ציבור: *such who*

d Megill. cap. 1 hal. 3.

e Tephillah, cap. 11.

who (not being incumbred with worldly things) *were at leiſure only to take care of the affairs of the Synagogues, and to give themſelves to the ſtudy of the Law.*

The reaſon of the number of ten, though lean and empty enough, is given in the *Talmud*, and it is this, עדה הוא עשרה *f A Congregation conſiſts of Ten:* which they prove hence, becauſe it is ſaid עד מתי לעדה הרעה הזאת *How long ſhall I bear with this evil Congregation*, &c. (*Numb.* XIV. 27.) *Take away Joſua and Caleb, and there remain only ten*; namely, of the ſpies of the land. f *Sanhedr. cap.* 4. *hal.* 6.

II. Of theſe Ten Men,

1. Three bare the Magiſtracy, and were called בד של שלשה *The Bench of three.* Whoſe office it was, to decide the differences ariſing between the members of the Synagogue, and to take care about other matters of the Synagogue. Theſe judged concerning mony matters, thefts, loſſes, reſtitutions, of raviſhing a Virgin, of a man inticing a Virgin, of the admiſſion of Proſelytes, χειροθεσία, *laying on of hands*, and divers other things, of which ſee the Tract *g Sanhedrin.* Theſe were properly, and with good reaſon called Ἀρχισυνάγωγοι, *Rulers of the Synagogue*, becauſe on them laid the chief care of things, and the chief Power. g *Cap.* 4. *hal.* 1. 2.

2. Beſides theſe there was *the publick Miniſter of the Synagogue*, who prayed publickly, and took care about the reading of the Law, and ſometimes preached, if there were not ſome other, to diſcharge this office. This perſon was called שליח ציבור *The Angel of the Church*, and חזן הכנסת *The Chazan or Biſhop of the Congregation.* The *Aruch* gives the reaſon of the name: The * *Chazan*, ſaith he, is שליח צבור *The Angel of the Church*, (or, *the publick Miniſter*,) *and the Targum renders the word* רואה by the word חזוה *One that overſees*, שהוא צריך לראות וכו' *For it is incumbent on him to overſee, how the Reader reads, and whom he may call out to read in the Law.* The *publick Miniſter* of the Synagogue himſelf read not the Law publickly, but every Sabbath he called out ſeven of the Synagogue (on other days fewer) whom he judged fit to read. He ſtood by him that read, with great care obſerving, that he read nothing either falſely, or improperly, and calling him back, and correcting him, if he had failed in any thing. And hence he was called, חזן that is Ἐπίσκοπος, or *Overſeer.* Certainly, the ſignification of the word *Biſhop*, and *Angel of the Church*, had been determined with leſs noyſe, if recourſe had been made to the proper fountains, and men had not vainly diſputed about the ſignification of words, taken I know not whence. The ſervice and worſhip of the Temple being aboliſhed, as being ceremonial, God tranſplanted the worſhip, and publick adoration of God uſed in the Synagogues, which was moral, into the Chriſtian Church; to wit, the publick Miniſtry, publick Prayers, reading Gods Word, and Preaching, &c. Hence the names of the Miniſters of the Goſpel were the very ſame, *The Angel of the Church*, and *The Biſhop*, which belonged to the Miniſters in the Synagogues. * *Chazan.*

3. There were alſo three Deacons, or Almoners, on whom was the care of the poor; and theſe were called *Parnaſim*, or *Paſtors.* And theſe ſeven perhaps were reputed שבעה טובי העיר *The ſeven good men of the City*, of whom there is frequent remembrance in the *Talmudiſts.*

Of theſe *Parnaſim* we ſhall only produce theſe things. There were two, who demanded alms of the Towns men; and they were called שני גבאי צדקה *hThe two collectors of Alms.* ועוד אחד וכו' *To whom was added a third to diſtribute it.* h *Maimon.* In *Sanhedr. cap.* 1.

i R. Chelbo in the name of R. Ba Bar Zabda ſaith, They do not make fewer than three Parnaſin. For I ſee the judgments about many matters to be managed by three, therefore much more theſe, which concern life. R. Joſi in the name of R. Jochanan ſaith, They do not make two brethren Parnaſim. R. Joſi went to Chephar, intending there to ſet Parnaſim over them, but they received him not. He went away, after he had ſaid theſe words before them, Ben Bebai was only ſet over the threeded (linnen of the Lamps) *and yet he was reckoned worthy to be numbred with the eminent men of that age.* (See *Shekalim* Chap. 5.) *Ye who are ſet over the lives of men, how much more are ye ſo? R. Chaggai, when he appointed the Parnaſin, argued to them out of the Law, all dominion that is given, is given from the Law. By me Kings reign. R. Chaiia bar Ba* מקים ארבינין *ſet* ἄρχοντας, *Rulers over them*, that is, *he appointed Parnaſin. R. Lazar was a Parnas.* i *Hieroſ. Peah*, fol. 21. 1.

This perhaps holds out a light to thoſe words of the Apoſtle, 1 *Tim.* III. 13. *They that have performed the office of a Deacon well, have obtained to themſelves a good degree:* that is, being faithful in their care, and proviſion for the poor, as to their corporal life, they may well be Probationers for the care of Souls. For when thoſe *Parnaſin*, as alſo all the *Ten*, were learned and ſtudious, they might with good reaſon be preferred from the care of Bodies to that of Souls. The Apoſtles Deacons are to be reckoned alſo of the ſame Learned and Studious rank. And now let us turn our Eyes a little from the Synagogues to *Chriſtian* Churches in the hiſtory of the New Teſtament. When the *Romans* permitted the *Jewiſh* Synagogues to uſe their own laws, and proper government, why, I pray, ſhould there not be the ſame toleration allowed to the Apoſtolical Churches? The

Roman

Roman cenſure had as yet made no difference between the Judaizing Synagogues of the *Jews*, and the *Chriſtian* Synagogues or Churches of *Jews*; nor did it permit them to live after their own Laws, and forbid theſe. I am not therefore affraid to aſſert, that the Churches of that firſt age were wanting to themſelves, if they took not up the ſame liberty of government, as the *Romans* allowed the *Jewiſh* Synagogues to uſe. And I do not think that was ſaid by the Apoſtle, 1 *Cor.* VI. 2, 3, &c. without this foundation. Therefore this power of their own government being allowed them, if ſo be they were minded to enjoy what they might, how eaſily may thoſe words of the Apoſtle be underſtood, which have ſo wracked Learned Men (ſhall I ſay?) or which have been ſo wracked by them, 1 *Tim.* V. 17. Οἱ καλῶς προεστῶτες πρεσβύτεροι, &c. *Let the Elders that rule well*, &c.

4. We may reckon the eighth man of theſe *Ten* to be the תורגמן, that is, the *Interpreter* in the Synagogue, who being ſkilled in the Tongues, and ſtanding by him that read in the Law, rendred in the Mother Tongue verſe by verſe thoſe things, that were read out of the *Hebrew* Text. The Duty of this Interpreter, and the Rules of his duty you may read at large in the *k Talmud*.

k Megill. cap. 4. *Maimon.* in *Tephillah*, cap. 12. &c. *Maſſecheth. Sopherim*, cap. 10. &c. and elſewhere.

The uſe of ſuch an Interpreter, they think, was drawn down to them from the times of *Ezra*, and not without good reaſon. *l* ויקראו בספר תורה וגו׳ *And they read in the book of the Law. That was the Text.* מפורש זה תרגום *Explaining. That was the Targum.* ושום שכל אילו טעמים *And added the meaning. They are the accents.* ויבינו במקרה זה המסורת׃ *And they underſtood the Text. That was the Maſoreth.* See *Nehem.* VIII. 8. ſee alſo *Buxtorph's Tiberias*, Chap. VIII.

l Hieroſ. Megill. fol. 74. 4.

5. We do not readily know who to name for the ninth and tenth of this laſt *Three*. Let us ſuppoſe them to be the *Maſter* of the *Divinity School*, and his *Interpreter*: of whom we ſhall have a fuller occaſion of enquiry. And thus much concerning the head of the Synagogue, that learned *Decemvirate*, which was alſo the repreſentative body of the Synagogue.

III. The days, wherein they met together in the Synagogue, were the Sabbath, and the ſecond day, and the fift of every week. Of the Sabbath there is no queſtion. They refer the appointment of the ſecond and fift days to *Ezra*. *m Ezra*, ſay they, *decreed ten decrees, He appointed the publick reading of the Law in the ſecond and fift days of the week. Alſo on the Sabbath at the time of the ſacrifice. He appointed waſhing to thoſe that had the Gonorrhea. He appointed the Seſſion of the Judges in Cities on the ſecond and fift days of the week*, &c. Hence perhaps it will appear, in what ſenſe that is to be underſtood, *Act.* XIII. 42. Παρεκάλεσαν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. *The Gentiles beſought, that theſe words might be preached to them the next Sabbath*, or, *the Sabbath between*: that is, on the days of that intervening week, wherein they met together in the Synagogue.

m Hieroſ. Megill. fol. 75. 1. *Bab. Bava kama*, fol. 82. 1.

IV. Synagogues were antiently builded in fields. *n To the evening recital of the Phylacteries, are to be added two Prayers going before, and two following after.* Where the Gloſs thus; *The Rabbins inſtituted that prayer,* [יראו עינינו] *that they might retain their collegues in the Synagogue. And this certainly reſpected their Synagogues at that time, becauſe they were ſituated in the fields, where they might be in danger.* And ſo *o Rabbenu Aſher* upon the ſame Tract; *Antiently their Synagogues were in fields: therefore they were affraid to tarry there until the Evening prayers were ended. It was therefore appointed, that they ſhould recite ſome verſes, in which a ſhort ſum of all the eighteen prayers had been compacted; after which that prayer* יראו עינינו *was to be recited.*

n Bab. Beracoth, fol. 2. 1.

o Fol. 69. 3.

But the following times brought back their Synagogues for the moſt part into the Cities; and proviſion was made by ſharp Canons, that a Synagogue ſhould be built in the higheſt place of the City, and that no houſe ſhould be built higher than it.

V. The like Proviſion was made, that every one, at the ſtated times of prayer, ſhould frequent the Synagogue. *p God does not refuſe the prayers, although ſinners are mingled there. Therefore it is neceſſary, that a man aſſociate himſelf with the Congregation, and that he pray not alone, when an opportunity is given of praying with the Congregation. Let every one therefore come Morning and Evening to the Synagogue.* And *q It is forbidden to paſs by the Synagogue in the time of prayer, unleſs a man carry ſome burden upon his back: or unleſs there be more Synagogues in the ſame City; for then it may be judged, that he goes to another; or unleſs there be two doors in the Synagogue, for it may be judged, that he paſſed by one to go in at another. But if he carry his Phylacteries upon his head, then it is allowed him to paſs by, becauſe they bear him witneſs, that he is not unmindful of the Law.* Theſe things are taken out of the *u Babylonian Talmud*. Where theſe are alſo added. *The Holy Bleſſed One ſaith, whoſoever employeth himſelf in the ſtudy of the Law, and in the returning of mercy, and whoſoever prays with the Synagogue, I account concerning him, as if he redeemed me and my ſons from the Nations of the World. And whoſoever prays not with the Synagogue is called an* ill Neighbour, *as it is ſaid*, Thus ſaith the Lord of all my evil neighbours, &c. *Jer.* XII. 14.

p Maim. in *Tephill.* cap. 8.

q Chap. 6.

r Beracoth, fol. 8. 1.

VI. When

VI. When they were met together in the Synagogue, on the Sabbath day (for this being obſerved, there is no need to ſpeak any thing of the other days) the ſervice being begun, the Miniſter of the Church calls out ſeven, whomſoever he pleaſes to call out, to read the Law in their order. Firſt, A Prieſt, then a Levite, if they were preſent, and after theſe five *Iſraelites*. Hence it is, O young ſtudent in *Hebrew* learning, that in ſome editions of the *Hebrew* Bible you ſee marked in the margin of the Pentateuch, 1. כהן *The Prieſt.* 2. לוי *The Levite.* 3. שלישי *The third.* 4. רביעי *The fourth.* 5. חמישי *The fifth.* 6. ששי *The ſixth.* 7. שביעי *The ſeventh.* Denoting by theſe words the order of the Readers, and meaſuring out hereby the portion read by each one. Thus I ſuppoſe Chriſt was called out by the Angel of the Church of *Nazareth*, IV. *Luke* 16. and reading according to the cuſtom, as a member of that Synagogue.

There is no need to mention, that prayers were made publickly by *the Angel of the Church* for the whole Congregation, and that the Congregation anſwered *Amen* to every prayer: and it would be too much particularly to enumerate what thoſe prayers were, and to recite them. It is known enough to all, that Prayers, and reading of the Law and the Prophets was the chief buſineſs in the Synagogue, and that both were under the care of the *Angel of the Synagogue.*

But did not he, or ſome body elſe make Sermons in the Synagogue?

I. There ſeemed to have been Catechizing of boys in the Synagogue. Conſider what that means, נשים במאי וכיון באקרויי בנייהו לבי כנ שתא׳: *s What is the privilege of Women? This, that their ſons read in the Synagogue.* באתנויי גבריהו בי רבנן: *That their husbands recite in the School of the Doctors.* Where the Gloſs thus, *The boys, that were Scholars were wont to be inſtructed,* (or, *to learn*) *before their Maſter in the Synagogue.* s Bab. Berac. fol. 17. 1.

II. The *Targumiſt*, or *Interpreter*, who ſtood by him that read in the Law, and rendred what was read out of the *Hebrew* original into the Mother Tongue, ſometimes uſed a liberty of enlarging himſelf in paraphraſe. Examples of this we meet with in the *t Talmud*, and alſo in the *Chaldee* Paraphraſt himſelf. t Hieroſ. Megil. fol. 74. 4. Sanhed. fol. 20. 2. Bab. Bab. fol. 28. 1. and elſewhere

III. Obſerve that of the Gloſſer, היו באים לשמוע הדרשה נשים ועמי הארץ: *u Women and the common people were wont to meet together to hear the Expoſition* or *the Sermon.* But of what place is this better to be underſtood than of the Synagouge? That eſpecially being well weighed, which immediately followeth והיו צריכין דרשנין וכו׳ *And they had need of Expounders* (or *Preachers*) *to affect their hearts:* which is not much unlike that, which is ſaid, *Act.* XIII. 15. Εἴ τις λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαόν. *If we have any word of exhortation for the people, ſay on.* u In Bab. Sabb. fol 30. 2.

IV. Service being done in the Synagogue, they went to dinner. And after dinner to בית מדרש *the School*, or *the Church*, or *a Lecture of Divinity:* call it by what name you will. It is called alſo not ſeldom by the *Talmudiſts* ציבור and כנסת *The Synagogue.* In this ſenſe it may be, is בנישתא עילייתא *the upper Synagogue* to be taken, mentioned in the *x Talmud*; if it be not to be taken of the Sanhedrin. In this place a Doctor read to his auditors ſome Traditional matter, and expounded it. בית מדרש שם שנין משנה וגמרא *y In the Beth Midraſh they taught Traditions, and their expoſition.* x Hieroſ. Sabb. fol 3. 1. y Gloſſ. in Bab. Berac. fol. 17. 1

There are three things to be taken notice of concerning the rites uſed in this place.

1. He that read to the Auditors, ſpake not out with an audible voice, but muttered it with a ſmall whiſper in ſome bodies ear; and he pronounced it aloud to all the people. So that here the Doctor had his Interpreter in this ſenſe, as well as the Reader of the Law his in the Synagogue. ולא הוה אמורא למיקם עליה: *z Rabh went to the place of R. Shilla, and there was no Interpreter, to ſtand by R. Shilla, Rabh therefore ſtood by him.* Where the Gloſs hath theſe words לא הוה אמורא *He had no ſpeaker*, that is, מתורגמן *He had no Interpreter preſent, who ſtood before the Doctor when he was reading the Lecture.* והחכם לוחש לו לשון עברית: *And the Doctor whiſpered him in the ear in Hebrew, and he rendred it in the Mother Tongue to the people.* Hither that of our Saviour hath reſpect, *Matth.* X. 27. *What ye hear in the ear, that preach ye upon the houſe tops.* Conſult the ſame place. z Bab. Joma, fol. 20. 2.

2. It was cuſtomary in this place, and in theſe exerciſes, to propound queſtions. In that remarkable ſtory of removing *Rabban Gamaliel* of *Jafne* from his Preſidentſhip, which we meet with in || divers places of both *Talmuds:* when they met together in the *Beth Midraſh* עמד השואל ושאל *The queſtioniſt ſtood forth and asked, The Evening Prayer is it obſerved by way of Duty, or of free Will?* And after a few lines, the mention of an Interpreter occurs: *The whole multitude murmured againſt it, and ſaid to Hotſpith the Interpreter, Hold your peace, and he held his peace,* &c. || Hieroſ. Berac. fol. 7. 4 & Taanith, fol. 67. 4. & Bab. Berac. fol. 27. 2.

3. While the Interpreter preached from the mouth of the Doctor, the people ſat upon the Earth. * *Let not a Judge go upon the heads of the holy people.* The Gloſs is, *While the Interpreter preached,* the ציבור *Synagogue* (or, *the whole Congregation*) *ſat on the ground, and whoſoever walked through the middle of them to take his place, ſeemed as if he walked upon their Heads.* * Bab. Sanhedr. fol. 7. 2.

One may ſafely be of opinion, that the word Συναγωγὴ, *Synagogue*, was uſed ſometimes in the New Teſtament in this ſenſe, and that Chriſt ſometimes preached in theſe Divinity Schools, as well as in the Synagogues.

But by what right was Chriſt permitted by the Rulers of the Synagogue to preach, being the ſon of a Carpenter, and of no learned education? Was it allowed any illiterate perſon, or mechanick to preach in the Synagogues, if he had the confidence himſelf to do it? By no means. For it was permitted to none to teach there, but thoſe that were learned. But there were two things eſpecially, that gave Chriſt admiſſion to preach in every Synagogue, namely, the fame of his miracles, and that he gave out himſelf the Head of a religious Sect. For however the religion of Chriſt and his Diſciples was both ſcorned and hated by the *Scribes* and *Phariſees*, yet they accounted them among the *Religious*, in the ſame ſenſe as they did the *Sadducees*; that is diſtinguiſhed from עם הארץ *the common people*, or the Seculars, who took little care of religion. When therefore Chriſt was reckoned among the *Religious*, and grew ſo famous by the rumour of his miracles, and the ſhining raies of his Doctrine, no wonder if he raiſed among the people an earneſt deſire of hearing him, and obtained among the Governours of the Synagogues a liberty of preaching.

CHAP. V.

VERS. III, IV, V, &c.

Μακάριοι, Μακάριοι, &c. *Bleſſed, Bleſſed*, &c.

IT is commanded, *Deut.* XXVII. that upon the entrance of the people into the promiſed land, Bleſſings and Curſes ſhould be denounced from the Mounts *Gerizim* and *Ebal*: the Curſes being particularly reckoned up, but the Bleſſings not ſo. Which ſeems not to be without a myſtery, ſince the Law brought the Curſe with it: but Chriſt, who ſhould bring the Bleſſing, was yet to come a great while hence. Now he is preſent pronouncing the bleſſings, and that in a mountain. The *Jewiſh* Writers do thus relate that matter.

[a] *Six Tribes went up to the top of Mount Gerizim, and ſix to the top of Mount Ebal. But the Prieſts and the Levites ſtood below with the ark of the Covenant. The Prieſts compaſſed the ark; the Levites compaſſed the Prieſts, and the whole people of Iſrael ſtood on one ſide, and on the other: as it is ſaid,* All Iſrael and the Elders, &c. (*Joſ.* VIII. 33.) *Turning their faces to Mount Gerizim, they began with the bleſſing,* Bleſſed is the man, that ſhall make no Idol, or molten Image, &c. *And both the one and the other anſwered, Amen. Turning their faces to Mount Ebal, they pronounced the curſe,* Curſed is the man who ſhall make an Idol, or molten Image: *and both the one and the other anſwered, Amen.* And ſo of the reſt. And at laſt, *Turning their faces to Gerizim, they began with the bleſſing,* Bleſſed is the man, who ſhall continue in all the words of the Law, *and the Anſwer on both ſides is, Amen. Turning their faces to Ebal, they pronounce the curſe,* Curſed is every one, that ſhall not continue in all the words of the Law, *and the anſwer from both ſides is, Amen*, &c.

[a] *Talm.* In *Sotah*, cap. 7. *Toſaph.* in *Sotah*, cap. 8.

In like manner Chriſt here having begun with bleſſings, *Bleſſed, Bleſſed*, thundereth out curſes, *Wo, Wo, Luke* VI. 24, 25, 26.

That which many do Comment concerning the octonary number of Beatitudes, hath too much curioſity, and little benefit. It hath that which is like it among the *Jews*: For thus they write, [b] *There is a Tradition from the School of R. Eſaiah ben Korcha, that twenty bleſſings are pronounced in the book of the Pſalms, and in like manner twenty Woes in the book of Eſaiah. But I ſay, ſaith Rabbi, that there are two and twenty bleſſings, according to the number of the two and twenty letters.*

[b] *Midr. Tillin* upon *Pſal.* I. & *R. Sol.* upon *Iſa.* V.

[c] *Abraham was bleſſed with ſeven bleſſings.*

[d] *Theſe ſix are bleſſed, every one with ſix bleſſings, David, Daniel and his three companions, and King Meſſias.*

[c] *Baal Turin* upon *Gen.* XII. [d] *Targ.* upon *Ruth* III.

VERS.

VERS. VIII.

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ. *Bleſſed are the pure in heart.*

HArken, O Phariſee, all whoſe praiſe lies in outward cleanneſs. How fooliſh is this boaſting of a *Jew!* e*Come and ſee, ſaith R. Simeon ben Eleazar, how far the purity of Iſrael extends it ſelf: when it is not only appointed, that a clean man eat not with an unclean woman: but* (that an unclean man eat not with an unclean man) *that a Phariſee that hath the Gonorrhea, eat not with a comon perſon that hath the Gonorrhea.*

e Bab. Schab. fol. 13. 1.

VERS. IX.

Μακάριοι οἱ εἰρηνοποιοί. *Bleſſed are the Peacemakers.*

חבורת שלום בין איש לרעהו: f *Making peace between neighbours* is numbred among thoſe things, which bring forth good fruit in this life, and benefit in the life to come.

f Peah, cap. 1. hal. 1.

VERS. XVII.

Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, &c. *Think not that I am come to deſtroy the Law,* &c.

I. IT was the opinion of the Nation concerning the Meſſias, that he would bring in a new Law, but not at all to the prejudice, or damage of *Moſes* and the Prophets: But that he would advance the *Moſaic* Law to the very higheſt pitch, and would fulfil thoſe things that were foretold by the Prophets; and that according to the Letter, even to the greateſt pomp.

II. The Scribes and Phariſees therefore ſnatch an occaſion of cavilling againſt Chriſt, and readily objected that he was not the true *Meſſias*, becauſe he aboliſhed the Doctrines of the Traditions, which they obtruded upon the people for *Moſes* and the Prophets.

III. He meets with this prejudice here, and ſo onwards, by many arguments, as namely, 1. That he aboliſhed not the Law, when he aboliſhed Traditions, for therefore he came, that he might fulfil the Law. 2. That he aſſerts, that *not one Iota ſhould periſh from the Law.* 3. That he brought in an obſervation of the Law, much more pure and excellent than the *Phariſaical* obſervation of it was: which he confirms even to the end of the Chapter, explaining the Law according to its genuine and ſpiritual ſenſe.

VERS. XVIII.

Ἀμὴν γὰρ λέγω ὑμῖν. *Verily I ſay unto you.*

I. SUCH an aſſeveration was uſual to the Nation, though the ſyllables were ſomething changed. g *A certain Matron ſaid to R. Judah bar Allai, Thy face is like to a Swineherd, or an Uſurer. To whom he anſwered* וכו' הימנותא *In truth both is forbidden me.* The Gloſs there הימנותא In truth, *is a manner of ſpeech uſed in ſwearing.*

g Bab. Bruc. fol. 55. 1.

II. But our Saviour uſeth this phraſe by the higheſt divine right. 1. Becauſe he is *Amen, the faithful witneſs, Rev.* II. 14. 2 *Cor.* I. 20. See alſo *Eſa.* LXV. 16. and *Kimchi* there. 2. Becauſe he publiſhed the Goſpel, the higheſt *truth, Joh.* XVIII 37, &c. 3. By this aſſeveration he doth well oppoſe his divine oracles againſt the inſolent madneſs of the Traditional Doctors, who did often vent their blaſphemous and frivolous tales under this ſeal, באמת אמרו *They ſpeak in truth:* and *whereſoever this is ſaid,* ſay they, *it is* הלך למשה מסיני *A Tradition of Moſes from Sinai.*

Ἰῶτα ἕν. *One jot.*

The *Jeruſalem Gemariſts* ſpeak almoſt to the ſame ſenſe. h *The book of Deuteronomy came, and proſtrated it ſelf before God, and ſaid, O Lord of the Univerſe, Thou haſt wrote in me thy Law, but now a Teſtament defective in ſome part is defective in all. Behold, Solomon endeavours to root the letter Jod out of me* (to wit in this Text לא ירבה נשים He ſhall not multiply wives, *Deut.* XVII. 5.) *The holy bleſſed God anſwered, Solomon and a thouſand ſuch as he ſhall periſh, but the leaſt word ſhall not periſh out of thee. R. Honna ſaid in the name of R. Acha, the letter Jod, which God took out of the name of Sarai our Mother,*

h Sanhedr. fol. 20. 3.

was given half to Sara, and half to Abraham. A Tradition of R. Hoſhaia, the letter Jod came and proſtrated it ſelf before God, and ſaid, O eternal Lord, Thou haſt rooted me out of the name of that holy woman. The Bleſſed God anſwered, Hitherto thou haſt been in the name of a woman, and that in the end, (Viz. in *Sarai) but henceforward thou ſhalt be in the name of a man, and that in the beginning. Hence is that which is written,* And *Moſes* called the name of *Hoſhea, Jehoſhua.* The *Babylonians* alſo do relate this tranſlation of the letter *Jod* out of the name of *Sarai* to the name of *Joſhua* after this manner: *i The letter Jod, ſaith God, which I took out of the name of Sarai, ſtood and cried to me for very many years, how long will it be ere Joſhua ariſe, to whoſe name I have added it.*

i Sanhedr. fol. 107. 1.

You have an Example of the eternal duration of this very little letter *Jod*, in *Deut.* XXXII. 18. where in the word חשי it is written even leſs than it ſelf, and yet it ſtands immortal in that its diminutive ſtate unto this very day, and ſo ſhall for ever.

k There is a certain little City mentioned by name דרוקרת *Derokreth*, which by reaſon of the ſmalneſs of it was called *Jod* in the Gloſs. *l* And there was a Rabbin, named *Rabh Jod.* Of the letter *Jod.* See *Midraſh Tillin* upon the CXIV. *Pſalm.*

k Bab. Taanith, fol. 21. 2.
l Fol 22. 2.

Μία κεραία. *One tittle.*

It ſeems to denote the little heads, or daſhes of letters, whereby the difference is made between letters of a form almoſt alike. The matter may be illuſtrated by theſe examples

m If it were *Daleth, and a man ſhould have formed it into Reſh* (on the Sabbath) *or ſhould have formed Reſh into Daleth, he is guilty.*

m Hieroſ. Schab. fol. 10. 4. היה דלת ועשאו ריש ריש ועשאו דלת חייב

n It is written לא תחללו את שם קדשי Ye ſhall not prophane my holy Name: *whoſoever ſhall change* ח *Cheth into* ה *He, deſtroys the World* (for then לא תהללו written with ה *He* makes this ſenſe, *Ye ſhall not praiſe my holy Name.*) *It is written* כל הנשמה תהלל יה Let every ſpirit praiſe the Lord. *Whoſoever changeth* ה *He into* ח *Cheth deſtroys the World. It is written* יבחשו ביהוה They lied againſt the Lord: *whoſoever changeth* ב *Beth into* כ *Caph deſtroies the World. It is written,* אין קדוש כיהוה There is none holy as the Lord: *whoſoever changeth* כ *Cheth into* ב *Beth, deſtroys the World. It is written,* יהוה אלהינו יהוה אחד The Lord our God is one Lord: *he that changeth* ד *Daleth into* ר *Reſh, deſtroys the World.*

n Tanchum, fol. 1. 1.

But that our Saviour by Ἰῶτα ἢ κεραία, *Jot and Tittle*, did not only underſtand the bare letters, or the little marks that diſtinguiſhed them, appears ſufficiently from *verſ.* 19. where he renders it, one of *theſe leaſt commands:* in which ſenſe is that alſo in the *Jeruſalem Gemara*, of *Solomons* rooting out *Jod*, that is, evacuating that precept לא ירבה נשים *He ſhall not multiply Wives.* And yet it appears enough hence, that our Saviour alſo ſo far aſſerts the uncorrupt immortality and purity of the holy Text, that no particle of the ſacred ſenſe ſhould periſh, from the beginning of the Law to the end of it.

To him, that diligently conſiders theſe words of our Saviour their Opinion offers it ſelf, who ſuppoſe, that the whole Alphabet of the Law, or rather the original character of it is periſhed; namely, the *Samaritan*, in which they think the Law was firſt given and written; and that that *Hebrew*, wherein we now read the Bible, was ſubſtituted in its ſtead. We ſhall not expatiate in the queſtion; but let me, with the Readers good leave, produce and conſider ſome paſſages of the *Talmud*, whence, if I be not miſtaken, *Chriſtians* ſeem firſt to have taken up this opinion.

The *Jeruſalem Talmud* treats of this matter in theſe words. *o R. Jochanan de Beth Gubrin ſaith, There are four noble Tongues, which the World uſeth: The Mother Tongue for Singing, the Roman for War, the Syriac for Mourning, the Hebrew for Elocution: and there are ſome which add, the Aſſyrian for Writing. The Aſſyrian hath writing* (that is, letters or characters) *but a language it hath not. The Hebrew hath a language, but writing it hath not. They choſe to themſelves the Hebrew language in the Aſſyrian character. But why is it called* אשורי The Aſſyrian? שהוא מאושר בכתבו *Becauſe it is bleſſed* (or *direct*) *in its writing. R. Levi ſaith, Becauſe it came up into their hands out of Aſſyria.*

o In Megill. fol. 71. 2, 3.

A Tradition, R. Joſi ſaith, Ezra was fit, by whoſe hands the Law might have been given, but that the age of Moſes prevented. But although the Law was not given by his hand, yet writing (that is, the forms of the letters) *and the language were given by his hand.* And the writing of the Epiſtle was writ in *Syriac*, and rendred in *Syriac*, (*Ezr.* IV. 7.) And they could not read the writing, (*Dan.* V. 8.) *From whence is ſhewn, that the writing* (that is, the form of the characters and letters) *was given that very ſame day. R. Nathan ſaith, the Law was given in breaking* (that is, in letters more rude, and more disjoyned) *And the matter is, as R. Joſi ſaith. Rabbi* (Judah Haccodeſh) *ſaith, the Law was given in the Aſſyrian language, and when they ſinned, it was turned into breaking. And when they were worthy in the days of Ezra, it was turned for them again into the Aſſyrian.* I ſhew to day, that I will render to you משנה *Miſhneh*, the doubled, *or, as if he ſhould ſay,* the

ſeconded

ſeconded (*Zech.* IX. 12.) And he ſhall write for himſelf the *Miſhneh* (the doubled) of this Law in a book; (*Deut.* XVII. 18.) *namely in a writing, that was to be changed. R. Simeon ben Eleazar ſaith, in the name of R. Eleazar ben Parta, and he in the name of R. Lazar, the Hammodaean, the Law was given in Aſſyrian writing. Whence is that proved? From thoſe words,* שהו ויו של תורה דומים לעמודים (Exod. XXVII. 10.) ווי העמודים *That the letter* ו *Vau in the Law is like a pillar.* So the *Jeruſalem Talmudiſts.*

Diſcourſe is had of the ſame buſineſs in the *p Babylonian Talmud*, and almoſt in the ſame words, theſe being added over. *The Law was given to Iſrael in Hebrew writing, and in the holy Language. And it was given to them again in the days of Ezra in Aſſyrian writing, and the Syriac Language. The Iſraelites choſe to themſelves the Aſſyrian writing, and the holy Language.* והניחו להדיוטות כתב עברית ולשון ארמית *And left the Hebrew writing, and the Syriac Language to ignorant perſons.* מאן הדיוטות *But who are thoſe* Idiots (or *ignorant perſons?*) *R. Chaſda ſaith,* כותאי *The Samaritans. And what is the Hebrew writing? R. Chaſda ſaith,* כתב ליבונאה that is, (according to the Gloſs) *Great letters, ſuch as thoſe are, which are writ in charms, and upon door poſts.* p Sinhedr. fol. 21. 2. & 22. 1.

That we may a little apprehend the meaning of the *Rabbins*, let it be obſerved,

I. That by *the Mother Tongue* (the *Hebrew*, *Syriac*, *Romane* being named particularly) no other certainly can be underſtood than the *Greek*, we have ſhewn at the three and twentieth verſe of the firſt Chapter.

II. That that writing, which the *Gemariſts* call כתב עברי and which we have interpreted by a very known word, *Hebrew writing*, is not therefore called עברי becauſe this was proper to the *Iſraelites*, or becauſe it was the antient writing, but (as the Gloſs very aptly) כתב עברי של בני עבר הנהר becauſe *the writing*, or *character was in uſe among them that dwelt beyond Euphrates.* In the ſame ſenſe, as ſome would have *Abraham* called עברי *Hebrew*, ſignifying, *on the other ſide*, that is, beyond, or on the other ſide of *Amana.*

Many Nations were united into one Language, that is, the old *Syriac*, namely, the *Chaldeans*, the *Meſopotamians*, the *Aſſyrians*, the *Syrians.* Of theſe ſome were the ſons of *Sem*, and ſome of *Cham.* Though all had the ſame Language; it is no wonder, if all had not the ſame letters. The *Aſſyrians* and *Iſraelites* refer their original to *Sem:* theſe had the *Aſſyrian* writing: the ſons of *Cham*, that inhabited beyond *Euphrates*, had another; perhaps, that, which is now called by us, the *Samaritane*, which it may be the ſons of *Cham*, the *Canaanites*, uſed.

III. That the Law was given by *Moſes* in *Aſſyrian* letters, is the opinion (as you ſee) of ſome *Talmudiſts*; and that indeed the founder by much. For to think that the Divine Law was writ in characters proper to the curſed ſeed of *Cham*, is agreeable neither to the dignity of the Law, nor indeed to reaſon it ſelf. They that aſſert the Mother writing was *Aſſyrian*, do indeed confeſs that the characters of the Law were changed, but this was done by reaſon of the ſin of the people, and through negligence. For when under the firſt Temple the *Iſraelites* degenerated into *Canaanitiſh* manners, perhaps they uſed the letters of the *Canaanites*, which were the ſame with thoſe of the Inhabitants beyond *Euphrates.* Theſe words of theirs put the matter out of doubt: *The Law was given to Iſrael in the Aſſyrian writing in the days of Moſes: but when they ſinned under the firſt Temple, and contemned the Law, it was changed into breaking to them.*

Therefore according to theſe mens opinion, the *Aſſyrian* writing was the Original of the Law, and endured, and obtained unto the degenerate age under the firſt Temple. Then, they think, it was changed into the writing uſed beyond *Euphrates*, or the *Samaritane*; or, if you will, the *Canaanitiſh* (if ſo be, theſe were not one and the ſame:) but by *Ezra* it was at laſt reſtored into the original *Aſſyrian.*

Truly I wonder that Learned Men ſhould attribute ſo much to this tradition, (for whence elſe they have received their Opinion, I do not underſtand) that they ſhould think that the primitive writing of the Law was in *Samaritane:* ſeeing that which the *Gemariſts* aſſert concerning the changing of the characters, reſts upon ſo brittle and tottering a foundation, that it is much more probable, that there was no change at all (but that the Law was firſt writ in *Aſſyrian* by *Moſes*, and in the *Aſſyrian* alſo by *Ezra*) becauſe the change cannot be built and eſtabliſhed upon ſtronger arguments.

A ſecond queſtion might follow concerning *Keri*, and *Chethib:* and a ſuſpicion might alſo ariſe, that the Text of the Law was not preſerved perfect to *one Jot and one Tittle*, when ſo many various readings do ſo frequently occur. Concerning this buſineſs we will offer theſe few things only, that ſo we may return to our taſk.

I. Theſe things are delivered by Tradition: ג' ספרים מצאו בעזרה *q They found three books in the Court,* ספר מעוני *The book* מעוני *Meoni, The book* ועטוטי *Zaatuti, and the book* היא *Hi. In one they found written,* מעון אלהי קדם The eternal God is thy refuge: *but in the two other they found it written,* מעונה אלהי קדם (*Deut.* XXXIII. 27.) *They approved* (or, *confirmed thoſe two, but rejected that one. In one they found* q Hieroſ. Taanith, fol. 68. 1.

found written וישלח את נערי בני ישראל *But in two it was written,* ועטותי בני ישראל: And he ſent young men of the children of *Iſrael.* (*Exod.* XXIV. 5.) *Thoſe two they confirmed, but that one they rejected. In one they found written,* תשע היא She was nine: *but in the two was written* אחת עשרה היא She was eleven: *thoſe two they confirmed, and that one they rejected.*

I do much ſuſpect, that theſe three books, laid up in the Court, anſwered to the threefold Congregation of the *Jews*, namely in *Judea*, *Babylon*, and *Egypt*, whence theſe copies might be particularly taken. For however that Nation was ſcattered abroad almoſt throughout the whole World, yet by number and companies ſcarcely to be numbred, it more plentifully encreaſed in theſe three Countries, than any where elſe: In *Judea* by thoſe that returned from *Babylon*, in *Babylon* by thoſe that returned not; and in *Egypt* by the Temple of *Onias*. The two Copies that agreed, I judge, to be out of *Judea* and *Babylon*, that that differed to be out of *Egypt*: and this laſt I ſuſpect by this, that the word ועטותי *Zaatuti* ſmells of the ſeventy Interpreters whom the *Jews* of *Egypt* might be judged by the very ſake of the place to favour more, than any elſewhere. *r* For it is aſſerted by the *Jewiſh* Writers, that ועטותי was one of thoſe changes, which the *Septuagint* brought into the ſacred Text.

r Maſſechith Sopherim, cap. 1 art. 8.

II. It is therefore very probable that the *Keri* and *Chethib* was compacted from the comparing of the two Copies of the greateſt authority, that is, the *Jewiſh* and the *Babylonian*: which when they differed from one another in ſo many places in certain little daſhes of writing, but little or nothing at all as to the ſenſe, by very ſound counſil they provided, that both ſhould be reſerved, ſo that both Copies might have their worth preſerved, and the ſacred Text its purity and fulneſs, whilſt not *one jot*, nor *one tittle* of it periſhed.

VERS. XXI.

Ἠκούσατε. *Ye have heard.*

s Sanhedr. cap. 11. hal 1.

THAT is, ye have received it by Tradition, אם שמעו אמרו להם *s If they have heard*, that is, learned by tradition, *they ſpeak to them.* מפי השמועה למדו *They learned by hearing*, that is, by Tradition, a ſaying very frequent in *Maimonides.*

Ὃτι ἐρρέθη τοῖς ἀρχαίοις. *That it was ſaid by them of old time.*

That is, *It is an old Tradition.* For the particular paſſages of the Law, which are here cited by our *Saviour*, are not produced as the bare words of *Moſes*, but as cloathed in the Gloſſes of the Scribes; which moſt plainly appears above the reſt, *verſ.* 43. and ſufficiently in this firſt allegation; where thoſe words, *Whoſoever ſhall kill ſhall be guilty of the judgment*, do hold out the falſe paint of Tradition, and as we obſerve in the following verſes, ſuch as miſrepreſents the Law, and makes it of none effect. If it be asked, why Chriſt makes mention of *thoſe of old time?* It may be anſwered, that the memory of the antienter Fathers of the Traditions was venerable among the people. Reverend was the name חסידים ראשונים of *the firſt good men*, and חכמים ראשונים the *firſt wiſe men.* Therefore Chriſt choſe to confute their Doctrines and Gloſſes, that he might more clearly prove the vanity of Traditions, when he reproved their moſt famous men. But the ſenſe, which we have produced, is plain, and without any difficulty; as if he ſhould ſay, *It is an old Tradition*, which hath obtained for many ages.

VERS. XXII.

Ἐγὼ δὲ λέγω ὑμῖν. *But I ſay unto you.*

ואני אומר: *But I ſay*, the words of one that refutes, or determines a queſtion, very frequently to be met with in the *Hebrew* Writers. To this you may lay that of *Eſaiah*, Chap. II. *verſ.* 3, *And he will teach us of his ways*, &c. When *Kimchi* writes thus המורה הואמלך המשיח *This Teacher is King Meſſias.* And that of *Zacharias*, Chap. XI. *verſ.* 8. Where this great ſhepherd deſtroys *three evil ſhepherds*, namely the *Phariſee*, and the *Saducee*, and the *Eſſene.*

Πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, &c. *That whoſoever is angry with his brother without a cauſe*, &c.

First let us treat of the Words, and then of the Sentences.

With his Brother] The *Jewiſh* Schools do thus diſtinguiſh between a *Brother* and a *Neighbour*; that a *Brother* ſignifies an *Iſraelite* by nation and blood; a *Neighbour* an *Iſraelite* in religion and worſhip, that is, a *Proſelyte*. The Author of *Aruch* in the word בן בריתא *A Son of the Covenant* writes thus, *The Sons of the Covenant, theſe are Iſrael. And when the Scripture ſaith*, If any ones Ox gore the Ox of his Neighbour, *it excludes all the Heathen, in that it ſaith*, of his Neighbour. *Maimonides* writes thus; [t] *It is all one to kill an Iſraelite, and a Canaanite Servant: for both the puniſhment is death, But an Iſraelite, who ſhall kill* גר תושב *A ſtranger inhabitant, ſhall not be puniſhed with death, becauſe it is ſaid*, Whoſoever ſhall proudly riſe up againſt his Neighbour to kill him (*Ex.* XXI. 14.) *And it is needleſs to ſay, he ſhall not be puniſhed with death for killing a Heathen.* Where this is to be noted, that Heathens and ſtranger Inhabitants, who were not admitted to perfect and compleat Proſelytiſm, were not qualified with the title of *Neighbour*, nor with any privileges.

[t] רוצח *in* Ch. 2.

But under the Goſpel, where there is no diſtinction of Nations, or Tribes, *Brother* is taken in the ſame latitude, as among the *Jewes*, both *Brother* and *Neighbour* was; that is, for all profeſſing the Goſpel, and is contradiſtinguiſhed to the *Heathen*. 1 *Cor.* V. 11. *If any one, who is called a* Brother. And *Mat.* XVIII. 15. *If thy Brother ſin againſt thee* &c. ver. 17. *If he hear not the Church, let him be a Heathen.*

But *Neighbour* is extended to all, even ſuch as are ſtrangers to our religion. *Luk.* X. 29, 30, &c.

He ſhall be guilty] חייב or מחויב words ſignifying *guilt* or *debt*, to be met with a thouſand times in the *Talmudiſts*. *Eſ.* XXIV. *v.* 23. *They ſhall be gathered together as Captives are gathered into priſon.* Where R. *Solomon* ſpeaks thus, מחויבי גהינום לגהינום Ἔνοχοι γεέννης εἰς γέενναν, *Guilty of Hell unto Hell*: which agrees with the laſt clauſe of this verſe.

Of the Councel] τῷ συνεδρίῳ, *of the Sanhedrin*: that is, of the Judgment, or Tribunal of the Magiſtrate. For that κρίσει, *Judgment*, in the clauſe before is to be referred to the *Judgment of God*, will appear by what follows.

Raka, Ῥακᾶ.] A word uſed by one that deſpiſeth another in the higheſt ſcorn: very uſual in the Hebrew Writers, and very common in the mouth of the Nation.

[u] *One returned to repentance: his wife ſaid to him* ריקה Raka, *if it be appoynted you to repent, the very girdle wherewith you gird your ſelf, ſhall not be your own.*

[u] *Tanchum*, fol. 5. col. 2.

[x] *A Heathen ſaid to an Iſraelite, Very ſutable food is made ready for you at my houſe. What is it? ſaith the other. To whom he replied, ſwines-fleſh.* Raka, (*ſaith the Jew*) *I muſt not eat of clean beaſts with you.*

[x] Id. fol. 18. 1 col. 4.

[y] *A Kings daughter was married to a certain durty fellow, He commands her to ſtand by him as a mean Servant, and to be his Butler. To whom ſhe ſaid*, Raka, *I am a Kings daughter.*

[y] *Midras Tillin upon Pſal.* CXXXVII.

[z] *One of the Scholars of R. Jochanan made ſport with the teaching of his Maſter: but returning at laſt to a ſober mind, Teach thou, ſaith he, O Maſter, for thou art worthy to teach: for I have found, and ſeen that which thou haſt taught. To whom he replied*, ריקה Raka, *thou hadſt not believed, unleſs thou hadſt ſeen.*

[z] Id. fol. 38: col. 4.

[a] *A certain Captain ſaluted a religious man praying in the way, but he ſaluted him not again, He waited till he had done his prayer, and ſaith to him* ריקה Raka, *It is written in your Law, &c.*

[a] *Bab. Bitrat.* fol. 32. 2.

Εἰς τὴν Γέενναν τοῦ πυρός, *Into Hell fire.*] The *Jews* do very uſually expreſs *Hell*, or the place of the damned by the word גהינום *Gehinnom*, which might be ſhewn in infinite examples; The manner of ſpeech being taken from the vally of *Hinnom*, a place infamous for foul Idolatry committed there, for the howlings of Infants, roaſted to *Molech*, filth carried out thither, and for a fire that always was burning, and ſo moſt fit to repreſent the horror of Hell.

[b] *There are three doors of Gehenna; one in the Wilderneſs, as it is written*, They went down, and all that belonged to them alive into Hell, (*Num.* XVI. 33.) *Another in the Sea, as it is written*, Out of the belly of Hell have I called, thou haſt heard my voice, (*Jon.* II. 2.) *The Third in Jeruſalem, as it is written*, Thus ſaith the Lord, whoſe fire is in *Sion*, and his furnace in *Jeruſalem*, (*Eſai.* XXXI. 9.) *The Tradition of the School of R. Iſmael*, Whoſe fire is in Sion, *this is the Gate of Gehenna.*

[b] *Bab. Erubbin*, fol. 19. 1.

The *Chaldee* Paraphraſt upon *Eſai.* ch. XXXIII. ver. 14. גהינום יקידות עלם *Gehenna, eternal fire*, &c. Γέενναν πυρὸς αἰωνίου, *the Gehenna of eternal fire.*

We come now to the ſentences and ſenſe of the Verſe. A threefold puniſhment is adjudged to a threefold wickedneſs. *Judgment* to him that is angry חנם that is, without cauſe.

cauſe. *Judgment* alſo, and that by the *Sanhedrin*, that calls *Raka*. *Judgment* of Hell to him that calleth Mωρέ, *Fool*.

That which is here produced of the threefold Sanhedrin among the *Jewes* pleaſes, me not, becauſe, paſſing over other reaſons, mention of the Sanhedrin is made only in the middle clauſe.

How the *Judgment* in the firſt clauſe is to be diſtinguiſhed from the *Judgment of the Sanhedrin* in the *ſecond*, will very eaſily appear from this Gloſs and Commentary of the *Talmudiſts*, *Of not killing*. *c He is a manſlayer, Whoſoever ſhall ſtrike his Neighbour with a ſtone or iron, or thruſt him into the water or fire, whence he cannot come out, ſo that he die, he is guilty. But if he ſhall thruſt another into the water or fire, whence he might come out, if he dy, he is guiltleſs. A man ſets a dog or ſerpent on another, he is guiltleſs.* See alſo the *Babylonian Gemara* there. *d Whoſoever ſhall ſlay his Neighbour with his own hand, ſtriking him with his ſword, or with a ſtone, ſo that he kills him; or ſhall ſtrangle, or burn him, ſo that he die, in any manner whatſoever killing him in his own perſon; behold, ſuch an one is to be put to death by the Sanhedrin. But he, that hires another by a reward, to kill his neighbour, or who ſends his ſervants, and they kill him, or he that thruſts him violently upon a Lion, or upon ſome other beaſt, and the beaſt kill him, or he that kills himſelf,* כל אחד מאילו שופך דמים *Every one of theſe is a ſhedder of blood, and the iniquity of manſlaughter is in his hand, and he is lyable to death* לשמים *by hand of God, but he is not to be puniſhed with death by the Sanhedrin.*

c Sanhedr. cap. 9. hal. 1.

d Maimon. in רוצח *cap. 1.*

Behold a double manſlayer! Behold a double judgment! Now let the words of our Saviour be applyed to this Gloſs of the antients upon the Law of *Murder*. Do ye hear, ſaith he what is ſaid by the ancients, Whoſoever ſhall kill, after what manner ſoever a man ſhall kill, whether by the hand of one that he hath hired, or by his Servants, or by ſetting a beaſt on him, he is guilty of the *Judgment of God*, though not of the *Judgment of the Sanhedrin*: and whoſoever ſhall kill his Neighbour by himſelf, none other interpoſing, this man is lyable to *the Judgment of the Sanhedrin: but I ſay unto you, that whoſoever is raſhly angry with his Brother, this man is lyable to the* Judgment of God, *and whoſoever ſhall ſay to his Brother*, Raka, *he is lyable to the* Sanhedrin.

Theſe words of our Saviour perhaps we ſhall more truly underſtand by comparing ſome more phraſes and doctrines very uſual in the *Jewiſh* Schools. Such as theſe פטור מדיני אדם וחייב בדיני שמים *e Abſolved from the Judgment of men, but guilty in the Judgment of Heaven*, that is, of God. מיתה ב"ד ומיתה בידי שמים *Death by the Sanhedrin, and death by the hand of Heaven.*

e Hieroſ. Baba Kama, fol. 5. 2.

And in a word, כרת *Cutting off*, ſpeaks vengance by the hand of God. They are very much deceived, who underſtand כרת & כריתת *Cutting off*, of which there is very frequent mention in the holy Bible, concerning the cutting off from the publick aſſembly by Eccleſiaſtical cenſure, when as it means nothing elſe, than cutting off by divine Vengeance. There is nothing more uſual and common among the *Hebrew Canoniſts*, than to adjudge very many tranſgreſſions to cutting off, in that worn phraſe, חייב על זדונו כרת or אם מזיך חייב כרת *If he ſhall do this out of preſumption he is guilty of cutting off, but if he ſhall do it out of ignorance, he is bound to a ſacrifice for ſin.* When they adjudge a thing or a guilty perſon to cutting off, they deliver and leave him to the Judgment of God, nevertheleſs a cenſure and puniſhment from the Sanhedrin ſometimes is added, and ſometimes not. Which might be illuſtrated by infinite examples, but we are affraid of being tedious. Let theſe two be enough on both ſides.

I. Of mere delivering over to the judgment of God, without any puniſhment inflicted by the Sanhedrin, thoſe words ſpeak, which were lately cited, *He is abſolved from the judgment of men, but lyable to the judgment of Heaven.*

II. Of the Judgment of God and of the Sanhedrin joyned together, theſe words in the ſame place ſpeak. *If he that is made guilty by the Sanhedrin be bound to make reſtitution, Heaven*, (or *God*) *doth not pardon him until he pay it.* But he that bears the puniſhment layd on him by the Sanhedrin, is abſolved from cutting off. *f All perſons guilty of cutting off, when they are beaten, are abſolved from their cutting off: as it is ſaid*, And thy Brother become vile in thy ſight. *When he ſhall be beaten, behold, he is thy brother.*

f Bab. Mugil. fol. 7. 2.

Ἔνοχος εἰς γέενναν τοῦ πυρός, *lyable* or *guilty even to the Hell fire.* He had ſaid ἔνοχος *guilty of Judgment*, and συνεδρίῳ, of the *Councel*, before; but now he ſaith, εἰς γέενναν *unto Hell*, and that in a higher Emphaſis; as if he ſhould have ſaid, Whoſoever ſhall ſay to his brother, Mωρέ, *Fool*, ſhall be guilty of Judgment, even unto the Judgment of Hell.

But what was there more grievous in the word *Fool*, than in the word *Raka*? Let King *Solomon* be the Intepreter, who every where by a *Fool* underſtands a *Wicked* and *Reprobate* perſon, fooliſhneſs being oppoſed to ſpiritual wiſdome. *Raka* denotes indeed *moroſity*, and *lightneſs of manners and life:* but *Fool* judgeth bitterly of the ſpiritual and eternal ſtate, and decreeth a man to certain deſtruction: Let the judgings and cenſures of the *Scribes* and *Phariſees* concerning the common people ſerve us inſtead of a Lexicon. They did not only

only ſuffer themſelves to be ſtiled חכמים *Wiſemen*, but alſo arrogated it to themſelves as their merit, and due. But what do they ſay of the common people? *This people, that knoweth not the Law, is curſed*, *Joh.* VII. 49.

You have a form of ſpeaking, not much unlike this which is now under our hands. *g He that calls his Neigbour*, Servant, *let him be in excommunication.* The Gloſs is, They therefore excommunicate him, becauſe he vilified an *Iſraelite*: him therefore they vilifie in like manner. ממור סיפג את הארבעים *If he call him* Baſtard, *let him be puniſhed with forty ſtripes.* רשע יורד עמו לחיו *If* Wicked man, *let it deſcend with him into his life*: that is, according to the Gloſs, *Into miſery and penury.*

g Bab. Kiddu-ſhin, fol. 28. 1. Cherubb. fol. 50. 1. and elſe-where.

After this manner therefore our Saviour ſuits a different puniſhment to different ſins by a moſt juſt parity, and a very equal compenſation: To unjuſt anger, the juſt anger and judgment of God; to publick reproach a publick Tryal; and Hell fire to the cenſure that adjudgeth another thither.

VERS. XXIII.

Ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, *&c. That thy Brother hath ought againſt thee*, &c.

THE Emphaſis is chiefly in the particle τι. For that which the *Jews* reſtrained only to pecuniary damages, Chriſt extends to all offences againſt our Brother.

h He that offers an Oblation, not reſtoring that which he had unjuſtly taken away, does not do that which is his duty. And again, *i He that ſteals any thing from his Neighbour, yea, though it be but a farthing, and ſwears falſly, is bound to reſtitution meeting the wronged party half way.* See alſo *Baal Turim* upon *Levit.* Ch. VI. *k An oblation is not offered for a ſin, unleſs that which is* (wrongfully) *taken away be firſt reſtored, either to the owner, or the Prieſt.* In like manner, *He that ſwears falſely, either of the* Pruta (ſmall mony) *or what the* Pruta *is worth, is bound to enquire after the owner, even as far as the Iſlands in the Sea, and to make reſtitution.*

h Bava Kamà cap. 9. hal. 12.
i Hal. 5.
k Maimon in Gezala, cap. 8.
l Cap. 7.

Obſerve, how proviſion is here made for pecuniary damages only, and bare reſtitution, which might be done without a charitable mind, and a brotherly heart. But Chriſt urgeth charity, reconciliation of mind, and a pure deſire of reunion with our offended brother; and that not only in mony matters, but in any other, and for what ever cauſe, wherein our Neighbour complains, that he is grieved.

VERS. XXIV.

Ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου. *Leave there thy gift before the Altar.*

THIS buſineſs was altogether unuſual in gifts offered at the Altar in ſuch a cauſe. We read indeed of the drink offering delayed after the ſacrifice was offered. *m For the Wiſe men ſay, that a man is not held in his ſin, when the drink offering is put off by ſome delay, becauſe one may offer his ſacrifice to day, but his drink offering twenty days hence.* We read alſo, that the oblation of a ſacrifice preſented even at the Altar, in ſome caſes hath not only been delayed, but the ſacrifice it ſelf hath been rejected: that is, if in that inſtant diſcovery was made in ſacrificing the beaſt either of a blemiſh, or of ſomewhat elſe, whereby it became an illegal ſacrifice: or if ſome uncleanneſs, or other cauſe appeared in the Offerer; whereby he was rendred unfit for the preſent to offer a gift. Of which things cauſing the oblation of the ſacrifice already preſented at the Altar to be deferred, the *Hebrew* Lawyers ſpeak much. But among thoſe things, we do not meet at all with this, whereof our Saviour is here ſpeaking: ſo that he ſeems to enjoyn ſome new matter, and not new alone, but ſeemingly impoſſible. For the offended Brother might perhaps be abſent in the furtheſt parts of the land of *Iſrael*, ſo that he could not be ſpoke with, and his pardon asked in very many days after; and what ſhall become of the beaſt in the mean time, which is left at the Altar? It is a wonder indeed, that our Saviour, treating of the worſhip at the Altar, ſhould preſcribe ſuch a duty, which was both unuſual (in ſuch a caſe,) and next to impoſſible. But it is anſwered:

m Toſophta ad Corbanoth, cap. 5.

I. It was a cuſtome and a law among the *Jewes*, that the ſacrifices of particular men, ſhould not preſently, as ſoon as they were due, be brought to the Altar, but that they ſhould be reſerved to the Feaſt next following, whatſoever that were, whether the Paſſover, or Pentecoſt, or Tabernacles, to be then offered. *Teeming women, women that have the Gonorrhea, and men that have the Gonorrhea, reſerve their pigeons, until they go up to the feaſt.* *o The Oblations which were devoted before the Feaſt, ſhall be offered at the Feaſt: for it is ſaid*, Theſe things ſhall ye do in their Solemnities, &c. But now all the *Iſraelites* were preſent at the Feaſts, and any Brother, againſt whom one had ſinned, was not then far off from the Altar. Unto which time, and cuſtome of the Nation, it is equal to think Chriſt alluded.

n Bab. Sanhedr. fol. 11. 1.
o Hieroſ. Roſh haſhanah, fol. 56. 2.

II. He does silently chastise the curiosity used in deferring of a sacrifice brought about lesser matters, when this, that was greater, was unregarded. And he teacheth, that God is worshipped in vain without true charity to our brother. The same also in effect do the *p Gemarists* confess.

p Bab. Joma, fol. 87. 1.

VERS. XXV.

Ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ. *Whilst thou art in the way with him.*

THAT is, *while thou goest with him to the Magistrate*, ἐπ' ἄρχοντα, *to the Magistrate*, *Luke* XII. 58. Where there is a clear distinction between ἄρχοντα, *the Magistrate*, and κριτὴν, *the Judg*: so that by ἄρχοντα, *Magistrate*, or *Ruler*, one may understand the Judges in the lower Sanhedrins, by κριτὴν, *Judg*, the Judges in the highest. That allusion is here made to contentions about mony matters, sufficiently appears from the following words, *vers. 26. Thou shalt by no means come out of prison till thou hast paid the uttermost farthing.* *q* Now it was the business of the Bench that consisted of three men, to judg of such matters.

q Sanhedr. c. 1. hal. 1.

The words therefore of the verse have this sense. Does your Neighbour accuse you of some dammage, or of mony that is due to him? And are ye now going in the way to the Bench of Three, to commence the Suit? compound with your Adversary, lest he compel you to some higher Tribunal, where your danger will be greater. *r For if the Lender say to the Debtor, let us go, that judgment may be had of our case from the chief Sanhedrin, they force the Debtor to go up thence with him. In like manner, If any accuse another of some thing taken away from him, or of some dammage done him, and he that is the accuser will have the higher Sanhedrin to judg of the Suite, they force the Debtor to go up thence with him. And so it is done in all other things of that nature.*

r Maimon in Sanhedr. cap. 6.

Before, Christ had argued from *piety*, that men should seek to be reconciled, now he argues from *prudence*, and an honest care of a mans self.

Καὶ ὁ κριτής σε παραδῶ τῷ ὑπηρέτῃ. *And the Judg deliver thee to the Officer.*

A word answering to לשוטר or לסרריוט or למנגדנא *An Executioner, a Whipper*, among the *Rabbins*. שופטים ושוטרים תתן לך בכל שעריך *Judges and Offices shalt thou make thee in all thy gates*, *Deut.* XVI. 18. שוטרים *s are Vergers and scourge bearers* (Executioners) *who stand before the Judges. These go through the lanes and streets, and Inns, and take care about weights and measures: and scourge those that do amiss. But all their business is by the order of the Judges. Whosoever they see doing evil, they bring before the Judges*, &c. And אדם יוצא לשוק יהי זכו' *t Whosoever goes out into the street, let him reckon concerning himself, as if he were already delivered over to the Officer.* That is, as the Gloss hath it, *Contentions and contentious men will there be met with, Gentiles and Israelites: so that let him reckon concerning himself, as though he were already delivered over to the Officer, ready to lead him away before the Judges.* The Gloss upon *Bab. Joma* writes thus, מנגדנא *u is the Executioner of the Sanhedrin, whose office is to whip.*

s Maimon Sanhedr. cap. 1.

t Bab. Schabb. fol. 32. 1.

u fol. 15. 1.

VERS. XXVI.

Κοδράντην. *Farthing.*

ACCORDING to the *Jerusalem Talmud it is* קרדיונמס *Kordiontes*, according to the *Babylonian* קונטריק *Kontrik*. For thus they write:

שני איסרין פונדיון :	*x Two Assars make a Pondion.*
שני מסומסין איסר :	*Two Semisses make an Assar.*
שני קרדיונטס מסומס :	*Two farthings a Semissis.*
ב' פרוטות קרדיונטס :	*Two Prutahs a farthing.*
פונדיונין שני איסרין :	*y A Pondion is in value two Assars.*
איסר שני מסומסין :	*An Assar is two Semisses.*
מסמס שני קונטריקין :	*A Semissis is two Farthings.*
קונטריק שני פרוטות :	*A Kontrie, or a Farthing, is two Prutahs.*

x Hierosol. Kiddushin, fol. 58. 4.

y Bab. Kiddush. cap. 1. And Alphasius, ibid. fol. 625. 2.

That which is here said by the *Jerusalem* Talmud, שתי פרוטות קרדיונטס *Two Prutahs make a Farthing*, is the very same thing that is said, *Mark* XII. 42. Λεπτὰ δύο, ὅ ἐστι κοδράντης, *Two mites which make a farthing.* A *Prutah* was the very least piece among coines. So *Maimonides*, אין פחות משוה פרוטה ממון *z That which is not worth a* Prutah, *is*

z Gezelah, c. 7.

is not to be reckoned among riches. Hence are those numberless passages in the *Talmudic Pandects*, relating to the *Prutah*. *a He that steals less than a Prutah, is not bound to pay five fold. b No land is bought for a price less than a Prutah*, that is, given in earnest.

a Id. ibid.

b Id. in Mechirah. cap. 1, &c.

You have the value of these Coins in the same *Maimonides*. *c Selaa*, saith he, *is in value four pence; a peny six Meahs. Now a Meah in the days of Moses our Master, was called a Gerah: It contains two Pondions: A Pondion two Assars: and a Prutah is the eighth part of an Assar. The weight of a Meah, which is also called a Gerah, is sixteen barly-corns. And the weight of an Assar is four barly-corns. And the weight of a Prutah is half a barly-corn.*

c In Tract. Shekalim. cap. 1.

Luke hath ἔσχατον λεπτὸν, *the last mite*, Chap. XII. 59. that is, *the last Prutah*, which *d was the eighth part of the Italian Assarius*. Therefore Κοδράντης, *a farthing*, was so called, not that it was the fourth part of a *peny*, but the fourth part of an *Assar*, which how very small a part of a peny it was, we may observe by those things that are said by both *Gemara's*, in the places before cited.

d Kiddush. cap. 1. hal. 1.

שש מעה בסף דינר :	*Six silver Meahs make a Peny.*
מעה שני פונדיונין :	*A Meah is worth two Pondions.*
פונדיון שני איסרין :	*A Pondion is worth two Assars.*

Let this be noted by the way, מעה a *Meah*, which, as *Maimonides* before testifies, was anciently called a *Gerah*, was also commonly called זוז *Zuz* in the *Talmudists*. For as it is said here, שש מעה בסף דינר : *Six Meahs of Silver make a Peny.* So in *Rambam*, דינר ו' זוזים : *e A Peny contains six Zuzim.*

e In Ptah, capu. c. hal. 7.

The *Prutah*, as it was the least piece of money among the *Jews*, so it seems to have been a Coin meerly *Jewish*, not *Roman*. For although the *Jews* being subjects to the *Romans* used *Roman* money, and thence, as our Saviour argues, confessed their subjection to the *Romans*, yet they were permitted to use their own money, which appears by the common use of the shekels, and half shekels among them; with good reason therefore one may hold the Κοδράντης, *the farthing* was the least *Roman* Coin, and the Λεπτὸν, the *Prutah* the least *Jewish*. Whilst our Saviour mentions both, he is not unconstant to his own speech, but speaks more to the capacity of all.

VERS. XXVII.

Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις, *Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery.*

HE citeth not the Command, or Text of *Moses*, as barely delivered by *Moses*, but as deformed by those of old time with such a Glos, as almost evacuated all the force of the Command; for they interpreted it of the act of adultery only, and that with a married woman. So the enumeration of the six hundred and thirteen precepts of the Law, at that *Exod.* XX. 14. *Thou shalt not commit adultery*, hath these words, *This is the thirty fifth precept of the Law, namely, That that no man lye with another mans wife.*

VERS. XXVIII.

Πᾶς ὁ βλέπων, γυναῖκα πρὸς τὸ ἐπιθυμῆσαι, &c. *Whosoever looketh upon a woman to lust after her, &c.*

HE *f that looketh upon a womans heel is as if he looked upon her belly: and he that looks upon her belly is as if he laid with her.* And yet, *g It was Rabban Gamaliels custom* להסתכל בנשים *to look upon women.* And in the other Talmud, *h He that looks upon the little finger of a woman, is as if he looked upon her privy parts.* And yet *i Rabh Gidal, and R. Jochanan were wont to sit at the place of dipping, where the women were washed; and when they were admonished by some of the danger of lasciviousness, R. Jochanan answered, I am of the seed of Joseph, over whom an evil affection could not rule.*

f Hieros. Chalah, fol. 58 3.

g Id. Berac. fol. 12. 3.

h Rab. Berac. fol. 24. 1.

i Ibid. fol. 20. 1.

VERS. XXX.

Εἰ ἡ δεξιά σε χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν. *If thy right hand offend thee cut it off.*

SEE here *Rab. Niddah*, fol. 13. quite through. Among other things *R. Tarphon* saith, *Whosoever brings his hand to his modest parts, let his hand be cut off unto his navel.* And a little after, *It is better that his belly should be cleft in two, than that he should descend into the well of corruption.* The discourse is of moving the hand to the privy member, that by the handling it, it might be known whether the party had the *Gonorrhea*, or no, and

and yet they adjudg never ſo little handling it to cutting off the hand. Read the place if you have leiſure.

VERS. XXXI.

Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα, δότω αὐτῇ ἀποστάσιον. *Whoſoever putteth away his wife, let him give her a bill of Divorſement.*

NOtice is to be taken how our Saviour paſſeth into theſe words, namely by uſing the particle δέ, *But*. Ἐρρέθη δέ, *But it hath been ſaid*. This particle hath this Emphaſis in this place, that it whiſpers a ſilent objection, which is anſwered in the following verſe. Chriſt had ſaid, *Whoſoever looks upon a woman to luſt after her, hath committed adultery already.* But the *Jewiſh* Lawyers ſaid, *If any one ſees a woman, which he is delighted withal above his wife, let him diſmiſs his wife and marry her.*

Among the Chapters of *Talmudical* Doctrine we meet with none, concerning which it is treated more largely, and more to a punctilio than *of Divorces:* and yet there the chief care is not ſo much of a juſt cauſe of it, as of the manner and form of doing it. To him that turns over the Book *Gittim*, as alſo indeed the whole *Seder Naſhim*, that part of the *Talmud* that treats of *women)* the diligence of the Maſters about this matter will appear ſuch, that they ſeem to have dwelt not without ſome complacency upon this article above all others.

God indeed granted to that Nation a Law concerning *Divorces*, *Deut.* XXIV. 1. permitted only *for the hardneſs of their hearts*, Mat. XIX. 8. In which permiſſion nevertheleſs they boaſt as though it were indulged them by more priviledg. When God had eſtabliſhed that fatal Law of puniſhing Adultery by death, *Deut.* XXII. for the terror of the people, and for their avoiding of that ſin; the ſame merciful God foreſeeing alſo how hard (occaſion being taken from this Law) the iſſue of this might be to the women, by reaſon of the roughneſs of the men, luſting perhaps after other women, and loathing their own wives, he more graciouſly provided againſt ſuch kind of wife-killing by a Law, mitigating the former, and allowed the putting away a wife in the ſame caſe, concerning which that fatal Law was given, namely in the caſe of Adultery. So that that Law of Divorce in the exhibition of it implied their hearts to be hard, and in the uſe of it they ſhewed them to be carnal. And yet hear them thus boaſting of that Law. *k The Lord of Iſrael ſaith* כי שנא שלח *that he hateth putting away*, (Mal. II. 16.) *Through the whole Chapter, ſaith R. Chananiah in the name of R. Phinehas, he is called the Lord of Hoſts: but here of Iſrael, that it might appear that God ſubſcribed not his name to Divorces, but only among the Iſraelites. As if he ſhould ſay, To the Iſraelites I have granted the putting away of wives, to the Gentiles I have not granted it. R. Chaijah Rabbah ſaith, Divorces are not granted to the Nations of the World.*

k *Hieroſ.* in *Kidduſhin*, fol. 58. 3.

Some of them interpreted this Law of *Moſes*, (as by right they ought to interpret it) of the caſe of Adultery only. *l The School of Shammai ſaid, a wife is not to be divorced, unleſs for filthineſs*, (that is, Adultery) *only becauſe it is ſaid,* כי מצא בה ערות Becauſe he hath found filthy nakedneſs in her, (that is, Adultery.)

l *Gittin*, cap 9. hal. ult.

m Rabh Papa ſaid, If he find not adultery in her, what then? Rabba anſwered, When the merciful God revealed concerning him that corrupted a maid, that it was not lawful for him to put her away in his whole life, (Deut. XXII. 29.) *you are thence taught concerning the matter propounded, that it is not lawful to put her away, if he ſhall not find filthineſs in his wife.*

m *Gemara*, Ib.

With the like honeſty have ſome commented upon thoſe words cited out of the Prophet כי שנא שלח For he hateth putting away. *n R. Jochanan ſaith, The putting away of a wife is odious.* Which others alſo have granted indeed of the firſt wife, but not of thoſe that a man took to himſelf over and above. For this is approved among them for a Canon, *o Let no man put away his firſt wife, unleſs for adultery.* And *p R. Eliezer ſaith, for the divorcing of the firſt wife, even the Altar it ſelf ſheds tears.* Which Gloſs they fetch from thence, where it is ſaid, *Let no man deal treacherouſly towards the wife of his youth*, Mal. II. 15.

n Ib'd.

o *Maimon.* in *Geruſhin*, cap. 10.

p *Gittin*, in the place above.

The *Jews* uſed Polygamy, and the divorcing of their wives with one and the ſame licenſe; and this that they might have change, and all for the ſake of luſt. *q It is lawful* (ſay they) *to have many wives together, even as many as you will: but our wiſe men have decreed that no man have above four wives.* But they reſtrained this, not ſo much out of ſome principles of chaſtity, as that leaſt a man being burdened with many wives might not be able to afford them food and clothing, and due benevolence: for thus they comment concerning this bridle of Polygamy.

q *Maimon.* in אישות cap. 10, & 14.

For what cauſes they put away their wives, there is no need to enquire; for this they did for any cauſe of their own free will.

1. *It is commanded to divorce a wife that is not of good behaviour, and who is not modeſt, as becomes a daughter of Iſrael.* So they ſpeak in *Maimonides*, and *Gittin*, in the place above

bove ſpecified. Where this alſo is added in the *Gemariſts*. *R. Meir* ſaith, *As men have their pleaſures concerning their meat and their drink, ſo alſo concerning their wives. This man takes out a fly found in his cup, and yet will not drink: after ſuch a manner did Papus ben Judah carry himſelf: who, as often as he went forth, bolted the doers and ſhut in his wife. Another takes out a fly found in his cup, and drinks up his cup: that he doth, who ſees his wife talking freely with her neighbours and kinſfolks, and yet allows of it. And there is another, who, if he find a fly in his basket, eats it: and this is the part of an evil man, who ſees his wife going out, without a vail upon her head, and with a bare neck, and ſees her waſhing in the baths, where men are wont to waſh, and yet cares not for it; whereas he is bound by the Law to put her away.*

II. *r If any man hate his wife, let him put her away:* excepting only that wife that he firſt married. In like manner *R. Judah* thus interprets that of the Prophet כי שנא שלח *If he hate her, let him put her away.* Which ſenſe ſome Verſions, dangerouſly enough, have followed. *R. Solomon* expreſſes the ſenſe of that place thus: *It is commanded to put away ones wife, if ſhe obtain not favour in the eyes of her husband.*

r *Maimonides* in the place above.

III. *s The School of Hillel ſaith, If the Wife cook her husbands food ill by over ſalting or over roaſting it, ſhe is to be put away.*

s *Gittin*, in the place above. And *R. Sol.* & *R. Niſſin* there.

IV. Yea, *If by any ſtroke from the hand of God, ſhe become dumb, or ſottiſh*, &c.

V. But not to relate all the things, for which they pronounce a wife to be divorſed (among which they produce ſome things, that modeſty allows not to be repeated) let it be enough to mention that of *R. Akibah* inſtead of all. *t R. Akibah ſaid, If any man ſees a woman handſomer than his own wife, he may put her away, becauſe it is ſaid,* If ſhe find not favour in his eyes.

t *Miſhnah* ult. in *Gittin*, cap. 9.

Ἀποστάσιον, *Bill of Divorce.*

And βιβλίον Ἀποστασίου, *A Bill of Divorce*, Mat. XIX. 7. and in the *Septuagint*, *Deut.* XXIV. 1. Of which *Beza* thus; *This bil may ſeem to be called* Ἀποστάσιον (as much as, *Departing away*) *not in reſpect of the wife put away, as of the husband departing away from his wife.* Something hard and diametrically contrary to the Canonical doctrine of the *Jewes*. For thus they write, *u It is written in the bill, Behold, thou art put away; Behold, thou art thruſt away*, &c. *But if he writes, I am not thy husband, or I am not thy ſpouſe*, &c. *it is not a juſt bill: for it is ſaid He ſhall put her away, not, He ſhall put himſelf away.*

u *Maimon.* in *Geruſhin*, ca. 1.

This Bill is called by the *Jews* ספר כריתות *A Bill of cutting off*, and ספר תירוכין *A Bill of expulſion*, and גט *An Inſtrument*, and גט פוטורין *An Inſtrument of diſmiſſion*, and איגרת שבוקין *Letters of forſaking*, &c.

I. A Wife might not be put away, unleſs a bill of divorce were given. *Therefore it is called* (ſaith *Baal Turimi*) ספר כריתות A bill of cutting off, *becauſe there is nothing elſe, that cuts her off from the husband. For although a wife were obtained three ways* (of which ſee the *x Talmud*) *yet there was no other way of diſmiſſing her, beſides a bill of divorce. y*

x *Kidduſh.* cap. 1. hal. 1.
y *Baal Turim*, upon *Deutr.* XXIV.

II. *A wife was not put away, unleſs the husband were freely willing; for if he were unwilling, it was not a divorce: but whether the wife were willing or unwilling, ſhe was to be divorſed, if her husband would. z*

z *Maimon* in *Geruſhin*, cap. 1.

III. *a A bill of divorce was written in twelve lines, neither more, nor leſs. R. Mordechai* gives the reaſon of this number, in theſe words, *b Let him that writes a bill of divorſe comprize it twelve lines according to the value of the number of the letters in the word* גט Get. *But Rabb Saadias interprets, that the bill of divocre ſhould be written with the ſame number of lines, wherein the books of the Law are ſeparated. For four lines come between the book of Geneſis, and the book of Exodus: four between the book of Exodus, and the book of Leviticus; four between the book Leviticus, and the book Numbers. But the four between the book of Numbers and Deuteronomy are not reckoned, becauſe that book is only a repetition of the Law*, &c.

a *Raſhba* in *Tikkun Get*, at the end of *Gittin*, in *Alphes.*
b Ch. 1. upon Tract. *Gittin.*

IV. You have the Copy of a Bill of Divorce in *c Alpheſius* upon *Gittin* in this form:

ספר כריתות

בכך בשבת בכך וכך לירח פלוני בשנת כך וכך וכו'

A Bill of Divorce.

On the day of the week N. *of the month of* N. *of the year of the Worlds Creation* N. *according to the computation, by which we are wont to reckon in the Province* N. *I* N. *the ſon of* N. *and by what name ſoever I am called, of the City* N, *with the greateſt conſent of my mind, and without any compulſion urging me, have put away, diſmiſſed, and expelled thee, thee I ſay,*

I say, N. *the daughter of* N. *by what name soever thou art called, of the City* N. *who heretofore wert my wife. But now I have dismissed thee, thee I say,* N. *the daughter of* N. *by what name soever thou art called of the City* N. *So that thou art free, and in thine own power, to marry whosoever shall please thee, and let no man hinder thee, from this day forward even for ever. Thou art free therefore for any man. And let this be to thee a bill of rejection from me, Letters of Divorse, and a Scedule of expulsion, according to the Law of Moses and Israel,*

Reuben the son of Jacob witness.
Eliezer the son of Gilead witness.

d In Gerushin, fol. 273. 2.

See also this form varied in some few words in *Maimonides.* d

V. This bill, being confirmed with the husbands seal, and the subscription of witnesses, was to be delivered into the hand of the wife, either by the husband himself, or by some other deputed by him for this office: or the wife might depute some body to receive it in her stead.

VI. It was not to be delivered to the wife, but in the presence of two, who might read the bill, both before it was given into the hand of the wife, and after: and when it was given, the husband, if present, said thus, *Behold, this is a bill of Divorce to you.*

VII. The wife thus dismissed might, if she pleased, bring this bill to the Sanhedrin, where it was enrolled among the Records, if she desired it, in memory of the thing. The dismissed person likewise might marry whom she would: if the husband had not put some stop in the bill, by some clause forbidding it.

VERS. XXXII.

Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, &c. *Whosoever shall put away his wife,* &c.

I. OUR Saviour does not abrogate *Moses* permission of Divorses, but tolerates it, yet keeping it within the *Mosaic* bounds, that is, in the case of adultery, condemning that liberty in the *Jewish* Canons, which allowed it for any cause.

II. Divorse was not commanded in the case of adultery, but permitted. *Israelites* were compelled sometimes even by Whipping, to put away their Wives, as appears in e *Maimonides.* But our Saviour, even in the case of adultery, does not impose a compulsion to divorse, but indulgeth a licence to do it.

e In Gerushin, cap. 2.

III. *He that puts away his wife without the cause of Fornication, makes her commit adultery:* that is, if she commits adultery: or, although she commit not adultery, in act, yet he is guilty of all the lustful motions of her that is put away, for he that lustfully desires is said *to commit adultery; vers.* 28.

VERS. XXXIII.

Ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, &c. *It hath been said by them of old time, Thou shalt not forswear thy self,* &c.

THE Law forbids perjury, *Levit.* XIX. 12. &c. To which the Fathers of the Traditions reduced the whole sin of swearing, little caring for a rash oath. In this Chapter of *Oaths* they doubly sinned.

I. That they were nothing at all solicitous about an Oath, so that what was sworn were not false. They do but little trouble themselves, What, How, How often, how rashly you swear, so that what you swear be true.

In the *Talmudick* Tract שבועות *Shevuoth,* and in like manner in *Maimonides,* oaths are distributed into these four ranks.

First, שבועת ביטוי *A Promissory oath:* when a man swore that he would do, or not do this or that, *&c.* And this was one of the שבועות שתים שהן ארבע *twofold Oaths, which were also fourfold,* that is, a negative, or affirmative Oath; and again, a negative, or affirmative Oath concerning something past, or a negative or affirmative oath concerning something to come: namely, when any one swears, that he hath done this or that, or not done it; or, that he will do this or that or that he will not do it. *Whosoever therefore swears any of these four ways, and the thing is not, as he swears (for example, That he hath not cast a stone into the Sea, when he hath cast it: that he hath cast it, when he hath not: that he will not eat, and yet eats: that he will eat, and yet eateth not.): behold, this is a false oath,* or *perjury.* f

f Maimon. in Shevuoth, c. 1.

g *Whosover swears that he will not eat, and yet eats somethings, which are not sufficiently fit to be eaten, this man is not guilty.*

g Talmud in Shevuoth, c. 3.

Secondly,

Secondly, שבועת שוא *A vain* or *a raſh oath.* This alſo is fourfold, but not in the ſame manner as the former: 1. When any aſſerted that with an oath, which was contrary to moſt known truth: as, *If he ſhould ſwear a man were a woman, a ſtone-pillar to be a pillar of gold, &c.* or when any ſwore that was or was not, which was altogether impoſſible: as, *that he ſaw a Camel flying in the air.* 2. When one aſſerted that by an oath, concerning which there was no reaſon that any ſhould doubt. For example, that *Heaven is Heaven, a ſtone is a ſtone, &c.* 3. When a man ſwore that he would do that which was altogether impoſſible; namely, *that he would not ſleep for three days and three nights: That he would taſt nothing for a full week, &c.* 4. When any ſwore that he would abſtain from that which was commanded, as, *that he would not wear Phylacteries, &c.* Theſe very examples are brought in the places alledged.

Thirdly, שבועת פקדון *An oath concerning ſomething left in truſt:* Namely, when any ſwore concerning ſomething left in truſt with him, that it was ſtollen or broke, or loſt, and not embezzel'd by him, *&c.*

Fourthly, שבועת עדות *A Teſtimonial Oath,* before a Judg or Magiſtrate.

In three of theſe kinds of ſwearing care is only taken concerning the truth of the thing ſworn, not of the vanity of ſwearing.

They ſeemed indeed to make ſome proviſion againſt a vain and raſh oath: namely, 1. That he be beaten who ſo ſwears, and become curſed: which *Maimonides* hints in the twelfth Chapter of the Tract alledged: with whom the *Jeruſalem Gemariſts* do agree; *h He that ſwears two is two, let him be beaten for his vain oath.* 2. They alſo added terror to it from fearful examples, ſuch as that is in the very ſame place: בר" בילות היו בדרום *There were twenty four aſſemblies in the South, and they were all deſtroyed for a vain oath.* And in the ſame Tract, *i* a woman buried her Son for an oath, *&c.* yet they concluded *vain* oaths in ſo narrow a circle, that a man might ſwear an hundred thouſand times, and yet not come within the limits of the caution concerning *vain* ſwearing.

II. It was cuſtomary and uſual among them to ſwear by the Creatures, *k If any ſwear by Heaven, by Earth, by the Sun, &c. although the mind of the ſwearer be under theſe words to ſwear by him who created them, yet this is not an Oath. Or if any ſwear by ſome of the Prophets, or by ſome of the Books of the Scripture, although the ſenſe of the ſwearer be to ſwear by him that ſent that Prophet, or that gave that Book, nevertheleſs this is not an Oath.*

l If any adjure another by heaven or earth, he is not guilty.

m They ſwore by Heaven. השמים כן הוא *By heaven ſo it is.*

They ſwore by the Temple. *n When Turtles and young Pigeons were ſometime ſold at Jeruſalem for a peny of gold, Rabban Simeon, Ben Gamaliel* ſaid, המעון הזה *By this Habitation* (that is, by this Temple) *I will not reſt this night, unleſs they be ſold for a peny of ſilver.*

o R. Zechariah ben Ketſab ſaid, המעון הזה *By this Temple, the hand of the woman departed not out of my hand. p R. Jochanan ſaid* היכלא *By the Temple it is in our hand, &c.*

q Bava ben Buta ſwore by the Temple, *in the end of the tract Cherithuth, and Rabban Simeon ben Gamaliel in the beginning;* והה מנהג בישראל *And ſo was the cuſtom in Iſrael.* Note this, *ſo was the cuſtom.*

They ſwore by the City *Jeruſalem. r R. Judah ſaith, He that ſaith,* By Jeruſalem, *ſaith nothing, unleſs with an intent purpoſe he ſhall vow towards Jeruſalem.* Where alſo after two lines coming between thoſe forms of ſwearing and vowing are added, ירושלם לירושלם *Jeruſalem, For Jeruſalem, By Jeruſalem.* The Temple, For the Temple, By the Temple. *The Altar, For the Altar, By the Altar. The Lamb, For the Lamb, By the Lamb. The Chambers of the Temple, For the Chambers of the Temple, By the Chambers of the Temple. The Word, For the Word, By the Word. The Sacrifices on fire, For the Sacrifices on fire, By the Sacrifices on fire. The Diſhes, For the Diſhes, By the Diſhes. By all theſe things, that I will do this to you.*

They ſwore by their own heads, *s One is bound to ſwear to his neighbour, and he ſaith,* דור לי בחיי ראשך *Vow* (or, *ſwear*) *to me by the life of thy Head, &c.*

h Shiveth, fol. 34. 4.

i Fol. 37. 1.

k Maimonid. in the place above, cap. 12.

l Talmud in the place above, cap. 4.

m Bav. Bat. fol. 55.

n Cherithuth, cap. 1. hal. 7.

o Kethuboth, cap. 3. & *Toſapht.* ibid.

p Bab. Kiddushin, fol 71. 1.

q Jochaſ. fol. 56. col 1.

r Toſapht. ad *Nedarim,* cap. 1.

s Sanhedr. cap. 3. hal. 2.

VERS. XXXIV.

Μὴ ὀμόσαι ὅλως. *Swear not at all.*

IN the Tract *Demai t* are ſome rules preſcribed to a religious man: among others, *That he be not too much* בנדרים ובשחוק *in ſwearing and laughing.* Where the Gloſs of *R. Solomon* is this, פרוץ בנדרים *means this, Be not much in oaths, although one ſhould ſwear concerning things that are true: for in much ſwearing it is impoſſible not to profane.* Our Savi- our with good reaſon binds his followers with a ſtraiter bond, permitting no place at all for a voluntary and arbitrary oath. The ſenſe of theſe words goes in the middle way, between the *Jew,* who allowed ſome place for an arbitrary oath, and the *Anabaptiſt* who allows none for a neceſſary one.

t Cap. 2. hal. 3.

VERS.

VERS. XXXVI.

Ὀυ δυνάσαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. *Thou canst not make one hair white or black.*

That is, Thou canst not put on gray hairs, or lay them aside.

VERS. XXXVII.

Ἔστω ὁ λόγος ὑμῶν, Ναὶ, ναί· Ὄυ, οὔ. *Let your communication be, yea, yea; nay, nay.*

u Maimon. In Peah, cap. 5.

IN *Hebrew* הן הן לא לא *u Giving and receiving* (that is, business) *among the disciples of the wise men,* באמת ובאמונה אמר על לא לא ועל הן הן *Let it be in Truth and Faith, by saying, Yes, yes, No, no:* or according to the very words, *concerning Yes, yes, concerning No, no.*

x Gittin, cap. 7. hal. 1.

x If it be said to a Lunatick, shall we write a bill of Divorce for your wife? And he nod with his head, they try thrice; and if he answer על לאו לאו ועל הן הן *to No, no, and to Yes, yes, they write it and give it to his wife.*

VERS. XXXVIII.

Ἠκούσατε ὅτι ἐῤῥέθη, Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, &c. *Ye have heard that it hath been said, An eye for an eye, &c.*

THIS Law he also cites, as clothed in the Gloss of the Scribes, and now received in the *Jewish* Schools. But they resolved the Law not into a just retaliation, but into a pecuniary compensation.

y Bava Kama, cap. 8. & Maimon. in חובל ומזיק cap. 1.

y Does any cut off the hand or foot of his neighbour? They value this according to the example of selling a servant; computing at what price he would be sold before he was maimed, and for how much less, now he is maimed. And how much of the price is diminished, so much is to be paid to the maimed person, as it is said, An eye for an eye, *&c. We have received by Tradition, that this is to be understood of pecuniary satisfaction. But whereas it is said in the Law,* If a man cause a blemish in his neighbour, the same shall be done to him (*Lev.* XXIV. 19.) *It means not that he should be maimed as he hath maimed another, but when he deserveth maiming, he deserveth to pay the damage to the person maimed.* They seemed out of very great charity to soften that severe Law to themselves, when nevertheless in the mean time little care was taken of lively charity, and of the forgiving an offence, an open door being still left them to exaction and revenge, which will appear in what follows.

VERS. XXXIX.

Ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιὰν σου σιαγόνα. *Whosoever shall smite thee on thy right cheek.*

THAT the Doctrine of Christ may here more clearly shine out, let the *Jewish* Doctrine be set against it; to which he opposeth his.

z Bava Kama, cap. 8. hal. 6.

z Does any one give his neighbour a box on the ear? let him give him a shilling. R. Judah in the name of R. Josi of Galilee saith, Let him give him a pound.

סטרו נותן לו מאתי זוז *Does he give him a blow upon the cheek? Let him give him two hundred Zuzees: if with the other hand, let him give four hundred.* Compare with this passage ver. 39. *If any shall strike thee on the right cheek, turn to him the other also.*

צרם אונו וגו' *Does he twitch him by the ear, or does he pull off his hair; or does he spit, so that his spittle falls upon him; or does he take* away his coat, (Note this also, and compare ver. 40. with it, *He that will take away thy coat, &c.*) *or does he uncover a womans head in publick? Let him give four hundred Zuzees.*

They fetch the reason of so severe a mulct chiefly, from the shame done him, that is thus injured, and from the disgrace of the thing it self, and moreover from the dignity of an *Israelite:* which is declared at large by the *Gemarists* upon the words cited, and by *a Maimonides.*

a In חובל ומזיק cap. 1, 2, 3, &c.

הכל לפי כבודו *Those mulcts* (say they) *are established and inflicted according to the dignity of the person injured. But R. Akibah said, Even the poorest Israelites are to be esteemed, as though they were persons of quality, divested of their estates; because they are the Sons of Abraham, Isaac, and Jacob.*

Hence the entrance to our Saviours Doctrine lyes easie. 1. He cites the Law of retaliation, that by laying one against the other, Christian charity and forgiveness might shine

ſhine the clearer. 2. He mentions theſe particulars, which ſeemed to be the moſt unworthy, and not to be born by the high quality of a *Jew*, that he might the more preach up Evangelical humility, and patience, and ſelf-denial. But why was the law of retaliation given, if at laſt it is melted down into this? On the ſame reaſon, as the Law of death was given concerning Adultery. Namely, for terror, and to demonſtrate what the ſin was. Both were to be ſoftned by charity; this by forgiveneſs, that by a bill of divorce, or, if the husband ſo pleaſed, by forgiveneſs alſo.

VERS. XL.

Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, &c. *And if any will ſue thee at the Law, and take away thy coat*, &c.

Χιτῶνα, *coat*, that is, טלית *Talith*, So in the words of the *Talmud* alledged העביר טליתו *He takes his Coat*. Of this garment thus the *Aruch*, טלית הוא רדיך *Talith is a cloak: And why is it called Talith? Becauſe it is above all the garments*, that is, becauſe it is the outermoſt garment.

In this upper garment were woven in thoſe fringes, that were to put them in mind of the law, of which there is mention, *Numb.* XV. 38. Hence is that הזהיר בציצית זוכה לטלית נאה *b He that takes care of his skirts, deſerves a good coat.* Hereupon the diſgrace was encreaſed together with the wrong, when that was taken away, concerning which they did not a little boaſt, nay and in which they placed no ſmall religion: *Mat.* XXIII. 5. χιτῶν καὶ ἱμάτιον, *An upper and an inward garment*, to which טלית יחלוק anſwer. *c If any give a poor man a penny to buy* חלוק Ἱμάτιον, an inward garment, *let him not buy* טלית χιτῶνα, a coat, nor an upper garment משאיל לו חלוק וטלית *d He lends him* Ἱμάτιον καὶ χιτῶνα, *An inner garment, and a Coat.*

b Bab. Schabb. fol. 23. 2.

c If Bab. Bava Mizia, fol. 78. 1.

d Nidarim, fol. 33. 1.

VERS. XLI.

Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, &c. *And whoſoever ſhall compel thee to go a mile*, &c.

TO him that had ſome corporeal wrong done him, were theſe five mulcts to be paid, according to the reaſon and quality of the wrong; בנזק בצער בריפוי בבושת בשבת *e* A mulct *for maiming*, if ſo be the party were maimed: a mulct *for pain*, cauſed by the blow or wound given: a mulct *for the cure* of the wound or blow; a mulct *for the reproach* brought upon him: and a mulct *for ceaſing*, when being wounded, or beaten, he kept his bed, and could not follow his buſineſs.

e Bava Kama in the place above.

To the firſt, the firſt words of our Saviour, Μὴ ἀντιστῆναι τῷ πονηρῷ *That ye reſiſt not evil*, ſeem to relate: Do not ſo reſiſt, or riſe up againſt an injurious perſon, as to require the law of retaliation againſt him. The ſecond and fourth the words following ſeem to reſpect, *viz.* ὅστις σε ῥαπίσει, *Whoſoever ſmiteth thee*, ſo that it cauſe *pain* and *ſhame*: and thoſe words alſo, θέλοντι χιτῶνά σου λαβεῖν, *him that will take away thy coat.* To the laſt do theſe words under our hand refer, and to the ſecond certainly, if *ſome intolerable kind of ſervice be propounded*, which the famous *Beza* aſſerts.

The word הלוות very uſual among the *Talmudiſts*, whereby they denote accompanying him, that goes ſomewhere, out of honour and reſpect, reaches not the ſenſe of the word ἀγγαρεύειν, but is too ſoft and low for it. It is reckoned for a duty, to accompany a dead corps to the grave, and a Rabbine departing ſomewhere. Hence is that ſtory *f Germani the Servant of R. Judah Naſi willing* περιπέμψαι (מילווהו) *to conduct R. Illa going away, met a mad dog, &c.* The footſteps of this civility we meet with among the *Chriſtians*, *Tit.* III. 13. *John Ep.* III. *ver.* 6. Marks they were of reſpect, love and reverence: but that which was required by the *Jewiſh* Maſters out of arrogance, and a ſupercilious authority, was to be done to a *Rabbine*, as a *Rabbine.*

f Hieroſ. Sch. abb. 8. 3.

But ἀγγαρεύειν *to compel to go a mile*, ſounds harſher, and ſpeaks not ſo much an impulſe of duty, as a compulſion of violence: and the Talmudiſts retain that very word אנגריא *Angaria*, and do ſhew, by examples not a few, what it means. *g It is reported of R. Eliazar ben Harſum, that his Father bequeathed him a thouſand Cities on the dry land, and a thouſand Ships on the Sea: but yet he every day carrying along with him a bottle of meal upon his ſhoulder, travayled from City to City, and from Country to Country to learn the Law. On a certain day his Servants met him,* ועשו בו אנגריא *&* angariate, *compel him. He ſaith to them, I beſeech, you diſmiſs me, that I may go and learn the Law. They ſay to him, by the life of R. Eliazar ben Harſum, we will not diſmiſs you*, &c. Where the Gloſs is, אנגריאה שר העיר עבוד" *Angariah is the ſervice of the Governor of the City; and he was here to ſerve himſelf* (for he was Lord of the City) *But they knew him not, but thought him to belong to one of thoſe his Cities: for it was incumbent on them to attend on their Maſter.*

g B b. Joma, fol. 35. 2.

h Nedarim, fol. 32. 1. Again, *h R. Elizer* ſaith, *Why was Abraham our father puniſhed, and why were his ſons afflicted in Egypt two hundred and ten years?* מפני שעשה אנגריא בתולמידי חכמים *Becauſe he* angariavit, *compelled the diſciples of the Wiſe men to go with him: as it is ſaid* וירק את חניכיו He armed his Catechumens, or, *his trained*, or *inſtructed*, Gen. XIV. 14.

i Sotah, fol. 10. 1. The ſame almoſt is ſaid of King *Aſa*. *i Rabba asked why was Aſa puniſhed* (with the Gout?) שעשה אנגריא *Becauſe he compelled the Diſciples of the Wiſe men to go along with him: as it is ſaid*, And *Aſa* gathered together all *Judah*, none excepted, &c. 1 *King.* XV. 22.

k Baba Metzia, cap. 6. hal. 3. We meet with mention alſo of *Angariating cattle*, או שנעשית אנגריא וכו' *k An Aſs is hired for a hilly journey, but he that hireth him travayls in the Valley; although both be of the like diſtance, that is, ten miles, if the Aſs dyes, he who hireth him is guilty*, &c. *But if the Aſs were* angariated, *the Hirer ſaith to the Owner*, Behold, *Take your beaſt to your ſelf*, &c. The Gloſs is, *If he were angariated, that is, if they take him for ſome work of the King*, &c.

You ſee then, whither the exhortation of our Saviour tends. 1. To patience under an open injury, and for which there is no pretence, *verſ.* 39. 2. Under an injury, for which ſome right and equity in law is pretended, *ver.* 40. 3. Under an injury, compulſion, or violence, patronized by the authority of a King, or of thoſe that are above us.

VERS. XLIV.

Μισήσεις τὸν ἐχθρόν σου. *Thou ſhalt hate thine enemy.*

HERE thoſe poyſonous Canons might be produced, whereby they are trained up in eternal hatred againſt the *Gentiles*, and againſt *Iſraelites* themſelves, who do not in every reſpect walk with them in the ſame traditions, and rites. Let this one example be inſtead of very many, which are to be met with every where.

l Maimon. in רוצח cap. 4. *l The Heretical Iſraelites, that is, they of Iſrael, that worſhip Idols, or who tranſgreſs, to provoke God: alſo Epicurean Iſraelites, that is, Iſraelites, who deny the Law and the Prophets, are by precept to be ſlain, if any can ſlay them, and that openly; but if not openly, you may compaſs their death ſecretly, and by ſubtilty.* And a little after (O! ye extreme charity of the *Jews* towards the *Gentiles!*) *But as to the Gentiles, with whom we have no war, and likewiſe to the ſhepherds of ſmaller cattel, and others of that ſort, they do not ſo plot their death, but it is forbidden them to deliver them from death, if they are in danger of it.* For inſtance, *A Jew ſees one of them fallen into the Sea, let him by no means lift him out thence: for it is written*, Thou ſhalt not riſe up againſt the blood of thy neighbour: *but this is not thy neighbour.*

m Ibid. cap. 13. And further, *m An Iſraelite, who alone ſees another Iſraelite tranſgreſſing, and admoniſheth him, if he repents not, is bound to hate him.*

VERS. XLVI.

Οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; *Do not even the Publicans the ſame?*

HOW odious the *Publicans* were to the *Jewiſh* Nation, eſpecially thoſe that were ſprung of that Nation, and how they reckoned them the very worſt of all mankind, appears many ways in the Evangeliſts; and the very ſame is their character in their own Writers.

n Maimon. in גזלה cap. 5. *n It is not lawful to uſe the riches of ſuch men, of whom it is preſumed that they were thieves; and of whom it is preſumed, that all their wealth was gotten by rapine; and that all their buſineſs was the buſineſs of extortioners, ſuch as Publicans and robbers are; nor is their money to be mingled with thine, becauſe it is preſumed to have been gotten by rapine.*

o Nedarim, cap. 3. hal. 4. *o Publicans* are joined with cut-throats and robbers. נודרין להרגין ולחרמין ילמוכסין *They ſwear to cut-throats, to robbers, and to Publicans*, (invading their goods) *This is an offering, &c. He is known by his companion.*

p Pah. Sanhedr. fol. 25. 2. *p* Among thoſe who were neither fit to judg, nor to give a teſtimony in judgment, are numbred הגבאין והמוכסין *The Collectors of Taxes, and the Publicans.*

They were marked with ſuch reproach, and that not without good reaſon, partly by reaſon of their rapine, partly that to the burthen laid upon the Nation they themſelves added another burthen.

q Maimon. in the place above. *q When are Publicans to be reckoned for thieves? when he is a Gentile: or when of himſelf he takes that office upon him, or when being deputed by the King, he doth not exact the ſet ſumm, but exacts according to his own will.* Therefore the father of *R. Zeira* is to be reputed for a rare perſon, *r* who, being a Publican for thirteen years, did not make the burthens of the taxes heavier, but rather eaſed them.

r Pah. Sanhedr. fol. 25. 2.

s When

s When the King laid a Tax, to be exacted of the Jews, of each according to his Eſtate: theſe Publicans being deputed to proportion the thing, became reſpecters of perſons, burthening ſome, and indulging others, and ſo became Plunderers.

s Gaon in Aruch in כבס

By how much the more grievous the Heathen yoak was to the *Jewiſh* people, boaſting themſelves a free Nation, ſo much the more hateful to them was this kind of men; who though ſprung of *Jewiſh* bloud, yet rendred their yoke much more heavy by theſe rapines.

CHAP. VI.

VERS. I.

Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν, &c. *Take heed that ye do not your Alms*, &c.

IT is queſtioned, whether *Matthew* writ Ἐλεημοσύνην, *Alms*, or Δικαιοσύνην, *Righteouſneſs*. I anſwer;

I. That our Saviour, certainly ſaid צדקה, *Righteouſneſs* (or in *Syriac* זדקתא) I make no doubt at all; but that that word could not be otherwiſe underſtood by the common people than of *Alms*, there is as little doubt to be made. For although the word צדקה according to the idiom of the old Teſtament, ſignifies nothing elſe than *Righteouſneſs*; yet now when our Saviour ſpoke thoſe words, it ſignified nothing ſo much as *Alms*.

II. *Chriſt* uſed alſo the ſame word זדקתא *Righteouſneſs* in the three verſes next following, and *Matthew* uſed the word Ἐλεημοσύνη *Alms*: but by what right, I beſeech you, ſhould he call it Δικαιοσύνην, *Righteouſneſs*, in the firſt verſe, and Ἐλεημοσύνην, *Alms* in the following, when *Chriſt* every where uſed one and the ſame word? *Matthew* might not change in *Greek*, where our Saviour had not changed in *Syriac*.

Therefore we muſt ſay, that the Lord *Jeſus* uſed the word צדקה or צדקתא in theſe four firſt verſes: but that ſpeaking in the dialect of common people he was underſtood by the common people to ſpeak of *Alms*.

Now they called Alms by the name of צדקה *righteouſneſs*, in that the Fathers of the Traditions taught, and the common people believed that Alms conferred very much to juſtification. Hear the *Jewiſh* Chair in this matter.

a For one farthing given to a poor man in Alms, a man is made partaker of the beatifical viſion, Where it renders theſe words אני בצדק אחזה פניך *I ſhall behold thy face* in righteouſneſs, after this manner, *I ſhall behold thy face* becauſe of Alms.

a Bab. Bava Bathra, fol. 10. 1. & Midr. Tillin, upon Pſal XVII. 15.

One ſaith, *b This mony goes for Alms, that my ſons may live, and that I may obtain the world to come.*

b Bab. Roſh. haſhanah, fol. 4. 1.

c A mans Table now expiates by Alms, as heretofore the Altar did by Sacrifice.

c Id. Beracoth, fol. 55. 1.

d If you afford Alms out of your purſe, God will keep you from all dammage and harm.

d Hieroſ. P. ab, fol. 15. 2.

e Monobazes the King beſtowed his goods liberally upon the poor, and had theſe words ſpoke to him by his kinſmen and friends, your anceſtors encreaſed both their own riches and thoſe that were left them by their fathers, but you waſt both your own and thoſe of your Anceſtors. To whom he anſwered, my Fathers layd up their Wealth on earth; I lay up mine in heaven; as it is written, Truth ſhall floriſh out of the Earth, but Righteouſneſs ſhall look down from Heaven. *My fathers laid up treaſures, that bear no fruit, but I lay up ſuch as bear fruit: as it is ſaid*, It ſhall be well with the juſt, for they ſhall eat the fruit of their works. *My Fathers treaſured up, where power was in their hands: but I where it is not; as it is ſaid*, Juſtice and Judgment is the habitation of his throne. *My Fathers heaped up for others; I for my ſelf, as it is ſaid*, And this ſhall be to thee for Righteouſneſs. *They ſcraped together for this world; I for the World to come; as it is ſaid*; Righteouſneſs ſhall deliver from death. Theſe things are alſo recited in the *f Babylonian* Talmud.

e Ibid.

f Bava Bathra, fol. 11. 1.

You ſee plainly in what ſenſe he underſtands *Righteouſneſs*, namely, in the ſenſe of *Alms*: and that ſenſe, not ſo much framed in his own imagination, as in that of the whole Nation, and which the Royal Catechumen had imbibed from the *Phariſees* his Teachers.

Behold the juſtifying and ſaving virtue of *Alms* from the very work done, according to the doctrine of the *Phariſaical* chair. And hence the opinion of this efficacy of Alms

so far prevailed with the deceived people, that they poynted out Alms by no other name (confined within one single word) than צרקה *Righteousness*. Perhaps those words of our Saviour are spoken in derision of this doctrine; *Yea, Give those things, which ye have, in Alms, and behold all things shall be clean to you*, Luke II. 41. With good reason indeed exhorting them to give Alms, but yet withall striking at the Covetousness of the *Pharisees*, and confuting their vain opinion of being clean by the washing of their hands, from their own opinion of the efficacy of Alms. As if he had said; "ye assert, that Almes justifies and saves, and therefore ye call it by the "name of Righteousness; why therefore do ye affect cleanness by the washing of hands, "and not rather by the performance of charity? See the praises of Alms, somewhat too high for it, *g* in the *Talmud*.

g Bab Bava Bathra, fol. 8, 9, 10, 11.

h R. Jannai *saw one giving mony openly to a poor man; to whom he said, It is better you had not given at all, than so to have given.*

h Chagig. fol. 5. 1.

Ἐι δὲ μήγε μισθὸν οὐκ ἔχετε. *Otherwise ye have no reward.*

He therefore seems the rather to speak of a reward, because they expected a reward for their almes doing without all doubt, and that as we said, for the mere work done.

i R. Lazar *was the Almoner of the Synagogue. One day going into his house he said, what news? They answered, some came hither, and eat and drank, and made prayers for thee. Then, saith he, there is no good reward. Another time going into his house he said, what news? It was answered, some others came and eat and drank, and railed upon you. Now, saith he, there will be a good reward.*

i Hierosol. Ptah, fol. 21. 1.

VERS. II.

Μὴ σαλπίσῃς ἔμπροσθέν σου ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς, καὶ ἐν ταῖς ῥύμαις *Do not sound a Trumpet before thee, as the Hypocrites do in the Synagogues, and in the Streets.*

IT is just scruple, Whether this sounding a trumpet be to be understood according to the latter, or in a borrowed sense. I have not found, although I have sought for it much and seriously, even the least mention of a trumpet in Almsgiving. I would most willingly be taught this from the more Learned.

You may divide the ordinary Alms of the *Jewes* into three parts.

I. לתמחוי *The Alms Dish*, They gave Alms to the publick dish or basket, תמחוי *Tamchui*, (according to the definition of the Author of *Aruch*, and that out of *Bava Bathra* in the place lately cited,) was a *certain Vessel, in which bread and food was gathered*, לעניי עולם *for the poor of the World*, You may not improperly call it *The Alms basket*, he calls it קערה *A Dish*. By *the poor of the world* are to be understood any beggers begging from door to door, yea even *Heathen* Beggers. Hence the *Jerusalem* Talmud in the place above quoted, תמחוי לכל אדם *The Alms Dish was for every man*. And the *Aruch* moreover נגבית בכל יום בג" וכו' *This Alms was gathered daily by three men, and distributed by three*. It was gathered of the Townsmen by Collectors within their doors; which appears by that caution; גבאי צרקה וכו' *The Collectors of Alms may not separate themselves one from another, unless that one may go by himself to the gate, and another to the shop*. That is, as the Gloss explains it, They might not gather this Alms separately and by themselves, that no suspition might arise, that they privily converted what was given, to their own use and benefit. This only was allowed them, when they went to the gate, one might betake himself to the gate, and another to a shop near it; to ask of the dwellers in both places: yet with this proviso, that withall both were within sight of one another. So that at each door it might be seen, that this Alms was received by the Collectors. And here was no probability at all of a Trumpet, when this Alms was of the lowest degree, being to be bestowed upon vagabond strangers, and they very often *Heathen*.

II. לקופה *The poors chest*. They gave Alms also in the publick poors box: which was to be distributed to the poor only of that City. *The Alms dish is for the poor of the world*, קופה לעניי אותה העיר *But the Alms chest for the poor only of that City*. This was collected of the Townsmen by two *Parnasin*, of whom before, to whom also a third was added, for the distributing it. The *Babylonian Gemarists* give a reason of the number, not unworthy to be marked: *A Tradition of the Rabbins. The Alms chest is gathered by two, and distributed by three. It is gathered by two*, שאין עושים שררות על ציבור פחות משנים *Because they do not constitute a superior office in the Synagogue less than of two*, ומתחלקת בג" כדיני ממונות *And it is distributed by three, as Pecuniary judgments are transacted by three.*

This

This Alms was collected in the Synagogue, on the Sabbath, (compare 1 *Cor.* XVI. 2.) and it was diſtributed to the poor, on the Sabbath Eve. Hence is that, קופה מערב שבת לערב שבת *The Almes cheſt is from the Sabbath Eve to the Sabbath Eve; the Alms diſh every day.*

Whether therefore, the Trumpet ſounded in the Synagogue, when Alms were done it again remains obſcure, ſince the *Jewiſh* Canoniſts do not openly mention it, while yet they treat of theſe Alms very largely. Indeed every Synagogue had its Trumpet. For,

1. They ſounded with the Trumpet in every City, in which was a Judiciary Bench, at the coming in of the new year. But this was not uſed, but after the deſtruction of the Temple. See *k Roſh haſhanah.* *k* Cap. 4. hal. 1.

2. They ſounded with the Trumpet, when any was excommunicated. Hence among the untenſils of a Judge is numbred *l* a Trumpet. For כלי דיינין *the inſtruments of Judges*, as appears there, were מכל רצועה שופרא סנדלא *A Rod, A Whip, A Trumpet, and a Sandal.* שופרא לשמתא ונידוי *A Trumpet*, ſaith the Gloſs, *for Excommunication and Anathematizing: and a Sandal, for the taking off the ſhoe of the husbands brother.* *m* And in the ſame place, mention is made of the excommunicating of *Jeſus*, four hundred trumpets being brought for that buſineſs. *l* Bab. Sanhedr. fol. 7. 2. *m* fol. 107. 2.

3. The Trumpet ſounded ſix times at the coming in of every Sabbath: that from thence by that ſign given all people ſhould ceaſe from ſervile works. Of this matter diſcourſe is had in the *Babylonian* Talmud *n* in the Tract of the *Sabbath.* *n* fol. 35. 2.

Thus there was a Trumpet in every Synagogue, but whether it were uſed while Alms were done, I ſtill enquire. That comes into my mind גבאי צדקה ביט"ו וכו' *o The Collectors of Alms do not proclaim on a feaſt day, as they proclaim on a common day: but collect it privately, and put it up in their boſom.* But wether this Proclamation did publiſh what was giving by every one, or did admoniſh of not giving any thing, but what might rightly be given, let the more learned Judge by looking upon the place. *o* Kitroſ. Demai, fol. 23. 2.

III. They gave Alms alſo out of the field, and that was eſpecially fourfold. 1. The Corner of the field not reaped. 2. Sheaves left in the field, either by forgetfulneſs, or voluntarily. 3. The Gleaning of the Vintage; of which ſee *Levit.* XIX. 9, 10. *Deut.* XXIV. 19. And 4. מעשר עני *The Poors Tenth*; of which the *Talmudiſts* largely in the Tracts, *Peah*, *Demai*, *and Maaſaroth.* To the gathering of theſe the poor were called, בג" אובעיות ביום בשחר ובחצות ובמנחה *p By three manifeſtations in the day, namely in the morning, and at noon, and at Minchah*, (or, *the Evening*) That is, the Owner of the field openly ſhewed himſelf three times in the day, for this end, that then the poor ſhould come and gather. In the morning, for the ſake of nurſes, becauſe in the mean time while their young children ſlept, they might the more freely go forth for this purpoſe: at noon, for the ſake of children, who alſo at that time were prepared to gather: at *Mincha*, for the ſake of old men. So the *Jeruſalem Gemariſts*, and the Gloſſers upon the *Babylonian* Talmud. *p* Peah, cap. 4. hal. 5.

Theſe were the ordinary Alms of the *Jewiſh* people: in the doing which, ſeeing as yet I cannot find ſo much as the leaſt ſound of a trumpet in their Writers, I gueſs that either our Saviour here ſpoke *Metaphorically*, or, if there were any trumpet uſed, that it was uſed in peculiar and extraordinary Alms.

The Jews did very highly approve of Alms done ſecretly; hence לשכת חשאי *The Treaſury of the ſilent* was of famed memory in the Temple; whither *q ſome very religious men brought their Alms in ſilence and privacy, when the poor children of good men were maintained.* And hence is that Proverb, גדול העושה צדקה בסתר יותר ממשה רבינו *He that doth Alms in ſecret, is greater than our Maſter Moſes him ſelf.* And yet they laboured under ſuch an itch to make their Alms publick, leſt they ſhould not be ſeen by men; that they did them not without a trumpet, or which was as good as a trumpet, with a proud affectation of making them known: that they might the more be pointed at with the finger, and that it might be ſaid of them, *Theſe are the men.* *q* Aruch in חשש *r* Bab. Bava Bathra, fol. 9. 2.

VERS. III.

Μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου. *Let not thy left hand know what thy right hand doth.*

HE ſeems to ſpeak according to the cuſtom uſed in ſome other things, For in ſome actions which pertained to Religion, they admitted not the left hand to meet with the right. *s The Cup of Wine, which was uſed to ſanctifie the coming in of the Sabbath, was to be taken with the right hand, without the aſſiſtance of the left. Let no man receive into a Veſſel the blood of the ſacrifice, bring it to the Altar, or ſprinkle it with his left hand.* *s* Maimon. in Schabu. cap. 29, &c.

t Bab. Joma, f. 49. 1. *u* Fol. 77. 2.

hand. *t* And in the same Tract, it is related of *Shammai*, that he would feed himself only with one hand. *u*

VERS. V.

Φιλοῦσιν δὲ ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι. *They love to pray, standing in the Synagogues, and in the corners of the streets.*

x Bab Berac. fol. 26. 2.

I. THEY *prayed standing*, Luke XVIII. 11, 13. Mark XI. 25. *x It is written*, And *Abraham* rose early in the morning at the place, where he had stood before the Lord. ואין עמידה אלא תפלה *But to Stand was nothing else, than to Pray, as it is said,* ויעמד פנחס ויפלל And Phinehas stood and judged.

y Hieros. f. 20. 1. *z Maimon.* in *Deah*, cap. 5. *a* In *Tephillah*, cap. 5.

y One entreth into the Synagogue. ומצאן עומדין לתפלה *And found them standing in Prayer.* *z Let a Scholar of the Wise men look downwards,* כשהוא עומד לתפלה *When he stands Praying.* And to name no more, the same *Maimonides* *a* asserts these things are required in Prayer, That he that prayeth, *stand*, that he turn his face towards *Jerusalem*, that he cover his head, and that he fix his eyes downwards.

b Tanchum, fol. 35. 1.

II. *They loved to pray in the Synagogues.* *b He goes to the Synagogue to pray.* *Why do they recite their Phylacteries in the Synagogue, when they are not bound to do it? R Josi saith, They do not recite them in the Synagogue for that end, that so the whole office of the Phylacteries may be performed, but to persevere in Prayer. For this recitation was to be said over again, when they came home.* *c*

c Piske in *Berac.* cap 1. art. 6 *d* In *Berac.* fol. 69 3.

Rabbena Asher hath these words. *d When any returns home in the evening from the field, let him not say, I will go into my house, but first let him betake himself to the Synagogue: and if he can read, let him read something; if he can recite the Traditions, let him recite them. And then let him say over the Philacteries, and Pray.*

But, that we be not too tedious, Even from this very opinion, they were wont to betake themselves to the Synagogues, because they were perswaded, the Prayers of the Synagogue were certainly heard.

e In *Tephillah*, cap. 11. *f Taanith*, cap. 2. hal. 1. & 2.

III. *They prayed in the streets.* So *Maimonides*, *e They prayed in the streets in the feasts and publick Fasts.* *f What are the rites of the Fasts? They brought out the Ark into the streets of the City, and sprinkled ashes upon the Ark, and upon the Head of the President of the Sanhedrin, and the Vice-President; and every one put ashes upon his own head. One of the Elders make this exhortation; It is not said, O Brethren, of the Ninivites, that God saw their sackcloth, or their fastings, but that he saw their works,* &c. *They stand praying, and they set some fit Elder before the Ark, and he prays four and twenty prayers before them.*

But doth our Saviour condemn all Prayers in the Synagogue? By no means. For he himself prayed in and with the Synagogue. Nor did he barely reprove those publick Prayers in the streets, made by the whole multitude in those great Solemnities, but Prayers every where both in the Synagogues, and the streets, that were made privately, but yet publickly also, and in the sight of all, that thereby he that prayed might get some name and reputation from those that saw him.

I. While publick Prayers were uttered in the Synagogue, it was customary also for those that hunted after vain glory, to mutter private Prayers, and such as were different from those of the Synagogue, whereby the eyes of all might be the more fixed upon him that prayed.

g Hieros. Berac. fol. 83.

g Hath not a man prayed his morning Prayers? When he goes into the Synagogue does he find them praying the Additionary Prayer? If he is sure he shall begin and end, so that he may answer Amen *after the Angel of the Church, let him say his Prayers.*

h Hieros. in the place above.

II. They prayed also by themselves in the streets. *h R. Jochanan said, I saw R. Jannai standing and praying in the streets of Tsippor, and going four cubits, and then praying the Additionary Prayer.*

Two things especially acted their hypocrisie here.

1. That so much provision is made concerning reciting the Phylacteries, and the Prayers added (that it might be done within the just time) that whersoever a man had been, when the set time was come, he presently betakes himself to prayers: *A Workman, or he that is upon the top of a Tree, he that rides on an Ass must immediately come down, and say his prayers,* &c. These are the very instances that the Canonists give, which with more of them you may find in the Tract *i Beracoth*. Hence therefore those vainglorious hypocrites got an occasion of boasting themselves. For the hour of the Phylacterical Prayers being come, their care and endeavour was, to be taken in the streets: whereby, the Canonical hour compelling them to their Prayers in that place, they might be the more seen by all persons, and that the ordinary people might admire and applaud both their Zeal and Religion. To which hypocritical pride they often added this also, that they used very long pauses, both before they began their Prayers, and after they had done

i Cap. 1, 2, 3, 4.

done them: ſo that very uſually for three hours together they were ſeen in a Praying habit and poſture. See the *Babylonian* Talmud. *k* So that the Canoniſts played the mad men with ſome reaſon, when they allowed the ſpace from the riſing of the morning to the third hour of the day for the Phylacterical Prayers, becauſe thoſe three-hour praying Men ſcarcely diſpatched them within leſs ſpace, pauſing one hour before they began Prayer, and as much after they were ended.

k Beracoth, fol. 30. 2. & 32. 2.

2. They addicted themſelves to Ejaculations, Prayers, and Bleſſings, upon the ſight almoſt of any thing, meeting them either in the ſtreets or in the way. *When one ſaw a place, wherein ſome miracle was done for Iſrael: a place, from whence Idolatry was rooted out: or a place, where an Idol now was, a ſhort Prayer was to be uſed. When any ſaw a Blackamoor, a Dwarf, a crooked, a maimed perſon,* &c. *they were to Bleſs. Let him that ſees a fair tree, or a beautiful face bleſs* thus, *Bleſſed be He, who created the beauty of the creature,* &c.

l Beracoth, cap. 9.

VERS. VII.

Μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί. *Uſe not vain repetitions, as the Heathen do.*

SEE the Civil *Battology* (vain repetitions) of the Heathen in their ſupplications. *m Let the Parricide be dragged: We beſeech thee, Auguſtus, let the Parricide be dragged. This is the thing we aſk, let the Parricide be dragged. Hear us, Ceſar. Let the falſe Accuſers be condemned to the Lion. Hear us, Ceſar. Let the falſe accuſers be condemned to the Lion. Hear us, Ceſar,* &c. See alſo the ſame Author in *Severus.*

m Lamprid. in Commodo.

n Antonnius the pious, the Gods keep thee. Antoninus the merciful, the Gods keep thee. Antoninus the merciful the Gods keep thee. See alſo *Capitolinus,* in the *Maximini.*

n Gallican. in Avidio Caſſio.

Thoſe words ſavour of vain repetition in prayer, 1 *King.* XVIII. 26. *The Prieſts of Baal called upon the name of Baal from morning to noon, ſaying, O Baal, hear us.*

After the ſame manner almoſt, as the *Heathen* mixed Βαττολογίας, *vain repetitions,* in their prayers, did the *Jews* in their Συνωνυμίας, *uſing divers words importing the ſame thing:* not repeating indeed the ſame things, as they, in the ſame words, but ſpeaking the ſame thing in varied phraſes; which appears ſufficiently to him that reads their Liturgies through, as well the more antient, as thoſe of a later date. And certainly the ſin is equally the ſame in uſing different words for the ſame thing, as in a vain repetition of the ſame words; if ſo be, there were the ſame deceit and hypocriſie in both; in words only multiplied, but the heart abſent.

And in this matter the *Jew* ſinned little leſs than the *Heathen.* For this was an Axiom with them, כל המרבה בתפלה נענה *o Every one that multiplies prayer is heard.* Chriſt therefore does not ſo much condemn the bare ſaying over again the ſame petitions, either in the ſame words, or in words of the ſame import, (for he himſelf ſpake the ſame things thrice, when he prayed in the garden) as a falſe opinion, as if there were ſome power, or zeal, or piety in ſuch kind of repetitions; and that they would be ſooner heard, and more prevail with God. While he ſtrikes the *Heathen,* he ſtrikes the *Jews* alſo, who laboured under the ſame frenzy: but there is mention only of the *Heathen,* partly, becauſe this favoured rather of *Heathen* blindneſs, than of the profeſſion of true Religion, which the *Jews* boaſted of; partly, and eſpecially, that he might not condemn the publick prayers of the *Jews* without cauſe, in which they ſinned not at all by uſing *Synonymous* expreſſions, if it were done out of a pious and ſincere heart.

o Hieroſ. Taanith, fol. 65. 3.

VERS. IX.

Οὕτως οὖν προσεύχεσθε ὑμεῖς, Πάτερ ἡμῶν, &c. *After this manner therefore pray ye, Our Father,* &c.

SOME things, which ſeem more difficult about this divine form of Prayer, will perhaps paſs into a ſofter ſenſe, if certain things very uſual in the *Jewiſh* Church and Nation, be obſerved, to which the Apoſtles could not but have regard, when they clearly acknowledged here the higheſt conformity with them. For that it was cuſtomary with our Saviour for the moſt part to conform himſelf to the Church and Nation, both in Religious and Civil matters, ſo they were lawful, moſt evidently appears alſo in this form of prayer. Let theſe things therefore be obſerved:

I. That the ſtated prayers of the *Jews,* daily to be ſaid at that time, when Chriſt preſcribed this form to his Diſciples, were eighteen in number, or in a quantity equalling it. Of this number of their prayers the *Gemariſts* of both *Talmuds* treat at large *p.* Whom conſult.

p Hieroſ. Taanith, fol. 65. 3. hab. Beracoth, fol. 28. 2.

Whether they were reduced to the preciſe number of eighteen, in the order that they afterwards appeared in, while Chriſt was upon earth, ſome ſcruple ariſeth from ſome things

things, which are ſaid by the *Babylonian Talmudiſts* in the place alledged: but it might be plainly proved, if there were need, that little or indeed nothing at all wanted of the quantity and bulk of ſuch a number. תנו רבנן שמעון הפקולי הסדיר יח" ברכות לפני רג" וגו' *The Rabbins have a tradition*, ſay they, *that Simeon Pekoli reduced into order the eighteen prayers according to their courſe, before Rabban Gamaliel in Jafne. Rabban Gamaliel ſaid to the wiſe men, Is there any that knows to compoſe a prayer againſt the Sadducees? Samuel the little ſtood forth, and conſtituted one, &c.* That *Rabban Gamaliel*, which is here ſpoke of, was *Paul's* Maſter. For although *Rabban Gamaliel* (who was commonly ſtiled *Jafnenſis of Jafne*) was the Nephew of *Paul's* Maſter, *Gamaliel*, and this thing is mentioned to be done in *Jafne*, yet *Paul's* Maſter alſo lived in *Jafne*, and that this was he, of whom is the ſtory before us, ſufficiently appears hence, becauſe his buſineſs is with *Samuel the Little*, who certainly died before the deſtruction of the City.

Under *Gamaliel the Elder* therefore were thoſe daily prayers reduced firſt into that order, wherein they were received by the following ages. Which however it was done after the death of our Saviour, in regard of their reducing into order, yet ſo many there were in daily uſe at that time when he converſed on earth. Now he condemned not thoſe prayers altogether, nor eſteemed them of no account; yea, on the contrary, he joined himſelf to the publick Liturgy in the Synagogues, and in the Temple: and when he delivereth this form to his Diſciples, he extinguiſheth not other forms.

II. When all could not readily repeat by heart thoſe numerous prayers, they were reduced into a brief Summary, in which the marrow of them all was comprized; and that proviſion was made for the memory, that they ſhould have a ſhort Epitome of thoſe prayers, whom the weakneſs of their memory, or ſometime the unavoidable neceſſity of buſineſs, permitted not to repeat a longer prayer, or to be at leiſure to do it. This Summary they called מעין *a Fountain. Rabban Gamaliel ſaith, Let every one pray the eighteen prayers every day. R. Joſhua ſaith,* יתפלל מעין יח' *Let him pray the* מעין the Summary *of thoſe eighteen. But R. Akibah ſaith,* אם תפלתו שגורה בפיו מתפלל יח" ואם לוא מעין יח" *If Prayer be free in his mouth, let him pray the eighteen; but if not, let him pray the Summary of thoſe eighteen q.* That our Saviour comprized the ſum of all prayers in this form, is known to all *Chriſtians*; and it is confeſſed, that ſuch is the perfection of this form, that it is the Epitome of all things to be prayed for, as the Decalogue is the Epitome of all things to be practiced.

q Bab. Beracoth, in the place above.

III. It was very uſual with the Doctors of the *Jews*,

1. To compoſe forms of ſhort prayers, and to deliver them to their Scholars (which is aſſerted alſo of *John*, *Luk.* XI. 1.) whereof you will find ſome examples, and they not a few, in the *Babylonian Gemara*, in the Tract *Beracoth*, and elſewhere. Not that by thoſe forms they baniſhed or deſtroyed the ſet and accuſtomed prayers of the Nation; but to ſuperadd their own to them, and to ſuit them to proper and ſpecial occaſions.

2. To the ſtated prayers, and others framed by themſelves, it was very uſual to add ſome ſhort prayer over and above, which one may not amiſs call *the concluding prayer.* Take theſe Examples of theſe prayers: ר' א' בתר דמסיים צלותיה אמר הכי *R. Eliezar, when he had finiſhed his prayers, was wont to ſay thus, Let it be thy good pleaſure, O Lord, that love and brotherhood dwell in our portion, &c. R. Jochanan when he had finiſhed his prayers was wont to ſay thus, Let it be thy good pleaſure, O Lord, to take notice of our reproach, and to look upon our miſeries, &c.* In like manner,

1. Our Saviour, while he delivers this form to his Diſciples, he does not weaken the ſet forms of the Church; nor does he forbid his Diſciples not to uſe private prayers: but he delivers this moſt exact Summary of all Prayers, to be added over and above to our prayers, his moſt perfect to our moſt imperfect.

2. The Apoſtles, ſufficiently accuſtomed to the manners of the Nation, could not judg otherwiſe of this form. In interpreting very many phraſes and hiſtories of the New Teſtament, it is not ſo much worth, what we think of them from notions of our own feigned upon I know not what grounds, as in what ſenſe theſe things were underſtood by the hearers and lookers on, according to the uſual cuſtom, and vulgar dialect of the Nation. Some enquire by what authority we do ſubjoyn or ſuperadd the Lords prayer to ours, and fain arguments to the contrary, out of their own brain. But I ask, whether it was poſſible, that the Apoſtles and Diſciples, who from their very Cradles had known and ſeen ſuch forms inſtituted for common uſe, and added moreover to the ſet-prayers and others, ſhould judg otherwiſe of this form given by our Lord; which bore ſo great conformity with thoſe, and with the moſt received rite and cuſtom of the Nation?

IV. That Church held it for a juſt Canon, and that indeed no diſcommendable one nei-

r Hieroſ. Beracoth, fol. 30. 1.

ther לעולם לישתף אניש נפשי בחדי ציבורא *r He that prays ought always, when he prays, to joyn with the Church.* Which is not ſtrictly to be underſtood only of his preſence in the Synagogue, (that is elſewhere, and otherwiſe commanded many times over) but whereſoever in the world he be placed, yea when he is moſt alone, that he ſay his prayers in the plural number:

number: for thus the Gloſs explains it, אל יתפלל חק" בלשון יחיד אלא בלשון רבים *Let none pray the ſhort prayer* (that is, one different from the ſet prayers) *in the ſingular number, but in the plural.* In which number our Saviour teacheth us alſo to pray in this form; and that upon very good reaſon, when in whatſoever ſolitude, or diſtance we are, yet we ought to acknowledg our ſelves joyned with the Church, and to pray for her happineſs as well as for our own.

Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς. *Our Father, which art in Heaven:*

I. This Epithete of God was very well known among the *Jews*, and very uſual with them.

: אבינו שבשמים *s Our Father which art in Heaven, deal ſo with us, as thou haſt promiſed by the Prophets.* And in another place, this is thrice recited, *t Whom have we, whereon to relye,* על אבינו שבשמים *beſides our Father which is in Heaven? u Bleſſed are ye, O Iſraelites; who cleanſeth you? your Father, who is in Heaven. x Ye gave not to your Father, who is in Heaven, but to me the Prieſt.*

s Maimon. in Tephilloth. t Sotah, cap. 9. hal. 15. u Joma, cap. 8. hal. 9. x Hieroſ. Mazſeroth, fol. 50. 3.

II. But in what ſenſe did the *Jews* call God *their Father in Heaven*, when they were altogether ignorant of the Doctrine and myſtery of Adoption, beſides that Adoption, whereby God had adopted them for a peculiar people? I anſwer, for that very cauſe they were taught by God himſelf, ſo to call him, *Exod* IV. 22. *Deut.* XXXII. 6, *&c.* Nor was there any among them, who not only might not do this, but alſo who ought not to do it. While the *Heathen* ſaid to his Idol, *Thou art my Father, Jer.* II. 27. the *Iſraelite* was bound to ſay, *Our Father which art in Heaven, Eſ.* LXIII. 16. & LXIV. 8.

III. When Chriſt uſeth this manner of ſpeech ſo very well known to the Nation, does he not uſe it in a ſenſe that was known to the Nation alſo? Let them anſwer, who would have the *Lords Prayer* to be prayed and ſaid by none, but by thoſe who are indeed Believers, and who have partook of true adoption. In what ſenſe was our Saviour, when he ſpake theſe words, underſtood of the Hearers? They were throughly inſtructed from their Cradles to call God *the Father in Heaven:* they neither hear Chriſt changing the Phraſe, nor curtailing any thing from the latitude of the known and uſed ſenſe. Therefore let them tell me, Did not *Peter, John*, and the reſt of the Apoſtles think, that it was as lawful for all *Chriſtians* to ſay to God, *Our Father, which art in Heaven*, as it was lawful for all *Jews*? They called God *Father*, becauſe he had called them into the profeſſion of him, becauſe he took care of them, and inſtructed them, *&c.* And what I beſeech you, hinders, but all *Chriſtians*, obtaining the ſame priviledges, may honour God with the ſame compellation? There is nothing in the words of Chriſt, that hinders, and there is ſomewhat in the very phraſe that permits it.

VERS. X.

Ἁγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου. *Hallowed be thy name. Thy Kingdom come.*

THIS obtained for an Axiom in the *Jewiſh* Schools. כל ברכה שאין בה מלכות אינה ברכה: *y That prayer, wherein there is not mention of the Kingdom of God, is not a prayer.* Where theſe words are alſo added; *Abai ſaith, like to this is that of Rabh to be reckoned, that it is a tradition* לא עברתי ממצותיך ולא שכחתי *I have not tranſgreſſed thy precepts, nor have I forgot them,* (they are the words of him that offereth the firſt fruits, *Deut.* XXVI. 13.) I have not tranſgreſſed, *that is, by not giving thanks.* And I have not forgot them, *that is, I have not forgot to commemorate thy name, and thy Kingdom.*

y Bab. Beracoth, fol. 40. 2.

Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, *&c. Thy will be done, as in Heaven, &c.*

z *What is the ſhort prayer? R. Eliezer ſaith,* עשה רצונך בשמים *Do thy will in Heaven, and give quietneſs of ſpirit to them that fear thee beneath,* or, *in earth.*

z Bab. Beracoth fol. 29. 2.

VERS. XI.

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον, &c. *Our daily bread.*

THat is, provide *to morrows bread*, and give it us to day, that we be not ſolicitous for to morrow, as *ver.* 34. Ἐπιούσιος from ἐπιών, ἐπιοῦσα, &c. *that which next follows*, not ἐπούσιος, *ſuperſubſtantial*, from ἐποιμαι.

The neceſſities of thy people Iſrael are many, and their knowledge ſmall, (ſo that they know not how to diſcloſe their neceſſities) let it be thy good pleaſure to give to every man כרי פרנסתו *What ſufficeth for food, &c.*

VERS. XIII.

Ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. *Deliver us from Evil.*

a Berac. f. 16. 2. a *Rabbi* (Judah) *was wont thus to pray, let it be thy good pleasure, to deliver us from impudent men, and impudence, from an evil man, and from an evil chance, from an evil affection, from an evil companion, from an evil neighbour, from Satan the destroyer, from a hard judgment, and from a hard adversary,* &c.

Ὅτι σοῦ ἐστιν ἡ βασιλεία, &c. *For thine is the Kingdom,* &c.

I. In the publick Service in the Temple, the commemoration of the *Kingdom of God* was the *Response*, instead of which the people answered *Amen*, when the Priests ended their prayers. For תני לא היו עונין אמן בבית המקדש *The Tradition is, that they answered not* Amen *in the house of the Sanctuary. What said they then?* ברוך שם כבוד מלכותו לעולם ועד *Blessed be the Name of the Glory of his Kingdom for ever.* b Hence in the Tract *Joma* (where the Rubrick of the day of Expiation is) after various prayers recited, which on that day the High Priest makes, is added, *And the people answered, Blessed be the Name of the Glory of his Kingdom for ever and ever.* See the c places of that Tract noted in the margent. There a short prayer of the High Priest is mentioned, in which he thus concludes, *Be ye clean before Jehovah*; and these words are added, *But the Priests, and people standing in the Court, when they heard,* שם המפורש *the Name* Jehovah *pronounced out in its syllables, adoring, and falling prostrate upon their face, they said,* ברוך וכו' *Blessed be the Name of the Glory of his Kingdom for ever and ever.* See also the Tract d *Taanith*, where a reason is given of this doxology in the Gloss there.

b Hieros. Berac. fol. 13. 3.

c Bab. Joma, fol. 39. 1. & 41. 2. but chiefly fol. 66. 1.

d Bab. Taanith, fol. 16. 2.

II. This also they pronounced softly, and in a gentle whisper, while they were reciting the Phylacteries. e It is said of the men of *Jericho*, that כורכין את שמע *They folded up the Schmah.* It is disputed what this means, *And R. Judah saith, that they made some small pause, after the reciting of this period,* Hear O Israel, the Lord our God is one Lord: *but they said not,* Blessed be the Name of the Glory of his Kingdom for ever and ever. *But by what reason do we say so? R. Simeon ben Levi explains the mystery, who saith, Our father Jacob called his sons and said,* Gather your selves together, and I will declare unto you. *It was in his mind to reveal to them the end of days, and the Holy Spirit departed from him: he said therefore, Perhaps there is something prophane in my bed (which God forbid) as it was to Abraham, from whom proceeded Ismael, and to Isaac, from whom proceeded Esau. His sons said unto him,* Hear, Israel, the Lord our God is one Lord; *as in thy heart, there is but one, so in our hearts, there is but one. At that time our father Jacob began, and said,* בשכם"לו Blessed be the Name of the Glory of his Kingdom for ever and ever. *The Rabbins said, What shall we do? Shall we say this Doxology? Our Master Moses said it not. Shall we not say it? Our Father Jacob said it. Therefore it was appointed to say it softly,* &c.

e Bab. Pesachin, fol. 56. 1.

You see how very publick the use of this Doxology was, and how very private too. Being a Response it was pronounced in the Temple by all with a loud voice; being an ejaculation it was spoken in the Phylacterical prayers by every single man in a very low voice. And you see how great an agreement it hath with the Conclusion of the Lords prayer, *For thine is the Kingdom,* &c.

III. As they answered, *Amen*, not at all in the publick prayers in the Temple, so they seldom joyned it to the end of their private prayers. In the Synagogue indeed the people answered *Amen* to the prayers made by the Minister: and also, at home, when the Master of the family blessed, or prayed: but seldom, or indeed never any one praying privately joyned this to the end of his prayers.

And now, to apply those things which have been said, to the matter under our hands, consider the following things.

1. That this prayer was twice delivered by our Saviour: first, in this Sermon in the Mount, when he was not asked; and afterwards, when he was asked, almost half a year after, *Luke* XI.

2. That this Conclusion is added in St. *Matthew*, *For thine is the Kingdom,* &c. But in St. *Luke* it is not. In St. *Matthew* is added moreover the word *Amen*, but in St. *Luke* it is wanting. Upon the whole matter therefore we infer,

I. That *Christ*, in exhibiting this form of prayer, followed a very usual rite and custom of the Nation.

II. That the Disciples also, receiving this form delivered to them, could not but receive it according to the manner and sense of the Nation, usual in such cases: since he introduced no exception at all from that general rule and custom.

III. That

III. That he ſcarcely could ſignifie his mind, that this prayer ſhould be univerſally and conſtantly uſed, by any marks or ſigns more clear, than thoſe which he made uſe of. For,

Firſt, He commanded all without any exception, or diſtinction, *After this manner pray ye*; And, *When ye pray, ſay, Our Father*, &c.

Secondly, As, according to the ordinary cuſtom of the Nation. Forms of prayer, delivered by the Maſters to their Scholars, were to be uſed, and were uſed, by them all indifferently, and without diſtinction of perſons; ſo alſo He neither ſuggeſted any thing concerning this his prayer, either beſides the common cuſtom, or contrary to it.

Thirdly, The Form it ſelf carries along with it certain characters both of its publick and private, and conſtant uſe. It may certainly with good reaſon be aſked, why, ſince Chriſt had delivered this prayer in ſuch plain words in his Sermon upon the Mount, this command moreover being added, *After this manner pray ye*, it was deſired again, that he would teach them to pray? What had they forgotten that prayer that was given them there? Were they ignorant, that it was given them for a form of prayer, and ſo to be uſed? But this ſeems rather the cauſe, why they deſired a ſecond time a form of prayer, namely, becauſe they might reckon that firſt for a *publick* form of prayer, ſince this might eaſily be evinced, both by the addition of the Concluſion ſo like the publick Reſponſe in the Temple, and eſpecially by the addition of *Amen* uſed only in publick Aſſemblies: therefore they beſeech him again, that he would teach them to pray privately; and he repeats the ſame form, but omits the Concluſion, and *Amen*, which ſavoured of publick uſe. Therefore you have in the Concluſion a ſign of the *publick* uſe, by the agreement of it to the Reſponſe in the Temple, and of the *private*, by the agreement of it to the ejaculation in the Phylacterical prayers. A ſign of the publick uſe was in the addition of *Amen*; a ſign of the private uſe was in the abſence of it: a ſign of both in the conformity of the whole to the cuſtom of the Nation. Chriſt taught his Diſciples to pray, as *John* had taught his, *Luke* XI. 1. *John* taught his, as the Maſters among the Jews had theirs, by yeilding them a form to be uſed by all theirs daily, *verbatim*, and in terms.

VERS. XVI.

Ἀφανίζουσι τὰ πρόσωπα αὐτῶν. *They diſfigure their faces.*

THAT is, they diſguiſed their faces with aſhes, as he heretofore upon another cauſe, 1 *King.* XX. 38. *f In the publick faſts every one took aſhes, and put upon his head.* *g They ſay of R. Joſhua ben Ananiah, that all the days of his life,* הושחרו פניו מפני תעניות *his face was black by reaſon of his faſtings.* *h Why is his name called Aſhur?* (1 *Chron.* IV. 5.) שהושחרו פניו *Becauſe his face was black by faſtings.*

Here let that of *Seneca* come in, *i This is againſt nature, to hate eaſie cleanlineſs, and to affect naſtineſs.*

f Taanith, c. 2: *g* Juchaſin, f. 59 *h* Bab. Sotah, fol. 12. 1. *i* Epiſt. 5:

VERS. XVII.

Σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν, &c. *But thou when thou faſteſt, anoint thy head,* &c.

FOR thoſe that faſted neither anointed themſelves, nor waſhed. *k* 'On the day of 'expiation it was forbidden to eat, to drink, to waſh, to anoint themſelves, to put 'on their Sandals, to lye with their wives. But the King, and the Bride may waſh their 'faces, and a midwife may put on her Sandals. See the *l Babylonian Gemara* here. See alſo the *Babylonian Talmud* in the Tract *m Taanith*, concerning other faſts, and the faſts of private men.

They were wont to anoint their bodies and heads upon a threefold reaſon.

I. לתענוג 'For finer dreſs. *n* Anointing is permitted to be uſed on the Sabbath, whe- 'ther it be for ornament, or not for ornament. On the day of expiation both are for- 'bidden. On the ninth day of the month *Ab*, and in the publick faſts, anointing for 'dreſs is forbid, anointing not for dreſs is allowed.

II. סיכה שלא לתענוג They anointed themſelves often, not for exceſs, or bravery, or delight, but for the healing of ſome diſeaſe, or for the health of the body. חושש את ראשו או שעלו בו חטטין סך שמן: *o He that is troubled with the head ach, or on whom ſcabs ariſe, let him anoint himſelf with oyl.*

p 'A Tradition of the Rabbins. It is forbidden (*in Faſts*) to waſh a part of the body, 'as well as the whole body. But if it be defiled with dirt or dung, let him waſh accor- 'ding to the cuſtom, and let him not be troubled. It is alſo forbidden to anoint a part of 'the body, as well as the whole body: but if a man be ſick, or if a ſcab ariſe on his head, 'let him anoint himſelf according to the cuſtom, &c.

k Joma, cap. 8. hal. 1. *l* Fol. 77. 2. *m* Fol 12. 2. & 13 2. *n* Hitroſ. in Maaſar Sheni. fol. 53. 2. & Schab. fol. 12. 1 *o* Hitroſ. in the place above. *p* Bab. Joma, fol. 77. 2.

Hence, when the Apoſtles are ſaid *to anoint the ſick with oyl, and to heal them*, Mark VI. 13. They uſed an ordinary medicine, and obtained an extraordinary, and infallible effect.

Hence that of St. *James*, Chap. V. 14. *Let* the ſick man *call for the Elders of the Church, and let them pray for him, anointing him with oyl in the Name of the Lord:* that is, To that ordinary medicine, namely anointing for recovery of health, let the prayers of the Miniſters of the Church be uſed.

III. They uſed ſometimes a ſuperſtitious anointing of the head, and nothing differing from Magical anointing. והוא שהוא לוחש נותן שמן על גבי ראשו *q He that mutters, let him put oyl upon his head, and mutter.* This muttering is to be underſtood concerning the manner of ſaying a charm upon the wound, or ſome place of the body, that feels pain; לוחש על המכה *Muttering over the wound*, of which mention is made in the Tract *r Sanhedrin*. Mention alſo is made in the Tract *s Schabbath* now alledged, that ſome uſed this inchanting muttering in the Name of *Jeſus*. *One being ſick, a certain perſon came to him, and muttered upon him in the Name of* Jeſus *of Pandira, and he was healed.* And a little after, *R. Eliezer ben Damah was bitten by a Serpent. James of Capharſam came to heal him in the Name of Jeſus: but R. Iſmael permitted him not*, &c. See *Act.* XIX. 13.

q Hieroſ. in *Maaſar Sheni*, in the place above, and in *Schab.* f. 14. 3.
r Cap. 10. hal. 1
s Col. 4.

If the words of *James* before alledged be compared with this curſed cuſtom, they may well ſound to this ſenſe, It is cuſtomary for the unbelieving *Jews*, to uſe anointing of the ſick joyned with a Magical and inchanting muttering. But how infinitely better is it to joyn the pious prayers of the Elders of the Church to the anointing of the ſick?

VERS. XXII.

Ἐὰν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ. *If thine eye be ſingle.*

VERS. XXIII.

Ἐὰν ὁ ὀφθαλμός σου πονηρὸς ᾖ. *If thine eye be evil.*

THAT the buſineſs here is about a covetous, or a not covetous mind, may be gathered,

I. From the context on either hand: for *ver.* 20, & 21. the diſcourſe is concerning treaſures either earthly or heavenly, and *ver.* 24. concerning ſerving either God, or Mammon.

II. From a very uſual manner of ſpeech of the Nation. For *a good eye* to the *Jews* is the ſame with *a bountiful mind*, and an *evil eye* is the ſame with a *covetous mind*. *t This is the meaſure of the Truma*, (or, of the oblation yielded to the Prieſts) עין יפה א' מארבעים *A good eye yieldeth one out of forty:* that is, the fortieth part. *The School of Shammai ſaith, one out of thirty. A middling eye one out of fifty.* והרעה א' משישים *And an evil eye one out of ſixty.* *u He that gives a gift* נותן בעין יפה *Let him give with a good eye: and he that dedicates any thing, let him dedicate it with a good eye.* See *Matth.* XX. 15. Hence covetouſneſs is called ἐπιθυμία τῶν ὀφθαλμῶν, *the luſt of the eyes*, 1 *Joh.* II. 16. Therefore our Saviour ſhews here, with how great darkneſs the mind is clouded and dimmed by covetouſneſs, and too much care of worldly things.

t Trumoth, cap. 4. hal. 3.
u Hieroſ. Bava Bathra, fol. 14. 4

VERS. XXVI.

Πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν, &c. *The fowls of the air, they ſow not*, &c.

x HAVE *you ever ſeen beaſts or fowls, that had a Work-ſhop? And yet they are fed without trouble of mind*, &c. See alſo *y Midras Tillin.*

x Kidduſhin, cap. ult. hal. ult.
y Fol. 151.

VERS. XXX.

Ὀλιγόπιστοι. *O ye of little faith.*

קטני אמונה *Smal of faith*, a phraſe very frequent in the *Talmudiſts*. המשמיע קולו בתפלתו הרי זה מקטני אמונה *z He that prayed with a loud voice, is to be numbred among* Ὀλιγόπιστος *thoſe that are little of faith.* *a The Iſraelites in the wilderneſs* were מקטני אמונה ὀλιγόπιστοι, *of little faith. R. Abuhabh* in the preface to *Menorath hammaor*; *R. Eliezer ſaith, Whoſoever hath but a ſmall morſel in his basket, and ſaith, What have I to eat to morrow, behold he is to be reckoned among* קטני אמונה *thoſe of little faith.*

z Bab. Berac. fol. 24. 2.
a Id. *Erachin*, fol. 15. 1.

VERS.

VERS. XXXIV.

Ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. *Sufficient to the day is the evil thereof.*

דיה לצרה בשעתה : *b There is enough of trouble in the very moment.*

b Bab. B... fol.9.2.

CHAP. VII.

VERS. II.

Ἐν ᾧ μέτρῳ μετρεῖτε. *With what measure you mete.*

THIS is a very common Proverb among the *Jews.* במדה שאדם מודד בה מודדין לו : *c In the measure that a man measureth, others measure to him.* See also the Tract *d Sotah,* where it is illustrated by various examples.

c Bab. Sanhedr. fol.100.1. near the end.
d Cap.1. hal.7. 8,9.

VERS. IV.

Ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου, &c. *Let me pull out the mote out of thine Eye,* &c.

AND this also was a known Proverb among them: *e It is written in the days, when they judged the Judges, that is, in the generation, which judged their Judges,* אומר לו טול קיסם מבין עיניך *When any* (Judge) *said to another, Cast out the mote out of thine Eye.* אומר לו טול קורה מבין עיניך : *He answered, Cast you out the beam out of your own Eye,* &c.

e Bab. Bava Bathra, f.15.2.

f R. Tarphon said, I wonder whether there be any in this age, that will receive reproof: but if one saith to another, Cast out the mote out of thine Eye, he will be ready to answer, Cast out the beam out of thine own Eye. Where the Gloss writes thus; קיסם *Cast out the* Mote, *that is, the small sin, that is in thine hand; he may answer, But cast you out the great sin, that is in yours. So that they could not reprove; because all were sinners.* See also the *Aruch* in the word קסם

f Id. Erachin, fol.16.2.

VERS. IX.

Μὴ λίθον ἐπιδώσει αὐτῷ. *Will he give him a stone?*

g HERE that of *Seneca* comes into my mind, *Verrucosus called a benefit roughly given from a hard man,* panem lapidosum, *stony bread.*

g De benefic. lib. 2. cap.7.

VERS. XII.

Πάντα ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, &c. *Whatsoever ye would that men should do unto you,* &c.

h A *Certain Gentile came to Shammai, and said, Make me a Proselyte that I may learn the whole Law, standing upon one foot: Shammai beat him with the staff that was in his hand. He went to Hillel, and he made him a Proselyte, and said,* דעלך סני לחברך לא תעביך *That which is odious to thy self, do it not to thy neighbour: for this is the whole Law.*

h Bab. Schab. fol.31.1.

VERS. XIII.

Εὐρύχωρος ἡ ὁδός. *Broad is the way.*

IN these words concerning the broad and narrow way, our Saviour seems to allude to the rules of the *Jews* among their Lawyers concerning the publick and private ways. With whom *a private way was four cubits in bredth; a publick way was sixteen cubits.* See the Gloss in *i Peah.*

i Cap.2. hal.1.

VERS.

VERS. XIV.

Πύλη. *Gate.*

UNDER this phraſe are very many things in religion expreſt in the holy Scripture, *Gen.* XXVIII. 17. *Pſal.* CXVIII. 19, 20. *Mat.* XVI. 18, *&c.* and alſo in the *Jewiſh* Writers. *The gate of repentance* is mentioned by the *Chaldee Paraphraſt* upon *Jer.* XXXIII. 6. and *the gate of prayers*, and *the gate of tears*. *k Since the Temple was laid waſt, the gates of prayer were ſhut, but the gates of tears were not ſhut.*

k Bab. Berac. fol. 32. 2.

Στενὴ πύλη, *Straight gate* ſeems to be the *Greek* rendring of פשפש *Piſhpeſh*, a word very uſual among the *Talmudiſts*. *l With a key he opened the little door, and out of Beth mokad* (the place of the fire hearth) *he entreth into the Court.* פשפש ſaith the *Aruch, is a little door in the midſt of a great door.*

l Yanid. cap. 1. hal. 3. פתח את הפשפש

VERS. XV.

Ἐν ἐνδύμασι προβάτων. *In ſheeps cloathing.*

NOT ſo much in woollen garments, as in the very skins of ſheep: ſo that outwardly they might ſeem sheep, but *inwardly they were ravening Wolves.* Of the ravenouſneſs of Wolves among the *Jewes*, take theſe two examples beſides others. *m The Elders proclaimed a faſt in their Cities upon this occaſion, becauſe the Wolves had devoured two little children beyond Jordan.* *n More than three hundred Sheep of the ſons of Judah ben Shamoe were torn by wolves.*

m Taanith, c. 3. hal. 7.

n Hieroſ. Jom. tobh, fol. 60. 1.

VERS. XVI.

Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. *By their fruits ye ſhall know them.*

THAT is a Proverb not unlike it. בוצין בוצין מקטפיה ידיע *o A Gourd, a Gourd, is known by its branch.*

o Bab. Berac. fol. 48. 1.

VERS. XXIX.

Ὡς ἐξουσίαν ἔχων, καὶ οὐκ ὡς οἱ γραμματεῖς. *As one having authority, and not as the Scribes.*

IT is ſaid with good reaſon, in the Verſe going before, that *the multitude were aſtoniſhed at Chriſts doctrin*: for beſides his divine truth, depth, and convincing power, they had not before heard any diſcourſing with that αὐθεντία, *authority*, that he did. The Scribes borrowed credit to their doctrine from Traditions, and the Fathers of them: and no Sermon of any Scribe had any authority, or value without תנו רבנין *The Rabbins have a Tradition*, or חכמים אומרים *The Wiſe men ſay*, or ſome Traditional Oracle of that nature. *Hillel* the great taught truly, and as the tradition was concerning a certain thing, *p But, although he diſcourſed of that matter all day long,* לא קבלו ממנו *They received not his doctrin, until he ſaid at laſt, ſo I heard from Shemaia and Abtalion.*

p Hieroſ. Peſahim, fol. 33. 1.

CHAP. VIII.

VERS. II.

Δύνασαί με καθαρίσαι. *Thou canſt make me clean.*

THE doctrine in the law concerning Leproſy paints out very well the doctrine of ſin.

I. It teacheth that no creature is ſo unclean by a touch, as man. Yea, it may with good reaſon be asked, whether any creature, while it lived, was unclean to the touch, beſide man. That is often repeated in the *Talmudiſts*, That *he that takes a worm in his hand, all the Waters of Jordan cannot waſh him from his uncleanneſs*, (that is, while the worm is as yet in his hand, or the Worm being caſt away, not until the time appointed for

for ſuch purification be expired) But whether it is to be underſtood of a living or dead worm, it is doubted not without cauſe, ſince the Law, treating of this matter, ſpeaketh only of thoſe things that dyed of themſelves. See *Levit.* XI. *ver.* 31. *Whoſoever ſhall touch them, when they be dead,* &c. and *ver.* 32. *Upon whatſoever any of them, when they are dead, ſhall fall,* &c. But whether he ſpeaks of a living worm, or a dead, uncleanneſs followed by the touch of it for that day only: For, *he ſhall be unclean* (ſaith the Law) *until the Evening:* but the carkas of a man being touched, a weeks uncleanneſs followed. See *Num.* XIX.

II. Among all the uncleanneſſes of men, Leproſie was the greateſt, in as much as other uncleanneſſes ſeparated the unclean perſon, or rendred him unclean, for a day, or a week, or a month, but the leproſy perhaps for ever.

III. When the Leper was purified, the leproſy was not healed: but the poiſon of the diſeaſe being evaporated, and the danger of the contagion gone, the Leper was reſtored to the publick congregation. *Gehazi* the Servant of *Eliſha* was adjudged to perpetual leproſy; and yet he was cleanſed, and converſed with the King, 2 *King.* VIII. 5. cleanſed, not healed. Thus under Juſtification, and ſanctification, there remain ſtill the ſeeds and filth of ſin.

IV. He that was full of the leproſy, was pronounced clean; he that was otherwiſe, was not. *Levit.* XIII. 12. *If the leproſie ſhall cover the whole body from head to foot, thou ſhalt pronounce him clean,* &c. A law certainly to be wondred at! Is he not clean, till the whole body be infected and covered with the leproſy? Nor ſhalt thou, O ſinner, be made clean without the like condition. Either acknowledg thy ſelf all over leprous, or thou ſhall not be cleanſed.

VERS. III.

Ἥψατο αὐτοῦ ὁ Ἰησοῦς. *Jeſus touched him.*

IT was indeed a wonder, that, when the leproſie was a creeping infection, the Prieſt, when he judged of it, was not hurt with the infection. It cannot be paſſed over without obſervation, that *Aaron*, being bound under the ſame guilt with *Miriam*, bore not the ſame puniſhment: for ſhe was touched with leproſie, he not: *Num.* XII. And alſo that *Uzziah* ſhould be confuted concerning his incroaching upon the Prieſthood no other way, then by the plague of leproſie. In him God would magnifie the Prieſthood, that was to judg of the leproſie; and he would ſhew the other was no Prieſt by his being toucht with the leproſie. It can ſcarcely be denied indeed, that the Prieſts ſometimes might be toucht with that plague, but certainly they catched not the contagion, while they were doing their office in judging of it. This is a noble doctrine of our high Prieſt, the Judge and Phiſician of our leproſie, while he remains wholly untouched by it. How much does he ſurpaſs that miracle of the *Levitical* Prieſthood! They were not touched by the contagion, when they touched the leprous perſon; He by his touch heals him that hath the infection.

VERS. IV.

Ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, &c. *Go, ſhew thy ſelf to the Prieſt,* &c.

I. OUR Saviour would not have the extraordinary manner, whereby he was healed, diſcovered to the Prieſt, that he might pay the ordinary duty of his cleanſing. And ſurely it deſerves no ſlight conſideration, that he ſends him to the Prieſt. However now the Prieſthood was too too degenerate both from its inſtitution, and its office, yet he would reſerve to it its priviledges, while he would reſerve the Prieſthood its ſelf. Corruption indeed defiles a divine inſtitution, but extinguiſhes it not.

II. Thoſe things, which at that time were to be done in cleanſing of the leproſie, according to the Rubric were theſe. *Let him bring three beaſts: that is, a ſacrifice for ſin,* [חטאת] *a ſacrifice for tranſgreſſion* [אשם] *and a burnt offering. But a poor man brought a ſacrifice for ſin of birds, and a burnt offering of birds. He ſtands by the ſacrifice for tranſgreſſion, and laies both his hands upon it, and ſlays it: and two Prieſts receive the blood, the one in a veſſel, the other in his hand. He who receives the blood in his hand, goes to the Leper in the chamber of the Lepers (this was in the corner of the Court of the Women looking North-weſt) He placeth him in the gate of Nicanor (the Eaſt gate of the Court of Iſrael) he ſtretcheth forth his head within the Court, and puts blood upon the loweſt part of his ear: He ſtretcheth out his hand alſo within the Court, and he puts blood upon his thumb, and his foot, and he puts blood alſo upon his great toe,* &c. *And the other adds oyl to the ſame members in the ſame place,* &c. The reaſon, why with his

his neck held out he ſo thruſt forth his head and ears into the Court, you may learn from the Gloſſer. *The gate of Nicanor*, ſaith he, *was between the Court of the Women and the Court of Iſrael: but now it was not lawful for any to enter into the Court of Iſrael, for whom there was not a perfect expiation. And on the contrary it was not lawful to carry the blood of the ſacrifice for tranſgreſſion out of the Court.* Hence was that invention, that the Leper that was to be cleanſed ſhould ſtand without the Court, and yet his ears, his thumbs and his toes, to which the blood was to be applyed, were within the Court. We omit ſaying more, it is enough to have produced theſe things whence it may be obſerved what things they were, that our Saviour ſent back this healed perſon to do.

The cure was done in *Galilee*, and thence he is ſent away to *Jeruſalem*, ſilence and ſacrifice are enjoyned him. Ὅρα μηδενὶ εἴπῃς, &c. *See, thou tell no man*, &c. ἀλλ' ὕπαγε σεαυτὸν δεῖξον, &c. *And offer the gift*, &c. And why all theſe things?

Firſt, *Chriſt* makes trial of the obedience, and gratitude of him that was cured, laying upon him the charge of a ſacrifice, and the labour of a journy.

Secondly, He would have him reſtored to the communion of the Church (from which his leproſy had ſeparated him) after the wonted, and inſtituted manner. He provides that he himſelf give no ſcandal, and the perſon healed make no Schiſm: and however both his words and geſtures ſufficiently argue that he believed in *Chriſt*, yet *Chriſt* will by no means draw him from the communion of the Church, but reſtore him to it. Hence is that command of his to him, *See thou tell no man, but offer a gift for a teſtimony to them*: that is, "Do not boaſt the extraordinary manner of thy heal-"ing, think not thy ſelf freed from the bond of the Law, in caſe of a leper, becauſe "of it; thruſt not thy ſelf into the communion of the Church, before the rites of ad-"miſſion be duly performed: but however you have no buſineſs with the Prieſt in re-"ference to the purification and cleanſing, go to the Prieſt nevertheleſs, and offer the "gift that is due, for a teſtimony, that you are again reſtored into communion with "them. This caution of our Saviour hath the ſame tendency with that, *Mat.* XVII. 27. *That we be not an offence to them*, &c.

VERS. VI.

Βέβληται. *Lyeth.*

מוטל: *Layd forth.* Thus מת מוטל *A dead man layd forth* in order to his being carryed out. The power and dominion of the diſeaſe is ſo expreſſed. The weak perſon *lyeth* ſo, that he is moved only by others, he cannot move himſelf; but is as it were next door to carrying out. So *ver.* 14. of *Peters* Mother-in-Law, ὃς βέβληται καὶ πυρέσσει, *was layd, and ſick of a fever*,

VERS. XII.

Ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον. *Shall be caſt out into outer darkneſs.*

HEAR, O *Jew*, thy moſt ſad, but certainly moſt juſt, Judgment concerning thy eternal blindneſs and perdition. For whatſoever Τὸ σκότος τὸ ἐξώτερον, *Outer darkneſs*, ſignifies, whether the darkneſs of the *Heathen* (for to the *Jewes* the *Heathen* were οἱ ἔξω, *Thoſe that are without*) or that darkneſs beyond that, *Eſ.* IX. 1. or both; our Saviour clearly intimates the *Jews* were thither to be baniſhed, but that they were to be recalled again, he intimates not any where: if ſo be by υἱὸς βασιλείας, *children of the Kingdome*, they be to be underſtood: which who is there, that denyes?

VERS. XVI.

Ὀψίας δὲ γενομένης. *When the Even was come.*

MARK adds, Ὅτε ἤδη ὁ ἥλιος, *When the ſun was now ſet*, and the Sabbath was now gone.

I. The Sabbath was ended by the *Jews* at the Supper, or the Feaſt. In which they uſed a candle (as they did upon the entrance of the Sabbath) and wine, and ſpices; and the form of bleſſing over a cup of wine, and then over the candle, and then over the ſpices. *Does the Sabbath end, when he is now in the middle of his Feaſt? He puts an end to his eating, waſhes his hands, and over a cup of wine he gives thanks for his food, and afterwards over that cup he uſeth the form of prayer in the ſeparation of the Sabbath from*

from a common day: If he be now drinking, when the Sabbath goes out, he ceaſeth from drinking, and recites the form of ſeparation, and then returns to his drinking. a

a *Maimon. Schab. cap.* 29.

II. The proper limits of the Sabbath were from Sunſet to Sunſet. This is ſufficiently intimated by St. *Mark*, when he ſaith, that Ὀψὲ δὲ ἐγένετο ὁ ἥλιος, *When the Sun was now ſet*, they brought the ſick to be healed; which they held unlawful to do, while the Sun was yet going down, and the Sabbath yet preſent.

The *Talmudic* Canons give a caution of ſome works, that they be not begun on the day before the Sabbath, if they may not be ended and finiſhed מבעוד יום *While it is yet day:* that is, (as they explain it) עם השמש *While the ſun is not yet ſet.* b המדליק צריך להדליק מבעוד יום *He that lights a* (Sabbath) *candle, let him light it, while it is yet day, before Sun-ſet.* c *On the Sabbath Eve it is permitted to work, until Sun-ſet.* d The entrance of the Sabbath was at ſun-ſet, and ſo was the end of it.

b *Schab. cap.* 1.

c *Maimon. in Schabb. cap.* 5. &c.

d *Hieroſ. Shevith*, fol. 33. 1.

III. After the ſetting of Sun, a certain ſpace was called בין השמשות *Bin Haſhmaſhuth:* concerning which theſe things are diſputed; e *What is* בין השמשות *R. Tanchuma* ſaith, *It is like a drop of blood, put upon the very edge of a ſword, which divides its ſelf every where. What is* בין השמשות *It is from that time, when the Sun ſets, whilſt one may walk half a mile. R. Joſi* ſaith, בה׳ *is like a wink of the eye*, &c. בין השמשות properly ſignifies, *Between the Suns:* and the manner of ſpeech ſeems to be drawn thence, that there are ſaid to be two שקיעות *Sunſets.* Concerning which read the Gloſſer upon f *Maimonides.* Where thus alſo *Maimonides* himſelf. *From the time that the Sun ſets, till the three middle ſtars appear, it is called* בין שמשות Between the Suns: *and it is a doubt whether that time be part of the day or of the night. However they every where judge of it* להחמיר *to render the office heavy. Therefore between that time they do not light the Sabbatical candle: and whoſoever ſhall do any ſervile work on the Sabbath Eve, and in the going out of the Sabbath, is bound to offer a ſacrifice for ſin.* So alſo the *Jeruſalem* Talmudiſts in the place laſt cited. *Does one Star appear? Certainly as yet it is day. Do two? It is doubted, whether it be day. Do three? It is night without doubt.* And after a line. *On the Sabbath Eve, if any work after one ſtar ſeen, he is clear: if after two, he is bound to a ſacrifice for a tranſgreſſion; if after three, he is bound to a ſacrifice for ſin. Likewiſe in the going out of the Sabbath, if he do any work after one ſtar is ſeen, he is bound to a ſacrifice for ſin; if after two, to a ſacrifice for tranſgreſſion: if after three, he is clear.*

e *Hieroſ. Beracoth*, fol. 2. 2.

f *In Schab. cap.* 5.

Hence you may ſee, at what time they brought perſons here to *Chriſt* to be healed, namely in the going out of the Sabbath; if ſo be, they took care of the Canonical hour of the Nation, which is not to be doubted of.

VERS. XVII.

Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε. *Himſelf took our infirmities.*

DIVERS g names of the *Meſſias* are produced by the *Talmudiſts*; among others חיוורא דבי רבי שמו: *The Rabbins ſay, His name is, The Leper of the houſe of Rabbi: as it is ſaid, Certainly he bare our infirmities*, &c. And a little after, *Rabh ſaith, If Meſſias be among the living, Rabbenu Haccodeſh is He.* The Gloſs is, *If Meſſias be of them, that are now alive, certainly our holy Rabbi is he, as being one that carries infirmities*, &c. *R. Judah*, whom they called *the Holy*, underwent very many ſickneſſes (of whom, and of his ſickneſſes you have the ſtory in the *Talmud*, h *Thirteen years Rabbi laboured under the pain of the teeth*, &c.) Becauſe of which, there were ſome, who were pleaſed to account him for the *Meſſias*; becauſe, according to the Prophets, *Meſſias* ſhould be *A man of Sorrows:* and yet they look for him coming in pomp.

g *Bab. Sanhedr. fol.* 98. 2.

h *Hieroſ. Kilaim*, fol. 32. 1.

This allegation of *Matthew* may ſeem ſome what unſuitable, and different from the ſenſe of the Prophet. For *Eſay* ſpeaks of the *Meſſias* carrying our infirmities in himſelf, but *Matthew* ſpeaks concerning him healing them in others: *Eſay* of the diſeaſes of the Soul, (ſee 1 *Pet.* II. 24.) *Matthew* of the diſeaſes of the body. But in this ſenſe both agree very well, that *Chriſts* buſineſs was with our infirmities and ſorrows, and he was able to manage that buſineſs: his part was to carry and bear them, and in him was ſtrength and power to carry and bear them. In this ſenſe therefore is *Matthew* to be underſtood; He healed the Demoniacs, and all diſeaſed perſons with his word, that that of *Eſay* might be fulfilled, He it is, who is able to bear and carry our ſorrows and ſickneſſes. And ſo, whether you apply the words to the diſeaſes of the mind, or the body, a plain ſenſe by an equal eaſineſs does ariſe. The ſenſe of *Eſaiah* reacheth indeed further; namely, That *Meſſias* himſelf ſhall be *a man of ſorrows*, &c. but not excluding that which we have mentioned, which *Matthew* very fitly retains, as excellently well ſuiting with his caſe.

VERS. XXVIII.

Εἰς τὴν χώραν τῶν Γεργεσηνῶν. *Into the Country of the Gergeſens.*

IN *Mark* and *Luke* it is τῶν Γαδαρηνῶν, of the *Gadarens*, both very properly: for it was the City *Gadara*, whence the Country had its name: there was alſo *Gergaſa*, a City or a Town within that Country: which, whether it bare its name from the ancient *Canaanite* ſtock of the *Gergaſities*, or from the word גרגשתא *Garguſhta*, which ſignifies *Clay* or *Dirt* we leave to the more learned to diſcuſs. *Lutetia* a word of ſuch a nature may be brought for an Example.

VERS. XXVIII.

Δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐρχόμενοι, &c. *Two poſſeſſed with Devils coming out of the Tombs*, &c.

i Hieroſ. Trumoth, fol. 40. 2. *i* THESE *are the ſigns of a* שוטה *Mad man: He goes out in the night, and lodges among the Sepulchres, and teareth his garments, and tramples upon whatſoever is given him. R. Honna ſaith, But is he only mad in whom all theſe ſigns are? I ſay, Not. He that goes out in the night,* קניטריכום *is*, Chondriacus, *Hypondriacal. He that lodgeth anights among the Tombs* מקטר לשדים *burns incenſe to Devils. He that tears his garments* בוליקוס *is Melancholic, And he that tramples under his feet whatſoever is given him is* קוּרדיקוס Cardiacus, *troubled in mind.* And a little after פעמים שוטה פעמים חלום *One while he is mad, another while he is well: while he is mad, he is to be eſteemed for a mad man in reſpect of all his actions: while he is well, he is to be eſteemed for one that is his own man in all reſpects.* See what we ſay, at *Ch.* XVII. *ver.* 15.

VERS. XXX.

Ἀγέλη χοίρων πολλῶν βοσκομένη. *An heard of many ſwine feeding.*

WERE theſe *Gadarens Jews* or *Heathens?*

k Hieroſ. Shekalim, fol. 47. 3. I. It was a matter of infamy for a *Jew* to keep ſwine. *k R. Jonah had a very red face; which a certain woman ſeeing ſaid thus,* סבא סבא *Seignior, Seignior, either you are a Winebibber, or a Uſurer, or a keeper of hogs.*

l Maimon. in *Nizke Mammon.* cap. 5. *m Bava Kama*, cap. 7. hal. 7. II. It was forbidden by the Canon. *l The Wiſe men forbad to keep hogs any where, and a dog, unleſs he were chained. Hogs*, upon a twofold account. 1. By reaſon of the hurt and dammage that they would bring to other mens feilds. Generally *m the keeping of ſmaller cattle was forbid in the Land of Iſrael*, (among which you may very well reckon *hogs* even in the firſt place.) And the reaſon is given by the *Gemariſts*, *That they break not into other mens grounds.* 2. The feeding of hogs is more particularly forbidden for their uncleanneſs. For אסור לעשות סחורה בכל דבריס טמאים *It is forbidden to trade in any thing that is unclean. n*

n Gloſſ. in *Kama*, in the place above. *o Maimon.* in the place before. III. Yea, it was forbid under a curſe. *The oWiſe men ſay, Curſed is he that keeps dogs and ſwine, becauſe from them ariſeth much harm.*

p Bab. Kama, fol. 82. 2. *p Let no man keep hogs any where. The Rabbins deliver, When the Aſmonean family were in hoſtility among themſelves, Hyrcanus was beſeiged within Jeruſalem, and Ariſtobulus was without. The beſieged ſent mony in a box let down by a rope, and they which were without, bought with it the daily ſacrifices, which were drawn up by thoſe that were within. Among the beſeigers there was one, ſkilled in the Greek learning, who ſaid, As long as they thus perform the ſervice of the Temple, they will not be delivered into your hands. The next day therefore they let down their mony, and theſe ſent them back a hog. When the hog was drawing up and came to the middle of the Wall, he fixed his hoofs to the Wall, and the Land of Iſrael was ſhaken*, &c. *From that time they ſaid, Curſed be he who keeps hogs, and curſed be he who teacheth his ſon the Wiſdom of the Greeks.* This Story is cited in *q Menacoth.* *q* fol. 64. 2.

r Bab. Taanith, fol. 21. 2. Therefore you will wonder, and not without cauſe, at that which is related in their *Talmud. r They ſaid ſometimes to Rabh Judah, There is a plague among the Swine. He therefore appoynted a faſt.* What? Is a *Jew* concerned for a plague among ſwine? But the reaſon is added, *For Rabh Judah thought, that a ſtroak laid upon one kind of cattle, would invade all.*

You may not therefore improperly gueſs, that theſe hogs belonged not to the *Jews*, but to the *Heathen* dwelling among the *Gadaren Jews*; for ſuch a mixture was very uſual in the Cities and Countries of the land of *Iſrael*. Which we obſerve elſewhere of the Town *Suſitha* or *Hippo*, but ſome ſmall diſtance from *Gadara*.

Or

Or if you grant that they were *Jews*, their manners will make that opinion probable, as being perſons, whoſe higheſt Law the purſe and profit was wont to be. Since Brawn, and Swines fleſh were of ſo great account with the *Romans* and other *Heathens*, there is no reaſon to believe that a Jew was held ſo ſtraightly by his Canons, as to value them before his own profit, when there was hope of gain.

CHAP. IX.

VERS. IX.

Εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον. *He ſaw a man ſitting at the receit of cuſtom, called Matthew.*

FIVE Diſciples of *Chriſt* are mentioned by the *Talmudiſts*, among whom *Matthew* ſeems to be named. *a The Rabbins deliver, There were five Diſciples of Jeſus,* מתאי נקאי נצר ובוני ותודה *Mathai, Nakai, Nezer, & Boni, & Thodah.* Theſe they relate were led out, and killed. See the place. Perhaps *five* are only mentioned by them, becauſe five of the Diſciples were chiefly employed among the *Jews* in *Judea*: namely, *Matthew*, who wrote his Goſpel there, *Peter*, *James*, *John*, and *Judas*. a T. B. Sanh. fol. 43. 1.

Matthew ſeems to have ſet in the Cuſtom-houſe of *Capernaum* near the Sea, to gather ſome certain tole or rate of thoſe that ſailed over. See *Mark*, Ch. II. 13, 14.

b He that produceth paper (on the Sabbath) *in which a Publicans note is writ, and he that produceth a Publicans note, is guilty.* The Gloſs is, *When any pays tribute to the Lord of the River, or when he excuſes him his tribute, he certifies the Publican, by a note*, or ſome Bill of free commerce, *that he hath remitted him his duty: and it was cuſtomary, in it to write two Letters greater than ours.* See alſo the *Gemara* there. b Schabb. cap. 8. hal. 2.

VERS. XIV.

Ἡμεῖς, καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά. *We, and the Phariſees faſt oft.*

MOnſters, rather than ſtories are related of the *Phariſees* faſts.

I. It is known to all from *Luk.* XVIII. 12. that they were wont to faſt twice every week. The riſe of which cuſtom you may fetch from this Tradition. *c Ezra decreed ten decrees. He appointed the publick reading of the Law the ſecond and fifth days of the week: and again on the Sabbath at the Mincha*, (or, Evening-ſervice) *he inſtituted the Seſſion of the Judges in Cities, on the ſecond and fifth days of the week, &c.* Of this matter diſcourſe is had elſewhere. *f If you ask the reaſon, why the decree was made concerning the ſecond, and fifth days, &c. We muſt anſwer*, ſaith the Gloſs, *from that which is ſaid in Midras concerning* Moſes: *namely, that he went up into the Mount to receive the ſecond Tables on the fifth day of the week, and came down, God being now appeaſed, the ſecond day. When therefore that aſcent and deſcent was a time of grace, they ſo determined of the ſecond and fifth day. And therefore they were wont to faſt alſo on the ſecond and fifth day.* c Bab. Bava Kama, fol. 82. 1. f Hieroſ. in Megil. fol. 75. 1.

II. It was not ſeldom that they enjoyned themſelves faſts, for this end, to have lucky dreams; or to attain the interpretation of ſome dream, or to turn away the ill import of a dream. Hence was that expreſſion very uſual, תענית חלום *A Faſt for a Dream*; and it was a common Proverb,: יפה תענית לחלום כאש לנעורת *A Faſt is as fit for a Dream, as fire is for flax.* For this cauſe it was allowed to faſt on the Sabbath, which otherwiſe was forbidden. See the *Babylonian* Talmud, in the Tract *g Schabbath*: where alſo we meet with the ſtory of *R. Joſhua Bar Rabh Idai*, who on the Sabbath was ſplendidly received by *R. Iſhai*, but would not eat, becauſe he was בתענית חלום *under a faſt for a Dream.* g Fol. 11. 1.

III. They faſted often to obtain their deſires. *h R Joſi faſted eighty faſts, and R. Simeon Ben Lachiſh three hundred, for this end, that they might ſee R Chajah Rubbah.* And often to avert threatning evils. Of which Faſts the Tract *Taanith* does largely treat. Let one example be enough inſtead of many; and that is of *R. Zadok*, who for forty years, that is, from the time when the gates of the Temple opened of their own accord, (a ſign of the deſtruction coming) did ſo mortifie himſelf with faſtings, that he was commonly called חלשא *Chalſha*, that is, *The Weak.* And when the City was now deſtroyed, and he ſaw it was in vain to faſt any longer, he uſed the Phyſicians of *Titus* to reſtore his health, which through too much abſtinence had been waſted. h Hieroſ. Kiddu. fol. 32. 2.

VERS. XV.

Οἱ υἱοὶ τοῦ νυμφῶνος. *The children of the bride-chamber.*

בני חופה *The ſons of the Bride chamber*, an ordinary phraſe: there is no need to relate their mirth in the time of the Nuptials: I will relate that only, and it is enough, which is ſpoke by the Gloſſer, נהגו לשבר וכוכית בנישואין *i They were wont to break glaſs Veſſels in Weddings.* And that for this reaſon, that they might by this action ſet bounds to their mirth, leſt they ſhould run out into too much exceſs. The *Gemara* produceth one or two ſtories there. *Mar the ſon of Rabbena made wedding feaſts for his ſon, and invited the Rabbins: and when he ſaw, that their mirth exceeded its bounds* אייתי כסא דמוקרא *He brought forth a glaſs cup, worth four hundred Zuzees, and brake it before them; whereupon they became ſad.* The like ſtory is alſo related of *Rabh Iſhai.* And the reaſon of this action is given, שאסור לאדם שימלא שחוק פיו בעהו"ז *Becauſe it is forbidden a man, to fill his mouth with laughter in this World.*

i In Bab. Berac. fol. 31. 1.

חופה, or the days of the Bride-chamber, to *the ſons of the Bride-chamber*, that is, to the friends and acquaintance, were ſeven: hence there is frequent mention of *the ſeven days of the Marriage feaſt*, but to the Bride the days of the Bride-chamber were thirty. It is forbidden to eat, drink, waſh, or anoint ones ſelf on the day of Expiation: והמלך וכלה ירחצו פניהם *k But it is allowed a King, and a Bride to waſh their faces. For the Bride is to be made handſom*, ſaith the Gloſs upon the place, *that ſhe may be lovely to her husband.* וכל "ל יום וכו' *And all the thirty days of her bride-chamber ſhe is called* The Bride.

k In Joma, cap. 8. hal. 1.

It is worth meditation, how the Diſciples, when *Chriſt* was with them, ſuffered no perſecution at all; but when he was abſent, all manner of perſecution overtook them.

VERS. XVIII.

Ἰδοὺ, ἄρχων. *Behold, a Ruler.*

Diſtinction *l* is made between חזן הכנסת *The Biſhop of the Congregation*, and ראש הכנסת *The Head of the Congregation.* For while the diſcourſe is there of the High Prieſt, reading a certain portion of the Law on the day of expiation, agreeable to the day, Thus it is ſaid, חזן הכנסת נוטל ספר תורה ונותנו לראש הכנסת *The Biſhop of the Synagogue takes the book of the Law*, and gives it ἀρχισυναγώγῳ, *to the Ruler of the Synagogue.* Where the Gloſs thus, בית הכנסת *The Synagogue was in the Mount of the Temple, near the Court* (which is worthy to be marked.) חזן הכנסת שמש *The Chazan*, or Biſhop, or Overſeer, *of the Synagogue, is the Miniſter: and the Ruler of the Synagogue is he, by whoſe command the affairs of the Synagogue are appointed; namely, who ſhall read the Prophet, who ſhall recite the Phylacteries, who ſhall paſs before the Ark.*

l In Joma, cap. 7. hal. 1.

Of this order and function was *Jairus*, in the Synagogue of *Capernaum:* So that the word Ἄρχων, *Ruler*, being underſtood in this ſenſe, admits of little obſcurity, although εἷς, *One*, or τὶς, *a certain*, be not there: he ſpeaking theſe words, *Behold, the Ruler of that Synagogue*, &c.

VERS. XX.

Αἱμορροοῦσα. *Diſeaſed with an iſſue of blood.*

זבה *Zeba*, in *Talmudick* Language. The *Talmudick* Tract זבין may ſerve for a Commentary here.

These things were acted in the ſtreets of *Capernaum:* for there *Matthew* lived, and there *Jairus* alſo: and in his paſſage from the houſe of the one to the houſe of the other, this diſeaſed Woman met him. Weigh the ſtory well, and you will eaſily judge, what is to be thought of that ſtory, concerning the ſtatues of this Woman, and *Chriſt*, ſet up at *Paneas*, or *Ceſarea Philippi:* of which *m Euſebius* ſpeaks.

m Eccleſ. Hiſt. lib. 7. cap. 14.

VERS. XXIII.

Ἰδὼν τοὺς αὐλητάς. *Seeing the Minſtrels.*

Dion Caſſius n concerning the funeral of *Auguſtus.* Ὁ μὲν δὴ Τιβέριος, καὶ ὁ Δρῦσος ὁ υἱὸς αὐτοῦ, φαιὰν τὴν ἀγοραῖον τρόπον πεποιημένην εἶχον. Καὶ τῷ μὲν λιβανωτὸς οὐ παρῆν. τοῖς δὲ αὐλητῇ οὐκ ἐχρήσαντο. *Tiberius, and Druſus his ſon, ſacrificed frankinſence themſelves; but they uſed not a Minſtrel.*

n Lib. 56.

וכו'

אפילו עני וכו' *o Even the poorest among the Israelites* (his wife being dead) *will afford her not less, than two pipes, and one woman to make lamentation.* o Chetubb. cap. 4. hal. 6.

חלילים לכלה או למת : *p He that hireth an Ass's keeper, or a Wagoner, to bring pipes, either for a Bride, or for a dead person:* that is, either for a wedding, or a funeral. p Bava Metzia, cap 6. hal. 1.

q The husband is bound to bury his dead wife, and to make lamentations and mournings for her, according to the custom of all Countries. And also the very poorest among the Israelites, will afford her not less, than two pipes, and one lamenting woman: but if he be rich, let all things be done according to his quality. q Maimon. in אישות c. 14.

r If an Idolater brings pipes on the Sabbath, (to the house where any one is dead) *an Israelite shall not lament at those pipes.* r Schab. cap. 23. hal 4.

This multitude was got together on a sudden: Neighbours for civility sake, Minstrels perhaps for the sake of gain; both the more officious in this business, as we may guess, by how much the Parents of the deceased Maid were of more eminent quality. She died, when *Christ* together with *Jairus* was going forward to the house (*Mark* V. 35.) and yet, behold what a solemn meeting and concourse there was to lament her. There were two things, which in such cases afforded an occasion to much company to assemble themselves to the house of mourning.

First, Some, as it is very probable, resorted thither to eat and drink: for at such a time some banqueting was used. *s A Tradition. They drink ten cups in the house of mourning: two before meat, five while they are eating, and three after meat.* And a little after: *When Rabban Simeon ben Gamaliel died, they added three more. But when the Sanhedrin saw, that hence they became drunk, they made a decree against this.* s Hieros. Bezacoth, fol. 6. 1.

Secondly, Others came to perform their duty of charity, and neighbourhood: for they accounted it the highest instance of respect, to lament the dead, to prepare things for the burial, to take care of the funeral, to put themselves under the Bier, and to contribute other things needful for that solemnity with all diligence. Hence they appropriated גמילות חסדים *The rendring,* (or bestowing) *of mercies* to this Duty, in a peculiar sense, above all other demonstrations of charity. מית חר מנן ולא אתנמל חסד *t One of the Disciples of the Wise men died, and* Mercy *was not yeilded him:* that is, No care was taken of his funeral. *But a certain Publican died,* ובטילה כל מדינתא מיגמליה חסד *And the whole City left off work, to yeild him* Mercy. t Hieros. Sanhedr. fol. 23 3.

Mourning for the dead is distinguished by the *Jewish* Schools into אנינות *Aninuth*, and אבלות *Ebluth*. אנינות was on the day of the funeral only, or until the Corps was carried out; and then began אבלות and lasted for thirty days. Of these mournings take these few passages. *u He that hath his dead laid out before him, and it is not in his power to bury him, useth not* אנינות Aninuth, that kind of mourning. *For example: If any dye in prison, and the Magistrate,* or Governour of the place, *permits not his burial, he that is near of kin to him, is not bound to that mourning,* which is called אנינות, &c. And the reason is given a little after; namely, because he, who hath his dead laid out before him, or upon whom the care of his burial lays, is forbidden to eat flesh, to drink Wine, to eat with others, to eat in the same house, (under which Prohibition thou, *Jairus*, now art) and he was free from reciting his Phylacteries, and from prayer, and from all such like precepts of the Law. מיד חל עליו אבלות משיצא מפתח ביתו *But when the funeral is carried out of the door of the house, then presently begins the mourning* called אבלות From thence he is free from the foregoing prohibitions, and now is subject to others. Hence u Hieros. Beracoth, fol. 18. 1.

1. בפיית המטה *The bending down of the beds*, of which the *Talmudists* speak very much. *From what time*, say they, *are the beds bended? From that time, the dead body is carried out of the gate of the Court of the house; or, as R. Josua, From that time, as* גולל *the Grave stone is stopped up.* (For so it is commonly rendred, but the Glos some where, *the Cover*, or, *the uppermost board, of the Bier.*) What this *Bending of the beds* should mean, you may observe from those things which are spoken in the Tract *Beracoth*. *x Whence is the bending of the beds? R. Crispa, in the name of R. Jochanan, saith, From thence because it is said,* וישבו אתו לארץ And they sat with him to the Earth (*Job* II. 13.) *It is not said,* Upon the Earth, *but* לארץ To the Earth: *it denotes a thing not far from the Earth. Hence it is that they sat upon beds bended down.* x Hieros. Berac. fol. 6. 1.

2 אבל כל ל' ימים אסור לעשו מלאכה *He that laments, all the thirty days is forbid to do his work; and so his sons, and his daughters, and servants, and maids, and cattel,* &c. *y* y Massechet Semach cap. 5.

These things concerned him, to whom the dead person did belong His friends and neighbours did their parts also, both in mourning, and in care of the funeral, employing themselves in that affair by an officious diligence, both out of duty and friendship. כל הרואה מת ואינו מלוהו *Whosoever sees a dead corps*, say they, *and does not accommodate,* (or, accompany) *him to his burial, is guilty of that, which is said,* He that mocketh the poor, reproacheth his Maker, &c. *But now*, say they, *no man is so poor, as the dead man*, z &c. z Bab. Berac. in the place above.

VERS.

VERS. XXIV.

Οὐκ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. *The Maid is not dead, but ſleepeth.*

IT was very ordinary among them to expreſs the death of any one by the word דמך which properly ſignifies to to ſleep. כד דמך *When* N. *ſlept*, that is, when he died, a phraſe to be met with hundreds of times in the *Talmudiſts*. And this whole company would ſay דמכת בת יאיר *The Daughter of Jairus ſleeps*, that is, ſhe is dead. Therefore it is worthy conſidering, What form of ſpeech *Chriſt* here uſed. The *Syriac* hath לא מיתת אלא דמכא *She is not dead, but aſleep.*

VERS. XXXIII.

Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. *It was never ſo ſeen in Iſrael.*

THESE words ſeem to refer not to that peculiar miracle only, that was then done, but to all his miracles. Conſider how many were done in that one day, yea in the afternoon. *Chriſt* dines at *Capernaum* with *Matthew:* having dined, the importunity of *Jairus* calls him away: going with *Jairus*, the Woman with the iſſue of blood meets him, and is healed: coming to *Jairus* his houſe he raiſeth his dead daughter: returning to his own houſe (for he had a dwelling at *Capernaum*) two blind men meet him in the ſtreets, cry out *Meſſias* after him, follow him home, and they are cured. As they were going out of the houſe, a dumb Demoniac enters, and is healed. The multitude therefore could not but cry out with very good reaſon, *Never had any ſuch thing appeared in Iſrael.*

VERS. XXXIV.

Ἐν τῷ ἄρχοντι τῶν δαιμονίων, &c. *Through the Prince of the Devils*, &c.

See the Notes at *Chap.* XII. 24.

CHAP. X.

VERS. I.

Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητάς. *And when he had called to him the twelve Diſciples.*

CONcerning the number of twelve, correſponding to the Tribes of *Iſrael*, See *Luke* XXII. 30. *Rev.* XXI. 12, 14. Theſe were called the Twelve *Apoſtles*, שלוחי, or שליחי in *Talmudick* Language, under which title *Moſes* and *Aaron* are marked by the *Chaldee Paraphraſt*, *Jer.* II. 1. A word that does not barely ſpeak *a Meſſenger*, but ſuch a Meſſenger as repreſents the Perſon of him that ſends him. For שלוחו של אדם כמותו *a The Apoſtle of any one is as he himſelf*, from whom he is deputed. See the fortieth verſe of this Chapter. If you read over the Tract of *Maimonides* here, intitled שלוחין ושותפין *Meſſengers, and Companions*, perhaps you will not repent your labour.

a Bab. Ditrac. fol. 34. 2.

For theſe ends were theſe twelve choſen, as the Evangeliſts relate.

I. That they might be with him, eye-witneſſes of his Works, and Students of his Doctrine. For they did not preſently betake themſelves to Preach, from the time they were firſt admitted Diſciples, no, nor from the time they were firſt choſen; but they ſat a long while at the feet of their Maſter, and imbibed from his mouth that Doctrine which they were to Preach.

II. That they might be his Prophets, both to Preach, and to do Miracles. Thence it comes to paſs, that the gift of Miracles, which of a long time had ceaſed, is now reſtored to them.

The *ſeven Shepherds, and eight principal men*, *Mich.* V. 5. are the Diſciples of the *Meſſias*, according to *Kimchi.*

Ἐξουσίαν πνευμάτων ἀκαθάρτων. *Power of unclean ſpirits.*

That is, *Over*, or, *Upon unclean ſpirits:* which therefore are called רוחות טומאה *Unclean ſpirits*, that by a clearer Antitheſis they might be oppoſed to רוח הקדש *The Holy Spirit*, the Spirit of Purity.

More particularly רוח הטומאה *The unclean ſpirit*, *Zech.* XIII. 2. And Πνεύματα ἀκάθαρτα, *Unclean ſpirits*, *Revel.* XVI. 13, 14. are Diabolical ſpirits in falſe Prophets, deceiving Pythons.

By a more particular name yet, according to the *Talmudiſts* concerning this buſineſs: *b There ſhall not be with thee,* דורש אל המתים A Necromancer, (*Deut.* XVIII. 11.) *He is* דורש אל המתים A Necromancer, *who mortifies himſelf with hunger, and goes and lodges a nights among the burying places for that end, that* רוח טומאה the unclean ſpirit *may dwell upon him. When R. Akibah read that verſe he wept. Does the unclean ſpirit, ſaith he, come upon him that faſts for that very end, that the unclean ſpirit may come upon him? Much more would the Holy Spirit come upon him that faſts for that end, that the Holy Spirit might come upon him. But what ſhall I do? When our ſins have brought that on us, which is ſaid,* Your ſins ſeparate between you, and your God. Where the Gloſs thus; שתשרה רוח טומאה עליו *That the unclean ſpirit dwell upon him: that is, that the Demon of the Burial-place may love him, and may help him in his inchantments.* b Bab. Sanhedr. fol. 65. 2.

When I conſider with my ſelf that numberleſs number of Demoniacs, which the Evangeliſts mention, the like to which no Hiſtory affords, and the Old Teſtament produceth hardly one or two examples; I cannot but ſuſpect theſe two things eſpecially for the cauſe of it.

Firſt, That the *Jewiſh* people, now arriving to the very top of impiety, now alſo arrived to the very top of thoſe curſes, which are recited, *Levit.* XXVI. and *Deut.* XXVIII.

Secondly, That the Nation beyond meaſure addicted to Magical arts, did even affect Devils, and invited them to dwell with them.

VERS. II.

Σίμων. *Simon.*

סימון *Simon*, is a name very uſual among the *Talmudiſts* for שמעון *Simeon.* By which name our Apoſtle is alſo called, *Act.* XV. 14.

Let theſe words be taken notice of. סימון מר"ר א' בעא ר' *c R. Eliezer enquired of R. Simon concerning a certain thing, but he anſwered him not. He enquired of R. Joſhua ben Levi, and he anſwered. R. Eliezer was enraged, that* ר' שמעון R. Simeon *anſwered him not.* c Hieroſ. Schab. fol. 11. 2.

Πέτρος. *Peter.*

Chriſt changed the names of three Diſciples, with whom he held more inward familiarity; *Simon*, *James*, and *John*. *Simon* was called by him *Peter*, or *Petroſus*, that is, referring to a *Rock*, becauſe he ſhould contribute not only very much aſſiſtance to the Church that was to be built on a Rock, but the very firſt aſſiſtance, when, the keies being committed to him, he opened the door of faith to *Cornelius*, and ſo firſt let in the Goſpel among the *Gentiles*. Of which matter afterwards.

Ἀνδρέας. *Andrew.*

This alſo was no ſtrange Name among the *Talmudiſts.* אנדריי בר חננא *d Andrew bar Chinna.* d Hieroſ. Megill. cap. 4.

VERS. III.

Βαρθολομαῖος. *Bartholomew.*

COmpare the order, wherein the Diſciples are called, *Joh.* I. with the order, wherein they are for the moſt part reckoned, and you will find *Bartholomew* falling in at the ſame place with *Nathaniel:* ſo that one may think he was the ſame with him: called *Nathaniel* by his own name, and *Bartholomew* by his fathers בר תלמי that is, *The ſon of Talmai.* For the *Greek* Interpreters render *Talmai* Θολμὶ *Tolmi*, 2 *Sam.* XIII. 37. And Θολομαῖος, *Tholomæus* occurs in *e Joſephus.* e Antiq. lib. 20. cap. 1.

Ἀλφαίου

Ἀλφαίῳ. *Of Alpheus.*

The Name חלפי occurs alſo in the *Talmudiſts:* a word that may admit a double pronuntiation; namely either to ſound *Alphai*, or *Cleophi*. Hence that *Alpheus*, who was the Father of four Apoſtles, is alſo called *Cleopas*, *Luke* XXIV. which ſufficiently appears from hence, that ſhe who is called *Mary, the Mother of James the leſs*, and *Joſes*, *Mark* XV. 40. by *John* is called, *Mary the wife of Cleopas*, *Joh.* XIX. 25.

Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος. *Lebbeus, whoſe ſurname was Thaddeus.*

f Maſſech Derech Arets, c. 1 *g Hieroſ. Kilaim.* fol. 27 2. & *Schabb.* fol. 5. 2. *See Juchaſin*, fol. 105. 2. *h* Lib. 5. cap. 19

תראי *Thaddai* was a name known alſo to the *Talmudiſts*. יוסי תראי ר" *f R. Joſe the ſon of Thaddeus*. אלעזר בן תראי *g Eliezer ben Thaddeus*. It is a warping of the name *Judas*, that this Apoſtle might be the better diſtinguiſhed from *Iſcariot*. He was called *Lebbeus*, I ſuppoſe, from the Town *Lebba*, a Sea coaſt Town of *Galilee:* of which *Pliny* ſpeaks; *h The Promontory Carmel, and in the Mountain a Town of the ſame name*, heretofore *called Ecbatana. Near by, Getta Lebba*, &c.

VERS. IV.

Σίμων ὁ Καναναίτης. *Simon the Cananite.*

IN *Luke*, it is *Zelotes*. See who are called Ζηλωταί, *Zelots*, in *Joſephus*. Of whoſe Sect, if you ſhould ſay this *Simon* was before his Converſion, perhaps you would do him no more wrong, than you would do his brother *Matthew*, when you ſhould ſay that he was a *Publican*.

Ἰσκαριώτης. *Iſcariot.*

i Bab. Nedarim, fol 55. 2.

It may be enquired, whether this name was given him, while he was alive, or not till after his death. If while he was alive, one may not improperly derive it from סקורטיא *Skortja*, which is written alſo אסקורטיא *i Iskortja*. Where, while the diſcourſe is of a man vowing that he would not uſe this or that garment, we are taught theſe things, *He that tyes himſelf by a vow of not uſing garments, may uſe ſackcloth, vailing cloth, hair cloth*, &c. *but he may not uſe* פונדא ופסקיא ואסקורטיא וגו" Of which words the Gloſs writes thus; *Theſe are garments, ſome of leather, and ſome of a certain kind of clothing.* The *Gemara* aſketh, *What is* אסקורטיא Iſkortja? *Bar bar Channah anſwered* ביתונא דצלא *A Tanners garment*. The Gloſs is, *A leathern Apron that Tanners put on over their cloths.* So that *Judas Iſcariot* may perhaps ſignifie as much as *Judas with the Apron*. But now in ſuch Aprons they had purſes ſown, in which they were wont to carry their mony, as you may ſee in *Aruch*, in the words אפונדה & תרמיל which we ſhall alſo obſerve preſently. And hence it may be *Judas* had that title of *the purſe bearer*, as he was called *Judas with the apron*.

Or what if he uſed the art of a Tanner, before he was choſe into Diſcipleſhip? Certainly we read of one *Simon* a Tanner, *Act.* IX. 43. and that this *Judas* was the ſon of *Simon*, *Joh.* XIII. 26.

k Bab. Btrac. fol. 8. 1.

But if he were not branded with this title till after his death, I ſhould ſuppoſe it derived from אסכרא *Iſcara*. Which word what it ſignifies let the *Gemariſts* ſpeak: *k Nine hundred and three kinds of death were created in the World, as it is ſaid*, ולמות תוצאות (and the iſſues of death, *Pſal.* LXVIII. 20.) *The word* תוצאות Iſſues *arithmetically ariſeth to that number. Among all thoſe kinds*, אסכרא Iſcara *is the roughеſt death*, נשיקה *is the eaſieſt*. Where the Gloſs is, אסכרא אסטראנגולמנט בלוצו *Iſcara in the mother Tongue is* Strangulament. By Learned Men for the moſt part it is rendred *Angina*, *The Quinſie*. The *Gemara* ſets out the roughneſs of it by this ſimile אסכרא דמיא כחיורא וכו' *l The Iſcara is like to branches of thorns in a fleece of Wool, which if a man ſhake violently behind, it is impoſſible but the wool will be pulled off by them.* It is thus defined in the Gloſs, מתחיל במעים וגומר בגרון *The Iſcara begins in the bowels, and ends in the throat.* See the *Gemara* there.

l Schabb. fol. 33. 1.

When *Judas* therefore periſhed by a moſt miſerable ſtrangling, being ſtrangled by the Devil, (which we obſerve in its place) no wonder, if this infamous death be branded upon his Name, to be commonly ſtiled *Judas Iſcariot*, or that *Judas*, that periſhed מאסכרא *by ſtrangling*.

Ὁ καὶ παραδοὺς αὐτόν. *Who also betrayed him.*

Let that of *Maimonides* be observed: *m It is forbidden, to betray an Israelite into the hands of the Heathen, either as to his person, or as to his goods,* &c. *And whosoever shall so betray an Israelite, shall have no part in the world to come.* Peter spake agreeably to the opinion of the Nation, when he said concerning *Judas, He went unto his place, Act.* I. 25. And so doth *Baal Turim* concerning *Balaam*; *Balaam went to his place, Numb.* XXIV. 25. *that is,* saith he, ורך לגהנים *He went down to Hell.*

m In חובר ומזיל cap. 8.

VERS. V.

Εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε. *Into any City of the Samaritans enter ye not.*

OUR Saviour would have the *Jews* priviledges reserved to them, until they alienated and lost them by their own perversness and sins. Nor does he grant the preaching of the Gospel to the *Gentiles*, or *Samaritans*, before it was offered to the *Jewish* Nation. The *Samaritans* vaunted themselves sons of the Patriach *Jacob, Joh.* IV. 12. (which indeed was not altogether distant from the truth,) they embraced also the law of *Moses*, and being taught thence, expected the Messias, as well as the *Jews*; nevertheless *Christ* acknowledges them for his sheep, no more than the *Heathen* themselves.

I. Very many among them were sprung indeed of the seed of *Jacob*, though now become Renegades and Apostates from the *Jewish* Faith and Nation, and hating them more than if they were *Heathens*, and more than they would do *Heathens*. Which also among other things may perhaps be observed in their very language. For read the *Samaritan* version of the *Pentateuch*, and if I mistake not, you will observe, that the *Samaritans*, when, by reason of the neerness of the places, and the alliance of the Nations, they could not but use of the language of the *Jews*, yet used such a variation and change of the Dialect, as if they scorned to speak the same words that they did, and make the same language not the same.

II. In like manner they received the *Mosaic* law, but for the most part in so different a writing of the words, that they seem plainly to have propounded this to themselves, that retaining indeed the law of *Moses*, they would hold it under as much difference, from the *Mosaic* Text of the *Jews*, as ever they could, so that they kept something to the sense. *n R. Eliezer ben R. Simeon said, I said to the Scribes of the Samaritans, Ye have falsified your Law, without any manner of profit accruing to you thereby. For ye have writ in your Law,* אצל אלוני מורה שכם *Near the Oaken Groves of Moreh, which is Sichem,* &c. (the word שכם is added.) Let the *Samaritan* text at *Deut.* XI. 30. be looked upon.

n Hieros. Sotah, fol. 21. 3. & Bab. Sotah, fol. 33. 2.

III. However they pretended to study the religion of *Moses*, yet in truth there was little or no difference between them and Idolaters, when they knew not what they worshipped; which our Saviour objects against them, *Joh.* IV. 22. and had not only revolted, as Apostates, from the true religion of *Moses*, but set themselves against it with the greatest hatred. Hence the *Jewish* Nation held them for *Heathens*, or for a people more execrable than the Heathens themselves. A certain Rabbin thus reproaches their idolatry. *o R. Ismael ben R. Josi went to Neapolis* (that is, *Sichem*) *the Samaritans came to him: to whom he spake thus, I see, that you adore not this Mountain, but the Idols which are under it: for it is written, Jacob* hid the strange Gods under the wood, which is neer *Sichem.*

o Hieros. Avodah Zarah, fol. 44. 4.

p It is disputed, whether a *Cuthite* ought to be reckoned for a *Heathen*? which is asserted by *Rabbi*, denyed by *Simeon*, but the conclusion indeed is sufficiently for the Affirmative.

p Hieros. Shekal. fol. 46. 2.

IV. The Metroprolis of the *Samaritans* laboured under a second Apostacy, being brought to it by the deceit and witchcraft of *Simon Magus*, after the receiving of the Gospel from the mouth of our Saviour himself. Compare *Act.* VIII. *ver.* 9. with *Joh.* IV. *ver.* 41.

From all these particulars, and with good reason for the thing it self, and to preserve the priviledges of the *Jews* safe, and that they might not otherwise prove an offence to that nation, the *Samaritans* are made parallel to the *Heathen*, and as distant as they, from partaking of the Gospel.

VERS. IX.

Εἰς τὰς ζώνας ὑμῶν, &c. *In your purses*, &c.

THESE things which are forbidden the Disciples by our Saviour, were the ordinary provision of travailers; to which the more Religious added also the Book of the Law.

q Jevamoth, cap. 16 hal. ult. *q Some Levites travailed to Zoar, the City of Palm trees: and when one of them fell sick by the way, they brought him to an Inn. Coming back they enquired of the Hostess concerning their companion. He is dead, said shee, and I have buried him. And a little after,* הוציאה להם מקלו ותרמילו וספר תורה שהיה בידו: *She brought forth to them his staff, and his purse, and the book of the Law, which was in his hand.* So the *Babylonian Mishnah*: but the *Jerusalem* adds also *shoes*: and instead of that, which, in the *Mishnah*, is תרטילו *His purse*, in the *Gemara* is אפונדתו which was an inner garment with pockets to hold mony, and necessaries.

r Berac. cap. 9. hal. That also is worthy mention, *r Let no man enter into the Mount of the Temple.* לא במקלו ולא במנעלו ולא בפונדתו ולא באבק שעל רגליו *with his staff, nor with his shoes, nor with his purse, nor with dust on his feet.* Which words are thus rendred by the *Gemara*, *Let no man enter into the mount of the Temple, neither with his staff in his hand, nor with his shoes upon his feet, nor with mony bound up in his linnen, nor with a purse hanging on his back.* *s Bab. Berac.* fol 62. 2. לאחריו ופונדתו מופשלת Where the Gloss thus, פונדתו אויר חלול שנותנין בו מעות פונדא Ponditho *is a hollow girdle* (or, a hollow belt) *in which they put up their mony.* See the *Aruch in* אפונדה *Aponda*, and פונדה *Ponda.*

VERS. X.

Μὴ πήραν εἰς ὁδόν. *Nor scrip for your journey.*

THE *Syriac* Version reads ולא תרמלא *No purse.* The word תרמיל & תודמיל is very frequent in the *Talmudists.* *t Rambam in Keilim*, cap. 16. hal. 4. תורמיל *t is a leather pouch, which shepherds hang about their necks, in which they put their Victuals.* *u Ibid.* *u R. Solomon* saith almost the same thing, but that he appropriates it not to shepherds. The *Aruch* also in effect the same.

x Bab. Scabb. fol. 31. 1. *x* A Proselyte is brought in thus speaking, *If an Israelite approaching to the holy things shall dye, how much more a stranger* שבא במקלו ותרמילו *Who comes with his staff and his pouch.*

Μηδὲ δύο χιτῶνας. *Nor two Coats.*

A single Coat bespake a meaner condition, a double a more plentiful. Hence is that councel of the *Baptist*, *Luk.* III. 11. *He that hath two coats, let him impart to him that hath none.* It is disputed by the *Babylonian* Talmudists, *y* How far it is lawful to wash garments בחולו של מועד *on the common days of a festival Week*, and the conclusion is, *It is lawful for him* שאין לו אלא חליק אחד *that hath one coat only, to wash it.*

y Taanith, fol. fol. 29. 2. & *Mood Katon*, fol. 18. 1.

Μηδὲ ὑποδήματα. *Neither Shoes.*

That *Shoes* are here to be understood, and not *Sandals*, appears from *Mark* VI. 9. And that there was a difference between these sufficiently appears from these very places. The contrary to which I read in *Beza* not without wonder: *But then from this place*, saith he, *as also from* Acts XII. 8. *it appears, that the Evangelists put no difference between* ὑποδήματα shoes, *and* σανδάλια Sandals, *as Erasmus hath rightly observed.*

z Jevamoth, cap. 12. hal. 1. Let the *Jewish* Schools be heard in this matter. *z The pulling off of the shoe* (of the husbands brother, *Deut.* XXV. 9. *is right: and of the Sandal, if it hath a heel, is right; but if not, it is not right.*

a Hieros. ibi, fol 12. 1. *a R. Josi saith, I went to Nisibin, and I saw there a certain Elder, and I said to him, Are you well acquainted with R. Judah ben Betyra?* And he answered, *I am a Mony-changer in my City; And he came to my table very often. I said, did you ever see him putting off the shoe? What did he put off, shoe, or sandal? He answered, O Rabbi, Are there Sandals among us? Whence therefore, say I, did R. Meir say,* אין חולצין במנעל *They do not put off* the shoe. *Rabbi Ba. Rabh Judah say, in the name of Rabh, If Elias should come, and should say, They pull off* the shoe *of the Husbands brother, let them hearken to him; if he should say, They pull off* the sandal, *let them not hearken to him. And yet for the most part the custom is to pull off the sandal. And custom prevails against Tradition.* See more there, and in the *Babylonian* Tract *b Jevamoth.*

b fol. 102. 1.

Shoes

Shoes were of more delicate uſe, *Sandals* were more ordinary, and more for ſervice, מנעל של עור רך *A ſhoe was of ſofter leather,* סנדל של עיר קשה *A ſandal of harder,* [c] &c. There were Sandals alſo, whoſe ſole, or lower part, was of wood, the upper of leather, and theſe were faſtened together by nayls. [d] There were ſome ſandals alſo made of ruſhes, or of the bark of palm-trees, [e] &c. Another difference alſo, between ſhoes and Sandals, is illuſtrated by a notable ſtory, in the tract *Sabbath*, in the place juſt now cited. *In a certain time of perſecution, when ſome were hidden in a cave, they ſaid among themſelves; He that will enter, let him enter; for he will look about him before he enters that the enemies ſee him not: but let none go out: for perhaps the enemies will be near, whom he ſees not, when he goes out; and ſo all will be diſcovered. One of them, by chance, put on his ſandals the wrong way: for ſandals were open both ways, ſo that one might put in his foot either before or behind: but he putting on his, the wrong way, his footſtep, when he went out, ſeemed as if he went in; and ſo, their hiding place was diſcovered to the enemies*, &c.

[c] Gloſs in *Jevam. Bab.* fol. 121. 1.
[d] See *Bab. Schabb.* fol. 60. 1. in Gloſs.
[e] *Jona*, f. 78. 2.

Mony therefore, in the girdle, and proviſion in the ſcrip, were forbidden the Diſciples by *Chriſt*, Firſt, that they might not be careful for temporal things, but reſign themſelves, wholly to the care of *Chriſt*. Secondly, they ought to live of the Goſpel, which he hints, in the laſt clauſe of this verſe, *The workman is worthy of his hire.*

That therefore, which he had ſaid before, *Freely ye have received, freely give*, forbad them to preach the Goſpel for gain: but he forbad not to take food, cloathing, and other neceſſaries, for the the preaching of the Goſpel..

Two coats, and *ſhoes* are forbidden them, that they might not at all affect pride or worldly pomp, or to make themſelves fine, but rather, that their habit and guiſe might beſpeak the greateſt humility.

VERS. XI.

Τίς ἐν αὐτῇ ἄξιος. *Who, in it, is worthy?*

In the *Talmudick* language מי וכדה *Who deſerves.*

VERS. XIV.

Ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν. *Shake off the duſt of your feet.*

THE Schools of the Scribes taught, That the duſt of *Heathen* land defiled by the touch. [f] *The duſt of Syria defiles, as well as the duſt of other Heathen Countries.* [g] *A Traditioner writer ſaith, They bring not herbs into the land of Iſrael, out of a Heathen land: But our Rabbins have permitted it.* מאי ביניהו *What difference is there between theſe?* *R. Jeremiah ſaith,* חוששין לגושיהן איכא בניהו *The care of their duſt is among them.* The Gloſs is, *They take care, leſt together with the herbs ſomething of the duſt of the Heathen land be brought, which defiles in the tent, and defiles the purity of the land of Iſrael.*

[f] *Toſapht.* ad *Kel.* cap. 1.
[g] *Bab. Sanhedr.* fol. 12. 1.

[h] *By reaſon of ſix doubts, they burn the Truma: The doubt of a field, in which heretofore might be a Sepulchre; The doubt of duſt brought from a Heathen land*, &c. Where the Gloſs is this, *Becauſe it may be doubted, of all the duſt of a Heathen land, whether it were not from the ſepulchre of the dead.*

[h] Id. *Schabb.* fol. 15. 2.

[i] *Rabbi ſaw a certain prieſt ſtanding in a part of the City Aco, which part was without the bounds of the land of Iſrael; He ſaid to him, is not that Heathen land, concerning which they have determined, that it is as unclean as a burying place.* See *Pisk. Toſaph.* [k]

[i] Gloſs in *Sanhedr.* fol. 5. 2.
[k] In *Sanhedr.* cap. 1. artic. 30.

Therefore that Rite of ſhaking the duſt off the feet commanded the diſciples, ſpeaks thus much; "Whereſoever a City of *Iſrael* ſhall not receive you; when ye depart, by "ſhaking off the duſt from your feet, ſhew that ye eſteem that City, however a City "of *Iſrael*, for a *Heathen*, prophane, impure City, and as ſuch abhor it.

VERS. XVII.

Ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς. *They ſhall ſcourge you in their Synagogues.*

BEZA, here, as he does, very often, when he cannot explain a place, ſuſpects it. For thus he writes, *When I neither find Synagogues elſewhere, to have their names from houſes of Judgment, as the Hebrews ſpeak; nor that civil puniſhments were taken in Synagogues, I ſuſpect this place.* But without any cauſe, for,

I. In every Synagogue, there was a Civil Triumvirate, that is, three Magiſtrates, who judged of matters in conteſt, ariſing within that Synagogue; which we have noted before.

l Sanhedr. cap. 1. hal. 2.

II. מכות בשלשה *Scourging was by that Beneh of Three.* So that fivefold scourging of St. *Paul* (2 *Cor.* XI. 24.) was in the Synagogue, that is, בבר" של שלשה *By that Bench of Three Magistrates*, such as was in every Synagogue.

It is something obscure that is said Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων. *But beware of men.* Of whom else should they beware? But perhaps the word. Ἄνθρωποι, *Men*, may occur in that sense, as אנשי *Men*, in these forms of speech, אנשי כנסת הגדולה & אנשי בירת דין: that is, *The Men of the great Assembly*, and, *The Men of the House of Judgment*, &c. But we will not contend about it.

VERS. XXIII.

Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραήλ, &c. *Ye shall not have gone over the Cities of Israel*, &c.

YE shall not have travailed through the Cities of *Israel*, preaching the Gospel, before the Son of man is revealed, by his Resurrection, *Rom.* I. 4. Lay to this, *Acts* III. 19, 20. *Repent ye therefore and be converted, that your sins may be blotted out,* ὅπως ἂν ἔλθωσι. *That the times of refreshment may come* (for ye expect refreshment and consolation, under the *Messias.*) *And he may send Jesus Christ first preached to you.* And *ver.* 26. *To you first, God raising up his son, sent him to bless you*, &c. The Epoche of the *Messias* is stated from the resurrection of *Christ.*

VERS. XXV.

Βεελζεβούλ. *Beelzebub.*

See *Chapter* XII. *Verse* 24.

VERS. XXVII.

Ὃ εἰς τὸ οὖς ἀκούετε. *What ye hear in the ear.*

WE have observed before, that allusion is here made to the manner of the Schools, where the Doctor whispered out of the Chair, into the ear of the Interpreter, and he, with a loud voice, repeated to the whole School, that which was spoken in the ear.

m Bab. Sanhedr. fol. 7. 2.

m They said to Judah bar Nachmani מתורגמניה דריש לקיש *the interpreter of Resh Lachish* קום עליה באמוראי *do you Stand for his Expositor.* The Gloss is, *To tell out the Exposition to the Synagogue.* מה שילחש לך *which he shall whisper to you.* We cannot here but repeat that which we produced before, החכם לוחש לו לשון עברית *The Doctor whispered him in the ear, in Hebrew.* And we cannot but suspect that that custom in the Church of *Corinth*, which the Apostle reproves, of speaking in the Synagogue in an unknown tongue, were some footsteps of this Custom.

n Bab. Joma, fol. 82. 2.

We read of whispering in the ear, done in another sense, namely to a certain woman with child, which longed for the perfumed flesh; *n Therefore Rabbi said* זילו לחושו לה *Go whisper her, that it is the day of expiation* לחושו לה ואילחישא *They whispered to her, and she was whispered:* that is, she was satisfied and at quiet.

Κηρύξατε ἐπὶ τῶν δωμάτων. *Preach ye upon the house tops.*

o Bab. Schabb. fol. 35. 2.

Perhaps allusion is made to that Custom, *o* when the Minister of the Synagogue, on the Sabbath Eve, sounded with a trumpet, six times, upon the roof of an exceeding high house, that thence, all might have notice of the coming in of the Sabbath. The first sound was, that they should cease from their works in the fields: The second, that they should cease from theirs in the City: The third, that they should light the Sabbath Candle, &c.

VERS. XXXIV.

Μὴ νομίσητε, ὅτι ἦλθον βαλεῖν εἰρήνην, &c. *Think not that I am come to send peace*, &c.

ALthough these words may be understood truly of the differences between believers and unbelievers, by reason of the Gospel, which all Interpreters observe; yet, they do properly and primarily point out, as it were with the finger those horrid slaughters

ters and civil wars of the *Jews* among themſelves, which no Age ever ſaw, nor Story heard.

p R. Eliezar ſaith, The days of the Meſſias are forty years, as it is ſaid, Forty years was I provoked by this generation. And again, *q R. Judah ſaith, In that generation, when the Son of David ſhall come, the Schools ſhall be Harlots, Galilee ſhall be laid waſt, Gablan ſhall be deſtroyed, and the Inhabitants of the Earth* (the Gloſs is, *the Sanhedrin*) *ſhall wander from City to City, and ſhall not obtain pity, the wiſdom of the Scribes ſhall ſtink, and they that fear to ſin ſhall be deſpiſed, and the faces of that generation ſhall be like the faces of Dogs, and Truth ſhall fail,* &c. Run over the Hiſtory of theſe forty years, from the death of *Chriſt*, to the deſtruction of *Jeruſalem*, (as they are vulgarly computed,) and you will wonder to obſerve the Nation conſpiring to its own deſtruction, and rejoycing in the ſlaughters and ſpoils of one another, beyond all Example, and even to a Miracle. This Phrenſie certainly was ſent upon them from *Heaven*. And firſt, They are deſervedly become mad, who trode the Wiſdom of *God*, as much as they could, under their feet. And ſecondly, The blood of the Prophets and of *Chriſt*, bringing the good tidings of Peace, could not be Expiated, by a leſs Vengeance. 'Tell me, *O Jew*, whence is that Rage of your Nation, towards the deſtruction of one another, and thoſe Monſters of Madneſs beyond all Examples? Does the Nation rave for nothing, unto their own Ruine? Acknowledge the *Divine* Vengeance, in thy Madneſs, more than that which befel thee from Men. He that reckons up the differences, contentions and broyls of the Nation, after the diſſention betwixt the *Phariſees* and the *Sadducees*, will meet with no leſs between the Scholars of *Shammai* and *Hillel*, which encreaſed to that degree, that at laſt, it came to ſlaughter and blood.

p Bab. Sanhedr. fol. 99. 1. *q* fol. 97. 1.

r The Scholars of Shammai and Hillel came to the chamber of Chananiah ben Ezekiah ben Garon, to viſit him: That was a woful day, like the day wherein the golden Calf was made. The Scholars of Shammai ſtood below, and ſlew ſome of the Scholars of Hillel. The tradition is, that ſix of them went up, and the reſt ſtood there preſent with ſwords and ſpears.

r Hieroſ. in Schabb. fol. 3. 3.

It paſſed into a common Proverb, That *Elias the Tiſhbite himſelf could not decide the Controverſies between the Scholars of Hillel and the Scholars of Shammai.* They dream they were determined by a voice from Heaven, but certainly the quarels and bitterneſſes were not at all decided.

s Before the Bath Kol (in *Jabneh*) *went forth, it was lawful equally to embrace, either the Decrees of the School of Hillel, or thoſe of the School of Shammai. At laſt the Bath Kol came forth, and ſpake thus; The words, both of the one party and the other, are the words of the living God, but the certain deciſion of the matter is according to the Decrees of the School of Hillel. And from thenceforth whoſoever ſhall tranſgreſs the Decrees of the School of Hillel, is guilty of death.*

s Hieroſ. Beracoth, fol. 3. 2.

And thus the Controverſie was decided, but the hatreds and ſpites were not ſo ended. *t* I obſerve in the *Jeruſalem Gemariſts*, the word שמותי *Shamothi*, uſed for a Scholar of *Shammai*: which I almoſt ſuſpect, (from the affinity of the word שמתא *Shammatha*, which ſignifies *Anathema*) to be a word framed, by the Scholars of *Hillel*, in hate, ignominy and reproach of thoſe of *Shammai*. And when I read more than once of *R. Tarphons* being in danger by robbers, becauſe in ſome things he followed the Cuſtom and Manner of the School of *Shammai*, I cannot but ſuſpect ſnares were dayly laid by one another, and hoſtile Treacheries continually watching to do each other miſchief.

t See *Trumoth.* fol. 43. 3. *Succah*, 53. 1. *Jom. Tobh.* fol. 60. 3. &c.

u R. Tarphon ſaith, As I was travelling on the way, I went aſide, to recite the Phylacteries, according to the Rite of the School of Shammai, I was in danger of thieves. They ſay to him, and deſervedly too, becauſe thou haſt tranſgreſſed the words of the School of Hillel. This is wanting in the *Jeruſalem Miſhnah.*

u Bab. Beracoth, cap. 1. hal. 3.

x R. Tarphon went down to eat figs of his own, according to the School of Shammai. The enemies ſaw him, and kick'd againſt him: When he ſaw himſelf in danger, By your life, ſaith he, carry word unto the houſe of Tarphon, that Grave cloaths be made ready for him.

x Hieroſ. Shevith, fol. 35. 2.

Thus, as if they were ſtruck with a Phrenſie, from Heaven, the Doctors of the Nation rage one againſt another, and from their very Schools and Chairs flow not ſo much Doctrines, as Animoſities, Jarrings, Slaughters and Butcheries. To theſe may be added thoſe fearful Outrages, Spoils, Murders, Devaſtations of Robbers, Cut-throats, Zealots, and amazing Cruelties, beyond all Example. And if theſe things do not ſavour of the *Divine* wrath and vengeance, what ever did?

CHAP.

CHAP. XI.

VERS. III.

Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν. *Art thou He that ſhould come, or do we look for another?*

THE Reaſon of the Meſſage of *John* to *Chriſt* is ſomething obſcure.

Firſt, That it was not, becauſe he knew not *Chriſt*, is without all Controverſie, when he had been fully inſtructed from Heaven concerning his perſon, when he was baptized, and when he had been again and again, moſt evidently atteſted before him, in thoſe words, *This is the Lamb of God*, &c.

Secondly, Nor was that Meſſage certainly, that the Diſciples of *John* might receive ſatisfaction about the perſon of *Chriſt*: for indeed, the Diſciples were moſt unworthy of ſuch a Maſter, if they ſhould not believe him, without further Argument, when he taught them concerning him.

Thirdly, *John* therefore ſeems, in this Matter, to reſpect his own impriſonment, and that his Queſtion, *Art thou he which ſhould come?* &c. tends to that. He had heard, that Miracles of all ſorts were done by him, that the blind received their ſight, the dead were raiſed, Devils were caſt out, *&c.* And why therefore, among all the reſt, is not *John* ſet at liberty? This Scruple, as it ſeems, ſtuck with the good man, why do all receive benefit and comfort from *Chriſt*, but only I? Perhaps, he laboured under that dim-ſightedneſs which the Diſciples of *Chriſt* and the whole Nation did, concerning his earthly Kingdom, Victories and Triumphs: from which, how diſtant, (alas!) was this, that his Fore-runner, and chief Miniſter ſhould lye in Chains? 'If thou art he, concerning whoſe 'Triumphing, the Prophets declare ſo much, why am I ſo long detained in priſon? Art 'thou he, or is another to be expected, from whom theſe things are to be looked for?

To *Johns* double Queſtion, *Chriſt* renders a double Solution.

Firſt, 'That I am He that ſhould come, theſe things which I do, bear witneſs, *The blind receive their ſight, the lame walk*, &c.

Secondly, 'As to the preſent caſe of *John*, who expects ſome body to come to deliver 'him out of bonds, and to free the people from the yoak of Men, Let him, ſaith he, ac-'quieſce in my *Divine* diſpenſation, and, *Bleſſed is he whoſoever ſhall not be offended in me*, 'however, all things are not according to his mind, which he hath expected to fall out, 'for his preſent and bodily advantage.

And the words of our Saviour, *verſ.* 11. ſeem to expreſs ſome ſecret reproof of this error in *John*, *He that is leſs in the Kingdom of Heaven is greater than he.* The vulgar Verſion renders well the word μικρότερος *leſs*, not *leaſt*: as if he ſhould ſay, "When 'ye went out, into the deſert, to *John*, ye neither looked for trifles, nor earthly pomp, '(neither *a reed ſhaken with the wind*, nor *a man clothed in ſoft raiment*) but ye looked in 'good earneſt, for a Prophet: and in that ye did very well, for he was the greateſt of 'Prophets, nay of Men, as to his Office, honoured in this, above all others, that he is 'the fore-runner of the *Meſſias*. Howbeit there are ſome, which indeed, in reſpect of 'Office, are much leſs than he, in the Kingdom of Heaven, or in the Common-wealth of '*Chriſt*, who yet are greater than he in reſpect of the Knowledge of the ſtate and condi-'tion of his Kingdom. A compariſon certainly is not here made, either in reſpect of Office, or in reſpect of Dignity, or in reſpect of Holineſs, or in reſpect of Eternal Salvation: (For who, I pray, exceeded the *Baptiſt*, in all theſe, or in any of them) but in reſpect of clear and diſtinct knowledge, in judging of the Nature and Quality of the Kingdom of Heaven.

Let the auſterity of *Johns* life, and the very frequent Faſts which he enjoyned his Diſciples, be well conſidered, and what our Saviour ſaith of both, and you will eaſily believe, that *John* alſo according to the univerſal conceit of the Nation, expected temporal Redemption by the *Meſſias*, not ſo clearly diſtinguiſhing, concerning the Nature of the Kingdom, and Redemption of *Chriſt*. And you will the more eaſily give credit to this, when you ſhall have obſerved, how the Diſciples of *Chriſt* themſelves, that converſed a long time with him, were dim ſighted, likewiſe, in this very thing.

VERS.

VERS. XII.

Ἡ βασιλεία τῶν οὐρανῶν βιάζεται. *The Kingdom of Heaven ſuffereth violence.*

AND theſe words alſo make for the praiſe of *John.* That he was a very eminent Prophet, and of no ordinary Miſſion or Authority, theſe things evince; That from his Preaching, the Kingdom of Heaven took its beginning, and it was ſo crouded into, by infinite multitudes, as if they would take, and ſeiſe upon the Kingdom by violence. The divine warmth of the people in betaking themſelves thither, by ſuch numberleſs crouds, and with ſo exceeding a zeal, ſufficiently argued the Divine worth both of the Teacher, and of his Doctrine.

VERS. XIV.

Εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας. *If ye will receive it, This is Elias.*

אין תקבלו *If ye will receive it.* The words hint ſome ſuſpicion, that they would not receive his Doctrine; which the obſtinate expectation of that Nation unto this very day, that *Elias* is perſonally to come, witneſſeth alſo. Upon what grounds ſome *Chriſtians* are of the ſame opinion, let themſelves look to it. See the Notes on Chap. XVII. verſ. 10.

VERS. XXI.

Ἐν Τύρῳ καὶ Σιδῶνι. *In Tyre and Sidon.*

HE compares the Cities of the *Jews*, with the Cities of the *Canaanites*, who were of a curſed original; but yet theſe Cities, of a curſed ſeed and name, if they had been partakers of the Miracles done among you, had not hardned themſelves to that degree of madneſs and obſtinacy, as you have done; but had turned from their *Heatheniſm* and *Canaanitiſm*, unto the Knowledge of the Goſpel; or at leaſt had betook themſelves to ſuch a repentance as would have prevented vengeance. So the repentance of the *Ninivites*, however it were not to ſalvation, yet, it was ſuch as preſerved them, and freed their City from the wrath and ſcourge that hung over them. The moſt horrid ſtiffneſs of the *Jews* is here intimated, of all impious men the moſt impious, of all curſed wretches the moſt curſed.

VERS. XXII.

Ἡμέρᾳ κρίσεως. *At the day of Judgment.*

ביום דינא *In the day of Judgment:* and ביום דינא רבא *In the day of the great Judgement:* a form of ſpeech very uſual among the *Jews.*

VERS. XXIX.

Τὸν ζυγόν μου. *My yoak.*

SO עול תורה *The yoak of the Law.* עול מצוה *The yoak of the precept.* עול מלכות שמים *The yoak of the Kingdom of Heaven.*

CHAP.

CHAP. XII.

VERS. I.

Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς Σάββασι διὰ τῶν σπορίμων. *At that time Jesus went, on the Sabbath day through the corn.*

THE time is determined by *Luke* in these words, Ἐν σαββάτῳ δευτεροπρώτῳ, that is, *on the Sabbath from the second-first.*

I. Provision was made by the *divine* Law, that the sheaf of first fruits should be offered, on the second day of the Passover week, *Levit.* XXIII. 10, 11. ממחרת שבת יניפנו הכהן *On the morrow after the Sabbath, the Priest shall shake* (or, *wave*) it. Not on the morrow after the ordinary Sabbath of the week, but the morrow after the first day of the Passover week, which was a *Sabbatic* day, *Exod.* XII. 16. *Levit.* XXIII. 7. Hence the *Seventy* ἐπαύριον τῆς πρώτης, *The morrow of the first day*; the *Chaldee*, בתר יומא אבט *After the Holy day.* The Rabbins *Solomon* and *Menachen*, ממחרת יום טוב הראשון של פסח *On the morrow, after the first day of the Passover feast:* of which mention had been made, in the verses foregoing.

II. But now, from that second day of the *Passover* Solemnity, wherein the sheaf was offered, were numbred seven weeks to *Pentecost.* For, the day of the *Sheaf*; and the day of *Pentecost* did mutually respect each other. For on this second day of the *Passover*, the Offering of the *Sheaf* was supplicatory, and by way of prayer, beseeching a blessing upon the new corn, and leave to eat it, and to put in the sickle into the standing corn. Now the offering of the first fruit loaves on the day of *Pentecost*, (*Levit.* XXIII. 15, 16, 17.) did respect the giving of thanks for the finishing, and inning of barly harvest. Therefore, in regard of this relation, these two Solemnities were linked together, that both might respect the harvest; *that*, the harvest beginning; *this*, the harvest ended; *this* depended on *that*, and was numbred seven weeks after it. Therefore the computation of the time coming between could not but carry with it the memory of that second day of the *Passover* week; and hence *Pentecost* is called the *Feast of weeks*, *Deut.* XVI. 10. The true calculation of the time between could not otherwise be retained, as to *Sabbaths*, than by numbring thus, this is Σάββατον δευτεροπρῶτον, *The first Sabbath after the second day of the Passover.* This is δευτεροδεύτερον, *The second Sabbath after that second day:* And so of the rest. In the *a Jerusalem Talmud*, the word שבת פרוטוגמיא *The Sabbath* Πρωτογαμίας, *Of the first marriage*, is a composition not very unlike.

a Hieros. Demai, fol. 24. 1.

When they numbred by days, , and not by weeks, the calculation began on the *day of the Sheaf.* b *A great number of certain Scholars died, between the Passover and Pentecost, by reason of mutual respect not given to one another. There is a place, where it is said, that they died fifteen days before Pentecost, that is, thirty three days after the Sheaf.*

b Juchasin, 36. 1.

At the end of the *Midras* of *Samuel*, which I have, it is thus concluded, *This work was finished the three and thirtieth day after the Sheaf.*

III. Therefore, by this word, Δευτεροπρώτῳ, *The second-first* added by St. *Luke*, is shewn, First, That this first *Sabbath* was after the second day of the Passover: and so, according to the Order of the Evangelic History, either that very *Sabbath*, wherein the paralytic man was healed at the pool of *Bethesda*, *John* V. or the Sabbath next after it. Secondly, That these ears of corn pluckt by the disciples, were of barley: How far (alas!) from those dainties, wherewith the *Jews* are wont to junket, not out of custom only, but out of Religion also! Hear their Gloss, savouring of the kitchin and the dish, upon that of the Prophet *Esaiah*, Chap. LVIII. 13. *Thou shalt call the Sabbath a delight. It is forbidden*, say they, *to fast on the Sabbath, but on the contrary, men are bound to delight themselves with meat and drink. For we must live more delicately on the Sabbath than on other days: and he is highly to be commended who provides the most delicious junkets against that day. We must eat thrice on the Sabbath, and all men are to be admonished of it. And even the poor themselves who live on Alms, let them eat thrice on the Sabbath. For he that feasts thrice on the Sabbath shall be delivered from the calamities of the Messias, from the judgement of Hell, and from the war of Gog and Magog.* c *Whose God is their Belly*, Philip. III. 19.

c Misman. Schab. cap. 30. Kimchi, in Isai. cap. LVIII.

IV. But was the standing corn ripe, at the feast of the *Passover*? I answer,

1. The seeds-time of Barley was presently after the middle of the month *Marhesvan*, that is, about the beginning of our *November.* d *He heard that the seed sown, at the first rain,*

d Jalk. Rerach. fol. 18. 2.

rain, was deſtroyed by hail: he went and ſowed at the ſecond rain, &c. *and when the ſeed of all others periſhed with the hail, his ſeed periſhed not.* Upon which words the Gloſs writes thus, *The firſt rain was the ſeventeenth day of the Month Marheſhvan: The ſecond rain the three and twentieth day of the ſame Month; and the third was in the beginning of the month Chiſleu; when therefore the rain came down, that, which was ſown at the firſt rain was now become ſomewhat ſtiff, and ſo, it was broken by the hail; but that which was ſown at the ſecond rain, by reaſon of its tenderneſs, was not broken,* &c. Therefore the Barly was ſown at the coming in of the winter, and growing by the mildneſs of the weather, in winter, when the *Paſſover* came in, it became ripe: So that from that time (the Sheaf being then offered) Barley harveſt took its beginning.

2. But if, when the juſt time of the *Paſſover* was *come*, the Barley were not ripe, the intercalary Month was added to that year, and they waited until it ripened. *For, for three things they intercalated the year, for the Equinox, for the new corn, and for the fruit of the trees. For the Elders of the Sanhedrin do compute and obſerve, if the Vernal Equinox will fall out on the ſixteenth day of the Month Niſan, or beyond that, then they intercalate that year, and they make that Niſan the ſecond Adar: So that the Paſſover might happen at the time of new corn: Or if they obſerve that there is no new corn, and that the trees ſprouted not, when they were wont to ſprout, then they intercalate the year,* &c.

e Maimon. in *Kiddush Hachodeſh.* cap. IV.

You have an example of this thing. *f Rabban Gamaliel to the Elders of the great Sanhedrin, our Brethren in Judea and Galilee,* &c. *Health. Be it known unto you, that ſince the Lambs are too young, and the doves are not fledged, and there is no young corn, we have thought good to add thirty days to this year,* &c.

f Hieroſ. Maaſar Sheni, fol. 56. 3. & *Sanhedr.* fol. 18. 4. *Bab. Sanhedr.* fol. 11. 2.

Οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν. *And his diſciples were an hungred.*

The Cuſtom of the Nation, as yet, had held them faſting, which ſuffered none, unleſs he were ſick, to taſt any thing on the *Sabbath*, before the morning Prayers of the Synagogue were done. And on common days alſo, and that in the afternoon proviſion was made by the Canons. *g That none returning home from his work in the evening, either eat, or drink, or ſleep, before he had ſaid his prayers in the Synagogue.*

g Piske Toſaph. in *Berac.* cap. 1. artic. 4. & R. *Aher* ibid.

Of the publick or private ways that lay by the corn fields, let him, that is at leiſure, read *Peah*, Chap. II.

VERS. II.

Ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν Σαββάτῳ. *They do that, which is not lawful to do on the Sabbath day.*

THEY do not contend about the thing it ſelf, becauſe it was lawful, *Deut.* XXIII. 25. but about the thing done on the *Sabbath*. Concerning which the Fathers of the Traditions write thus. קוצר גרוגרת חייב ותולש תולדות קוצר *h He that reaps on the Sabbath, though never ſo little, is guilty. And to pluck the ears of corn is a kind of reaping, and whoſoever plucks any thing from the ſpringing of his own fruit is guilty, under the name of a Reaper.* But under what guilt were they held? he had ſaid this before, at the beginning of *Chap.* VII. in theſe words, *The works, whereby a man is guilty of ſtoning and cutting off, if he do them preſumptuouſly: but if ignorantly, he is bound to bring a ſacrifice for ſin,* מהן אבות ומהן תולדות *Are either primitive or derivative.* Of *primitive*, or of the general kinds of works, are nine and thirty reckoned, *To i plow, to ſow, to reap, to gather the Sheaves, to threſh, to ſift, to grind, to bake,* &c. *to ſhear ſheep, to dy wool,* &c. תולדות The *derivative* works, or the particulars of thoſe generals are ſuch as are of the ſame rank and likeneſs with them. For example, digging is of the ſame kind with plowing; chopping of herbs is of the ſame rank with grinding: and plucking the ears of corn is of the ſame nature with reaping. Our Saviour therefore, pleaded the Cauſe of the Diſciples, ſo much the more eagerly, becauſe now their lives were in danger: for the Canons of the Scribes adjudged them to ſtoning, for what they had done, if ſo be it could be proved that they had done it preſumptouſly. From hence therefore, he begins their defence, that this was done by the Diſciples, out of neceſſity, hunger compelling them, not out of any contempt of the Laws.

h Maimon. Schabb. cap. 8.

i Talm. Schabb. cap. VII.

VERS. III.

Δαβὶδ καὶ οἱ μετ' αὐτοῦ. *David, and thoſe that were with him.*

FOR thoſe words of *Ahimelech* are to be underſtood comparatively, *Wherefore art thou alone, and no man with thee?* that is, comparatively to that noble train wherewith thou waſt wont to go attended, and which becomes the Captain General of *Iſrael*. *David* came to *Nob*, not as one that fled, but as one that come to enquire at

the Oracle, concerning the event of War, unto which he pretended to come by the Kings command. Diſſembling therefore that he haſtned to the war, or to expedite ſome warlike deſign, he diſſembles likewiſe, that he ſent his Army to a certain place, and that he had turned aſide thither to worſhip *God*, and to enquire of the event; that he had brought but a very few of his moſt truſty ſervants along with him, for whom being an hungred he asketh a few loaves.

Ὅτι ἐπείνασαν. *When they were an hungred.*

Here hearken to *Kimchi* producing the opinion of the Antients concerning this ſtory, in theſe words: *Our Rabbins of bleſſed memory ſay, that he gave him the Shew bread, &c. The interpretation alſo of the clauſe.* ואפ כי היום יקדש בכלי Yea though it were ſanctified this day in the veſſel, *is this; It is a ſmall thing to ſay that it is lawful for us to eat theſe loaves taken from before the Lord, when we are hungry; for it would be lawful to eat this very loaf which is now ſet on, which is alſo ſanctified in the veſſel, (for the Table ſanctifieth) it would be lawful to eat even this when another loaf is not preſent with you to give us, and we are ſo hunger bitten.* And a little after, *There is nothing which may hinder taking care of Life, beſide Idolatry, Adultery and Murder.*

Theſe words do excellently agree with the force of our Saviours Argument, but with the genuine ſenſe of that Clauſe, methinks, they do not well agree. I ſhould, under correction, render it otherwiſe, only prefacing this before hand, That it is no improbable conjecture that *David* came to *Nob* either on the *Sabbath* it ſelf, or when the *Sabbath* was but newly gone. *k For the ſhewbread was not to be eaten unleſs for one day and one night, that is, on the Sabbath and the going out of the Sabbath*; David *therefore came thither in the going out of the Sabbath.* And now I render *Davids* words thus, *Women have been kept from us theſe three days,* (ſo that there is no uncleaneſs with us from the touch of a menſtruous woman) *and the veſſels of the young men were holy, even in the common way* (that is, while we travelled in the common manner and journey) *therefore much more are they holy, as to their veſſels, this* (Sabbath) *day.* And to this ſenſe perhaps does that come. דאג נעצר לפני יהוה *But there was there one of the Servants of Saul detained that day before the Lord.* The reverence of the *Sabbath* had brought him to worſhip and as yet had detained him there.

k R. Eſaias in 1 Sam. XXI.

VERS. V.

Οἱ ἱερεῖς ἐν τῷ ἱερῷ, τὸ Σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι. *The Prieſts in the Temple prophane the Sabbath, and are guiltleſs.*

l Hieroſ. Schab. fol. 17. 1. עבודה שהיא לשם קדושים אין עבודה *l The ſervile work which is done in the Holy things, is not ſervile. The ſame works which were done in the temple on other days, were done alſo on the Sabbath.* And אין שבות במקדש כלל *There is no Sabbatiſm at all in the Temple.* *m*

m Maimon. in Peſach. cap. 1.

VERS. VIII.

Κύριός ἐστι καὶ τοῦ Σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου. *For the Son of man is Lord alſo of the Sabbath.*

I. HE oppoſed this very Argument againſt their cavils, before the Sanhedrin, *Joh.* V. When he was ſummoned into the Court, concerning his healing the paralytic man, on this very Sabbath, or on the Sabbath next before; he ſhews his dominion over the Sabbath, from this very thing, that he the *Son* was inveſted and honoured with the ſame Authority, Power and Dignity, in reſpect of the Adminiſtration of the New Teſtament, as the *Father* was, in regard of the Old.

II. The care of the Sabbath lay upon the *firſt Adam* under a double Law, according to his double condition. 1. *Before* his fall, under the law of Nature written in his heart: under which he had kept the Sabbath, if he had remained innocent. And here it is not unworthy to be obſerved, that although the ſeventh day was not come before his fall, yet the inſtitution of the Sabbath is mentioned before the hiſtory of his fall. 2. *After* his fall, under a poſitive law. For when he had finn'd on the ſixth day, and the ſeventh came, he was not now bound under the bare Law of Nature, to celebrate it, but according as the condition of *Adam* was changed, and as the condition of the Sabbath was not a little changed alſo, a new and poſitive Law concerning the keeping the Sabbath was ſuperinduced upon him. It will not be unpleaſant to produce a few paſſages from the *Jewiſh* Maſters, of that firſt Sabbath.

n Circumciſion

n Circumciſion ſaith R. Judah and the Sabbath, were before the Law. But how much backward before the Law? *Hear Baal Turim: o The Iſraelites were redeemed,* ſaith he, *out of Egypt, becauſe they obſerved Circumciſion and the Sabbath day.* Yea and further backwards ſtill: *p The inheritance of Jacob is promiſed to thoſe that ſanctifie the Sabbath, becauſe he ſanctified the Sabbath himſelf.* Yea and more backwards yet, even to the beginning of the world. *q The firſt Pſalm in the world was when Adams ſin was forgiven: and when the Sabbath entred, he opened his mouth and uttered the Pſalm of the Sabbath.* So alſo the *Targum* upon the title of *Pſalm* XCII. *The Pſalm, or Song, which Adam compoſed concerning the Sabbath day.* Upon which Pſalm, among other things thus *Midras Tillin: What did God create the firſt day? Heaven and Earth. What the ſecond? The Firmament,* &c. *What the ſeventh? The Sabbath. And ſince God had not created the Sabbath for ſervile works, for which he had created the other days of the week, therefore it is not ſaid of that, as of the other days,* And the evening was, and the morning was the ſeventh day. And a little after; *Adam was created on the Eve of the Sabbath: the Sabbath entred when he had now ſinned, and was his Advocate with God,* &c.

n Mid. Tillin, fol. 15. 3.
o In Exod. f.
p R. Sol. in Eſai. LVIII. 14.
q Targ. in Cant. f.

r Adam was created on the Sabbath Eve, that he might immediately be put under the Command, &c.

r Rab. Sanhedr. fol. 38. 1.

III. Since therefore the Sabbath was ſo inſtituted after the fall, and that by a Law and Condition, which had a regard to *Chriſt* now promiſed, and to the fall of man, the Sabbath could not but come under the power and dominion of the ſon of Man, that is, of the promiſed ſeed, to be ordered and diſpoſed by him as he thought good, and as he ſhould make proviſion, for his own honour and the benefit of Man.

VERS. X.

Ἔξεστι τοῖς Σάββασι θεραπεύειν; *Is it lawful to heal on the Sabbath days?*

THESE are not ſo much the words of Enquirers, as Denyers. For theſe were their diciſions, in that Caſe, *s Let not thoſe that are in health uſe phyſic on the Sabbath day, Let not him, that labours under a pain in his loyns anoynt the place affected with oyl and vineger: but with oyl he may, ſo it be not oyl of Roſes,* &c. *He that hath the tooth ach, let him not ſwallow vineger to ſpit it out again, but he may ſwallow it, ſo he ſwallow it down. He that hath a ſoar throat, let him not gargle it with oyl: but he may ſwallow down the oyl, whence, if he receive a cure, it is well. Let no man chew Maſtich, or rub his teeth with ſpice for a cure; but if he do this, to make his mouth ſweet, it is allowed. They do not put wine into a ſore eye. They do not apply fomentations or oyls to the place affected,* &c. All which things, however they were not applicable to the cure wrought by *Chriſt*, (with a word only) yet they afforded them an occaſion of cavilling; who indeed were ſworn together, thus to quarrel him; that Canon affording them a further pretence, *t This certainly obtains, that whatſoever was poſſible to be done on the Sabbath Eve, driveth not away the Sabbath.* To which ſenſe he ſpeaks, *Luke*, XIII. 14.

s Maimon. in Schabb. c. XXI.

t Talm. Schabb. cap. XIX.

u Let the Reader ſee, if he be at leiſure, what diſeaſes they judge dangerous, and what phyſic is to be uſed on the Sabbath.

u In Hieroſ. Avodah Zarah, fol. 40. 4.

VERS. XI.

Ἐὰν ἐμπέσῃ τοῦτο τοῖς Σάββασιν εἰς βόθυνον, &c. *If a ſheep fall into a ditch on the Sabbath days,* &c.

IT was a Canon, חזק על נכסיהן של ישראל *x We muſt take a tender care of the goods of an Iſraelite.* Hence,

x Hieroſ. Jom. Tobb. fol. 62. 1.

y If a beaſt fall into a ditch, or into a pool of waters, let (the owner) *bring him food, in that place, if he can: but if he can not, let him bring clothes and litter, and bear up the beaſt; whence, if he can come up, let him come up,* &c.

y Maimon. in Schabb. c. 25.

If a beaſt, or his foal, fall into a ditch on a holy day, z R. Lazar ſaith, Let him lift up the formes, to kill him, and let him kill him: but let him give fodder to the other, leſt he die in that place. R. Joſhuah ſaith, *Let him lift up the former, with the intention of killing him, although he kill him not: let him lift up the other alſo, although it be not in his mind to kill him.*

z Hieroſ. in the place above.

VERS. XVI.

Ἵνα μὴ φανερὸν αὐτὸν ποιήσωσι. That they ſhould not make him known.

BUT this, not that he refuſed to heal the ſick, nor only to ſhun popular applauſe; but becauſe he would keep himſelf hid from thoſe, who would not acknowledge him. This prohibition tends the ſame way, as his preaching by Parables did, *Mat.* XIII. 13. *I ſpeak to them by parables, becauſe ſeeing they ſee not.* He would not be known by them, who would not know him.

VERS. XX.

Κάλαμον συντετριμμένον οὐ κατάξει. A bruiſed reed ſhall he not break.

THESE words are to be applied, as appears by thoſe that went before, to our Saviours ſilent tranſaction of his own affairs, without hunting after applauſe, the noiſe of boaſting, or the loud reports of fame. He ſhall not make ſo great a noiſe as is made from the breaking of a reed now already bruiſed, and half broken, or from the hiſſing of ſmoking flax only, when water is thrown upon it. How far different is the *Meſſias* thus deſcribed from the *Meſſias* of the expectation of the *Jews!* And yet it appears ſufficiently that *Eſaiah*, from whom theſe words are taken, ſpake of the *Meſſias*, and the *Jews* confeſs it.

Ἕως ἂν ἐκβάλῃ εἰς νῖκος τὸ κρίσιν. Till he ſend forth judgment unto victory.

The *Hebrew* and *LXX* in *Eſaiah*, read it thus, *He ſhall bring forth judgment unto truth.* The words in both places mean thus much, That *Chriſt* ſhould make no ſound in the world, or noiſe of pomp, or applauſe, or ſtate, but ſhould manage his affairs in humility, ſilence, poverty and patience, both while he himſelf was on earth, and by his Apoſtles, after his Aſcenſion, labouring under contempt, poverty and perſecution; but at laſt *he ſhould bring forth judgment to victory*, that is, that he ſhould break forth and ſhew himſelf a judg, avenger and conqueror againſt that moſt wicked Nation of the *Jews*, from whom both he and his ſuffered ſuch things; and then alſo *he ſent forth judgment unto truth*, and aſſerted himſelf the true *Meſſias*, and the Son of God, before the eyes of all; and confirmed the truth of the Goſpel, by avenging his cauſe upon his enemies, in a manner ſo conſpicuous and ſo dreadful. And hence it is that that ſending forth and execution of judgment againſt that Nation, is almoſt always called in the New Teſtament, *his coming in Glory*. When *Chriſt* and his Kingdom had ſo long lain hid under the vail of humility, and the cloud of perſecution; at laſt he brake forth a revenger, and cut off that perſecuting Nation, and ſhewed himſelf a conqueror, before the eyes of all, both *Jews* and *Gentiles*. Let it be obſerved in the Text before us, how after the mention of that judgment and victory, (againſt the *Jews*) preſently follows, *And in his Name ſhall the Gentiles truſt.*

VERS. XXIV.

Ἐν τῷ Βεελζεβὺλ ἄρχοντι τῶν Δαιμονίων. By Beelzebub, the Prince of the Devils.

FOR the ſearching out the ſenſe of this horrid blaſphemy, theſe things are worthy obſerving:

I. Among the *Jews*, it was held, in a manner, for a matter of Religion, to reproach Idols, and to give them odious names.

a Hieroſ. Avodah Zarah, fol. 43. 3.

a R. Akibah ſaith, Idolatry pollutes, as a menſtruous woman pollutes: as it is ſaid, Thou ſhalt caſt away the (*Idol*) as ſomething that is menſtruous, and thou ſhalt ſay to it, Get thee hence, (*Eſai.* XXX. 22.) *R. Lazar ſaith, Thou ſhalt ſay to it, Get thee hence: That which they call the* face of *b* God, *let them call* the face of a dog. *That which they call* עין כום the fountain of a cup, let them call עין קוץ the fountain of Toil, (or of Flailes) *that which they call* גדיית fortune, *let them call* גליא a ſtink, &c. *That Town which ſometimes was called* Bethel, *was afterwards called* Bethaven. See alſo the Tract *c Schabbath*, where theſe ſame words are.

b See Strabo, Lib. 16. pag. 874. *c* Fol. 11. 4.

d Rab Sanhedr. fol. 93. 2. *e* Fol. 25. 2.

כל ליצנותא אסירא חוץ מליצנותא דעו"ג *d All jeering is forbidden, except the jeering of Idolatry.* This alſo is repeated in the Tract *e Megillah*. Where this is added, *It is lawful for a Jew to ſay to a Cuthite* תיו" אנחיתה בשין" שקליה לעו" *Take you Idol, and put it under your buttocks.*

II. Among the ignominious names beſtowed upon Idols, the general and common one

was

was זבול *Zebul*, dung, or, *a dunghil*. *f Even to them who have ſtretched out their hands,* בזבול *in a dunghill,* (that is, in an Idol-Temple, or in Idolatry) *there is hope. Thou canſt not bring them* (into the Church) *becauſe they have ſtretched forth their hands* בזבול *In a dunghill. But yet you cannot reject them, becauſe they have repented.* And a little after, רואה אותם מובלין לעו"ז וגו' *He that ſees them dunging,* (that is, ſacrificing) *to an Idol, let him ſay, Curſed be he that ſacrifices to a ſtrange God.* *f Hieroſ. Beza, fol. 12. 2.*

Let them therefore, who dare form this word in *Matthew*, into *Beelzelub*. I am ſo far from doubting, that the *Phariſees* pronounced the word *Beelzebul*, and that *Matthew* ſo wrote it, that I doubt not but the ſenſe fails, if it be writ otherwiſe.

III. Very many names of evil ſpirits or devils occur in the *Talmudiſts*, which it is needleſs here to mention. Among all the devils, they eſteemed that devil the worſt, the fouleſt, and as it were the Prince of the reſt, who ruled over the Idols, and by whom Oracles and Miracles were given forth, among the *Heathens* and *Idolaters*. And they were of this opinion for this reaſon, becauſe they held Idolatry above all other things chiefly wicked and abominable, and to be the Prince and head of evil. This Demon they called בעל זבול *Baal-zebul*, not ſo much by a proper name, as by one more general and common; as much as to ſay, the *Lord of Idolatry*: the worſt devil, and the worſt thing: and they called him the *Prince of devils*, becauſe Idolatry is the Prince (or chief) of wickedneſs.

g We meet with a ſtory, where mention is made of רבהון דרוחיא *The Prince of ſpirits*. Whether it be in this ſenſe, let the Reader conſult and judg. Alſo in the *h Aruch* we meet with theſe words, שירא אשמרון רבהון דרוחתא *The Demon Aſmodeus, the Prince of ſpirits*. *g Hieroſ. Peah. fol. 21. 2.* *h Ex Rabboth.*

IV. The *Talmudiſts* being taught by theſe their Fathers, do give out (horribly blaſpheming) That *Jeſus of Nazareth* our Lord was a Magician, a broacher of ſtrange and wicked worſhip, and one that did Miracles by the power of the Devil, to beget his worſhip the greater belief and honour.

i Ben סטרא *Satda brought Magick out of Egypt, by cuttings, which he had made in his fleſh.* By בן סטרא *Ben Satda* they underſtand *Jeſus of Nazareth*, as we have ſaid before; whom they diſhonour by that name, that they might by one word, and in one breath, reproach him and his Mother together. For סטרא *Satda*, or, *Stada* ſounds as much as an *Adulterous wife*, which the *Gemara* ſhews after a few lines, סטת דא מבעלה *She went aſide from her husband*. *k* They feign that *Jeſus* travelled *with Joſhua ben Perachiah* into *Egypt*, when the ſaid *Joſhua* fled from the anger and ſword of *Janneus* the King; (which we have mentioned at the ſecond Chapter) and that he brought thence Magical witchcrafts with him; but under the cutting of his fleſh, that he might not be taken by the *Egyptian* Magicians, who ſtrictly examined all that went out of that land, that none ſhould tranſport their Magick Art into another land. And in that place they add theſe horrid words, ישו כשף והסית והריח את ישראל *Jeſus practiſed Magick, and deceived, and drove Iſrael to Idolatry*. Thoſe whelps bark, as they were taught by theſe dogs. *i Bab. Schab. fol. 104. 2.* *k Sanhedr. fol. 107. 2.*

To this therefore does this blaſphemy of the *Phariſees* come; as if they ſhould ſay, He caſts out Devils indeed, but he doth this by the help of the Devil, the Lord of Idols, that dwells in him; by him that is the worſt of all Devils, who favours him and helps him, becauſe it is his ambition to drive the people from the worſhip of the true God to ſtrange worſhip.

VERS. XXV.

Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν. *But Jeſus knowing their thoughts.*

BEhold, *O Phariſee*, a ſign of the true *Meſſias*, for a ſign you would have. He ſmells out a wicked man.

l It is written of Meſſias, The Spirit of the Lord ſhall reſt upon him, והריחו ביראת ה" and ſhall make him ſmell in the fear of the Lord. *Rabba ſaid, He ſhall ſmell and judg, as it is ſaid, He ſhall not judg by the ſight of his eyes, &c. Ben Cozba reigned two years and a half, and ſaid to the Rabbins, I am the Meſſias: They ſaid to him, It is written of Meſſias that he ſhall ſmell and judg.* (The Gloſs is, *He ſhall ſmell of the Man, and ſhall judg and know whether he be guilty.*) *Let us ſee whether thou canſt ſmell and judg. And when they ſaw that he could not ſmell and judg they ſlew him.* *l Bab. Sanhedr. fol. 93. 2.*

VERS. XXVII.

Οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι. *By whom do your children caſt them out?*

BY *your Children*, Chriſt ſeems to underſtand ſome diſciples of the *Phariſees*; that is, ſome of the *Jews*, who uſing Exorciſms, ſeemed to caſt out Devils, ſuch as they,

aſſ:

Act. XIX. 13. and yet they ſaid not to them, *Ye caſt out Devils by Beelzebul.* It is worthy marking, that *Chriſt* preſently ſaith, *If I by the Spirit of God caſt out Devils, then the Kingdom of God is come among you.* For what elſe does this ſpeak, than that *Chriſt* was the firſt who ſhould caſt out Devils? (which was an undoubted ſign to them that the Kingdom of Heaven was now come.) But that which was performed by them by Exorciſms, was not ſo much a caſting out of Devils, as a deluſion of the people; ſince Satan would not caſt out *Satan*, but by compact with himſelf, and with his company, he ſeemed to be caſt out, that he might the more deceive.

The ſenſe therefore of *Chriſts* words comes to this, That your Diſciples caſt out Devils, ye attribute not to *Beelzebul*, no, nor to Magick; but ye applaud the work when it is done by them: They therefore may in this matter be your judges, that you pronounce theſe words of my actions out of the rankneſs and venom of your minds.

m Bab. *Joma*, fol. 57. 1.

m In the Gloſs mention is made of a Devil caſt *out* by a *Jew* at *Rome*.

VERS. XXXII.

Οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι. *It ſhall not be forgiven him, neither in this world, nor in that which is to come.*

THEY that endeavour hence to prove the remiſſion of ſome ſins after death, ſeem little to underſtand to what *Chriſt* had reſpect, when he ſpake theſe words. Weigh well this common and moſt known doctrine of the *Jewiſh* Schools, and judg.

n Hieroſ. *Sanhedr.* fol. 37. 3. & Bab. *Joma*, fol. 86. 1.

n He that tranſgreſſes an affirmative precept, if he preſently repent, is not moved, until the Lord pardon him. And of ſuch, it is ſaid, Be ye converted, O backſliding Children, and I will heal your backſlidings. *He that tranſgreſſes a Negative precept and repents, his repentance ſuſpends judgment, and the day of expiation expiates him, as it is ſaid,* This day ſhall all your uncleanneſſes be expiated to you. *He that tranſgreſſes to cutting off,* (by the ſtroke of God) *or to death by the Sanhedrin, and repents, repentance and the day of expiation do ſuſpend judgment, and the ſtrokes that are laid upon him wipe off ſin, as it is ſaid,* And I will viſit their tranſgreſſion with a rod, and their iniquity with ſcourges: *But he by whom the Name of God is profaned,* (*or blaſphemed*) *repentance is of no avail to him, to ſuſpend judgment, nor the day of expiation to expiate it, nor ſcourges* (*or corrections inflicted*) *to wipe it off, but all ſuſpend judgment, and death wipes it off.* Thus the *Babylonian Gemara* writes: but the *Jeruſalem* thus, *Repentance and the day of expiation expiate as to the third part, and corrections, as to the third part, and death wipes it off: as it is ſaid, And your iniquities ſhall not be expiated to you until ye die.* הא למתו שמיחא ממרקין *Behold we learn that death wipes off.* Note this, which *Chriſt* contradicts, concerning Blaſphemy againſt the Holy Ghoſt, *It ſhall not be forgiven,* ſaith he, *neither in this world, nor in the world to come*; that is, neither before death, nor as you dream, by death.

Ἐν τῷ αἰῶνι μέλλοντι. *In the world to come.*

I. Some phraſes were received into common uſe, by which in common ſpeech they oppoſed the Hereſie of the *Sadducees*, who denied Immortality. Of that ſort were עולם הבא Αἰὼν ὁ μέλλων, *The world to come.* גן עדן Παράδεισος, *Paradiſe.* גהנום Γέεννα, *Hell*, &c.

o Bab. *Beracoth*, fol. 54. 1.

o At the end of all the prayers in the Temple, (as we obſerved before) *they ſaid* עד עולם for ever. *But when the Hereticks brake in and ſaid, There was no Age but one, it was appointed to be ſaid* מן העולם ועד העולם For ever and ever.

This diſtinction of עולם הזה *This world*, and of עולם הבא *The world to come*, you may find almoſt in every page of the *Rabbins*.

p *Targ.* in *Ruth*, Chap. II 15.

p The Lord recompence thee a good reward for this thy good work, בעלמא הדין in this world, *and let thy reward be perfected,* בעלמא דאתי in the world to come.

q *Baal Turim*, & *Tanch.* in Gen. 1. 1.

q It (that is the Hiſtory of the Creation and of the Bible) *begins therefore with the letter* ב *Beth*, (in the word בראשית *Bereſhith*) *becauſe two worlds were created, this world, and a world to come.*

r In *Sanhedr.* Cap. *Chelek.* & *Berac.* Cap. I. Hal. ult.

II. עולם הבא *The world to come*, hints two things eſpecially, (of which ſee *r Rambam*) 1. The times of the *Meſſias*: *s Be mindful of the day wherein thou cameſt out of Egypt, all the days of thy life. The wiſe men ſay,* By the days of thy life, *is intimated* this world: *By* all the days of thy life, *The days of the Meſſias are ſuperinduced.* In this ſenſe the Apoſtle ſeems to ſpeak, *Heb.* II. 5. and VI. 5. 2. The ſtate after death, עה"ב לאחר שיצא האדם מע"ה

t *Tanchum*, fol. 52.

t The world to come is, when a man is departed out of this world.

VERS.

VERS. XXXIX.

Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, &c. An evil and adulterous generation ſeeketh after a ſign.

I. THEIR Schools alſo confeſſed, that ſigns and miracles were not to be expected but by a fit generation.

u The Elders being once aſſembled at Jericho, the Bath Kol went forth, and ſaid, There is one among you who is fit to have the Holy Ghoſt dwell upon him, אלא שאין הדור כדיו *But that (this) generation is not fit. They fix their eyes upon Hillel the Elder. The Elders being aſſembled again in* Ὑπερῷῳ, *an upper room, in Jabneh, Bath Kol came forth and ſaid, There is one among you who is fit to have the Holy Spirit dwell upon him,* אלא שאין הדור כדיו *But that the Generation is not fit. They caſt their eyes upon Samuel the Little.* u Hieroſ. Sotah; fol. 22. 2.

II. That generation by which, and in which the Lord of Life was Crucified, lay, and that deſervedly, under an ill report, for their great wickedneſs above all other, from the beginning of the world until that day. Whence that of the Prophet, *Who ſhall declare his generation? Eſai.* LIII. 2. that is, his generation, (*viz.* that generation in which he ſhould live) ſhould proceed to that degree of impiety and wickedneſs, that it ſhould ſurpaſs all expreſſion and hiſtory. We have obſerved before how the *Talmudiſts* themſelves confeſs, that that Generation in which the *Meſſias* ſhould come, ſhould exceed all other Ages, in all kinds of amazing wickedneſs.

III. That Nation and Generation might be called *Adulterous* literally, for what elſe I beſeech you was their irreligious Polygamy than continual Adultery? And what elſe was their ordinary practiſe of divorcing their wives, no leſs irreligious according to every mans fooliſh or naughty will?

VERS. XXXIX.

Εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. But the ſign of Jonah the Prophet.

HERE and elſwhere, while he gives them the ſign of *Jonah*, he does not barely ſpeak of the Miracle done upon him, which was to be equalled in the Son of Man, but girds them with a ſilent check; inſtructing them thus much, that the *Gentiles* were to be converted by him, after his return out of the bowels of the earth, as *Heathen Niniveh* was converted, after *Jonah* was reſtored out of the belly of the Whale. Than which doctrine ſcarce any thing bit that Nation more ſharply:

VERS. XL.

Ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. The Son of Man ſhall be three days and three nights in the heart of the earth.

I. THE *Jewiſh* Writers extend that memorable ſtation of the unmoving Sun at *Joſhua's* Prayer, to ſix and thirty hours; for ſo *Kimchi* upon that place, *According to more exact interpretation, The Sun and Moon ſtood ſtill for ſix and thirty hours: For when the fight was on the Eve of the Sabbath, Joſhua feared leſt the Iſraelites might break the Sabbath; therefore he ſpread abroad his hands, that the Sun might ſtand ſtill on the ſixth day, according to the meaſure of the day of the Sabbath, and the Moon, according to the meaſure of the night of the Sabbath, and of the going out of the Sabbath, which amounts to ſix and thirty hours.*

II. If you number the hours that paſſed from our Saviours giving up the Ghoſt upon the Croſs to his Reſurrection, you ſhall find almoſt the ſame number of hours; and yet that ſpace is called by him *three days and three nights*, when as two nights only came between and only one compleat day. Nevertheleſs, while he ſpeaks theſe words, he is not without the conſent both of the *Jewiſh* Schools, and their computation. Weigh well that which is diſputed in the Tract *x Schabbath*, concerning the uncleanneſs of a woman for three days; where many things are diſcuſſed by the *Gemariſts*, concerning the computation of this ſpace of three days. Among other things theſe words occur, *R. Iſmael* ſaith, פעמים שהם ד' עונות *y Sometimes it contains four* עונות *Onoth, ſometimes five, ſometimes ſix.* *z But how much is the ſpace of* עונה *an Onah? R. Jochanan ſaith, Either a day or a night.* And ſo alſo the *Jeruſalem Talmud*; *a R. Akiba fixed a day for an Onah, and a night for an Onah: But the Tradition is, That R. Eliazar ben Azariah ſaid,* יום ולילה עונה וכו' *a Day and a night make an Onah, and a part of an Onah is as the whole.* And a little after, ר' ישמעאל עבד מקצת עונה ככולה *R. Iſmael computed a part of the Onah for the whole.* x Cap. 9. Hal. 3. y Bab. fol 86. 1. z Bab Avod. Zar. fol 5. 1. a Schabb. fol. 12. 1.

It

It is not eaſie to tranſlate the word עונה *Onah* into good *Latin:* For to ſome it is the ſame with the half of a natural day; to ſome it is all one with Νυχθήμερον, *a whole natural day.* According to the firſt ſenſe, we may obſerve from the words of *R. Iſmael*, that ſometimes four עונות *Onoth*, or Halves of a natural day may be accounted for three days: And that they alſo are ſo numbred that one part or the other of thoſe halves may be accounted for an whole. Compare the latter ſenſe with the words of our Saviour which are now before us. *A day and a night* (ſaith the Tradition) *make an Onah, and a part of an Onah is as the whole.* Therefore *Chriſt* may truly be ſaid to have been in his Grave three *Onath*, or Τρεῖς Νυχθήμερον, *Three natural days*, (when yet the greateſt part of the firſt day was wanting, and the night altogether, and the greateſt part by far of the third day alſo) the conſent of the Schools and Dialect of the Nation agreeing thereunto. For, *The leaſt part of the Onah concluded the whole.* So that according to this Idiom, that diminutive part of the third day upon which *Chriſt* aroſe may be computed for the whole day, and the night following it.

VERS. XLV.

Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ. *So ſhall it be to this evil Generation.*

THESE words foretel a dreadful Apoſtaſie in that Nation and Generation.

I. It is ſomething difficult ſo to ſuit all things in the Parable aforegoing, that they may agree with one another: 1. You can hardly underſtand it of unclean ſpirits caſt out of men by *Chriſt*, when through the whole Evangelick Hiſtory, there is not the leaſt ſhadow of probability that any Devil caſt out by him did return again into him out of whom he had been caſt. 2. Therefore our Saviour ſeems to allude to the caſting out of Devils by Exorciſms: which art, as the *Jews* were well inſtructed in, ſo in practiſing it, there was need of dextrous deceits and colluſions. 3. For it is ſcarcely credible that the Devil in truth finds leſs reſt in dry places than in wet: But it is credible that thoſe Diabolical Artiſts have found out ſuch kind of figments, for the honour and fame of their Art. For, 4. It would be ridiculous to think that they could by their Exorciſms caſt out a Devil out of a man into whom he had been ſent by God. They might indeed by a Compact with the Devil procure ſome lucid intervals to the poſſeſſed, ſo that the inhabiting Demon might deal gently with him for ſome time, and not diſturb the man: But the Demoniacal heats came back again at laſt, and the former outrages returned. Therefore here there was need of deceits well put together, that ſo proviſion might the better be made for the honour of the Exorciſtical Art; as that the Devil being ſent away into dry and waſt places, could not find any reſt, that he could not, that he would not always wander about here and there alone by himſelf without reſt; that he therefore returned into his old manſion which he had formerly found ſo well fitted and prepared for him, *&c.*

Therefore theſe words ſeem to have been ſpoken by our Saviour according to the capacity of the common people, or rather according to the deceit put upon them, more than according to the reality or truth of the thing it ſelf; taking a parable from ſomething commonly believed and entertained, that he might expreſs the thing which he propounded more plainly and familiarly.

II. But however it was, whether thoſe things were true indeed, or only believed and conceived ſo, by a moſt apt and open compariſon is ſhewn, that the Devil was firſt caſt out of the *Jewiſh* Nation by the Goſpel, and then ſeeking for a ſeat and reſt among the *Gentiles*, and not finding it, the Goſpel every where vexing him, came back into the *Jewiſh* Nation again, fixed his ſeat there, and poſſeſſed it much more than he had done before. The truth of this thing appears in that fearful Apoſtaſie of an infinite multitude of *Jews* who received the Goſpel, and moſt wickedly revolted from it afterwards; concerning which the New Teſtament ſpeaks in abundance of places.

CHAP.

CHAP. XIII.

VERS. II.

Ὥστε αὐτὸν καθῆσθαι, καὶ πᾶς ὁ ὄχλος εἰστήκει. *So that he ſate, and the whole multitude ſtood.*

SO was the manner of the nation, that the Maſters, when they read their lectures, ſate, and the Scholars ſtood. Which Honorary cuſtom continued to the death of *Gamaliel the Elder*, and then ſo far ceaſed, that the Scholars ſate, when their Maſters ſate. Hence is that paſſage: *a From that time that old Rabban Gamaliel died, the Honor of the Law periſhed, and purity and Phariſaiſm died.* Where the Gloſs, from *Megillah* writes thus, *Before his death, health was in the world, and they learned the Law ſtanding; but when he was dead, ſickneſs came down into the world, and they were compelled to learn the Law, ſitting.*

a Sotah, cap 9. hal. 15.

VERS. III.

Ἐν παραβολαῖς. *In Parables.*

I. NO Scheme of *Jewiſh* Retoric was more familiarly uſed, than that of parables: which perhaps, creeping in from thence, among the *Heathen*, ended in *Fables*. It is ſaid, in the place of the *Talmud* juſt now cited, משמת רמ"י ביטלו משלים משלים *From the time that R. Meri died, thoſe that ſpake in Parables ceaſed:* not that that Figure of Rhetoric periſhed in the Nation from that time, but becauſe he ſurpaſſed all others in theſe flowers; as the Gloſs there, from the Tract Sanhedrin, ſpeaks תלתא שמעתא ותלתא אגדתא ותלתא משלי *A third part* (of his diſcourſes or ſermons) *was Tradition; a third part, Allegory; and a third part Parable.* The *Jewiſh* books abound every where with theſe Figures, the Nation enclining, by a kind of Natural Genius, to this kind of Rhetoric. One might not amiſs call their Religion, Parabolical, folded up within the Coverings of *Ceremonies*, and their Oratory in their Sermons was like to it. But it is a wonder indeed, that they who were ſo given to, and delighted in Parables, and ſo dextrous in unfolding them, ſhould ſtick in the outward *Shell* of Ceremonies, and ſhould not have fetched out the Parabolical, and ſpiritual ſenſe of them; neither ſhould be able to fetch them out.

II. Our Saviour, (who always and every where ſpake with the vulgar) uſeth the ſame kind of ſpeech, and very often the ſame preface as they did in their Parables. למה הדבר דומה Τίνι ὡμοίωθη, &c. *To what is it likened*, &c. But in him thus ſpeaking, one may both acknowledg the divine Juſtice, who ſpeaks darkly to them that deſpiſe the light; and his divine Wiſdom likewiſe, who ſo ſpeaks to them that ſee, and yet ſee not, that they may ſee the ſhell, and not ſee the Kernel.

VERS. IV.

Ἃ μὲν ἔπεσε παρὰ τὴν ὁδόν, &c. *Some fell by the way ſide*, &c.

COcerning the husbandry of the *Jews*, and their manner of ſowing, we meet with various paſſages, in the Tracts *Peah*, *Demai*, *Kilaim*, *Sheviith*: We ſhall only touch upon thoſe things which the words of the Text under our hands, do readily remind us of.

There were ways and paths as well common as more private, along the ſown fields, ſee *Chap.* XII. 1. hence, in the tract *b Peah*, where they diſpute what thoſe things are, which divide a field, ſo that it owes a double corner to the poor, thus it is determined, *Theſe things divide a River, an Aqueduct, a private way, a common way, a common path, and a private path*, &c. See the place and the Gloſs.

b Cap. 2.

VERS. V.

Ἄλλα ἃ ἔπεσεν ἐπὶ τὰ Πετρώδη. *Some fell among ſtony places.*

c In *Hieroſ. Kilaim*, fol. 27. 1.

c DIſcourſe is had concerning ſome laws of the *Kilaim*, (or, *of the ſeeds of different kinds*) and of the ſeventh year; where among other things we meet with theſe words: *R. Simeon ben Lachiſh ſaith, That he is freed* (from thoſe Laws) *who ſows his ſeed by the Sea,* טרשים עג" סלעים עג" פטרה עג" *Upon rocks, Shelves, and rocky places.* Theſe words are ſpoken according to the reaſon and nature of the land of *Iſrael*, which was very rocky, and yet thoſe places that were ſo, were not altogether unfit for tillage.

VERS. VII.

Ἄλλα ἃ ἔπεσεν ἐπὶ τὰς ἀκάνθας. *Others fell among thorns.*

HERE the diſtinction comes into my mind, of שדה לבן *a white field*, that is, which is all ſowen; and of שדה אילן *a woody field*, that is, in which trees and buſhes grow here and there: Concerning which, ſee the Tract *d Sheviith*. So there is very frequent mention, in the *Talmudiſts*, of מלבנות *Beds*, in fields and vineyards, ערוגות which ſpeaks the ſame thing. *f* And of קרחה בשדה *Baldneſs in a field*: that is, when ſome places are left not ſowen, and ſome places, lying between are. *g*

d Chap. 2.
e *Peah*, cap. 2.
f *Kilaim*, c. 3.
g *Kilaim*. c. 4.

VERS. VIII.

Ἓν δὲ καρπὸν, ὃ μὲν ἑκατὸν, &c. *And brought forth fruit, ſome an hundred*, &c.

THESE words are ſpoken according to the fruitfulneſs of the land of *Iſrael*; concerning which the *Talmudiſts* ſpeak much, and hyperbolically enough: which nevertheleſs they confeſs to be turned long ſince, into miſerable barrenneſs; but are dimſighted as to the true cauſe of it.

h *Hieroſ. Peah.* fol. 20. 1, 2.

h They treat of this matter, and various ſtories are produced, which you may ſee: we will only mention theſe two.

R. Jochanan ſaid, *The worſt fruit which we eat, in our youth, excelled the beſt which we now eat in our old age: for in his days the World was changed.*

R. Chaijah bar Ba ſaid סאה ארבלית *The Arbelite buſhel formerly yelded a buſhel of flower, a buſhel of meal, a buſhel of bran, and a buſhel of courſe bran, and a buſhel of courſer bran yet, and a buſhel of the courſeſt bran alſo: but now, one buſhel ſcarcely comes from one buſhel.*

VERS. XIII.

Βλέποντες οὐ βλέπωσι, &c. *They ſeeing ſee not.*

HERE you may obſerve this people to have been given up to a reprobate mind, and a ſpirit of deep ſleep, now a great while before the death of *Chriſt*; Which being obſerved, the ſenſe of the Apoſtle will more eaſily appear, *Rom.* XI. where theſe very words are repeated. If you there ſtate aright the rejection of that people, you will underſtand more clearly the Apoſtle, concerning their Call, which is there handled. *Phariſaiſm* and the ſotiſhneſs of traditions had now a good while ago thrown them into blindneſs, ſtupidity, and hardneſs of heart; and that for ſome Ages, before *Chriſt* was born: but when the Goſpel came, the Lord had his gleanings among them, and there were ſome that beleived, and unto whom the participation of the promiſes was granted: concerning them the Apoſtle ſpeaks in that Chapter: See *ver.* 5. Ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν, &c. *At this preſent time there is a remnant according to election*, &c. which we have obſerved before, at *Chap.* III. *ver.* 7.

VERS. XXV.

Ζιζάνια. *Tares.*

i *Kilaim*, cap. 1, hal. 1.

זונין *Zunin*, in *Talmudic* language החטים והשעורין אינן כלאים זה בזה *i Wheat and Zunin are not ſeeds of different kinds.* Where the Gloſs is this זונין *is a kind of Wheat, which is changed in the earth, both as to its form, and to its nature.* By the beſt Lexicographers, it is rendred *Zizania*, in *Latine*.

So

So that, that field in this Parable, was ſown by the Lord with good wheat, by the Enemie with bad and degenerate wheat; but all of it was ſowen with wheat, one, or the other. Theſe words do not ſo barely mean good and bad men, as good and bad *Chriſtians*; both diſtinguiſhed from other men, (namely, from *Heathens*) as wheat is diſtinguiſhed from other ſeeds: but they are diſtinguiſhed alſo among themſelves, as good wheat is diſtinguiſhed from that which is degenerate. So *Chap.* XXV. All thoſe ten women expecting the Bridegroom are Vigins, but are diſtinguiſhed into Wiſe and fooliſh.

VERS. XXXII.

Ὃ μικρότερον μὲν ἐστι πάντων τῶν σπερμάτων, &c. *Which indeed is the leaſt of all ſeeds*, &c.

HENCE it is paſſed into a common proverb, כזרע חרדל *According to the quantity of a grain of muſtard:* and כטיפת חרדל *According to the quantity of a little drop of muſtard*, very frequently uſed by the *Rabbins*, when they would expreſs the ſmalleſt thing, or the moſt diminutive quantity.

Μεῖζον τῶν λαχάνων ἐστί. *Is the greateſt among herbs.*

h There was a ſtalk of muſtard in Sichin, from which ſprang out three boughs: of which, one was broke off; and covered the tent of a potter, and produced three Cabes of muſtard. R. Simeon ben Calapha ſaid, A ſtalk of muſtard was in my field, into which I was wont to climb, as men are wont to climb into a fig tree.

h Hieroſ. Peah, fol. 20. 2.

VERS. XXXIII.

Εἰς ἀλεύρου σάτα τρία. *In three* (ſata) *meaſures of meal.*

THAT is, *In an Epha of meal. Exod* XVI. 36. Now an *Omer* is the tenth part of an *Epha*. The *Chaldee* reads, חד מן עסרא בחלת סאין *The tenth part of three Sata.* The LXX reads Δέκατον τῶν τριῶν μέτρων, *The tenth part of three Meaſures.* And *Ruth*, II. 17. It was as an *Epha* of Barly. Where the *Targum* reads, כחלת סאין סעורין *As it were three Sata of Barly.*

A i Seah contains a double Hin, ſix Cabes, twenty four Login, an hundred and fourty four Eggs.

i Alphef in Pſ. ch. cap. 5. Kimchi in Mictol.

VERS. LII.

Ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. *Bringeth forth out of his Treaſury, things new and old.*

THESE words are ſpoken according to the dialect of the Schools, where the Queſtion was not ſeldom ſtarted, What wine, What corn, or fruits were to be uſed in the Holy things, and in ſome Rites; new or more old, namely of the preſent year, or the years paſt, [חדש או ישן] But now, a thrifty man provident of his own affairs, was ſtored both with the one and the other, prepared for either, which ſhould be required. So it becomes a Scribe of the Goſpel, to have all things in readineſs, to bring forth according to the condition and nature of the thing, of the place, and of the hearers. Do ye underſtand all theſe things, ſaith *Chriſt*, both the things which I have ſaid, and why I have ſaid them? So, a Scribe of the Goſpel ought to bring forth, &c.

CHAP. XIV.

VERS. II.

Οὗτός ἐστιν Ἰωάννης, &c. *This is John*, &c.

WAS not *Herod*, of the *Sadducean* faith? For that which is said by *Matthew*, *Beware of the leaven of the Pharisees and Saducees*, Chap. XVI. 6. is rendred by *Mark*, *Beware of the leven of the Pharisees and of the leaven of Herod.* Chap. VIII. 15. that is, Of their doctrine.

If therefore *Herod* embraced the doctrine of the *Sadducees*, his words, *This is John the Baptist, he is risen from the dead*, seem to be extorted from his conscience, pricked with the sting of horror and guilt, as though the image and ghost of the *Baptist*, but newly butchered by him, were before his eyes: So that his mind is under horror, and forgetting his *Sadducism*, groaning, and trembling he acknowledgeth the Resurrection of the dead, whether he will or no,

Or let it be supposed, that with the *Pharisees* he owned the Resurrection of the dead; yet certainly it was unusual for them, that confessed it, to dream of the resurrection of one, that was but newly dead: they expected there should be a resurrection of the dead hereafter; but this, which *Herod* speaks, beleives, and suspects, is a great way distant from that doctrin, and seems indeed to have proceeded from a conscience touched from above.

VERS. IV.

Οὐκ ἔξεστί σοι ἔχειν αὐτήν. *It is not lawful for thee to have her.*

a Chrisostom, cap. 1. hal. 1.

a THERE *are thirty six cuttings off in the Law:* that is, sinners who deserve cutting off. And among the rest הבא על אשה אחין *He that lies with his brothers wife.* b *Philip* was now alive, and lived to the twentieth year of *Tiberius.*

b Joseph. Antiq. lib. 18. cap. 6.

VERS. VI.

Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου. *And when Herods birth day was kept.*

THE *Jewish* Schools esteem the keeping of Birthdays a part of Idolatrous worship: perhaps they would pronounce more favourably and flatteringly of thine, O *Tetrarch*, because thine.

c Aboda Zarah, c. 1. hal. 3.

c These are the times of Idolaters, קלנדא *the Kalends.* סטרנורא *the Saturnalia.* קרטיסים Κρατήσεις, that is when they first took upon them the Empire. וגנוסיא של מלכים *And the* Γενέσια, *The Birth day of the Kingdom:* ויום הלידה *And the day of a mans birth.* While they distinguish Γενέσια, and *A birth day*, they understand the beginning of that Kingdom: of which distinction the *Gemarists* have many disputes.

Ὠρχήσατο ἡ θυγάτηρ, &c. *The daugter of* Herodias *danced.*

Not so much out of lightness, as according to the custom of the Nation, namely, to express joy and to celebrate the day. The *Jews* were wont, in their public and more than ordinary rejoycings, and also in some of their holy festivals, to express their cheerfulness by leaping and dancing. Omitting the examples which occur in the Holy Bible, it is reported by the Fathers of the Traditions, that the chief part of the Mirth in the feast of Tabernacles consisted in such kind of dancing: The chief men, the aged, and the most religious dancing in the Court of the women, and by how much the more vehemently they did it, so much the more commendable it was. d The gesture therefore or motion of the girle that danced took not so much with *Herod*, as her mind and affection: namely, because hereby she shewed honour towards his Birth day, and love and respect towards him, and joy for his life and health: from whom indeed *Herod* had little deserved such things, since he had deprived her father *Philip* of his wife, and defiled her Mother with unlawful wedlock, and continual incest.

d Sotah cap 5.

VERS.

VERS. VII.

Μεθ' ὅρκου ὡμολόγησεν αὐτῇ, &c. *He promiſed her with an oath, &c.*

THIS kind of Oath is called by the *Talmudiſts* שבועת בטוי a *raſh oath*: Concerning which ſee *e Maimonides*, and the *Talmudic* Tract under that title. If the form of the Oath were *By his head*, *f* which was very uſual, the requeſt of the Maid very fitly, though very unjuſtly, anſwered to the promiſe of the King; as if ſhe ſhould ſay, you ſwore *by your head*, that you would give me whatſoever I ſhall ask, Give me then the *Head* of *John Baptiſt*.

e In שבועות cap. 1.
f Sanhedr. c. 3. hal. 2.

VERS. XX.

Ἀπεκεφάλισε τὸν Ἰωάννην. *He beheaded John.*

Joſephus relate, That *John* was impriſoned by *Herod* in *Macherus*, Ὑποψίᾳ τῇ Ἡρώδου δεσμῷ εἰς τὸν Μαχαιροῦντα πεμφθείς. *g Through the Suſpition of Herod he was ſent priſoner to Macherus.* Now *h Macherus* was the utmoſt bounds of *Perea*. *i* And *Perea* was within *Herods* Juriſdiction. But now if *John* lay priſoner there, when the Decree went out againſt his life, the Executioner muſt have gone a long journey, and which could ſcarcely be performed in two days from *Tiberias*, where the Tyrants Court was, to execute that bloody Command. So that that horrid diſh, the head of the venerable Prophet, could not be preſented to the Maid but ſome days after the celebration of his Birth day.

g Antiq. lib 18. cap. 7.
h Id. de *B. II.* lib. 3. cap. 4.
i Id. de *Bell.* lib. 2. cap. 9.

The time of his beheading we find out by thoſe words of the Evangeliſt *John*, *But now the Paſsover was nigh*, by reaſoning after this manner: It may be concluded without all controverſie, that the Diſciples, as ſoon as they heard of the death of their Maſter, and buried him, betook themſelfs to *Chriſt*, relating his ſlaughter, and giving him caution, by that Example, to take care of his own ſafty. He hearing of it paſſeth over into the deſert of *Bethſaida*, and there he miraculouſly feeds five thouſand men, when the Paſsover was now at hand, as *John* relates, mentioning that ſtory with the reſt of the Evangeliſts. Therefore we ſuppoſe the beheading of the *Baptiſt* was a little before the *Paſsover*, when he had now been in durance half a year, as he had freely preached by the ſpace of half a year before his impriſoment.

k Chap. VI. 4.

VERS. XIII.

Ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον, &c. *He departed thence by ſhip into a deſert place, &c.*

THAT is from *l Capernaum* into the deſert of *Bethſaida*, which is rendred by *m John*, Ἀπῆλθεν πέραν τῆς θαλάσσης, *He went over the Sea.* Which is to be underſtood properly, namely, from *Galilee* into *Perea*. The Chorographical Maps have placed *Bethſaida* in *Galilee*, on the ſame coaſt on which *Capernaum* is alſo; ſo alſo Commentators feign to themſelves a Bay of the Sea only coming between theſe two Cities, which was our opinion once alſo with them: But at laſt we learned of *Joſephus* that *Bethſaida* was ἐν τῇ ἄνω Γαυλανιτικῇ, *in the upper Gaulanitis*, (which we obſerve elſwhere) on the Eaſt-coaſt of the Sea of *Genneſaret* in *Perea*.

l Luke, IX. 10.
m John, VI. 1.

Ἠκολούθησαν αὐτῷ πεζῇ. *They followed him on foot.*

From hence Interpreters argue, that *Capernaum* and *Bethſaida* lay not on different ſhores of the Sea, but on the ſame; for how elſe, ſay they, could the multitude follow him afoot? Very well, ſay I, paſſing *Jordan* near *Tiberias*, whoſe ſituation I have elſwhere ſhewn to be at the efflux of *Jordan* out of the Sea of *Galilee*. They followed him a foot, ἀπὸ τῶν πόλεων, *From the Cities*, ſaith our Evangeliſt: Now there were Cities of ſome note very near *Capernaum*, *Tarichea* on one ſide, *Tiberias* on the other. Let it be granted, that the multitude travelled out of theſe Cities after *Chriſt*; the way by which they went a foot was at the Bridg of *Jordan* in *Chammath*; that place was diſtant a mile, or ſomething leſs from *Tiberias*, and from *Capernaum* three miles, or thereabouts. Paſſing *Jordan* they went along by the coaſt of *Magdala*, and after that through the Country of *Hippo*: now *Magdala* was diſtant one mile from *Jordan*, *Hippo* two; and after *Hippo* was *Bethſaida*, at the Eaſt-ſhore of the Sea; and after *Bethſaida* was a Bay of the Sea thruſting out it ſelf ſomewhat into the land, and from thence was the *deſert of Bethſaida*. When therefore

therefore they returned back from thence, he commands his Diſciples to get into a ſhip, and to go to *Bethſaida*, while he ſent the multitude away, whence he would afterwards follow them on foot, and would ſail with them thence to *Capernaum*.

VERS. XVII.

Δύο ἰχθύας. *Two fiſhes.*

WHAT kind of fiſh they were, we do not determine. That they were brought hither by a boy to be ſold, together with the five loaves, we may gather from *John*, Chap. VI. 9. The *Talmudiſts* diſcourſe very much of מליח *Salt-fiſh*. I render the word *Salt-fiſh* upon the credit of the *Aruch*: he citing this Tradition out of *n Beracoth*, הביאו לפניו מליח *Do they ſet before him firſt ſomething ſalt, and with it a morſel?* He bleſſeth *over the ſalt-meat, and omits* (the bleſſing) *over the morſel, becauſe the morſel is, as it were an Appendix to it.* מליח *The Salt-meat*, ſaith he, *is to be underſtood of fiſh, as the Tradition teacheth, That he that vows* abſtinence *from ſalt things, is reſtrained from nothing but from ſalt-fiſh.* Whither theſe were *ſalt-fiſh*, it were a ridiculous matter to attempt to determine; but if they were, the manner of bleſſing which *Chriſt* uſed, is worthy to be compared with that which the Tradition now alledged commands.

n Chap. 6.

VERS. XX.

Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν. *And they all did eat and were filled.*

SO סעורה *eating*, or a repaſt after food, is defined by the *Talmudiſts*, namely, *When they eat their fill. o Rabh ſaith,* כל סעורה שאין בה מלח אינה סעורה *All eating, where ſalt is not, is not eating.* The *Aruch* citing theſe words, for מלח *ſalt*, reads מליח *ſomething ſeaſoned*, and adds, *It is no eating, becauſe they are not filled.*

o In *Bab. Btrac.* fol. 44. 1.

VERS. XXII.

Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς, &c. *And immediately he compelled his diſciples*, &c.

THE reaſon of this compulſion is given by *p* St. *John*, namely, becauſe the people, ſeeing the miracle, were ambitious to make him a King: perhaps that the Diſciples might not conſpire to do the ſame, who as yet dreamed too much of the Temporal and Earthly Kingdom of the *Meſſias*.

p Chap. VI. 15.

VERS. XXIII.

Ὀψίας δὲ γενομένης. *When the evening was come.*

SO *ver.* 15. but in another ſenſe; for that denotes the lateneſs of the day, this the lateneſs of the night. So ערב *Evening*, in the *Talmudiſts*, ſignifies not only the declining part of the day, but the night alſo. *q From what time do they recite the Phylacteries* בערבית *in the evening? From the time when the Prieſts go in to eat their* **Truma*, *even to the end of the firſt watch, as R. Eliezer ſaith; but as the wiſe men ſay, unto midnight; yea, as Rabban Gamaliel ſaith, even to the riſing of the pillar of the morning.* Where the Gloſs is בערבית בלילה *In the evening, that is, in the night.*

q Berac. Cap. I. Hal. 1.
* *Truma.*

VERS. XXV.

Τετάρτῃ δὲ φυλακῇ τῆς νυκτός. *In the fourth watch of the night.*

THAT is, after Cock-crowing: The *Jews* acknowledg only three Watches of the night; for this with them was the third, אשמורת שליש הא של לילה, *The Watch is the third part of the night.* Thus the Gloſs upon the place now cited. See alſo the *Hebrew* Commentators upon *Judg.* VII. 19. Not that they divided not the night into four parts, but that they eſteemed the fourth part, or the Watch, not ſo much for the night as for the morning. So *Mark* XIII. 35. that ſpace after Cock-crowing is called πρωΐ, *the Morning*. See alſo *Exod.* XIV. 24. There were therefore, in truth, four Watches of the night, but only three of deep night. When therefore it is ſaid, That *Gideon* ſet upon the *Midianites* in the *middle watch of the night*, Judg. VII. 19. It is to be underſtood of that Watch which was indeed the ſecond of the whole night, but the middle Watch of the deep night: namely from the ending of the firſt watch to midnight.

CHAP.

CHAP. XV.

VERS. II.

Παραβαίνει τὴν παράδοσιν τῶν πρεσβυτέρων. *Why do they tranſgreſs the Tradition of the Elders?*

HOW great a value they ſet upon their Traditions, even above the Word of *God*, appears ſufficiently from this very place, *ver.* 6. out of infinite examples, which we meet with in their Writings, we will produce one place only, חביבים דברי סופרים מדברי תורה *a The words of the Scribes are lovely, above the words of the Law; for the words of the Law are weighty and light, but the words of the Scribes are all weighty.* a Hieroſ. Berac. fol. 3. 2.

He that ſhall ſay, There are no Phylacteries, tranſgreſſing the words of the Law, is not guilty; but he that ſhall ſay, there are five Totaphoth, adding to the words of the Scribes, he is guilty.

חמורים דברי קונים מדברי נביאים: *The words* Πρεσβυτέρων, *of the Elders, are weightier than the words of the Prophets.*

A Prophet and Πρεσβύτερος, *an Elder, to what are they likened? To a King ſending two of his ſervants into a Province; of one he writes thus, Unleſs he ſhew you my Seal, believe him not: Of the other thus, Although he ſhews you not my Seal, yet believe him. Thus it is written of the Prophet, He ſhall ſhew thee a ſign or a miracle; but of the Elders thus, According to the Law which they ſhall teach thee, &c.* But enough of Blaſphemies.

Οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, &c. *For they waſh not their hands, &c.*

b The undervaluing of the waſhing of hands is ſaid to be among thoſe things for which the *Sanhedrin* Excommunicates: and therefore that *R. Eliazar ben Hazar* was Excommunicated by it, שפקפק בנטילת ידים *Becauſe he undervalued the waſhing of hands*; and that when he was dead, by the command of the *Sanhedrin*, a great ſtone was laid upon his Bier. *Whence you may learn*, ſay they, *that the Sanhedrin ſtones the very Coffin of every Excommunicate perſon that dies in his Excommunication.* b In Bab Bitrac. fol. 46. 2.

It would require a juſt volume, and not a ſhort Commentary, or a running Pen, to lay open this myſtery of *Phariſaiſm*; concerning waſhing of hands, and to diſcover it in all its niceties, let us gather theſe few paſſages out of infinite numbers.

I. נטילת ידים וטבילתן מדברי סופרים *c The waſhing of hands and the plunging of them is appointed by the words of the Scribes.* But, by whom, and when, it is doubted. Some aſcribe the inſtitution of this Rite to *Hillel* and *Shammai*, others carry it back to Ages before them. *d Hillel and Shammai decreed concerning the waſhing of hands. R. Joſi ben Rabbi Bon, in the name of R. Levi, ſaith, That Tradition was given before, but they had forgotten it: theſe ſecond ſtand forth and appoint according to the mind of the former.* c Maimon. in Mikvaoth, cap. 11. d Hieroſ. Schab. fol. 3. 4.

II. *e Although it was permitted to eat unclean meats, and to drink unclean drinks; yet the ancient Religious eat their common food in cleanneſs, and took care to avoid uncleanneſs all their days, and they were called Phariſees. And this is a matter of the higheſt ſanctity, and the way of the higheſt Religion, namely, that a man ſeparate himſelf, and go aſide from the vulgar, and that he neither touch them, nor eat, nor drink with them: for ſuch ſeparation conduceth to the purity of the body from evil works, &c.* Hence that definition of a *Phariſee* which we have produced before, פרושין אוכלין חולין בטהרה *The Phariſees eat their common food in cleanneſs:* and the *Phariſaical* Ladder of Heaven, *f Whoſoever hath his ſeat in the land of Iſrael, and eateth his common food in cleanneſs, and ſpeaks the holy language, and recites his Phylacteries morning and evening, let him be confident that he ſhall obtain the life of the world to come.* e Maimon. in טומאת אוכלין f Hieroſ. in the place above.

III. Here that diſtinction is to be obſerved between מאכלות אסורות *forbidden meats*, and אוכלין טמאין *unclean meats*. Of both *Maimonides* writ a proper Tract. *Forbidden meats*, ſuch as Fat, Blood, Creatures unlawful to be eaten, *Levit.* II. were by no means to be eaten: but *Meats unclean* in themſelves were lawful indeed to be eaten, but contracted ſome uncleanneſs elſwhere; it was lawful to eat them, and it was not lawful; or, to ſpeak as the thing indeed is, they might eat them by the Law of God, but by the Canons of *Phariſaiſm*, they might not,

IV. The diſtinction alſo between טמא *unclean*, and פסול *profane, or polluted*, is to be obſerved. *Rambam*, in his Preface to *Toharoth*, declares it.

פסול ענינו שלא יטמא זולתו *Profane or polluted denotes this, that it does not pollute another beſide it ſelf. For every thing which uncleanneſs invades, ſo that it becomes unclean, but renders not another thing unclean, is called* פסול *profane. And hence it is ſaid, of every one that*

that eats unclean meats, or drinks unclean drinks, נפסלה גוייתו *That his body is polluted: but he pollutes not another.* Note that, *the body of the eater is polluted by unclean meats.* To which you may add that which follows in the same *Maimonides* in the place before alledged. *Separation from the common people,* &c. *conduces to the purity of the body from evil works; the purity of the body conduceth to the sanctity of the soul from evil affections: the sanctity of the soul conduces unto likeness to God, as it is said,* And ye shall be sanctified, and ye shall be holy, because I the Lord that sanctifie you, am holy. Hence you may more clearly perceive the force of *Christs* confutation, which we have, *ver.* 17, 18, 19, 20.

V. They thought that clean food was polluted by unclean hands, and that the hands were polluted by unclean meats. You would wonder at this Tradition *g*. *Unclean meats and unclean drinks do not defile a man, if he touch them not, but if he touch them with his hands, then his hands become unclean: if he handle them with both hands, both hands are defiled; if he touch them with one hand only, one hand only is defiled.*

g Rambam in the place before.

VI. This care therefore laid upon the *Pharisee* Sect, that meats should be set on free, as much as might be, from all uncleanness: but especially since they could not always be secure of this, that they might be secure that the meats were not rendred unclean by their hands. Hence were the washings of them, not only when they knew them to be unclean, but also when they knew it not.

Rambam in the Preface to the Tract ידים *of hands,* hath these words, *If the hands are unclean by any uncleanness, which renders them unclean; or, if it be hid from a man, and he knows not that he is polluted; yet he is bound to wash his hands in order to eating his common food,* &c.

VII. To these most rigid Canons they added also Bugbears and Ghosts to affright them. מילתא דשיבתא הוה: *h It was a business of Shibta.* Where the Gloss is, *Shibta was one of the Demons who hurt them that wash not their hands before meat.* The *Aruch* writes thus, *Shibta is an evil spirit which sits upon mens hands in the night: and if any touch his food with unwashen hands, that spirit sits upon that food, and there is danger from it.*

h Bab. Taanith, fol. 20. 2.

Let these things suffice as we pass along, it would be infinite to pursue all that is said of this rite and superstition. Of the quantity of water sufficient for this washing, of the washing of the hands, and of the plunging of them, of the first and second water, of the manner of washing, of the time, of the order when the number of those that sat down to meat exceeded five, or did not exceed, and other such like niceties; read, if you have leisure, and if the toyl and nauseousness of it do not offend you, the *Talmudick* Tract ידים *of hands, Maimonides* upon the Tract מקוואות *Lavers,* and *i Bab. Beracoth,* and this Article indeed is inserted through the whole volume entitled טהרות *cleanness.* Let this discourse be ended with this Canon, *k For a cake, and for the washing of hands, let a man walk as far as four miles.*

i Fol. 46. 2, &c.

k Hieros. Challah, fol. 58. 3.

VERS. V.

Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, &c. *It is a gift, by whatsoever thou mightest be profited by me,* &c.

I. BEside the Law alledged by *Christ, Honour thy father and thy mother, &c.* they acknowledg this also for Law, בן מאביל אביו ומשקה מלביש וכו׳ *l A son is bound to provide his father meat and drink, to cloth him, to cover him, to lead him in and out, to wash his face, hands, and feet.* Yea, that goes higher, *m A son is bound to nourish his father, yea to beg for him.* Therefore it is no wonder if these things which are spoken by our Saviour, are not found *verbatim* in the *Jewish* Pandect; for they are not so much alledged by him, to shew that it was their direct design to banish away all reverence and love towards parents, as to shew how wicked their Traditions were, and into what ungodly consequences they oftentimes fell. They denied not directly the nourishing of their parents, nay, they commanded it, they exhorted to it; but consequently by this Tradition they made all void. They taught openly indeed that a father was to be made no account of in comparison of a *Rabbin* that taught them the Law *n*; but they by no means openly asserted that parents were to be neglected, yet openly enough they did, by consequence drawn from this foolish and impious Tradition.

l Tosaphta, in *Kaadumin,* cap. 1.

m Hieros. Kiddushin. fol. 61. 2. 3.

n Maimon. in *Chalah,* cap. 12.

II. One might readily comment upon this clause, Δῶρον, *It is a gift* (or, as *Mark* Κορβᾶν, *It is Corban*) *by whatsoever thou mayst be profited by me,* if he have read the *Talmudic* Tracts *Nedarim* and *Nazir,* where the discourse is of Vows and Oaths; and the phrase, which is before us, speaks a vow or a form of swearing.

1. Vows were distinguished into two ranks, נדרי הקדש *Vows of consecration,* and נדרי איסור *Vows of obligation,* or, *of prohibition, A vow of consecration* was, when any thing was devoted to holy uses, namely, to the use of the Altar or the Temple: as when a man by a vow, would dedicate this or that for sacrifice, or to buy wood, salt, wine, &c. for

for the Altar: or לברק דבית *For the reparation of the Temple*, &c. נדר איסור *A vow of obligation* or *prohibition* was, when a man bound himself, by a vow, from this or that thing, which was lawful in it self, As that he would not eat, that he would not put on, that he would not do this or that, &c.

2. This went for a noted Axiom among them כל כינויי נדרים כנדרים *o All Epithites of vows are as the vows themselves.* They added certain short forms, by which they signified a vow, and which carried with it the force of a vow, as if the thing were spoken out in a larger periphrasis, as for Examples, *p If one should say to his neighbour* קונם קונה קונם *Konem, Konah, Kones, Behold, these are Epithites of a thing devoted unto sacred uses.*

o Nedarim cap. 1. Hal. 1.

p Ibid. Hal. 2.

The word קונם *Konem, Rambam* thus explains כהקדש יהא עלי *q Let it be upon me as a thing devoted.* So also R. *Nissim, r Konem, Koneh, are words of devoting.*

q In Bab. Berac. fol. 51. 1.

r In Nedarim, cap. 1.

We produced before at *Chap.* V. *ver.* 33. some forms of Oaths, which were only *Assertive*; these under our hands are *Votive* also. In the place from *Beracoth*, just now alledged, one saith, קונם היין שאני טועם שהיין קשה לבני מעים *Let the wine be Konem, which I shall tast, for wine is hard to the bowels:* that is, let the wine which I taste be as devoted wine; as though he had said, I vow that I will not tast wine. *To which others answered, Is not old wine good for the bowels? Then he held his peace.*

III. But above all such like forms of vowing the word קרבן Κορβᾶν, *Corban* was plainest of all, which openly speaks a thing devoted and dedicated to sacred use. And the Reader of those Tracts which we have mentioned shall observe these forms frequently to occur, קונם שאני נהנה לד, and קרבן שאני נהנה לד *Let it be Konem, whereby I am profitable to thee*, and, *let it be* Corban *whereby I am profitable to thee.* Which words sound the very same thing, unless I am very much mistaken, with the words before us, *Let it be* Κορβᾶν, *Corban*, or, Δῶρον, *a gift, by whatsoever thou maist be profited by me.*

Which words, that they may be more clearly understood, and that the plain and full sense of the place may be discovered, let these things be considered.

First, That the word Δῶρον is rather to be rendred, *Let it be a gift*, than, *It is a gift.* For *Konem* and *Corban*, as we have noted, signified not היה כהקדש *It is as something devoted*, but יהא כהקדש *Let it be as something devoted.* And he of whom we had mention before, who said קונם היין שאני טועם meant not, *The wine which I shall tast, is as something devoted*, but, *Let whatsoever wine I shall tast, be as something devoted:* that is, To me let all wine be devoted, and not to be tasted.

Secondly, This form of speech קרבן שאני נהנה לד Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, *A gift by whatsoever thou maist be profited by me*, does neither argue that he who thus spake, devoted his goods to sacred uses, nor obliged him (according to the Doctrine of the *Scribes*) to devote them; but only restrain'd him by an obligation from that thing, for the denying of which he used such a form; that is, from helping him by his goods, to whom he thus spake. He might help others with his wealth, but him he might not.

Thirdly, The words are brought in, as though they were pronounced with indignation; as if when the needy Father required food from his Son, he should answer in anger and with contempt, *Let it be as a thing devoted, whatsoever of mine may profit thee.* But now, things that were devoted were not to be laid out upon common uses.

Fourthly, *Christ* not only cites the Law, *Honour thy Father and Mother*, but adds this also, Ὁ κακολογῶν πατέρα ἢ μητέρα, *He that curseth Father or Mother.* But now there was no κακολογία, *cursing* here at all; if the Son spoke truly and modestly, and as the thing was; namely, that all his Estate was devoted before.

Fifthly, Therefore although these words should have been spoken by the Son irreverently, wrathfully and inhumanely towards his Father, yet such was the folly together with the impiety of the Traditional Doctrine in this case, which pronounced the Son so obliged by these his words, that it was lawful by no means to succour his needy Father. He was not at all bound by these words to dedicate his Estate to sacred uses, but not to help his Father he was inviolably bound. O excellent Doctrine and Charity!

Sixthly, The words of the verse, therefore may thus be rendred, without any addition put between, which many Interpreters do: *Whosoever shall say to his Father or Mother, Let it be a* (devoted) *gift in whatsoever thou maist be helped by me: then let him not honour his Father and Mother at all.*

VERS. XI.

Κοινοῖ τὸν Ἄνθρωπον. *Defileth the man.*

OR, *maketh him common*, so the word פוסל seems to be rendred in the *Pharisaic* Idiotism, as I may so speak; because they esteemed *defiled* men for *common* and *vulgar* men: on the contrary, a *religious* man among them is יחיד *A singular man.* In *Act.* X. 14.

X. 14. Κοινὸν ἢ ἀκάθαρτον, *Common or unclean*, ſeem to ſpeak the ſame thing with פסול או טמא among the *Talmudiſts*.

VERS. XX.

Ἀνίπτοις Χερσί. *With unwaſhen hands.*

HE ſaith not, with *unclean* hands, but *unwaſhen*; becauſe as we ſaid before, they were bound to waſh, although they were not conſcious that their hands were unclean. In *Mark* it is Κοιναῖς χερσὶ. *With common*, or, *defiled hands*, Mark VII. 2. Which ſeem to be called by the *Talmudiſts*, *Impure* hands, meerly becauſe not waſhed. Judg from that which is ſaid in the Tract *Challah*: *s A cake is owing out of that dough which they knead with the juice of fruits.* ונאכלת בידים מסובאות *And it is eaten with unclean hands.*

s Cap. 2. Hal 2.

VERS. XXII.

Γυνὴ Χαναναία. *A woman of Canaan.*

IN *Mark* it is, Ἑλληνὶς Συροφοινισσα τῷ γένει, *A Greek woman, a Syrophenician by Nation?* Chap. VII. 26.

I. Χαναναία, *of Canaan.* It is worthy obſerving, that the Holy Bible, reckoning up שבעה אומות *The ſeven Nations* which were to be deſtroyed by the *Iſraelites*, names the *Perizzites*, who were not at all recited among the Sons of *Canaan*, Gen. X. and the *Canaanites* as a particular Nation, when all the ſeven indeed were *Canaanites*. See *Deut.* VII. 1. *Joſh.* IX. 1. & XI. 3. *Judg.* III. 5, &c.

The reaſon of the latter, (with which our buſineſs is) is to be fetched thence, that *Canaan* himſelf inhabited a peculiar part of that (Northern) Country, with his firſt born Sons, *Sidon* and *Heth*, and thence the name of *Canaanites* was put upon that particular progeny, diſtinguiſhed from all his other Sons; and that Country was peculiarly called by the name of *Canaan*, diſtinctly from all the reſt of the land of *Canaan*. Hence *Jabin* the *King* of *Hazor* is called the *King of Canaan*, Judg. IV. 2. and the Kings of *Tyre* and *Sidon*, if I miſtake not, are called *the Kings of the Hittites*, 1 *King.* X. 29.

II. Ἑλληνὶς Συροφοινισσα, *A Greek woman, a Syrophenician.* Although *Judea*, and almoſt the whole World, had now a long while ſtooped under the yoak of the *Romans*, yet the memory of the *Syro-grecian* Kingdom, and the name of the Nation, was not yet vaniſhed. And that is worthy to be noted, בגולה אין מונין אלא למלכי יונים *t In the captivity they compute the years only from the Kingdom of the Greeks.* They ſaid before, *u That the Romans for a hundred and fourſcore years ruled over the* Jews *before the deſtruction of the Temple*; and yet they do not compute the times to that deſtruction, by the years of the *Romans*, but by the years of the *Greeks*. Let the *Jews* themſelves well conſider this, and the *Chriſtians* with them, who reckon the *Roman* for the fourth Monarchy in *Daniel*.

t Bab. *Avodah Zarah*, fol. 10. 1.

u Fol. 8. 2.

Therefore that woman that is here ſpoken of, to reduce all into a ſhort concluſion, was a *Syro-grecian* by Nation, a *Phenician* in reſpect of her habitation, and from thence called a woman of *Canaan*.

VERS. XXVI.

Τοῖς Κυναρίοις. *To the Dogs.*

BY this Title the *Jews* out of ſpite and contempt diſgraced the *Gentiles*, whoſe firſt care it was to hate, to mock, and to curſe all beſide themſelves. אומות עולם נמשלו ככלבים *x The Nations of the world*, (that is *the Heathen*) *are likened to dogs*; from the common ſpeech of the Nation, rather than from his own ſenſe, our Saviour uſes this expreſſion, to whom *the Gentiles* were not ſo hateful, and whoſe cuſtom was to ſpeak with the vulgar.

x *Midr. Tillin.* fol. 6. 3.

This ignominious Name like a ſtone caſt at the *Heathen*, at length fell upon their own heads; and that by the hand and juſtice of God directing it: for although they out of pride and contempt fixed that diſgraceful name upon the *Gentiles*, according to their very juſt deſert, the Holy Spirit recoiled it upon themſelves. See *Pſal.* LIX. 6. *Phil.* III. 2. *Rev.* XXII. 15, &c.

VERS.

VERS. XXXVI.

Εὐχαριστήσας ἔκλασε. *He gave thanks and brake.*

SEE *y* here the Tract *Beracoth*, where it is diſcourſed of the manner of giving thanks, when many eat together. שלשה שאכלו חייבי לזמן *Three who eat together ought to give thanks together:* that is, one gave thanks for the reſt (as the Gloſs writes) *in the plural number, ſaying, Let us give thanks.* So when there were ten, or an hundred, or a thouſand, or more, one gave thanks for all, and they anſwered after him *Amen*, or ſome words which he had recited. *z*

y Chap. VII.

z See Halac. 3.

CHAP. XVI.

VERS. III.

Διακρίνειν τὸ σημεῖα τῶν καιρῶν ὑ δυνάσθε; *Can ye not diſcern the ſigns of the Times?*

THE *Jews* were very curious in obſerving the ſeaſons of the Heavens, and the temper of the Air.

a In the going out of the laſt day of the Feaſt of Tabernacles all obſerved the riſing of the ſmoak. If the ſmoak bended northward, the poor rejoyced, but the rich were troubled; becauſe there would be much rain the following year, and the fruits would be corrupted: if it bended Southward, the poor grieved, and the rich rejoyced; for then there would be fewer rains that year, and the fruit would be ſound: if Eaſtward, all rejoyced: if Weſtward, all were troubled. The Gloſs is, *They obſerved this the laſt day of the Feaſt of Tabernacles, becauſe the day before the decree of their Judgment concerning the rains of that year was ſigned, as the Tradition is, In the Feaſt of Tabernacles they Judged concerning the rains.*

a Bab. Joma, fol. 21. 2.

b R. Acha ſaith, *If any wiſe man had been in Zippor when the firſt rain fell, he might foretell the moiſtneſs of the year by the very ſmell of the duſt*, &c.

b Hieroſ. Taanith, fol. 65 2.

But they were dimſighted at the ſigns of times, that is, at thoſe eminent ſigns which plainly pointed, as with the finger and by a viſible mark, that now thoſe times that were ſo much foretold and expected, even the days of the *Meſſias*, were at hand. As if he had ſaid, 'Can ye not diſtinguiſh, that the times of the *Meſſias* are come, by thoſe 'ſigns which plainly declare it? Do ye not obſerve *Daniels* weeks now expiring? Are 'ye not under a yoak, the ſhaking off of which ye have neither any hope at all, nor ex-'pectation to do? Do ye not ſee how the Nation is ſunk into all manner of wicked-'neſs? Are not Miracles done by me, ſuch as were neither ſeen nor heard before? 'Do ye not conſider an infinite multitude flowing in, even to a miracle, to the 'profeſſion of the Goſpel: and that the minds of all men are raiſed into a preſent ex-'pectation of the *Meſſias*? Strange blindneſs, voluntary, and yet ſent upon you from Heaven: your ſin and your puniſhment too! They ſee all things which may demon-ſtrate and declare a *Meſſias*; but they will not ſee.

VERS. VI.

Προσέχετε ἀπὸ τῆ ζύμης τῶν Φαρισαίων, &c. *Beware of the leaven of the Phariſees*, &c.

THERE were two things eſpecially, which ſeem to have driven the diſciples into a miſtaken interpretation of theſe words, ſo that they underſtood them of *leaven* properly ſo called.

I. That they had more ſeldom heard *Leaven* uſed for *Doctrine*. The Metaphorical uſe of it indeed was frequent among them in an ill ſenſe, namely, for evil affections, and the naughtineſs of the heart; but the uſe of it was more rare, if any at all, for evil doctrine.

Thus one prays: *c Lord of Ages, it is revealed and known before thy face, that we would do thy will; but do thou ſubdue that which hinders:* שאור שבעיסה ושעבוד מלכיות *Namely, the leaven which is in the lump and the tyranny of* (Heathen) *Kingdoms.* Where the Gloſs is thus, *The leaven which is in the lump are evil affections, which leaven us in our hearts.*

c Bab. Berac. fol. 17. 1.

כורש החמין: *d Cyrus was leavened*, that is, grew worſe. Sometimes it is uſed in a better ſenſe; the *e Rabbins ſay, Bleſſed is that Judg who leaveneth his Judgment.* But this

d Id. Roſh Haſhanah, f. 3. 2.
e Kimchi in Eſai. cap. I. 17.

this is not to be underſtood concerning doctrine, but concerning deliberation in Judgment.

II. Becauſe very exact care was taken by the *Phariſaical* Canons, what leaven was to be uſed and what not: Diſputations occur here and there, whether *Heathen* leaven is to be uſed, and whether *Cuthite* leaven? *f* &c. With which caution the Diſciples thought that *Chriſt* armed them, when he ſpake concerning the leaven of the *Phariſees*: but withall they ſuſpected ſome ſilent reproof for not bringing bread along with them.

f See *Hitroſ. Zebabb.* fol. 3. 3, &c.

VERS. XIII.

Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου; *Whom do men ſay, that I, the ſon of man, am?*

I. THAT phraſe or title, *The ſon of man*, which *Chriſt* very often gives himſelf, denotes not only his humanity, nor his humility, (for ſee that paſſage, *Joh.* V. 27. *He hath given him Authority of executing Judgment, becauſe he is* the Son of Man) but it beſpeaks the *ſeed promiſed to Adam, the ſecond Adam*: and it carried with it a ſilent confutation of a double ignorance and error among the *Jews*. 1. They knew not what to reſolve upon, concerning the original of the *Meſſias*, and how he ſhould riſe, whether he ſhould be of the living, as we noted before, the manner of his riſe being unknown to them; or whether, of the dead. This phraſe unties this knot and teaches openly that he, being a ſeed promiſed to the firſt man, ſhould ariſe and be born from the ſeed of the woman. 2. They dreamed of the earthly victories of the *Meſſias*, and of nations to be ſubdued by him, but this title, *The Son of man*, recalls their minds to the firſt promiſe, where the victory of the promiſed ſeed is the bruiſing of the Serpents head, not the ſubduing of Kingdoms by ſome warlike and earthly triumph.

II. When therefore the opinion of the *Jews* concerning the perſon of the *Meſſias*, what he ſhould be, was uncertain and wavering; *Chriſt* asketh, not ſo much whether they acknowledged him the *Meſſias*; as acknowledging the *Meſſias*, what kind of perſon they conceived him to be. The Apoſtles and the other Diſciples, whom he had gathered, and were very many, acknowledged him the *Meſſias*: yea thoſe blind men *Chap.* IX. *ver.* 27. had confeſſed this alſo: therefore that Queſtion had been needleſs, as to them, *Do they think me to be the Meſſias?* But that was needful, *What do they conceive of me, the Meſſias?* and to this the Anſwer of *Peter* has regard, *Thou art Chriſt, the Son of the living God*; as if he ſhould ſay, We knew well enough a good while ago that thou art the *Meſſias*; but as to the Queſtion, *What kind of perſon thou art*, I ſay, *Thou art the Son of the living God*. See what we note at *Chap.* XVII. *ver.* 54.

Therefore the word Τίνα, *Whom*, aſks not ſo much concerning the perſon, as concerning the quality of the perſon. In which ſenſe alſo is the word מי *Who*, in thoſe words, 1 *Sam.* XVII. 55. בן מי זה not, *The Son of whom, but the Son of what kind of man, is this youth?*

VERS. XIV.

Ἕτεροι δὲ Ἱερεμίαν. *But others Jeremias,*

THE reaſon why they name *Jeremy* only of all the Prophets, we give at *Chap.* XXVII. *ver.* 9. You obſerve, that recourſes is here made to the memory of the dead, from whom the *Meſſias* ſhould ſpring, rather than from the living: among other things perhaps this reaſon might perſwade them ſo to do, that that piety could not in thoſe days be expected in any one living as had ſhined out in thoſe deceaſed perſons (one of the *Babylonian Gemariſts* ſuſpects that *Daniel* raiſed from the dead, ſhould be the *Meſſias*.) And this perhaps perſwaded them further, becauſe they thought that the Kingdom of the *Meſſias* ſhould ariſe after the Reſurrection: and they, that were of this opinion, might be led to think, that the *Meſſias* himſelf was ſome eminent perſon among the Saints departed, and that he riſing again ſhould bring others with him.

VERS. XVII.

Σὰρξ καὶ αἷμα. *Fleſh and Blood.*

THE *Jewiſh* Writers uſe this form of ſpeech infinite times, and by it oppoſe men to God.

g If they were about to lead me לפני מלך בשר ודם *Before a King of fleſh and blood, &c. but they are leading me before the King of Kings.*

h A King of fleſh and blood forms his picture in a table, &c. the Holy bleſſed one, his, &c. This Phraſe occurrs five times in that one column. *i The Holy Bleſſed God doth not,*

g Bab. Btrac. fol. 28. 2. *h* Tanchum, fol. 12. 4. *i* Id. fol. 18. 3.

not, as fleſh and blood doth, &c. *Fleſh and blood wound with one thing and heal with another: but the Holy Bleſſed one wounds and heals with one and the ſame thing. Joſeph was ſold for his dreams, and he was promoted by dreams.*

VERS. XVIII.

Σὺ εἶ Πέτρος, &c. *Thou art Peter,* &c.

I. THERE is nothing, either in the Dialect of the Nation, or in reaſon, forbids us to think, that our Saviour uſed this very ſame *Greek* word; ſince ſuch *Grecizings*, were not unuſual in that Nation. But be it granted, (which is aſſerted more without controverſie) that he uſed the *Syriac* word; yet I deny, that he uſed that very word כיפא *Cepha*, which he did preſently after: but he pronounced it *Cephas*, after the *Greek* manner; or he ſpoke it כיפאי *Cephai*, in the adjective ſenſe, according to the *Syriac*, formation. For how, I pray, could he be underſtood by the Diſciples, or by *Peter* himſelf, if in both places he had retained the ſame word אנת כיפא *Thou art a Rock*, ועל כיפא *And upon this Rock I will build my Church?* It is readily anſwered, by the *Papiſts*, That *Peter was the Rock.* But let them tell me, why *Matthew* uſed not the ſame word in *Greek*, if our Saviour uſed the ſame word in *Syriac.* If he had intimated, that the Church ſhould be built upon *Peter*, it had been plainer, and more agreeable to the vulgar Idiom, to have ſaid, *Thou art* Peter, *and upon* thee *I will build my Church.*

II. The words concerning the *Rock*, upon which the Church was to be built, are evidently taken out of *Eſay*; *Chap.* XXVIII. 16. Which, the New Teſtament being interpreter in very many places, do moſt plainly ſpeak *Chriſt.* When therefore *Peter*, the firſt of all the Diſciples (from the very firſt beginning of the preaching of the Goſpel) had pronounced moſt clearly of the perſon of *Chriſt*, and had declared the Myſtery of the Incarnation, and confeſſed the Deity of *Chriſt*, the minds of the Diſciples are with good reaſon called back to thoſe words of *Eſay*, that they might learn to acknowledg, who that *Stone* was, that was ſet in *Sion* for a foundation never to be ſhaken; and whence it came to paſs, that that foundation remained ſo unſhaken; namely thence; that he was not a Creature, but God himſelf, the Son of God.

III. Thence therefore *Peter* took his ſurname, not that he ſhould be argued to be that *Rock*; but becauſe he was ſo much to be employed in building a Church upon a Rock; whether it were that Church, that was to be gathered out of the *Jews*, of which he was the chief Miniſter, or that of the *Gentiles* (concerning which the diſcourſe here is principally of) unto which he made the firſt entrance by the Goſpel.

VERS. XIX.

Καὶ δώσω σοι τὰς κλεῖς τ βασιλείας τῶν οὐρανῶν. *And I will give thee the Kyes of the Kingdom of Heaven.*

THAT is, *Thou ſhalt firſt open the door of Faith to the Gentiles.* He had ſaid, that he would build his Church to endure for ever, againſt which *the gates of Hell ſhould not prevail*, which had prevailed againſt the *Jewiſh* Church: and to thee, O *Peter*, ſaith he, I will give the keys of the Kingdom of Heaven, that thou mayſt open a door for the bringing in the Goſpel to that Church. Which was performed by *Peter* in that remarkable ſtory concerning *Cornelius*, *Act.* X. And I make no doubt, that thoſe words of *Peter* reſpect theſe words of *Chriſt*, *Act.* XV. 7. Ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο, διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ Εὐαγγελίου, καὶ πιστεῦσαι. *A good while ago God made choice among us, that the Gentiles ſhould hear the word of the Goſpel by my mouth, and believe.*

Καὶ ὃ ἐὰν δήσῃς ὅπι τ γῆς, &c. *And whatſoever thou ſhalt bind on earth,* &c.
Καὶ ὃ ἐὰν λύσῃς ὅπι τ γῆς, &c. *And whatſoever thou ſhalt looſe on earth,* &c.

I. We believe the Keys were committed to *Peter* alone, but the power of binding and looſing to the other Apoſtles alſo, *Ch.* XVIII. 18.

II. It is neceſſary to ſuppoſe, that *Chriſt* here ſpake according to the Common people, or he could not be underſtood, without a particular Commentary, which is no where to be found.

III. But now *To bind and looſe*, a very uſual Phraſe, in the *Jewiſh* Schools, was ſpoken of things, not of perſons; which is here alſo to be obſerved in the Articles, Ὃ & Ὅσα, *What*, and *Whatſoever*, Chap. XVIII.

One

One might produce thouſands of Examples out of their writings: We will only offer a double *Decad:* the *firſt*, whence the frequent uſe of this word may appear; the *ſecond*, whence the ſenſe may,

k Hieroſ. Jom. Tob. fol. 60. 1. 1. *k R. Jochanan* ſaid, (to thoſe of *Tiberias*) *Why have ye brought this Elder to me?* דאנא שרי הוא אסר ואסר הוא שרי *Whatſoever I looſe, he binds; whatſoever I bind, he looſeth.*

l Id. ibid. fol. 60. 1. 2. לא תאסור ולא תשרי *l Thou ſhalt neither bind nor looſe.*

m Id. ibid. fol. 63. 1. 3. *m Nachum, the brother of R. Illa, asked R. Jochanan, concerning a certain matter. To whom he anſwered, Thou ſhalt neither bind nor looſe.*

n Bab. Megillah, fol 26. 1. 4. חד אסר וחד שרי *n This man binds, but the other looſeth.*

o Hieroſ. Orlah, fol. 61. 2. 5. כל מה שאסרתי לך ממקום אחת היתרתי לך כאן *Whatſoever I have bound to you elſwhere, I'le looſe to you here.*

p Id. *Schabb.* fol. 16. 4. & *Bab. Avodah Zarah*, fol 7. 1. 6. שאל לחכם ואסר *p He asked one wiſe man, and he bound:* לא ישאל לחכם אחר שמא יתיר *Do not ask another wiſe man, leſt perhaps he looſe.*

q Demai, cap. 6. hal. 11. & *Maimon.* in *Geirſchah*, cap. 4. 7. פה שאסר הוא פה שהתיר *q The mouth that bindeth is the mouth that looſeth.*

r Toſaphta in *Jevam.* cap. 1. 8. אף על פי שאלו אוסרין ואלו מתירין *r Although of the Diſciples of Shammai, and thoſe of Hillel, the one bound, and the other looſed; yet they forbad not, but that theſe might make purifications according to the others.*

s Id. in. cap. 4. 9. חכם שרן את הדין טמא וטיהר אסר והתיר: *s A wiſe man that judgeth judgment, defileth and cleanſeth* (that is, he declares defiled or clean) *he looſeth and bindeth.* The ſame alſo is in *t Maimonides.*

t In *Mamrim*, cap. 1. 10. רבינא שרי רב אדא אסר Whether is it lawful to go into the neceſſary houſe with the בעל אגדה שאינו לא אוסר ולא מתיר *Phylacteries* only to piſs? *u Rabbena looſeth, and Rabh Ada bindeth. x The Myſtical Doctor, who neither bindeth nor looſeth.*

u Bab. Betrac. fol. 23. 1.

x Hieroſ. Horaioth, fol. 48. 3

The other *Decad* ſhall ſhew the phraſe applied to things.

y Peſachim, cap. 4. hal. 5. 1. *y In Judea they did* (ſervile) *works on the Paſſover Eve*, (that is, on the day going before the *Paſſover*) *until noon; but in Galilee not. But that which the School of Shammai binds until the night* מתירין עד הנץ החמה ובה"ש *The School of Hillel looſeth until the riſing of the Sun.*

z Ibid. cap. 6. hal. 2. 2. *z A feſtival day may teach us this,* שהתירו בו משום מלאכה *In which they looſed by the notion of a* (ſervile) *work*, killing and boiling, *&c.* as the Gloſs notes. ואסרו בו משום שבות *But in which* they bound by the notion of a Sabbatiſm: that is, as the ſame Gloſs ſpeaks, The bringing in ſome food from without the limits of the Sabbath.

a Hieroſ. Schab. fol. 4. 1. 3. *a They do not ſend Letters by the hand of a Heathen, on the Eve of the Sabbath, no, nor on the fifth day of the week.* אוסרין אפילו ברביעי ובה"ש מתירין: *Yea the School of Shammai binds it, even on the fourth day of the week; but the School of Hillel looſeth it.*

b Id. Ibid. 4. *b They do not begin a voyage in the great Sea on the Eve of the Sabbath, no, nor on the fifth day of the week.* אוסרין אפילו ברביעי ובה"ש מתירין: *Yea the School of Shammai binds it, even on the fourth day of the week; but the School of Hillel looſes it.*

c Id Ibid. fol. 6. 1. 5. *c To them that bathe in the hot Baths on the Sabbath-day,* אסרו להן רחיצה והתירו להן זיעה: *They bind waſhing, and they looſe ſweating.*

d Id. ibid. fol. 7. 4. 6. *d Women may not look into a Looking-glaſs on the Sabbath-day, if it be fixed to a wall,* רבי מתיר וחכמים אוסרין: *Rabbi looſed it, but the wiſe men bound it.*

e Id. ibid. fol. 16. 2. 7. *e Concerning the moving of empty veſſels,* (on the Sabbath-day) *of the filling of which there is no intention; the School of Shammai binds it, the School of Hillel looſeth it.*

f Id. *Jom. Tob.* fol. 61. 1. 8. *f Concerning gathering wood on a feaſt-day, ſcattered about a field, the School of Shammai binds it, the School of Hillel looſeth it.*

g Bab. Sanhedr. fol. 100. 1. 9. לעולם לא שרו לן עורבא ולא אסרו לן יונה *g They never looſed to us a Crow, nor bound to us a Pigeon.*

h Truma, cap. 5. hal. 4. 10. *h Doth a Seah of unclean Truma fall into an hundred Seahs of clean Truma? The School of Shammai binds it, the School of Hillel looſeth it.* There are infinite examples of this nature.

Let a third *Decad* alſo be added, (that nothing may be left unſaid in this matter) giving examples of the parts of the phraſe diſtinctly and by themſelves.

i Maimon. Mamrim, cap. 2. 1. דברים שלא אסרו אותן כדי לעשות סיג *i The things which they bound not that they might make a hedg to the Law.*

k Id. in *Hamets & Matſah*, cap. 1. 2. סופרים אסריהו *k The Scribes bound the leaven.*

l Id. ibid. cap 5. 3. לא קנסו ואסרו אלא בחמץ עצמו *l They neither puniſhed nor bound, unleſs concerning the leaven it ſelf.*

m Id. ib. cap 9. 4. אסרו חכמים לאכל חמץ *m The wiſe men bound the eating of leaven from the beginning of the ſixth hour* (of the day of the *Paſſover.*)

n Hieroſ. *Avod. Zarah*, fol. 39. 2 5. *n R. Alhu ſaith, R. Gamaliel ben Rabbi asked me, What if I ſhould go into the Market?* ואסרתי לו *And I bound it him.*

o Maimon. Mamrim, cap. 2. 1. בד"ש שהתיר שני דברים אל ימהר להתיר דבר שלישי *o The Sanhedrin which looſeth two things, let it not haſten to looſe three.*

2. *p R. Jochanan ſaith,* מדוחק התירו שאלת שלום בשבת *They neceſſarily looſe ſaluting on the Sabbath.* p Tanchum, fol. 1. 3.

3. חכמים מתירין הכל השמנים *q The wiſe men looſe all oyls,* or, *all fat things.* q Id. fol 74. 3.

4. *r The School of Shammai ſaith, They do not ſteep ink, colours and vetches* (on the Eve of the Sabbath) *unleſs they be ſteeped before the day be ended.* ובית הלל מתירין *But the School of Hillel looſeth it.* Many more ſuch like inſtances occur there. r Sabbb. cap. 1. Hal. 5.

5. ר' מאיר התיר לטרוף *s R. Meir looſed the mixing of wine and oyl, to anoint a ſick man on the Sabbath.* s Hieroſ Schab. fol. 3. 1.

To theſe may be added, if need were, the frequent, (ſhall I ſay?) or infinite uſe of the phraſes, אסור ומותר *Bound and Looſed*, which we meet with thouſands of times over. But from theſe allegations the Reader ſees abundantly enough both the frequency, and the common uſe of this phraſe, and the ſenſe of it alſo; namely, firſt, that it is uſed in Doctrine, and in Judgments, concerning things allowed or not allowed in the Law. Secondly, that *to bind* is the ſame with, *to forbid*, or to *declare forbidden*. To think that *Chriſt* when he uſed the common phraſe, was not underſtood by his hearers, in the common and vulgar ſenſe, ſhall I call it a matter of laughter or of madneſs?

To this therefore do theſe words amount: When the time was come wherein the *Moſaic* Law, as to ſome part of it, was to be aboliſhed, and left off, and as to another part of it was to be continued and to laſt for ever, he granted *Peter* here, and to the reſt of the Apoſtles, *Chap.* XVIII. *v.* 18. a power to aboliſh or confirm what they thought good, and as they thought good; being taught this, and led by the Holy Spirit; as if he ſhould ſay, Whatſoever ye ſhall bind in the law of *Moſes*, that is, forbid; it ſhall be forbidden, the Divine Authority confirming it; and whatſoever ye ſhall looſe, that is, permit, or ſhall teach, that it is permitted and lawful, ſhall be lawful and permitted.

Hence they *Bound*, that is forbad, Circumciſion to the Believers; eating of things offered to Idols, of things ſtrangled, and of blood for a time, to the *Gentiles*, and that which they bound on earth was confirmed in Heaven. They *looſed*, that is, allowed Purification to *Paul*, and to four other Brethren, for the ſhunning of ſcandal, *Act.* XXI. 24. and in a word, by theſe words of *Chriſt* it was committed to them, the Holy Spirit directing, that they ſhould make Decrees concerning Religion, as to the uſe or rejection of *Moſaic* Rites and Judgments, and that either for a time, or for ever.

Let the words be applied by way of Paraphraſe to the matter that was tranſacted at preſent with *Peter*. I am about to build a *Gentile* Church, ſaith *Chriſt*, and to thee, O *Peter*, do I give the Keys of the Kingdom of Heaven, that thou maiſt firſt open the door of faith to them; but if thou askeſt by what Rule that Church is to be governed, when the *Moſaic* Rule may ſeem ſo improper for it, thou ſhalt be ſo guided by the Holy Spirit, that whatſoever of the Law of *Moſes* thou ſhalt forbid them, ſhall be forbidden; whatſoever thou granteſt them ſhall be granted, and that under a ſanction made in Heaven.

Hence in that inſtant when he ſhould uſe his Keys, that is, when he was now ready to open the Gate of the Goſpel to the *Gentiles*, *Act.* X. he was taught from Heaven, that the conſorting of the *Jew* with the *Gentile*, which before had been bound, was now looſed; and the eating of any Creature convenient for food was now looſed, which before had been bound; and he in like manner looſes both theſe.

Thoſe words of our Saviour, *Joh.* XX. 23. *Whoſe ſins ye remit, they are remitted to them*, for the moſt part are forced to the ſame ſenſe with theſe before us; when they carry quite another ſenſe. Here the buſineſs is of *Doctrine* only, not of *Perſons*; there of *Perſons*, not of *Doctrine*: Here of things lawful or unlawful in Religion to be determined by the Apoſtles, there of perſons obſtinate or not obſtinate, to be puniſhed by them, or not to be puniſhed.

As to *Doctrine* the Apoſtles were doubly inſtructed, 1. So long ſitting at the feet of their Maſter, they had imbibed the Evangelical Doctrine. 2. The Holy Spirit directing them, they were to determine concerning the Legal Doctrine and practice; being compleatly inſtructed and enabled in both, by the Holy Spirit deſcending upon them. As to the *Perſons*, they were endowed with a peculiar gift, ſo that the ſame ſpirit directing them, if they would retain and puniſh the ſins of any, a power was delivered into their hands of delivering to Satan, of puniſhing with diſeaſes, plagues, yea death it ſelf; which *Peter* did to *Ananias* and *Saphira*; *Paul* to *Elymas*, *Hymeneus* and *Philetus*, &c.

CHAP.

CHAP. XVII.

VERS. II.

Καὶ μετεμορφώθη. *And was Transfigured.*

WHEN *Christ* was Baptized, being now ready to enter upon his Evangelical Priesthood, he is sealed by a heavenly voice, for the *High Priest*, and is anointed with the Holy Spirit, as the High Priests were wont to be with holy oyl.

In his Transfiguration he is sealed for the *High Priest:* for mark, 1. How two of the greatest Prophets, *Moses* and *Elias* resort to him. 2. How to those words, *This is my beloved Son, in whom I am well pleased*, (which also were heard from Heaven at his Baptism) is added that Clause, *Hear ye him*; which compare with the words of *Moses*, concerning a Prophet to be raised up by God, *Deut.* XVIII. 19. *Whosoever shall not hearken to my words which I shall put into his mouth, &c.* 3. How the Heavenly voice went out of the Cloud that overshadowed them, when at his Baptism no such Cloud appeared. Here that is worthy observing, which some *Jews* note, and reason dictates, namely, That the Cloud of Glory, the Conductor of *Israel* departed at the death of *Moses*; for while he lived, that Cloud was the peoples guide in the Wilderness; but when he was dead, the Ark of the Covenant led them. Therefore as that Cloud departed at the death of *Moses*, that Great Prophet; so such a Cloud was now present at the Sealing of the Greatest Prophet. 4. *Christ* here shines with such a brightness, nay with a greater than *Moses* and *Elias* now glorified; and this both for the honour of his Person, and for the honour of his Doctrine; both which surpassed by infinite degrees the Persons and the Doctrines of both of them. When you recollect the face of *Christ* transfigured, shining with so great luster when he talked with *Moses* and *Elias*, acknowledg the Brightness of the Gospel above the cloudy obscurity of the Law and of the Prophets.

VERS. IV.

Ποιήσωμεν ὧδε τρεῖς σκηνὰς, &c. *Let us make here three Tabernacles*, &c.

THE Transfiguration of *Christ* was by night. Compare *Luk.* IX. 37. The form of his face and garments is changed, while he prays, and *Moses* and *Elias* came and discourse with him concerning his death, (it is uncertain how long) while as yet the Disciples that were present, were over-charged with sleep. When they awaked, O what a Spectacle had they! being afraid they observe and contemplate, they discover the Prophets; whom now departing *Peter* would detain, and being loth that so noble a Scene should be dispersed, made this Proposition, *Let us make here three Tabernacles*,&c. Whence he should know them to be Prophets, it is in vain to seek, because it is no where to be found; but being known, he was loth they should depart thence, being ravished with the sweetness of such society, however astonished at the terrour of the Glory; and hence those words which when he spake, he is said by *Luke*, *Not to know what he said*; and by *Mark*, *Not to know what he should say*; which are rather to be understood of the misapplication of his words, than of the sense of the words. He knew well enough that he said these words, and he knew as well for what reason he said them, but yet *he knew not what he said*, that is, he was much mistaken when he spake these words, while he believed that *Christ*, *Moses* and *Elias* would abide and dwell there together in Earthly Tabernacles.

VERS. V.

Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ νεφέλη, &c. *While he yet spake, behold a cloud*, &c.

MOses and *Elias* now turning their backs, and going out of the Scene, *Peter* speaks his words; and as he speaks them, when the Prophets were now gone, *Behold a Cloud, &c.* they had foretold *Christ* of his death, (such is the cry of the Law and of the Prophets, that *Christ should suffer*, *Luk.* XXIV. 44.) He Preaches his Deity to his Disciples, and the Heavenly voice seals him for the true *Messias*. See 2 *Pet.* I. 16, 17.

VERS.

VERS. X.

Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; *Why therefore say the Scribes, that Elias must first come?*

I. IT would be an infinite task to produce all the passages out of the *Jewish* Writings, which one might, concerning the expected coming of *Elias*: We will mention a few things, ἐν παρόδῳ, in passing, which sufficiently speak out that vain expectation, and the ends also of his expected coming.

1. Let *David Kimchi* first be heard, upon those words of *Malachi*, *Behold, I send you Elias the Prophet: God*, saith he, *shall restore the soul of Elias, which ascended of old, into Heaven, into a created body, like to his former body: for his first body returned to Earth, when he went up to Heaven, each Element to its own Element. But when God shall bring him to life, in the body, he shall send him to Israel, before the day of Judgment, which is the Great and Terrible day of the Lord: and he shall admonish both the fathers and the children together, to turn to God, and they that turn shall be delivered from the day of Judgment*, &c. Consider whether the Eye of the Disciples looks, in the Question under our hands. *Christ* had commanded, in the verse before, *Tell the Vision* (of the Transfiguration) *to no man, until the Son of man be risen from the dead.* But now, although they understood not what the Resurrection from the dead meant, (which *Mark* intimates,) yet they roundly retort, *Why therefore, say the Scribes, that Elias shall first come?* That is, before there be a Resurrection and a day of Judgment: for as yet, they were altogether ignorant that *Christ* should rise. They believed with the whole Nation, that there should be a Resurrection, at the coming of the *Messias*.

2. Let *Aben Ezra* be heard in the second place. *We find*, saith he, *that Elias lived in the days of Ahaziah the son of Ahab: we find also, that Joram the son of Ahab, and Jehoshaphat enquired of Elisha the Prophet; and there, it is written*, This is Elisha the son of Shaphat, אשר יצק Who poured water upon the hands of Elijah. *And this is a sign that Elias was first gone up into Heaven in a whirlwind: because it is not said*, יוצק Who poureth water, *but*, Who poured. *Moreover, Elisha departed not from Elijah, from the time that he first waited upon him, until Elias went up. And yet we find that after the death of Jehoshaphat, in the days of Ahaziah his son, It was written*, And a letter came to him from Elijah the Prophet. *And this proves, that he then writ and sent it; for, if it had been written before his Ascension, it would be said, A letter was found, or, brought to him, which Elias had left behind him. And it is without controversie, that he was seen in the days of our Holy Wise Men. God, of his Mercy hasten his Prophesie, and the times of his coming.* So he, upon *Mal.* IV.

3. The *Talmudists* do suppose *Elias* keeping the Sabbath, in Mount *Carmel*. *a Let not the Truma*, saith one, *of which it is doubted, whither it be clean or unclean, be burnt; lest Elias, keeping the Sabbath, in Mount Carmel, come and testifie of it on the Sabbath, that it is clean.* a Hieros. Pesach. fol. 30. 2.

4. The *Talmudical* books abound with these and the like trifles. *b If a man finds any thing that is lost, he is bound to declare it, by a publick outcry; but if the owners come not to ask for it, let him lay it up by him until Elias shall come.* And, *c If any find a Bill of Contract between his Country men, and knows not what it means, let him lay it up, until Elias shall come.* b Maimon. in Gezelah, c. 13. c Bava Metzia, cap. 1. Hal. ult. &c.

5. That we be not tedious, it shall be enough to produce a few passages out of *d Tract. Erubhin*: Where, upon this subject, *If any say, Behold I am a Nazarite, on the day wherein the Son of David comes, it is permitted to drink wine on the Sabbaths and feast days*, it is disputed what day of the week *Messias* shall come and on what day *Elias*: where, among other things, these words occur, לא אתא אליהו מאתמול *Elias came not yesterday*: that is, the same day wherein he comes, he shall appear in publick; and shall not lie hid to day, coming yesterday. The Gloss, thus: *If thou say'st, perhaps he shall come on the Eve of the Sabbath, and shall preach the Gospel*, (יבשר) *on the Sabbath: you may answer with that Text, Behold I send you Elias the Prophet, before the day of the Lord come; you may argue, that he shall preach on that very day in which he shall come.* d Fol. 43. 2.

מובטח להן לישראל וגו' *The Israelites are certain that Elias shall come, neither on the Sabbath Eves, nor on the Eves of the feast days.* מפני טורח *By reason of labour.* And again, לא אתי אליהו בשבת *Elias cometh not on the Sabbath day.* Thus speak the Scholars of *Hillel*, e *We are sure Elias will not come on the Sabbath, nor on a feast day.* The Glossers give the Reason, *Not on the Sabbath Eves, or the Eves of the feast days, by reason of labour*; that is, by reason of the preparation for the Sabbath; namely, lest they should leave the necessaries for the Sabbath unfinished, to go to meet him: *nor on the Sabbaths, by reason of labour* in the Banquets; that they omit not those feastings and eat- e Hieros. Pesach. fol. 30. 2.

ings which were esteemed so necessary to the Sabbath, whilst they went out to meet *Elias*.

Let these three Observations, out of the Glossers upon the page cited, serve for a conclusion.

1. לפני ביאת בן דוד יבא אליהו לבשר *Before the coming of the Son of David, Elias shall come to preach of him.*

2. לא אתי משיח בחד בשבא *Messias cometh not on the first day of the Sabbath, because Elias shall not come on the Sabbath.* Whence it appears that *Elias* is expected the day before the *Messias* appeared.

3. הלא משיח בן יוסף יש לו לבא תחילה *Is not Messias ben Joseph to come first?*

II. We meet with numberless Stories in the *Talmudists*, concerning the apparitions of *Elias*: according to that which was said before by *Aben Ezra*, *It is without controversie, that Elias was seen in the days of our wise men.* There is no need of Examples, when it may not be so much doubted who of these wise men saw *Elias*, as who saw him not. For my part, I cannot esteem all those stories for mere Fables; but in very many of them I cannot but suspect Witchcrafts, and the appearances of Ghosts, which we also said before concerning the *Bath Kol*. For thus the Devil craftily deluded this Nation, willing to be deceived; and even the capacity of observing that the coming of the *Messias* was now past, was obliterated, when here and there, in this age and in the t'other his Forerunner *Elias* appeared, as if he intended hence to let them know, that he was yet to come.

VERS. II.

Καὶ ἀποκαταστήσει πάντα. *And he shall restore all things.*

f Bab. Kiddushin, fol 71. 1. *Kimchi*, in Zach. Chap. IX. *g Tanchum*, in *Exod.* I. &c.

THE *Jews* feign many things which *Elias* shall restore יטהר הממורים *f He shall purifie the Bastards and restore them to the Congregation. He shall render to Israel the pot of Manna, the Viol of Holy oyl, the Viol of water; and there are some who say, the Rod of Aaron.* g Which things, alas! how far distant are they from those which are spoken concerning the Office of *Elias*.

Ἀποκαταστήσει, *He shall restore*, or, *make up*, not into the former state, but into a better. There were Χρόνοι ἀποκαταστάσεως πάντων, *Times of restitution of all things*, determined by God, *Acts* III. 21. wherein all things were to be framed into a Gospel state and a state worthy of the *Messias*: A Church was to be founded, and the Doctrine of the Gospel dispersed, the hearts of the Fathers, the *Jews* to be united to the Sons, the *Gentiles*; and the hearts of the Sons, the *Gentiles* to the Fathers, the *Jews*: which work was begun by the *Baptist*, and finished by *Christ* and the Apostles. Which term, of the Restitution of all these, expiring, the Common-wealth of the *Jews* expired also, and the gifts of Revelation and Miracles, granted for this purpose, and so necessary to it, failed. However therefore ye have crucified *Christ*, saith *Peter*, in that place of the *Acts* now cited; yet God shall still send you *Jesus Christ* in the preaching of the Gospel, to fulfil these things. Him indeed, as to his person, the Heavens do contain, and shall contain, until all these things be perfected; Expect not therefore, with the erring Nation, his personal presence always on Earth: but he shall make up and constitute all things by us his Ministers, until the Terms determined and prefixed for the perfecting of this Restitution, shall come.

VERS. XV.

Σεληνιάζεται. *He is Lunatick.*

LUke IX. 39. Πνεῦμα λαμβάνει αὐτόν. *A spirit taketh him*, Mark IX. 17. Ἔχει πνεῦμα ἄλαλον, *Hath a dumb spirit.*

I. He that is skilled in the *Talmudick* Writings will here remember what things are said concerning חרש ושוטה *A deaf and mad man*, concerning whom there is so much mention in their Writings.

h Truma, cap. 1. Hal. 1. *i Cholin*, cap. 1. Hal. 1.

h There are five who do not pay the Trumah, but, if they do, their Trumah is no Trumah: חרש ושוטה *The deaf and dumb, the lunatick*, &c. *i Any one is fit to sacrifice a Beast, except* חרש ושוטה קטן *A dumb and deaf, a lunatick and a child:* and very many passages of this nature, &c. I have rendred חרש *deaf and dumb*, according to the sense of the Masters, who in the place first cited, do thus interpret the word, חרש *concerning which the wise men speak, is he who neither heareth, nor speaketh.* See there the *Jerusalem Gemara*, where, among other things, this occurs not unworthy our noting, *That all the sons of R. Jochanan ben Gudgoda were* חרשין *deaf and dumb.*

II. It

II. It was very usual to the *Jews* to attribute some of the more grievous diseases to evil spirits, specially those, wherein either the body was distorted, or the mind disturbed and tossed with a phrensie.

: מי שהיה רוח רעה מבעתתו אותו ואמר כשהתחיל בו החולי *k If any one vexed with an evil Spirit shall say, when their disease did first invade him, write a Bill of Divorce for my wife,* &c. k Maimon. in Gerushin, cap. 2.

: מי שאחזו קורדיקום *l If any, whom Kordicus vexeth, say, Write a Bill of Divorce for my wife,* &c. *Kordicus*, say the Glossers, *is a Demon, which rules over those that drink too much new Wine.* מאי קורדיקום *What is Kordicus? Samuel saith, When new Wine out of the press hath caught any one.* m *Rambam*, upon the place, hath these words, *Kordicus is a disease generated from the repletion of the Vessels of the Brain, whereby the understanding is confounded, and it is a kind of Falling-sickness.* Behold the same, a Demon and a disease! to which the *Gemarists* applied Exorcisms and a Diet. See *n Bab. Gittin.* l Gittin, cap. 7 Hal. 1. m Gemar. Bab. which see. n Fol. 67. 2.

o Shibta is an evil Spirit, who taking hold on the necks of infants, dries up and contracts their nerves. o Arach, in Shibta.

p He that drinks up double cups שרים ניזוק ע"י *Is punished by the Devil.* p Bab. Berac. fol. 51. 2.

From this Vulgar opinion of the Nation, namely, That Devils are the Authors of such kind of diseases, one Evangelist brings in the Father of this child, saying of him Σεληνιάζεται, *He is lunatick*, another, Ἔχει πνεῦμα, *He hath a spirit.* He had been dumb and deaf from his birth, to that misery was added a phrensie, or, a Lycanthropy, (which kind of disease it was not unusual with the Nation to attribute to the Devil) and here, in truth a Devil was present.

VERS. XVII.

Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, &c. *O faithless and perverse generation,* &c.

THE edge of these words is levelled especially against the *Scribes*, (See *Mark* IX. 14.) and yet the Disciples escaped not altogether untouched. *Christ* and his three prime Disciples being absent, this child is brought to the rest, to be healed: they cannot heal him, partly, because the Devil was really in him, partly, because this evil had adhered to him from his very birth. Upon this the Scribes insult and scoff at them and their Master. *A faithless and perverse generation*, which is neither overcome by Miracles, when they are done, and vilifie, when they are not done! The faith of the Disciples, (*vers.* 20.) wavered by the plain difficulty of the thing, which seemed impossible to be overcome, when so many evils were digested into one, deafness, dumbness, phrensie and possession of the Devil; and all these from the cradle.

VERS. XX.

Πίστιν ὡς κόκκον σινάπεως, &c. *Faith as a grain of mustard seed,* &c.

: כורע חרדל or, כטיפת חרדל *As a seed of Mustard*, or, *As a drop of Mustard*, in *Talmudick* Language. See Chap. XIII. vers. 23.

Ἐρεῖτε τῷ ὄρει τούτῳ, &c. *Ye shall say to this mountain,* &c.

See what we note, at Chap. XXI. vers. 21.

VERS. XXI.

Τοῦτο τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. *This kind goeth not out but by prayer and fasting.*

IT is not much unlike this, which is said, : מפני רוח רעה יחיד רשאי לסגף את עצמו *q By reason of an evil spirit a singular* (or *religious*) *man may afflict himself* (with fastings.) q Bab. Taanith, fol. 22. 2.

VERS. XXIV.

Οἱ τὰ δίδραχμα λαμβάνοντες. *They that receive the* (Didrachma) *tribute-money.*

TWO things perswade me, that this is to be understood of the *Half Shekel* to be yearly paid into the Treasury of the Temple.

1. The

1. The word it ſelf whereby this tribute is called, Δίδραχμα. Concerning this, thus *Joſephus* writes, φόρον ἦ τοῖς ὅπῃ δύνατ' εἶεν Ἰουδαίοις ἐπέβαλε δύο δραχμὰς, ἕκαστον καλύσας ἀνὰ πᾶν ἑτῶς εἰς τὸ Καπετώλιον φέρειν, ὥσπερ πρότερον εἰς τὸν ἐν Ἱεροσολύμοις νεὼν συντέλειν. * *He laid a tax upon all the Jews whereſoever they were, namely, two Drachmes; commanding every one of what ever age to bring it into the Capitol, as before they had paid it into the Temple at Jeruſalem.* And *Dion Caſſius* of the ſame thus, ἧς ἀπ' ἐκείνου Δίδραχμον ἐπάχθη, &c. r *He commanded all to bring the Didrachm yearly to Jupiter Capitolinus.*

* De bell. lib. 7. cap. 27.

r Lib. 66.

The Seventy Interpreters indeed upon *Exod.* XXX. 13. render it Ἥμισυ τοῦ Διδράχμου, *Half a didrachm*, but adding this moreover, Ὃ ἔστιν κατὰ τὸ δίδραχμον τὸ ἅγιον, *Which is according to the holy didrachm.* Be it ſo, the whole *Shekel* was Δίδραχμον ἅγιον, *The holy didrachm:* then let the *half ſhekel* be, Δίδραχμον δημόσιον, *The common didrachm.* However the thing is, he that paid the *half Shekel*, in the vulgar dialect, was called, He that paid the *Shekels*, and that which is here ſaid by *Matthew*, Δίδραχμα λαμβάνοντες, *They that receive the Didrachm*, the *Talmudiſts* expreſs, חובעין שקלים or, גבין *They that demand* or *collect the Shekels.* The *Targumiſts* render that place *Exod.* XXX. פלגות סלעא *The half of the Shekel*; the reaſon of which ſee, if you pleaſe, in * *Maimonides. The Shekel*, ſaith he, *concerning which the Law ſpeaks, did weigh three hundred and twenty grains of barley: but the wiſe men, ſometime, added to that weight, and made it to be of the ſame value with the money* סלע Selah, *under the ſecond Temple, that is, three hundred eighty four midling grains of barley.* See the place and the Gloſs.

* Shekal. cap. 1.

2. The anſwer of *Chriſt* ſufficiently argues, that the diſcourſe is concerning this Tax, when he ſaith, *He is the ſon of that King, for whoſe uſe that Tribute was demanded:* for, *from thence were bought the dayly and additional ſacrifices, and their drink offerings, the ſheaf, the two loaves, (Levit.* XXIII. 17.*) the Shew bread, all the ſacrifices of the Congregation, the red Cow, the ſcape Goat, and the crimſon Tongue, which was between his horns,* s &c.

s Shekal. cap. 4 Hal 1. 2.

But here this Objection occurs, which is not ſo eaſie to anſwer. t The time of the payment of the half Shekel was about the feaſt of the Paſsover; but now that time was far gone, and the feaſt of Tabernacles at hand. It may be anſwered, 1. That *Matthew*, who recites this Story, obſerved not the courſe and order of time, which was not unuſual with him, as being he among all the Evangeliſts, that moſt disjoynts the times of the Stories. But let it be granted, that the order of the Hiſtory in him, is right and proper here; It is anſwered, 2. Either *Chriſt* was ſcarcely preſent at the Paſsover laſt paſt, or, if he were preſent, by reaſon of the danger he was in, by the ſnares of the *Jews*, he could not perform this payment, in that manner, as it ought to have been. Conſider thoſe words, which *John* ſpeaks of the Paſsover laſt paſt, Chap. VI. 4. *The Paſsover, a feaſt of the Jews was near*; and Chap. VII. 1. *After theſe things, Jeſus walked in Galilee, for he would not walk any more in Judea, becauſe the Jews ſought to kill him.* 3. It was not unuſual to defer the payment of the half Shekels of this year to the year following, by reaſon of ſome urgent neceſſity. Hence it was when they ſat, to collect and receive this Tribute, the Collectors had before them two cheſts placed, in one of which they put the Tax of the preſent year, in the other, of the year paſt. u

t Shekal. cap. 1. Hal. 3.

b See Shekal. cap. 2. & Maimon. Ibid.

But it may be objected, Why did the Collectors of *Capernaum*, require the payment, at that time, when, according to Cuſtom, they began not to demand it, before the fifteenth day of the month *Adar?* I anſwer, 1. It is certain, there were in every City *money changers* (שולחנין) to collect it, and being collected to carry it to *Jeruſalem.* Hence is that, in the Tract cited, *The fifteenth day of the month Adar, the Collectors ſit in the Cities,* (to demand the *half Shekel*) and the five and twentieth, they ſit in the Temple. 2. The uncertain abode of *Chriſt* at *Capernaum* gave theſe Collectors no unjuſt cauſe of demanding this due, whenſoever they had him there preſent; at this time eſpecially, when the feaſt of Tabernacles was near, and they about to go to *Jeruſalem*, to render an account perhaps of their Collection.

But if any liſt to underſtand this, of the Tax paid the *Romans*, we do not contend. And then the words of thoſe that collected the Tribute, *Does not your Maſter pay the Didrachm*, ſeem to ſound to this effect, Is your Maſter of the Sect of *Judas* of *Galilee?*

CHAP.

CHAP. XVIII.

VERS. I.

Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; *Who is the greateſt in the Kingdom of Heaven?*

IT cannot be paſſed over without obſervation, that the ambitious diſpute of the Diſciples, concerning Primacy, for the moſt part, followed the mention of the death of *Chriſt* and his Reſurrection. See this Story in *Mark* IX. 31, 32, 33. And *Luke* IX. 44, 45, 46. *He ſaid to his Diſciples, Lay up theſe diſcourſes in your ears: for the time is coming that the Son of man is delivered into the hands of Men. But they knew not that ſaying,* &c. *and there aroſe a conteſt between them, who among them ſhould be greateſt.* Alſo *Matth.* XX. 18, 19, 20. *He ſaid to them, Behold we go up to Jeruſalem, and the Son of man ſhall be betrayed unto the Chief Prieſts,* &c. *Then came to him the Mother of Zebedees children, with her ſons, ſaying, Grant that theſe my two ſons may ſit, one on thy right hand,* &c. And, *Luke* XXII. 22, 23, 24. *The Son of man indeed goeth, as it is determined,* &c. *and there aroſe a Contention among them,* who of them ſhould *ſeem to be the greater.*

The dream of the earthly Kingdom of the *Meſſias* did ſo poſſeſs their minds, (for they had ſuck'd in this Doctrine with their firſt milk) that the mention of the moſt vile death of the *Meſſias*, repeated over and over again, did not at all drive it thence. The image of earthly pomp was fixed at the bottom of their hearts, and there it ſtuck, nor by any words of *Chriſt* could it as yet be rooted out; no not, when they ſaw the death of *Chriſt*, when together with that they ſaw his Reſurrection: for then they alſo aſked, *Wilt thou, at this time, reſtore the Kingdom to Iſrael? Acts* I. 6.

However, after *Chriſt* had oftentimes foretold his death and reſurrection, it always follows, in the Evangeliſts, that *they underſtood not what was ſpoken*; yet, the opinion formed in their minds, by their Doctors, That the Reſurrection ſhould go before the Kingdom of the *Meſſias*, ſupplied them with ſuch an interpretation of this matter, that they loſt not an ace of the opinion of a future Earthly Kingdom.

See more at *Chap.* XXIV. 3.

VERS. VI.

Συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς, &c. *It were better for him that a mill-ſtone were hanged about his neck,* &c.

Συμφέρει αὐτῷ. טוב לו *It is good for him*, in *Talmudick* Language.

Μύλος ὀνικὸς ſeems to be ſaid in diſtinction from thoſe very ſmall Mills wherewith they were wont to grind the ſpices that were either to be applied to the wound of Circumciſion, or to be added to the delights of the Sabbath. Hence the Gloſs of *R. Solomon* upon *Jer.* XXV. 10. *The ſound of Mills and the light of the candle: the ſound of Mills*, ſaith he, *wherewith ſpices were ground and bruiſed, for the healing of Circumciſion.*

That *Chriſt* here ſpeaks of a kind of death, perhaps, no where, certainly never uſed among the *Jews*; he does it, either to aggravate the thing, or in alluſion to drowning in the dead Sea, in which one cannot be drowned without ſome weight hung to him: and in which to drown any thing, by a common manner of ſpeech, implied, to devote to rejection, hatred and execration; which we have obſerved elſwhere.

VERS. X.

Ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι, &c. *Their Angels in Heaven do always behold,* &c.

THIS one may very well expound by laying to it that which is ſaid, *Heb.* I. 14. *The Angels are Miniſtring Spirits, ſent to miniſter for them who ſhall be heirs of the ſalvation to come:* As if he ſhould ſay, See that ye do not deſpiſe one of theſe little ones, who have been received with their believing parents into the Goſpel Church: for I ſay unto you, that after that manner as the Angels miniſter to adult Believers, they miniſter to them alſo.

VERS.

VERS. XII.

Ἐαν πλανηθῇ ἓν, ἀφεὶς ἐννενηκονταεννέα, &c. *If he loſe one, does he not leave the ninety and nine,* &c.

A Very common form of ſpeech. *a In diſtributing ſome grapes and dates to the poor, although ninety nine ſay, Scatter them; and only one, Divide them: They hearken to him, becauſe he ſpeaks according to the Tradition. b If ninety nine die by an evil eye,* (that is, by bewitching) *and but one by the hand of Heaven:* that is, by the ſtroke of God, &c. *If ninety nine die by reaſon of cold; but one, by the hand of God,* &c.

a Peah, cap. 4. Hal. 2.

b Hieroſ. Schabb. fol. 14. 3.

VERS. XV.

Ἔλεγξον αὐτὸν μεταξὺ σου καὶ αὐτοῦ μόνου. *Tell him his fault between thee and him alone.*

THE reaſon of the precept is founded in that charitable Law, *Levit.* XIX. 17. *Thou ſhalt not hate thy brother in thy heart: but thou ſhalt ſurely reprove him, and ſhalt not ſuffer ſin in him.*

Here the *Talmudiſts* ſpeak not amiſs. *c The Rabbins deliver, Thou ſhalt not hate thy brother in thy heart. Perhaps, he does not beat him, he does not pull off his hair, he does not curſe him: the Text ſaith,* In thy Heart, *ſpeaking of hatred in the heart. But whence is it proved, that he that ſees his brother doing ſome foul action, is bound to reprove him? Becauſe it is ſaid,* הוכיח תוכיח In reproving thou ſhalt reprove. *He reproves* ולא קיבל *But he heareth not; Whence is it proved, he is bound to a ſecond reproof? The Text ſaith,* In reproving thou ſhalt reprove. And a little after, *How long muſt we reprove? Rabh ſaith, Even to blows:* that is, until he that is reproved ſtrikes him that reproves him. *Samuel ſaith, Until he is angry.* See alſo *d Maimonides.*

c Bab. Eruchin, fol. 16. 2.

d In Peah, c. 6.

VERS. XVI.

Παραλαβε μετα σου ἔτι ἕναν, δύο, &c. *Take with thee one or two more,* &c.

THE *Hebrew* Lawyers require the ſame thing of him that ſins againſt his brother. *e Samuel ſaith, Whoſoever ſins againſt his brother he muſt ſay to him, I have ſinned againſt thee. If he hear, it is well. If not, let him bring others, and let him appeaſe him before them. If perhaps he die, let him appeaſe him at his ſepulchre, and ſay, I have ſinned againſt thee,* &c.

But our Saviour here requires a higher charity, namely, from him who is the offended party. In like manner, *f The great Sanhedrin admoniſhed a City lapſed to Idols, by two Diſciples of the Wiſe men. If they repented, well: if not, all Iſrael waged war againſt it.* In like manner alſo, *The Jealous husband warned his wife, before two witneſſes, Do not talk with* N. &c.

e Hieroſ. Joma, fol. 45. 3. & Bab. Joma, 87. 2.

f Maimon. in Avod. Zarah, cap. 4.

VERS. XVII.

Εἰπὲ τῇ Ἐκκλησίᾳ. *Tell the Church.*

THAT which was incumbent upon him, againſt whom the ſin was committed, was this; That he ſhould deliver his ſoul by reproving his brother, and by not ſuffering ſin in him. This was the reaſon that he had need of witneſſes: for what elſe could they teſtifie? They could not teſtifie, that the brother had ſinned againſt him that reproved him; for this perhaps they were altogether ignorant of: but they might teſtifie this, that he againſt whom the ſin was committed, uſed due reproof, and omitted nothing which was commanded by the Law, in that caſe, whereby he might admoniſh his brother, and, if poſſible, bring him back into the right way. The witneſſes alſo added their friendly admonition: whom if the offender hearkned not unto, *Let it be told the Church.*

We do not here enter upon that long diſpute concerning the ſenſe of the word *Church,* in this place. However you take it, certainly the buſineſs here is not ſo much concerning the cenſure of the perſon ſinning, as concerning the vindication of the perſon reproving; that it might be known to all, that he diſcharged his duty, and freed his ſoul.

It was very cuſtomary among the *Jews* to note thoſe that were obſtinate in this or that crime, after publick admonition given them, in the Synagogue, and to ſet a mark of infamy upon them.

כולן צריכין הכרזה בבית דין *g All theſe have need of public admonition in the Conſiſtory.* The buſineſs there is about ſome Shepherds, Collectors and Publicans; and it is declared, how uncapable they are giving Evidence in any Judiciary matter, but not before public admonition is gone out againſt them in the Conſiſtory. g Bab. Sanhedr. fol. 26. 2.

h If any denie to feed his children, they reprove him they ſhame him, they urge him: if he ſtill refuſe, they make proclamation againſt him in the Synagogue, ſaying, N. *is a cruel man and will not nouriſh his children: more cruel than the unclean birds themſelves, for they feed their young ones,* &c. h Maimon. in אישורי cap. 12.

i A provoking wife who ſaith, I will create vexation to my Husband, becauſe he hath done thus or thus to me, or, becauſe he hath miſcalled me, or becauſe he hath chid me, &c. *The Conſiſtory by Meſſengers ſend theſe words to her, Be it known unto you, if you perſiſt in your perverſneſs although your dowry be an hundred pounds you have loſt it all.* ואחר כך מכריזין עליה בבתי כנסיות ובבתי מדרשות *And moreover they ſet forth a public proclamation againſt her in the Synagogues, and in the divinity-Schools, every day, for four Sabbaths.* i Id. ibid. cap. 14.

Ἔστω σοι ὥσπερ ὁ Ἐθνικὸς, καὶ ὁ Τελώνης. *Let him be to thee as an Heathen and a Publican.*

He ſaith, Ἔστω σοι, *Let him be to thee.* Not Ἔστω τῇ Ἐκκλησίᾳ, *Let him be to the Church*; becauſe the diſcourſe is of peculiar and private ſcandal againſt a ſingle man; who after three admonitions given, and they to no purpoſe, is freed from the Law of brotherly obligation; and he, who being admoniſhed does not repent, is not to be eſteemed ſo much for a brother to him, as for a *Heathen*, &c.

I. *Chriſt* does not here preſcribe concerning every offender, according to the full latitude of that Law, *Levit.* XIX. 17. but of him that particularly offends againſt his brother; and he does particularly teach what is to be done to that brother.

II. Although he, againſt whom the offence is committed, had a juſt cauſe why he ſhould be looſed from the obligation of the Office of a brother towards him, who neither would make ſatisfaction for the wrong done, nor be admoniſhed of it; yet to others in the Church, there is not the ſame reaſon.

III. The words plainly mean this, If after a threefold and juſt reproof, he that ſinned againſt thee ſtill remains untractable, and neither will give thee ſatisfaction for the injury, nor, being admoniſhed, doth repent; thou haſt delivered thine own ſoul, and art free from brotherly offices towards him, juſt as the *Jews* reckon themſelves freed from friendly offices towards *Heathens* and *Publicans*. That of *Maimonides* is not much different: *k A Jew that apoſtatizes, or breaks the Sabbath preſumptuouſly, is altogether like a Heathen.* k In Geruſhin, cap. 3.

1. They reckoned not *Heathens* for brethren or neighbours. *l If any ones Ox ſhall gore his neighbours Ox. His neighbours, not a Heathens: when he ſaith, neighbours, he excludes Heathens.* A Quotation which we produced before. l Aruch in בן בריר

2. They reputed Publicans to be by no means within Religious ſociety חבר שנעשה גבאי דוחין אותו מחבורתו *m A religious man, who becomes a Publican, is to be driven out of the Society of Religion.* m Hieroſ. Demai, fol. 23. 1.

3. Hence they are, neither with *Heathens* nor with Publicans: concerning which thing they often quarrel our Saviour. Hence that of the Apoſtle, 1 *Cor.* V. *With ſuch a one no, not to eat*, is the ſame with what is ſpoke here, *Let him be to thee as a Heathen*, &c.

n It is forbidden a Jew *to be alone with a Heathen, to travel with an Heathen,* &c.

4. They denyed alſo brotherly offices to *Heathens* and Publicans. *o It is forbidden to bring home any thing of a Heathens that is loſt. p It is lawful for Publicans to ſwear, that is an Oblation, which is not: that you are of the Kings retinue, when you are not,* &c. that is, Publicans may deceive and that by Oath. n Maimon in רוצח cap. 12. o Maimon Geſelah, cap. 11. p Nedarim, cap. 3. hal. 4.

VERS. XVIII.

Ὅσα ἐὰν δήσητε ὧδε ἐπὶ τῆς γῆς, &c. *Whatſoever ye ſhall bind on earth,* &c.

THESE words depend upon the former, he had been ſpeaking concerning being looſed from the office of a brother, in a particular caſe: now he ſpeaks of the Authority and Power of the Apoſtles of looſing and binding *any thing*, whatſoever ſeemed them good, being guided in all things by the Holy Ghoſt. We have explained the ſenſe of this Phraſe, at Chap. XVI. and he gives the ſame Authority in reſpect of this, to all the Apoſtles here, as he did to *Peter* there; who were all to be partakers of the ſame Spirit and of the ſame Gifts.

This

This power was built upon that noble and moſt ſelf-ſufficient Foundation, *Joh.* XVI. 13. *The Spirit of Truth ſhall lead you into all Truth.* There lies an Emphaſis in thoſe words, *Into all truth.* I deny that any one, any where, at any time was led, or to be led into *all* Truth, from the Aſcenſion of *Chriſt*, unto the worlds end, beſide the Apoſtles. Every holy man, certainly, is led into all truth neceſſary to him for ſalvation: but the Apoſtles were led into all truth neceſſary, both for themſelves and the whole Church; becauſe they were to deliver a rule of Faith and Manners to the whole Church throughout all Ages. Hence, whatſoever they ſhould confirm in the Law, was to be confirmed; whatſoever they ſhould aboliſh was to aboliſhed; ſince they were endowed, as to all things, with a Spirit of Infalibillity, guiding them by the hand into all truth.

VERS. XIX.

Ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς, &c. *That if two of you ſhall agree upon earth,* &c.

AND theſe words do cloſely agree with thoſe that went before: There, the ſpeech was concerning the Apoſtles determination, in all things, reſpecting men; Here, concerning their Grace and Power of obtaining things from God.

I. Δύο ὑμῶν, *Two of you.* Hence *Peter* and *John* act joyntly together among the *Jews*, *Acts*, II. & III. &c. and they act joyntly among the *Samaritans*, *Acts*, VIII 14. and *Paul* and *Barnabas* among the *Gentiles*, *Acts* XIII. 2. This bond being broke by *Barnabas* the ſpirit is doubled, as it were upon *Paul.*

II. Συμφωνήσωσι, *Agree together.* That is, to obtain ſomething from God, which appears alſo from the following words, Ὅτου ἐὰν αἰτήσωνται, *Touching any thing that they ſhall aſk:* ſuppoſe, concerning conferring the Spirit by the impoſition of hands, of doing this or that Miracle, &c.

VERS. XX.

Οὗ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν τῷ μέσῳ αὐτῶν. *For where two or three are gathered together in my name, there I am in the midſt of them.*

THE like do the *Rabbins* ſpeak of two or three ſitting in Judgment, that שכינה *The divine preſence* is in the midſt of them.

VERS. XXI.

Ἄφησω αὐτῷ; ἕως ἑπτάκις; *Shall I forgive him? until ſeven times?*

THIS Queſtion of *Peter* reſpects the words of our Saviour, *Ver.* 15. How far ſhall I forgive my brother, before I proceed to the Extremity? What? Seven times? he thought that he had meaſured out by theſe words a large Charity, being in a manner, double to that which was preſcribed by the Schools. *q He that is wronged,* ſay they, *is forbidden to be difficult to pardon, for that is not the manner of the ſeed of Iſrael. But when the offender implores him once and again, and it appears he repents of his deed, let him pardon him: and whoſoever is moſt ready to pardon is moſt praiſe worthy:* It is well; but there lies a ſnake under it, *r For,* ſay they, *they pardon a man once that ſins againſt another; Secondly, they pardon him; Thirdly, they pardon him; Fourthly, they do not pardon him,* &c.

q *Maimon.* in חובל cap. 5.

r *Bab. Jomah,* fol. 86. 2.

CHAP.

CHAP. XIX.

VERS. I.

Ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. *He came unto the coasts of Judea beyond Jordan.*

IF it were barely said Ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου, *The Coasts of Judea beyond Jordan*, by the *Coasts of Judea* one might understand *the bounds of the Jews beyond Jordan.* Nor does such a construction want its parallel in *Josephus*; for, *Hyrcanus* saith he, *built a fortification, the name of which was Tyre,* μεταξὺ τῆς τε Ἀραβίας καὶ τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου, οὐ πόρρω τῆς Ἐσεβωνίτιδος. *Between Arabia and Judea, beyond Jordan not far from Esebonitis.* *a* But see *Mark* here, *Chap.* X. 1. relating the same storie with this our Evangelist: Ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ πέραν Ἰορδάνου. He came, saith he, into the coasts of *Judea*, taking a journey from *Galilee* along the Country beyond *Jordan.*

a Antiq. lib. 12. chap. 5.

VERS. III.

Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; *Is it lawful for a man to put away his wife for every cause?*

OF the causes, ridiculous (shall I call them?) or wicked, for which they put away their wives, we have spoke at *Chap.* V. *ver.* 31. We will produce only one example here, רב כי מקלע לדרשיש מברייו מאן הויא ליומא *When Rabh went to Darsis*, (*whither*, as the Gloss saith, *he often went,*) *he made a public proclamation, What woman will have me for a day? Rabh Nachman, when he went to Sacnezib, made a public proclamation, What woman will have me for a day?* The Gloss is, *Is there any woman who will be my wife, while I tarry in this place?*

The Question here propounded by the *Pharisees* was disputed in the Schools, and they divided into parties concerning it, as we have noted before. For the School of *Shammai* permitted not divorces, but only in the case of Adultery; the School of *Hillel* otherwise. *b*

b See *Hitrof. Sotah*, fol. 15. 2.

VERS. VIII.

Ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν, &c. *Because Moses for the hardness of your hearts, suffered,* &c.

INterpreters ordinarily understand this of the unkindness of men towards their wives; and that not illy: but at first sight Σκληροκαρδία, *Hardness of heart*, for the most part in Scripture, denotes rather obduration against God than against men. Examples occur every where. Nor does this sense want its fitness in this place: not to exclude the other, but to be joyned with it here.

I. That God delivered that rebellious people, for the hardness of their hearts to spiritual fornication, that is, to Idolatry, sufficiently appears out of sacred Story, and particularly from these words of the first Martyr *Stephen*, *Acts*, VII. 42. Ἔστρεψε δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, &c. *God turned and gave them up to worship the host of heaven,* &c. And they seem not less given up to carnal fornication, if you observe the horrid records of their Adulteries in the holy Scripture and their not less horrid allowances of divorces and polygamies in the books of the *Talmudists*: so that the Particle Πρὸς, carries with it a very proper sense if you interpret it *To*, according to its most usual signification, *Moses* to *the hardness of your hearts* added this that he *permitted divorces:* something that savours of punishment in it self, however you esteem it for a priviledge.

II. But you may interpret it more clearly and aptly of the Inhumanity of husbands towards their wives: but this is to be understoo . also under restriction: for *Moses* permitted not divorces because simply and generally men were severe and unkind towards their wives: for then why should he restrain divorces to the cause of Adultery? but because from their fierceness and cruelty towards their wives they might take hold of and seek occasions from that Law, which punished Adultery with death, to prosecute their wiveswith all manner of severity, to oppress them, to kill them.

Let us ſearch into the Divine Laws in caſe of Adultery, a little more largely.

1. There was a Law made upon the ſuſpicion of Adultery, that the wife ſhould undergo a trial by the bitter waters, *Numb.* 5. but it is diſputed by the *Jewiſh* Schools rightly and upon good ground, whether the husband was bound in this caſe by duty to proſecute his wife to extremity, or whether it were lawful for him to connive at and pardon her, if he would. And there are ſome who ſay, חובה that is, he was bound by *duty*, and there are others who ſay, רשות That it was left to his *pleaſure* c.

c See *Hieroſ. Sotah* as before.

2. There was a Law of death made in caſe of the diſcovery of Adultery, *Deut.* XXII. 21, 22, 23. *If a man ſhall be found lying with a married woman, both ſhall die, &c.* not that this Law was not in force, unleſs they were taken in the very act; but the word ימצא *ſhall be found*, is oppoſed to ſuſpicion, and means the ſame as if it were ſaid, *When it ſhall be found that a man hath lain, &c.*

3. A Law of Divorce alſo was given in caſe of Adultery diſcovered, *Deut.* XXIV. for in that caſe only, and when it is diſcovered, it plainly appears from our Saviours Gloſs, and from the conceſſion of ſome *Rabbins* alſo, that Divorces took place: For, ſay they, in the place laſt cited, *Does a man find ſomething foul in his wife? he cannot put her away,* שלא מצא בה ערות : *becauſe he hath not found foul nakedneſs in her*, that is, Adultery.

But now how does the Law of death and that of Divorce conſiſt together? It is anſwered, They do not ſo conſiſt together, that both retain their force, but the former was partly taken off by the latter, and partly not. The Divine Wiſdom knew that inhumane husbands would uſe that law of death unto all manner of cruelty towards their wives; for how ready was it for a wicked and unkind husband to lay ſnares even for his innocent wife, if he were weary of her, to oppreſs her under that law of death? And if ſhe were taken under guilt how cruelly and inſolently would he triumph over her, poor woman, both to the diſgrace of wedlock, and to the ſcandal of Religion. Therefore the moſt prudent, and withal merciful Law-giver, made proviſion that the woman, if ſhe were guilty, might not go without her puniſhment, and if ſhe were not guilty, might go without danger; and that the wicked husband that was impatient of wedlock, might not ſatiate his cruelty. That which is ſaid by one, does not pleaſe me, *That there was no place for divorce where Matrimony was broke off by capital puniſhment*; for there was place for Divorce for that end, that there might not be place for capital puniſhment. That Law indeed of death held the Adulterer in a ſnare, and exacted capital puniſhment upon him, and ſo the Law made ſufficient proviſion for terrour; but it conſulted more gently for the woman, the weaker veſſel; leſt the cruelty of her husband might unmercifully triumph over her.

Therefore in the ſuſpicion of Adultery, and the thing not diſcovered, the husband might, if he would, try his wife by the bitter waters; or if he would, he might connive at her. In caſe of the diſcovery of Adultery, the husband might put away his wife, but he ſcarce might put her to death; becauſe the Law of Divorce was given for that very end, that proviſion might be made for the woman againſt the hard heartedneſs of her husband.

d *Hab. Berac. fol.* 19. 1.

Let this ſtory ſerve for a Concluſion, d *Shemaiah and Abtalion compelled Carchemith a Libertine woman-ſervant to drink the Bitter waters.* The husband of this woman could not put her away by the Law of *Moſes*, becauſe ſhe was not found guilty of diſcovered Adultery. He might put her away by the Traditional Law, which permitted Divorces without the caſe of Adultery, he might not if he had pleaſed, have brought her to trial by the bitter waters; but it argued the hardneſs of his heart towards his wife, or burning jealouſie that he brought her. I do not remember that I have any where in the *Jewiſh* Pandect read any example of a wife puniſhed with death for Adultery. e There is mention of the daughter of a certain Prieſt committing fornication in her fathers houſe, that was burnt alive; but ſhe was not married.

e *Hieroſ. Sanhedr. fol.* 24. 2.

VERS. XII.

Εὐνοῦχοι ἐκ κοιλίας μητρός. *Eunuchs from their mothers womb.*
Εὐνοῦχοι, οἵτινες ἐυνουχίσθησαν ὑπὸ τῶν ἀνθρώπων. *Eunuchs, which were made Eunuchs of men.*

In the *Talmudiſts.* סרים אדם & סרים חמה

VERS.

VERS. XIII.

Τότε προσηνέχθησαν αὐτῷ παιδία. *Then were little children brought unto him.*

NOT for the healing of ſome diſeaſe, for if this had been the end propounded, why did the Diſciples keep them back above all others, or chide any for their acceſs? Nor can we believe that they were the children of unbelieving *Jews*, when it is ſcarcely probable that they deſpiſing the Doctrine and perſon of *Chriſt* would deſire his bleſſing. Some therefore of thoſe that believe brought their Infants to *Chriſt*, that he might take particular notice of them, and admit them into his Diſcipleſhip, and mark them for his by his bleſſing. Perhaps the Diſciples thought this an exceſs of officious Religion, or that they would be too troubleſome to their Maſter, and hence they oppoſed them; but *Chriſt* countenanceth the thing, and favours again that Doctrine which he had laid down, *Chap.* XVIII. namely, That the Infants of believers were as much Diſciples and partakers of the Kingdom of Heaven as their Parents.

VERS. XVIII.

Οὐ φονεύσεις, &c. *Thou ſhalt not kill*, &c.

IT is worthy marking how again and again in the New Teſtament, when mention is made of the whole Law, only the ſecond Table is exemplified, as in this place; ſo alſo *Rom.* XIII. 8, 9. and *Jam.* II. 8. 11, *&c.* Charity towards our neighbour is the top of Religion and a moſt undoubted ſign of love towards God.

VERS. XXI.

Πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς. *Sell what thou haſt and give to the poor.*

WHEN *Chriſt* calls it *perfection*, to ſell all and give to the poor, he ſpeaks according to the Idiom of the Nation, which thought ſo, and he tries this rich man boaſting of his exact performance of the Law, whether, when he pretended to aſpire to eternal life, he would aſpire to that perfection vvhich his Countrymen ſo praiſed. Not that hence he either devoted *Chriſtians* to voluntary poverty, or that he exhorted this man to reſt ultimately in a *Phariſaical* perfection; but lifting up his mind to the renouncing of vvorldly things, he provokes him to it by the very Doctrine of the *Phariſees* vvhich he profeſſed.

f For theſe things the meaſure is not ſtated; for the corner of the field (to be left for the poor) *for the firſt-fruits for the appearance in the Temple* (according to the Lavv, *Exod.* XXIII. 15, 17. where, what, or how great an oblation is to be brought is not appointed) *for the ſhewing mercy, and for the ſtudy of the Law.* The Caſuiſts diſcuſſing that point of *ſhewing mercy* do thus determine concerning it. *A ſtated meaſure is not indeed preſcribed to the ſhewing of mercy, as to the affording poor men help with thy body*, (that is, with thy bodily labour) *but as to money there is a ſtated meaſure, namely, the fifth part of thy wealth; nor is any bound to give the poor above the fifth part of his eſtate* לבר אם עשה כן במדת חסידות *Unleſs he does it out of extraordinary devotion.* See *Rambam* upon the place, and the *Jeruſalem Gemara:* where the example of *R. Iſhbab* is produced diſtributing all his goods to the poor. f Peah, Cap. 1. Hal. 1.

VERS. XXIV.

Κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, &c. *A Camel to go through the eye of a needle*, &c.

A Phraſe uſed in the Schools, intimating a thing very unuſual and very difficult There where the diſcourſe is concerning dreams, and their interpretation, theſe words are added, לא מחוו לאיניש לא דקלה דדהבא ולא פילא דעייל בקופא דמחטא *ff They do not ſhew a man a Palm-tree of Gold, nor an Elephant going through the eye of a needle.* The Gloſs is, *A thing which he was not wont to ſee, nor concerning which he ever thought.* ff Rab. Bereſ. fol. 55. 2.

In like manner, *R. Sheſhith* anſwered *R. Amram*, diſputing with him, and aſſerting ſomething that was incongruous, in theſe words, *g Perhaps thou art one of thoſe of Pombeditha, who can make an Elephant paſs through the eye of a needle:* that is, as the *Aruch* interprets it, *Who ſpeak things that are impoſſible.* g Bava Mezia, fol. 38. 2.

VERS. XXVIII.

Ὑμεῖς ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ. *Ye that have followed me in the Regeneration.*

THAT the World is to be renewed at the coming of the *Meſſias*, and the Preaching of the Goſpel, the Scriptures aſſert, and the *Jews* believe; but in a groſſer ſenſe, which we obſerve at *Chap.* XXIV. Our Saviour therefore by the word Παλιγγενεσία, *Regeneration*, calls back the minds of the Diſciples to a right apprehenſion of the thing; implying that Renovation concerning which the Scripture ſpeaks, is not of the body, or ſubſtance of the world; but that it conſiſts in the renewing of the Manners, Doctrine, and a diſpenſation conducing thereunto: *Men* are to be renewed, regenerated, not the *Fabrick* of the World. This very thing he teaches *Nicodemus*, treating concerning the nature of the Kingdom of Heaven, *Joh.* II.

Ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς. *When the Son of man ſhall ſit upon the Throne of his Glory, ye alſo ſhall ſit.*

THESE words are fetched out of *Daniel*, Chap. VII. *ver.* 9, 10. כרסון רמיו which words, I wonder, ſhould be tranſlated by the Interpreters, *Aben Ezra*, *R. Saadia*, and others, as well *Jews* as *Chriſtians*, *Thrones were caſt down*. *R. Solomon*, the vulgar and others read it righter, *Thrones were ſet up:* where *Lyranus* thus, *He ſaith, Thrones in the plural number, becauſe not only Chriſt ſhall judg, but the Apoſtles, and perfect men ſhall aſſiſt him in judgment, ſitting upon Thrones.* The ſame way very many Interpreters bend the words under our hands, namely, that the Saints ſhall at the day of judgment ſit with Chriſt, and approve and applaud his judgment. But, 1. beſides that the Scene of the laſt Judgment painted out in the Scripture, does always repreſent as well the Saints as the wicked ſtanding before the Tribunal of *Chriſt*, *Mat.* XXV. 32. 2 *Cor.* V. 10. *&c.* we have mention here only of *Twelve Thrones*. And, 2. we have mention only of judging the *Twelve Tribes of Iſrael*. The ſenſe therefore of the place may very well be found out by weighing theſe things following.

I. That thoſe Thrones ſet up in *Daniel*, are not to be underſtood of the laſt Judgment of *Chriſt*, but of his judgment in his entrance upon his Evangelical Government, when he was made by his Father chief Ruler, King and Judg of all things: *Pſal.* II. 6. *Mat.* XXVIII. 18. *Joh.* V. 27. For obſerve the ſcope and ſeries of the Prophet, that after the four Monarchies, namely, the *Babylonian*, the *Mede-Perſian*, the *Grecian*, and the *Syro-Grecian*, which Monarchies had vexed the World and the Church by their Tyranny, were deſtroyed; the Kingdom of *Chriſt* ſhould riſe, *&c.* Thoſe words, *The Kingdom of Heaven is at hand*, that Judiciary Scene ſet up, *Rev.* IV. & V. and thoſe Thrones, *Rev.* XX. 1, *&c.* do interpret *Daniel* to this ſenſe.

II. The Throne of Glory, concerning which the words before us are, is to be underſtood of the Judgment of *Chriſt* to be brought upon the treacherous, rebellious, wicked *Jewiſh* people. We meet with very frequent mention of the coming of *Chriſt* in his Glory in this ſenſe, which we diſcourſed more largely of at *Chap.* XXIV.

III. That the ſitting of the Apoſtles upon Thrones with *Chriſt* is not to be underſtood of their *Perſons*, it is ſufficiently proved, becauſe *Judas* was now one of the number; but it is meant of their *Doctrine*; as if he had ſaid, When I ſhall bring judgment upon this moſt unjuſt Nation, then your Doctrine which you have Preached in my Name, ſhall judg and condemn them. See *Rom.* II. 16.

Hence it appears, That the Goſpel was Preached to all the twelve Tribes of *Iſrael* before the deſtruction of *Jeruſalem*.

CHAP.

CHAP. XX.

VERS. I.

Ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας. *Who went out early in the morning to hire labourers.*

YOU have ſuch a Parable as this, but madly applied, in the *Talmud*; we will produce it here for ſake of ſome Phraſes. *a To what was R. Bon bar Chaija like?* למלך ששכר פועים *To a King who hired many labourers; among which there was one hired who perform'd his work extraordinary well. What did the King? He took him aſide and walkt with him to and fro.* לעיתותי ערב ὀψίας γενομένης, *When even was come, thoſe labourers came,* ליטול שכרן ἵνα λήψωνται τὸν μισθὸν αὐτῶν, *that they might receive their hire, and he gave him a compleat hire with the reſt.* והיו הפועלים מתרעמין Καὶ ἐγόγγυζον οἱ ἐργάται λέγοντες, *And the labourers murmured, ſaying,* אנו יגענו כל היום *We have laboured hard all the day, and this man only two hours, yet he hath received as much wages as we: The King ſaith to them, He hath laboured more in thoſe two hours than you in the whole day. So R. Bon plied the Law more in eight and twenty years than another in a hundred years.*

a Hieroſ. Btrac. fol. 5. 3.

Ἅμα πρωΐ. *Early in the morning.*

b The time of working is from Sun-riſing to the appearing of the Stars, and not from break of day: And this is prov'd (from the Chapter אמר להם הממונה the Preſident of the Prieſts ſaith to them) *c where they ſay, 'Tis light all in the Eaſt, and men go out to hire labourers: whence it is argued that they do not begin their work before the Sun riſeth. It is alſo proved from the Tract* Peſachin, *where it is ſaid, that it is prohibited on the day of the Paſſover to do any ſervile work after the Sun is up; intimating this, that that was the time when labourers ſhould begin their work, &c.*

b Gloſſ. in Bab. Bava Metzia, fol. 83. 2. c Joma, Chap. 3. & Tamid. Chap. 3.

Μισθώσασθαι ἐργάτας. *To hire Labourers.*

Read here, if you pleaſe, the Tract *Bava Mezia*, Chap. VII. which begins thus, שוכר את הפועלים He that *hireth Labourers:* and *Maimonides* שכירות a Tract intitled *d Hiring.*

d Chap. 9. & 11.

VERS. II.

Συμφωνήσας ἐκ δηναρίου τὴν ἡμέραν. *Agreed for a penny a day.*

A Penny of ſilver, which one of gold exceeded twenty four times; for דינר זהב הוא כ"ה דנרי כסף *A penny of gold is worth five and twenty of ſilver e.* The Canons of the *Hebrews* concerning hiring of labourers, diſtinguiſh as reaſon requires, between שכיר יום *being hired by the day,* and שכיר שעורין *being hired (only) for ſome hours:* which may be obſerv'd alſo in this Parable; for in the morning they are hired for all the day, and for a penny, but afterwards for certain hours; and have a part of a penny allotted them, in proportion to the time they wrought.

e Gloſſ. on Cherithuth. Chap. 2.

VERS. VIII.

Κάλεσον τοὺς ἐργάτας, &c. *Call the Labourers.*

FOR *it is one of the Affirmative precepts of the Law, that a hired labourer ſhould have his wages paid him when they are due; as it is ſaid,* You ſhall pay him his wages in his day; *and if they be detain'd longer, it is a breach of a negative precept; as it is ſaid,* The Sun ſhall not go down upon him *f, &c.*

f Maimon. שכירות Chap. 11.

VERS.

VERS. XIII.

Οὐχὶ δηναρίου συνεφώνησάς μοι. *Didſt not thou agree with me for a penny?*

IN hiring of labourers the cuſtom of the place moſt prevail'd; hence came that Axiom, לחוו היבי נהוגי בעיר *Obſerve the cuſtom of the City f*, ſpeaking of this very thing. There is alſo an example *g*, *Thoſe of Tiberias that went up to Bethmeon to be hired for labourers, were hired according to the cuſtom of Bethmeon, &c.* By the by alſo we may obſerve that which is ſaid by the *Babylonians* in the place laſt cited, ונחזי מהיכא קא אתו בנקוטאי that is, as the Gloſs renders it, *Notice muſt be taken whether they come from ſeveral places; for at ſome places they go to work ſooner, and at ſome later.*

f B *b. Bava Mezia*, fol. 83. 2.

g Hieroſ. Mezia, fol. 11. 2.

Hence two things may be clear'd in the Parable before us. 1. Why they are ſaid to be hired at ſuch different hours; namely therefore, becauſe they are ſuppoſed to have come together from ſeveral places. 2. Why there was no certain agreement made with thoſe that were hired at the third, ſixth, and ninth hour, as with thoſe that were hired early in the morning; but that he ſhould only ſay, *Whatſoever is right I will give you:* that is, ſuppoſing that they would ſubmit to the cuſtom of the place. But indeed when their wages were to be paid them, there is by the favour of the Lord of the vineyard, an equality made between thoſe that were hired for ſome hours, and thoſe that were hired for the whole day; and when theſe laſt murmured, they are anſwer'd from their own agreement, Συμφώνησάς μοι, *You agree'd with me.* Note here the Canon *h*, *The maſter of the family ſaith to his ſervant, Go, hire me labourers for four pence; he goes and hires them for three pence; although their labour deſerves four pence, they ſhall not receive but three,* שקיבלו על עצמן ויש להם תרעומת על שליח: *becauſe they bound themſelves by agreement, and their complaint* (γογγυσμὸς, *murmuring*, in the 11*th verſe*) *is againſt the ſervant.*

h Maimon. as before *Chap.* 9.

VERS. XXII.

Τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι. *The baptiſm that I am baptized with.*

THE phraſe that goes before this, concerning *the cup*, is taken from divers places of Scripture, where ſad and grievous things are compared to draughts of a bitter cup. You may think that כוס פורענות *The cup of vengeance*, of which there is mention in *Bab. Beracoth i*, means the ſame thing, but it is far otherwiſe; give me leave to quote it, though it be ſomewhat out of our bounds: *Let them not talk, ſay they, over their cup of bleſſing, and let them not bleſs over their cup of vengeance.* מאי כוס פורענות *What is the cup of vengeance? The ſecond cup, ſaith R. Nachman bar Iſaac. Rabbena Aſher* and *Piske* are more clear: הר" אש *If he ſhall drink off two cups, let him not bleſs over the third.* The Gloſs, *He that drinks off double cups is puniſht by Devils.* But to the matter before us.

i Fol. 51. 2.

So cruel a thing was the Baptiſm of the *Jews*, being a plunging of the whole body into water when it was never ſo much chilled with Ice and ſnow, that not without cauſe, partly by reaſon of the *burying* as I may call it, under water, and partly by reaſon of the cold, it us'd to ſignifie the moſt cruel kind of death. The *Hieruſalem Talmudiſts* relate, *That in the days of Joſhua ben Levi, ſome endeavoured quite to take away the waſhings* (טבילה Baptiſms) *of women, becauſe the women of Galilee grew barren by reaſon of the coldneſs of the waters k*, which we noted before at the ſixth verſe of the third Chapter.

k Berac. 6. 3.

CHAP. XXI.

VERS. II.

Ὄνον δεδεμένην καὶ πῶλον. *An Aſs and her fold.*

IN the *Talmudiſts* we have the like phraſe, חמור וגידור קטן *An aſs and a little colt.* In that Treatiſe *Mezia*, they ſpeak concerning an hired Aſs, and the terms that the hired is obliged to *m*. Among other things there, the *Babylon Gemara* hath theſe words, כל מעביר על דעת של בעל בירת נקרא גולן *Whoſoever tranſgreſſes againſt the will of the owner is call'd a robber n.* For inſtance, If any one hires an Aſs for a journey on the Plains,

l Hieroſ. Bava Mezia, fol. 11. 1.

m Chap. 6. Halac. 3.

n Fol. 78. 1.

plains, and turns up to the mountains, &c. Hence this of our Saviour appears to be a miracle, not a robbery; that without any agreement or terms, this Aſs ſhould be led away; and that the Owner and thoſe that ſtood by, ſhould be ſatisfied with theſe bare words, *The Lord hath need of him.*

VERS. V.

Πραΰς καὶ ἐπιβεβηκὼς ὄνον. *Meek and ſitting upon an Aſs.*

THIS triumph of *Chriſts* compleats a double propheſie. 1. This propheſie of *Zacharia* here mentioned. 2. The taking to themſelves the *Paſchal* Lamb; for this was the very day on which it was to be taken, according to the command of the Law. *Exod.* XII. 3. *In the tenth day of this month they ſhall take to them every man a lamb.*

It ſcarce appears to the *Talmudiſts* how thoſe words of *Daniel* concerning the *Meſſias*, that *he comes with the clouds of heaven*, *o* are conſiſtent with theſe words of *Zacharie*, that *he comes ſitting upon an aſs.* *p* *If*, ſay they, *the Iſraelites be good, then he ſhall come with the clouds of heaven; but if not good, then riding upon an Aſs.* Thou art much miſtaken, *O Jew*: for he comes, *in the clouds of heaven*, as a Judg, and Revenger, becauſe you are evil, and very wicked, but *ſitting upon an Aſs*, not becauſe you are, but becauſe he is, good. אמר ליה שבור מלכא לשמואל *King* Sapores *ſaid to* Samuel, *you ſay your Meſſias will come upon an Aſs, I will ſend him a brave horſe; He anſwers him, you have not a horſe with a hundred ſpots, as is his Aſs.* *q* In the greateſt humility of the *Meſſias* they dream of grandure, even in his very Aſs.

o Dan. VII. 13.
p See Bab. Sanhedr. fol. 98. 1.
q Ibid.

VERS. VIII.

Κλάδους ἐστρώννυον ἐν τῇ ὁδῷ. *Strowed branches in the way.*

NOT that they ſtrowed garments and boughs juſt in the way under the feet of the aſs, to be trod on, (this perhaps might have thrown down the rider) but by the way ſide they made little tents and tabernacles of clothes and boughs, according to the cuſtom of the feaſt of Tabernacles. *John* alſo adds, that taking branches of palm trees (לולבין) in their hands they went forth to meet him. That book of *Maimonides* intituled סוכה ולולב *Tabernacles and Palm branches* will be an excellent comment on this place, and ſo will the *Talmudic* treatiſe, *Succah.* We will pick out theſe few things not unſuitable to the preſent ſtory. *f* *Doth any one ſpread his garment on his tabernacle againſt the heat of the ſun?* &c. *it is abſurd*; *but if he ſpread his garment for comelineſs and ornament, it is approved.* Again, *t* *The boughs of Palm trees, of which the Law ſpeaks,* *u* *are the young growing ſprouts of Palms, before their leaves ſhoot out on all ſides, but when they are like ſmall ſtaves; and theſe are called* לולב And a little after, *It is a notable precept, to gather* לולב *young branches of Palms, and the boughs of myrtle, and willow, and to make them up into a ſmall bundle, and to carry them in their hands*, &c.

f Maimon. Sutcah, chap. 5. artic. 17.
t Chap. 7.
u Lev. XXIII. 40.

VERS. IX.

Ὡσαννὰ τῷ υἱῷ Δαβίδ. *Hoſannah to the Son of David.*

SOME are are at a loſs why it is ſaid τῷ υἱῷ *to the Son*, and not ὦ υἱέ, *O Son.* Wherefore they fly to *Caninius* as to an Oracle; who tells us, that thoſe very bundles of boughs are called *Hoſanna*, and that theſe words, *Hoſanna to the Son of David* ſignifie no more than *Boughs to the Son of David: w* We will not deny that bundles are ſometimes ſo called; as ſeems in theſe clauſes, *x* לא לרוץ אינש לולבא בחושענא And לא ליגו אינש לולבא בהושענא where it is plain that a branch of Palm is called *Lulab*, and boughs of Mirtle and Willow bound together, are called הושענא *Hoſanna: y* But indeed if *Hoſanna to the Son of David* ſignifies Boughs to the Son of *David*; what do thoſe words mean, *Hoſanna in the higheſt?* The words therefore here ſung, import as much as if it were ſaid, *We now ſing Hoſanna to the Meſſias.*

w See Baronius at the year of Chriſt 34.
x Bab. Succah, fol. 37. 2.
y See the Gloſs

In the Feaſt of Tabernacles the *great Hallel*, as they call it, uſed to be ſung, that is, the CXIII, CXIV, CXV, CXVI, CXVII, CXVIII. Pſalms. And while the words of the Pſalms were ſung, or ſaid, by one, the whole company uſed ſometimes to anſwer at certain clauſes, *Halleluia.* Sometimes the ſame clauſes that had been ſung, or ſaid, were again repeated by the company; ſometimes the bundles of boughs were brandiſhed or ſhaken; *But when were the Bundles ſhaken?* The Rubric of the *Talmud* ſaith, *At that clauſe* "הודו לה *Give thanks unto the Lord, in the beginning* (of Pſalm, CXVIII.

CXVIII.) *and at the end* הושיעה נא ה" ובאנא *and at that clauſe, ſave now I beſeech thee O Lord* (Pſalm CXVIII. 25.) *as ſaith the School of Hillel. But the School of Shammai ſaith alſo, At that clauſe,* הצליחה נא ה" *O Lord I beſeech thee ſend now proſperity.* R. Akibah *ſaid, I ſaw* R. Gamaliel, *and* R. Joſhuah, *when all the company ſhook their bundles, they did not ſhake theirs, but only at that clauſe, ſave now I beſeech thee O Lord.* z

z Succah, cap. 3. halac. 9.

On every day of the feaſt they uſed once to goround the Altar with bundles in their hands, ſinging this, אנא ה' הושיעה נא ה' הצליחה נא *Save now I beſeech thee O Lord; I beſeech thee O Lord ſend now proſperity. But on the ſeventh day of the feaſt, they went ſeven times round the Altar,* &c. a *The toſſing or ſhaking of the bundles was on the right hand, on the left hand, upwards and downwards.* b

a Maimon. on Succah, cap. 6. b Bab Succah, fol. 27. 2.

The reaſon of the bundles was this, becauſe it is written, Then let all the trees of the wood ſing, (*Pſal.* XCVI. 12.) *And afterwards it is written,* Give thanks unto the Lord becauſe he is good, (*Pſal.* CVI. 1.) *And afterwards,* Save us O Lord, O our God, &c. (*Pſalm* CVI. 47.) *And the reaſon is myſtical; In the beginning of the year Iſrael and the nations of the world go forth to Judgment; and being ignorant who are to be cleared and who guilty; the holy and bleſſed God commanded Iſrael that they ſhould rejoyce with theſe bundles, as a man rejoyceth who goeth out of the preſence of his Judg, acquitted. Behold therefore what is written,* Let the trees of the wood ſing, *as if it were ſaid, Let them ſing with the trees of the wood, when they go out juſtified from the preſence of the Lord,* &c. c

c Rabbenu Aſher on Succah, fol. 66. 2, 3.

Theſe things being premiſed concerning the rites and cuſtoms of that Feaſt, we now return to our ſtory.

I. It is very much worth our obſervation, that the company receives *Chriſt* coming now to the *Paſsover*, with the Solemnity of the Feaſt of Tabernacles. For what hath this to do with the time of the *Paſsover*? If one ſearch into the reaſon of the thing more accurately, theſe things occur, Firſt, The mirth of that Feaſt above all others, concerning which there needs not much to be ſaid, ſince the very name of the Feaſt (for by way of emphaſis, it was called חג, that is, *Feſtivity* or, *Mirth*) ſufficiently proves it. Secondly, That propheſie of *Zacharie*, d which however it be not to be underſtood according to the letter; yet from thence may ſufficiently be gathered the ſingular Solemnity and Joy of that Feaſt above all others; and perhaps from that ſame propheſie, the occaſion of this preſent action was taken. For being willing to receive the *Meſſias* with all joyfulfulneſs, triumph, and affection of mind (for by calling him the *Son of David*, it is plain they took him for the *Meſſias*) they had no way to expreſs a more ardent zeal and joy at his coming, than by the ſolemn proceſſion of that Feaſt. They have the *Meſſias* before their eyes; they expect great things from him; and are therefore traſported with exceſs of joy at his coming.

d Chap. XIV. 16.

II. But whereas the *great Hallel*, according to the cuſtom, was not now ſung, by reaſon of the ſuddenneſs of the preſent action, the whole ſolemnity of that ſong was as it were ſwallowed up in the frequent crying out and ecchoing back of *Hoſanna*; as they uſed to do in the Temple while they went round the Altar. And one while they ſing *Hoſanna to the ſon of David*, another while, *Hoſanna in the higheſt*, as if they had ſaid, now we ſing *Hoſanna to the Son of David*, ſave us we beſeech thee, O thou (*who dwelleſt*) in the higheſt, ſave us by the *Meſſias*.

VERS. XII.

Ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· *He caſt out all them that ſold and bought in the Temple.*

I. THERE was always a conſtant market in the Temple in that place, which was called חנויות *the ſhops*; where every day was ſold wine, ſalt, oyl and other requiſites to Sacrifices; As alſo Oxen and Sheep, in the ſpacious Court of the *Gentiles*.

II. The neerneſs of the *Paſsover* had made the market greater; for innummerable beaſts being requiſite to this ſolemnity, they were brought hither to be ſold. This brings to mind a ſtory of *Bava ben Buta*. e *He coming one day into the Court, found it quite empty of beaſts. Let their houſes, ſaid he, be laid waſt, who have laid waſt the houſe of our God. He ſent for three thouſand of the Sheep of Kedar; and having examined whether they were without ſpot, brought them into the mountain of the houſe,* that is, into the Court of the *Gentiles*.

e Hieroſ. Jom. tobh, fol. 61. 3.

Τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε. *Overthrew the tables of the mony changers.*

Who thoſe *mony changers* were, may be learn'd very well from the *Talmud* and *Maimonides* in the treatiſe *Shekalim*.

f It is an Affirmative precept of the Law, that every Iſraelite ſhould give half a Shekel yearly; ev'n the poor who live by alms, are obliged to this; and muſt either beg the mony of others or ſell their clothes, to pay half a ſhekel, as it is ſaid, g The rich ſhall give no more, and the poor ſhall give no leſs. f Maim. Shekal. chap. 1. g Exod. XXX. 15.

h In the firſt day of the month Adar, they made a publick Proclamation concerning theſe ſhekels, that every one ſhould provide his half ſhekel, and be ready to pay it. Therefore on the fifteenth day of the ſame month, the Exchangers (השולחנין) *ſat in every City, civilly requiring this mony: they receiv'd it of thoſe that gave it, and compelled thoſe that did not. On the five and twentieth day of the ſame month, they ſat in the Temple: and then compelled them to give; and from him that did not give, they forced a pledge, ev'n his very coat.* h Id ibid. & Talm. Shekal. chap. 1.

i They ſat in the Cities, with two cheſts before them, in one of which they laid up the mony of the preſent year, and in the other the mony of the year paſt. They ſat in the Temple with thirteen cheſts before them; the firſt was for the mony of the preſent year; the ſecond, for the year paſt; the third, for the mony that was offered to buy Pigeons, &c. They called theſe cheſts שופרות *Trumpets*, becauſe like Trumpets, they had a narrow mouth, and a wide belly. i Idem. chap. 2.

k It is neceſſary that every one ſhould have half a ſhekel to pay for himſelf; Therefore when he comes to the Exchanger, to change a ſhekel for two half ſhekels, he is obliged to allow him ſome gain which is called קולבון (Κόλλυβος) Kolbon. *And when two pay one ſhekel (between them)* שנים חייבין בקולבון *each of them is obliged to allow the ſame gain, or fee.* k Idem. chap. 3.

And not much after, בכמה הוא שיעור הקולבון *How much is that gain? At that time, when they paid pence, for the half ſhekel, a Kolbon* (or the fee that was paid to the mony-changer) *was half a Mea, that is, the twelfth part of a penny, and never leſs. But the Kolbons were not like the half ſhekel, but the Exchangers laid them by themſelves, till the holy Treaſury were paid out of them.* You ſee what theſe *mony-changers* were, and whence they had their name. You ſee that *Chriſt* did not overturn the Cheſts, in which the holy mony was laid up, but the Tables, on which they traffiqued for this unholy gain.

Τῶν πωλούντων τὰς περιστερὰς. *Of thoſe that ſold Doves.*

מוכני קינים *Sellers of Doves.* See the *Talmudic* Treatiſe of that title. עמרו קינים בירושלם בדינרי זהב: *l Doves were at one time ſold at Jeruſalem for pence of gold. Whereupon Rabban Simeon ben Gamaliel ſaid,* המעון הזה *By this Temple, I will not lye down this night unleſs they be ſold for pence of ſilver,* &c. *Going into the Council houſe he thus decreed, A woman of five undoubted labours, or of five undoubted fluxes, ſhall be bound only to make one offering; whereby Doves were ſold that very day for two farthings.* The offering for women after childbirth, and fluxes, for their purification, were Pigeons, &c. *m* But now, when they went up to *Jeruſalem* with their offerings at the Feaſts only, there was at that time a greater number of beaſts, Pigeons and Turtles, &c. requiſite. See what we have ſaid at the fifth Chapter, and the three and twentieth verſe. l Cherithuth, chap. 1. halac. 7. m Levit. XII. & XV.

VERS. XV.

Παῖδας κραζοντας ἐν τῷ ἱερῷ, καὶ λεγοντας Ὡσαννά. *The children crying in the Temple, and ſaying, Hoſanna.*

CHildren, from their firſt infancy, were taught to manage the bundles, to ſhake them, and in ſhaking, to ſing *Hoſanna.* n קטן חיודע לנענע וכו' *A child ſo ſoon as he knows how to wave the bundle, is bound to carry a bundle.* Where the *Gemara* ſaith thus, *The Rabbins teach that ſo ſoon as a little child can be taught to manage a bundle, he is bound to carry one: ſo ſoon as he knows how to veil himſelf, he muſt put on the borders: as ſoon as he knows how to keep his fathers Phylacteries, he muſt put on his own: as ſoon as he can ſpeak, let his father teach him the Law, and to ſay the Phylacteries,* &c. n Succah, chap. 3. halac. laſt.

VERS. XIX.

Οὐδὲν εὗρεν ἐν αὐτῇ, εἰ μὴ φύλλα μόνον. *Found nothing thereon but leaves only.*

THIS place is not a little obſcure, being compared with *Mark*, who ſeems to ſay, that therefore figs were not found on this tree, becauſe it was not yet the time of figs, ὁ γὰρ καιρὸς σύκων· why then did our *Saviour* expect figs, when he might certainly know that it was not yet the time of figs? And why, not finding them, did he curſe the tree, being innocent, and agreeable to its own nature? o Mark XI. 13.

I. We will firſt conſider the ſituation of this tree. Our Evangeliſt ſaith that it was *in the way,* ὁδὸν τῆς ὁδοῦ. This minds me of a diſtinction us'd very often by the *Talmudiſts*,

between מופקר & שמור that is, between the fruits of trees of common right, which did not belong to any peculiar Maſter, but grew in woody places, or in common fields; and the fruits of trees which grew in Gardens, Orchyards or Fields, that had a proper owner. How much difference was made between theſe fruits by the Canoniſts, as to tything and as to eating, is in many places to be met with through the whole Claſſis, intitled זרעים *Seeds*. This fig-tree ſeems to have been of the former kind. תאנה מרבדית *a wild fig-tree*, בהבקר growing in a place or field not belonging to any one in particular, but common to all. So that our *Saviour* did not injure any particular perſon, when he caus'd this tree to wither; but it was ſuch a tree, that it could not be ſaid of it that it was *Mine* or *Thine*.

II. *He found nothing thereon but leaves*, becauſe the time of figs was not yet a great while. *p*

p As before.

q Bab. Peſachin, fol. 52. 2. 1. *q At what time in the ſeventh year do they forbear to lop their trees? The School of Shammai ſaith* משיוציאו כל האילנות *All trees from that time, they bring forth* (leaves). The Gloſs, *the beginning of leaves is in the days of Niſan.*

r Jeruſ. Sheviith fol. 35. 4. 2. *r Rabban Simeon ben Gamaliel ſaith, from the putting forth of leaves, till there be green figs, is fifty days; from the green figs, till the buds fall off, fifty days; and from that time till the figs be ripe are fifty days.* If therefore the firſt putting out of the leaves was in the month *Niſan*, and that was five months time before the figs came to be ripe, it is plain enough that the figs of that year coming on, were not expected by our *Saviour*, nor could be expected.

That we may purſue the matter ſomewhat home, and make it appear that the Text of *Mark*, as it is commonly read *for the time of figs was not yet*, is uncorrupted.

I. We muſt firſt obſerve what is ſaid about the intercalation of the year. *They intercalate the year upon three accounts, For the green ear, for the fruit of the tree, and for Tekupha.* s *Maimonides* is more large; t whom ſee. Now if you aſk, what means the intercalation for the fruit of the tree? The Gloſs anſwers, *If the fruit be not ripened till Pentecoſt is paſt, they intercalate the year; becauſe Pentecoſt is the time of bringing the firſt fruits; and if at that time one ſhould not bring them along with him, when he comes to the feaſt, he would be oblig'd to make another journy.* But now this is not to be underſtood of all trees, but of ſome only, which put forth their fruit about the time of the *Paſſover*, and have them ripe at the feaſt of *Pentecoſt*. For thus *Maimonides* in the place cited. *If the Council ſees that there is not yet any green ear, and that the fruit of the trees which uſed to bud at the feaſt of the Paſſover, is not yet budded,* (mark that, *uſed to bud*) *moved by theſe two cauſes, they intercalate the year.* Among theſe, the figtree can by no means be reckoned: For ſince, our *Saviour* being witneſs, u the putting forth of its leaves is a ſign that Summer is at hand, you could not expect any ripe figs; nay (according to the *Talmudiſts*,) not ſo much as the putting out of leaves, before the *Paſſover*. When it is before ſaid, that *Pentecoſt* was the time of bringing the firſt fruits, it muſt not be ſo underſtood, as if the firſt fruits of all trees were then to be brought; but that before *Pentecoſt* it was not lawful to bring any: for thus it is provided for by a plain Canon, *The firſt-fruits are not to be brought before Pentecoſt. The inhabitants of Mount Zeboim brought theirs before Pentecoſt, but they did not receive them of them, becauſe it is ſaid in the Law*, And the feaſt of harveſt, the firſt fruit of thy labours which thou haſt ſowen in thy field. w

s Bab. Sanhedr. fol. 11. 2.

t Kidduſh Hodeſh. chap. 4.

u Matth. XXIV. 32.

w Exod. XXIII. 16. Biccurim, chap. 1. hal. 3.

II. There are ſeveral kinds of figs mentioned in the *Talmudiſts*, beſides theſe common ones; namely figs of a better ſort, which grew in gardens, and Paradices. 1. שיתין *Shithin*. Concerning which the Tract *Demai* x ונו' שברמאי שיתין הקלין that is, Among thoſe things which were accounted to deſerve leſſer care, and among thoſe things which were doubtful as to tything were שיתין *Shithin:* which the Gloſſer tells us were תאני מרבדיות *Wild figs*. 2. There is mention alſo in the ſame place of בנות שקמה which, as ſome will have it, was a fig mixt with a plane tree תאנה מורכבת בערמון: 3. But among all thoſe kinds of figs, they were memorable, which were called פרסאורת, and they yet more, which were called בנות שוח which, unleſs I miſtake, make to our purpoſe; not that they were more noble than the reſt, but their manner of bearing fruit was more unuſual. There is mention of theſe in *Shiviith*, y in theſe words בנות שוח שביעית שלהם וכו' We will render the words in the paraphraſe of the Gloſſers. בנות שוח *are white figs, and* פרסאות *are alſo a kind of fig: the ſeventh yoar*, (that is, the year of Releaſe) *is to thoſe the ſecond* (*viz.* of the ſeven years following) *to theſe, the going out of the ſeventh.* בנות שוה *Put forth fruit every year, but it is ripe only every third year: ſo that on that tree every year one might ſee three ſorts of fruit, namely of the preſent year, of the paſt, and of the year before that. Thus the* פרסאות *bring forth ripe fruit in two years*, &c.

x Chap. 1. hal. 1

y Chap. 5. hal. 1

Concerning בנות שוח thus the *Jeruſalem Gemara*. *Do they bear fruit every year? Or once in three years? They bear fruit every year, but the fruit is not ripe till the third year. But how*

how may one know which is the fruit of each year? R. Jonah saith, by the threads that hang to them. The tradition of Samuel, makes little strings hang to it, &c.

III. The fruit of very many trees hung upon them all the winter, by the mildness of the weather, if they were not gathered, or shaken off by the wind: nay they ripened in winter: Hence came those cautions about tything. z *The tree which puts forth its fruit before the beginning of the year of the world* (that is, before the beginning of the month *Tisri*, in which month the world was created) *must be tythed for the year past: but if after the beginning of the world, then it must be tythed for the year coming on. R. Judan bar Philia answered before R. Jonah, Behold the tree Charob puts forth its fruit before the beginning of the world, and yet it is tythed for the year following. R. Jissa saith, If it puts forth a third part before the year of the world, it must be tythed for the year past; but if after, then for the year following. R. Zeira answers before R. Jissa, sometimes Palm trees do not bring forth part of their fruit till after the beginning of the year of the world; and yet they must be tythed for the year before. Samuel bar Abba saith, If it puts forth the third part of its fruit before the fifteenth day of the month Shebat, It is to be tythed for the year past; if after the fifteenth day of the month* Shebat; *for the year to come.* Hence that Axiom in *Rosh hashanah, a The first day of the month Shebat is the beginning of the year for trees, according to the School of Shammai, but according to that of Hillel, the fifteenth day.*

z *Jer. s. Shevieth, fol 39. 4.*

a Chap. 1. hal. 1

However, fig-trees were not among those trees that put forth their fruit after the beginning of *Tisri*; for you have seen before out of the *Talmudists*, that they used to put forth their leaves in the month *Nisan*; and that their fruit used to be ripe in thrice fifty days after this. Yet perhaps it may be objected about them, what we meet with in the *Jerusalem Gemara*, at the place before cited. *One gathers figs,* (say they) *and knows not at what time they were put forth,* (and thereby is at a loss for what year to tythe them.) *R. Jonah saith, let him reckon a hundred days backwards, and if the fifteenth day of the month Shebat falls within that number, then he may know when they were put forth.* But this must be understood of figs of a particular sort, which do not grow after the usual manner; which is plain also from that which follows, For, *they say to him, with you at Tiberias, there are Fig trees that bear fruit in one year: to which he answers, Behold, with you at Zippor, there are trees that bear fruit in two years.* Concerning common fish-trees, their ordinary time of putting out green Figs was sufficiently known; as also the year of tything them: but concerning those trees of another sort, which had ripe fruit only in two or three years, it is no wonder if they were at a loss in both.

IV. *Christ* therefore came to the tree, seeking fruit on it, (although the ordinary time of figs was not yet), because it was very probable that some fruit might be found there. Of the present year indeed, he neither expected, nor could expect any fruit, when it was so far from being the *time of figs*, καιρὸς σύκων, that it was almost five months off; and it may be doubted whether it had yet so much as any leaves of the present year. It was now the month *Nisan*, and that month was the time of the first putting out of leaves; so that, if the buds of the leaves had just peep'd forth, they were so tender, small, and scarce worth the name of leaves (for it was but the eleventh day of the month) that to expect figs of the same year with those leaves, had not been only in vain, but ridiculous. Those words seem to denote something peculiar, ἔχουσ φύλλα, *having leaves*; as if the other trees thereabout had been without leaves, or at least, had not such leaves as promised figs. *Mark* seems to give the reason why he came rather to that tree, than to any other, namely because he saw leaves on it, and thereby hoped to find figs. *For when he saw* (saith he) *a fig-tree afar off having leaves, he came, if haply he might find any thing thereon.* From the leaves he had hopes of figs: these therefore certainly were not the leaves of the present spring, for those were hardly so much as in being yet; but they were either the leaves of the year past, that had hung upon the tree all winter; or else this tree was of that kind which had figs and leaves together hanging on it for two or three years, before the fruit grew ripe. And I rather approve of this latter sense, which both renders the matter it self more clear, and better solves the difficulties that arise from the words of *Mark*. This tree, it seems, had leaves which promised fruit, and others had not so; whereas had they all been of the same kind, it is likely they would all have had leaves after the same manner. But when others had lost all their leaves of the former year, by winds and the winter, and those of the present year were not as yet come out, this kept its leaves, according to its nature and kind, both Summer and Winter. *Mark* therefore in that clause, which chiefly perplexes Interpreters, Οὐ γὰρ ἦν καιρὸς σύκων *for the time of figs was not yet*, doth not strictly and only give the reason, why he found no figs; but gives the reason of the whole action, namely, why on that Mountain which abounded with fig-trees, he saw but one that had such leaves, and being at a great distance when he saw it, he went to it, expecting figs only from it. The reason, saith he, was this, *Because it was not the usual time of figs:* for had it been so, he might have gathered figs from the trees about him; but since it

was not, all his expectation was from this, which seemed to be of the kind of פרסאות or בנות שוח which never wanted leaves or figs. For to take an instance in the tree בנות שוח That tree, (suppose) bore figs such a Summer, which hung upon the boughs all the following winter; it bore others also next Summer; and those, together with the former, hung on the boughs all this Winter too: the third Summer it bore a third degree; and this Summer brought those of the first bearing, to ripeness; and so onwards continually; so that it was no time to be found without fruit of several years. It is less therefore to be wondered at, if that which promised so much fruitfulness by its looks, that one might have expected from it at least the fruit of two years, did so far deceive the hopes it had raised, as not to afford one Fig, if that, I say, should suffer a just punishment from our Lord, whom it had so much, in appearance, disappointed. An emblem of the punishment that was to be inflicted upon the *Jews*, for their spiritual barrenness and hypocrisie.

VERS. XXI.

Κἂν τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν γενήσεται. *But if ye shall say unto this mountain, be thou removed and be thou cast into the Sea, it shall be done.*

THIS is an hyperbolical way of speaking, taken from the common Language of the Schools of the *Jews*, and designed after a manner for their refutation. Such an Hyperbole concerning this very mountain, you have *Zech.* XIV. 4.

The *Jews* used to set out those Teachers among them that were more eminent for the profoundness of their Learning, or the splendor of their vertues, by such expressions as this, הוא עוקר הרים *He is a rooter up, or (a remover) of mountains. b Rabh Joseph is Sinai, and Rabbah is a rooter up of mountains.* The Glos, *They called Rabh Joseph Sinai, because he was very skilful in clearing of difficulties; and Rabbah bar Nachmani, A rooter up of mountains, because he had a piercing judgment. c Rabba said, I am like Ben Azzai in the streets of Tiberias.* The Glos, *Like Ben Azzai who taught profoundly in the streets of Tiberias; nor was there in his days* עוקר הרים *Such another rooter up of mountains as he. d He saw Resh Lachish in the School, as if he were plucking up of mountains and grinding them one upon another.*

b Bab. Beracoth. fol. 64. 1.

c Id. Erubhin. fol. 29. 1.

d Id. Sanhedr. fol. 24. 1.

The same expression, with which they sillily and flatteringly extolled the Learning and Vertue of their Men, *Christ* deservedly useth, to set forth the power of Faith, as able to do all things, *Mark* IX. 23.

VERS. XXXIII.

Ἐφύτευσεν ἀμπελῶνα. *Planted a vineyard.*

e Chap. 4 5, 6, & 7.

CONcerning Vines, and their husbandry, see *Kilaim*, e where there is a large discourse of the beds of a Vineyard, the orders of the Vines, of the measure of the Wine press, of the hedge, of the trenches, of the void space; of the places within the hedge which were free from Vines, whether they were to be sown, or not to be sown, &c.

VERS. XXXV.

Ἔδειραν, *Beat,*
Ἀπέκτειναν, *Killed,*
Ἐλιθοβόλησε. *Stoned.*

THERE seems to be an allusion to the punishments and manners of Death in the Council. 1. Ἔδειραν which properly signifies the fleaing off of the skin, is not amiss rendred by Interpreters *Beat*; and the word seems to relate to whipping, where forty stripes save one, did miserably flea off the skin of the poor man. See what the word סופג properly means in that very usual phrase, expressing this whipping סופג אחת מארבעים *Beaten with forty stripe.* 2. Ἀπέκτειναν (*Killed*) signifies a death by the sword, as דרג doth in the Sanhedrin ר' מיתות נמסרו לבד סקילה שריפה דרג וחנק *Four kinds of death are delivered to the Sanhedrin, stoning, burning, killing and strangling.* f

f Sanhedr. chap. 7. hal. 1.

VERS.

VERS. XXXVIII.

Οὗτός ἐστιν ὁ κληρονόμος, &c. *This is the heir*, &c.

COmpare this verse with *Joh.* XI, 48. and it seems to hint, that the Rulers of the *Jews* acknowledged among themselves that *Christ* was the *Messias*; but being strangely transported besides their senses, they put him to death; lest bringing in another worship and another people he should either destroy or suppress their worship and themselves.

VERS. XLIV.

Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται, &c. *And whosoever shall fall on this stone shall be broken*, &c.

HERE is a plain allusion to the manner of stoning, concerning which thus *Sanhedr.* *g* *The place of stoning was twice as high as a Man. From the top of this, one of the witnesses striking him on his loins, fell him to the ground, if he died of this, well; if not, the other witness threw a stone upon his heart*, &c. *g* *R. Simeon ben Eleazar saith, there was a stone there as much as two could carry, this they threw upon his heart.*

g Chap. 6. hal. 4

g Bab. Gemara.

CHAP. XXII.

VERS. IX.

Πορεύεσθε ἐπὶ τὰς διεξόδους τῶν ὁδῶν, &c. *Go ye into the high ways*, &c.

THAT is, Bring in hither the travellers. *h* *What is the order of sitting down to meat? The travellers come in, and sit down upon benches or chairs, till all are come that were invited.* The Glos, *It was a custom among rich men to invite poor travellers to feasts.*

h Bab. Beracoth. fol. 43. 1.

VERS. XVI.

Μετὰ τῶν Ἡρῳδιανῶν. *With the Herodians.*

MANY things are conjectured concerning the *Herodians*. I make a judgment of them from that History which is produced by the Author *Juchasin.* *i* Speaking of *Hillel* and *Shammai*. *Heretofore*, saith he, *Hillel and Menahem were* (heads of the Council:) *but Menahem withdrew into the family of Herod, together with eighty men bravely clad.* These and such as these I suppose were called *Herodians*, who partly got into the Court, and partly were of the faction both of the Father and Son. With how great opposition of the generality of the *Jewish* people, *Herod* ascended and kept the Throne, we have observed before. There were some that obstinately resisted him; others, that as much defended him: to these was deservedly given the title of *Herodians*; as endeavoring with all their might to settle the Kingdom in his family; and they it seems were of the *Sadducean* Faith and Doctrine; and it is likely, had leavened *Herod*, who was now *Tetrarch*, with the same principles. For (as we noted before) the leaven of the *Sadducees* in *Matthew*, *k* is in *Mark*, *l* *The leaven of Herod.* And it was craftily contrived on both sides; that they might be a mutual establishment to one another, they to his Kingdom, and he to their Doctrine. When I read of *Manaem*, or *Menahem*, the foster brother of *Herod* the *Terarch* *m*, it readily brings to my mind the name and story before mentioned of *Menahem*, who carried over with him so many eminent persons to the Court of *Herod*.

i Fol. 19. 1.

k Matth XVI. 6

l Mark VIII. 15

m Act. XIII. 1.

VERS.

VERS. XX.

Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; *Whose is this image and ſuperſcription?*

THEY endeavour, by a pernicious ſubtilty, to find out whether *Chriſt* were of the ſame opinion with *Judas* of *Galilee*. Which opinion, thoſe lewd diſturbers of all things, whom *Joſephus* brands every where under the name of *Zelots*, had taken up; ſtifly denying obedience and tribute to a *Roman* Prince; becauſe they perſwaded themſelves and their followers, that it was a ſin to ſubmit to a *Heathen* government. What great calamities the outragious fury of this conceit brought upon the people, both *Joſephus* and the ruins of *Jeruſalem* at this day, teſtifie. They choſe *Cæſar* before *Chriſt*; and yet becauſe they would neither have *Cæſar* nor *Chriſt*, they remain ſad Monuments to all ages, of the Divine vengeance, and their own madneſs. To this fury thoſe frequent warnings of the Apoſtles do relate, *That every one ſhould ſubmit himſelf to the higher pow-*
n Rom. XIII. 1. *ers.* n And the characters of theſe mad men, *They contemn Dominions,* o and *They exalt*
1 Pet. II. 13. &c. *themſelves againſt every thing that is called God.* p
o 2 Pet. II. 10. Jud. verſ. 8.
p 2 Theſ. II. 4. *Chriſt* anſwers, the treachery of the queſtion propounded, out of the very determi-
nations of the Schools, where this was taught, *Whereſoever the mony of any King is cur-*
q Maim. on Gezelah. cap. 5. *rant, there the inhabitants acknowledge that King for their Lord.* q Hence is that of the
r Fol. 20. 2. *Jeruſ. Sanhedr.* r *Abigail ſaid to David, what evil have I done, or my Sons, or my cattel? He anſwered, Your husband vilifies my Kingdom. Are you then, ſaid ſhe, a King? to which he, Did not Samuel anoint me for a King? She replied,* עדיין מוניטה דמרן שאול קיים: *The mony of our Lord Saul as yet is currant*; that is, Is not *Saul* to be accounted King, while his mony is ſtill received commonly by all?

VERS. XXIII.

Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν. *The Sadducees, who ſay that there is no Reſurrection.*

s Tanchum, fol. 3. 1. s THE *Sadducees cavil, and ſay, The cloud faileth and paſſeth away; ſo he that goeth down to the grave, doth not return.* Juſt after the ſame rate of arguing as they uſe, that deny Infant-baptiſm: Becauſe, forſooth, in the Law there is no expreſs mention of the Reſurrection. Above, we ſuſpected that the *Sadducees* were *Herodians*, that is to ſay, Courtiers: but theſe here mentioned were of a more inferior ſort.

VERS. XXXII.

Οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν. *God is not the God of the dead.*

* In Bab. Sanhedr. READ, if you pleaſe, the beginning of the Chapter *Chelek*, * where you will obſerve with what arguments and inferences לתחיית המתים מן התורה The *Talmudiſts maintain the Reſurrection, out of the Law*; namely, by a manner of arguing not unlike this of our *Saviours*. We will produce only this one, *R. Eliezer Be R. Joſi ſaid, In this matter I accuſed the Scribes of the Samaritans of falſhood, while they ſay that the Reſurrection of the dead cannot be proved out of the Law. I told them, You corrupt your Law, and it is nothing which you carry about in your hands; for you ſay that the Reſurrection of the dead is not in the Law, when it ſaith,* That ſoul ſhall be utterly cut off; his iniquity is up-
t Numb. XV. 31. on him. t Shall be utterly cut off, *namely in this world.* His iniquity is upon him. *When? Is it not in the world to come?* I have quoted this, rather than the others which are to be found in the ſame place; becauſe they ſeem here to tax the *Samaritan* Text of corruption; when indeed both the Text and the Verſion, as may eaſily be obſerved, agree very well with the *Hebrew*. When therefore the Rabbin ſaith that they have corrupted their Law (וזייפתם תורתכם) he doth not ſo much deny the purity of the Text, as reprove the vanity of the interpretation: as if he had ſaid, You interpret your Law falſly, when you do not infer the Reſurrection from thoſe words which ſpeak it ſo plainly.

With the preſent argument of our *Saviour* compare firſt, thoſe things which are ſaid by
u Fol. 123. 3. *R. Tanchum.* u *R. Simeon ben Jochai ſaith, God, Holy and Bleſſed doth not joyn his Name to*
w Pſa. XVI. 3. *holy men while they live; but only after their death: as it is ſaid,* w To the Saints that are in the Earth. *When are they Saints? When they are laid in the Earth; for while they live, God doth not joyn his name to them; becauſe he is not ſure but that ſome evil affection may lead them aſtray: but when they are dead, then he joyns his name to them. But we find that God joyned his name to Iſaac while he was living.* (I am the God of *Abraham* and the

the God of *Iſaac* x) *The Rabbins anſwer, He looked on his duſt, as if it were gathered upon the Altar. R. Berachiah ſaid, ſince he became blind, he was in a manner dead.* See alſo R. *Menahem* on the Law. y

x Gen. XXVIII. 13.

y Fol. 62. 1.

Compare alſo thoſe words of the *Jeruſal. Gemara.* z *The righteous even in death are ſaid to live; and the wicked even in life are ſaid to be dead. But how is it proved that the wicked even in life are ſaid to be dead? From that place where it is ſaid,* לא אחפוץ במות המת I have no delight in the death of the dead. *Is he already dead that is here called* מת *Dead? And whence is it proved that the righteous even in death are ſaid to live? From that paſſage,* And he ſaid to him, this is the land concerning which I ſware to *Abraham*, to *Iſaac* and to *Jacob*, לאמר *What is the meaning of the word* לאמר? *He ſaith to him, Go and tell the Fathers, whatſoever I promiſed to you, I have performed to your children.*

z Berac. fol. 54

The opinion of the *Babylonians* is the ſame, a *The living know that they ſhall dye: They are righteous who in their death are ſaid to live: as it is ſaid,* And Benaiah the ſon of Jehojada the ſon of איש חי *a living man*, &c. And a little after, *The dead knew nothing: They are the wicked, who even in their life are called* Dead, *as it is ſaid,* ואתה חלל רשע נשיא ישראל: And thou, dead wicked Prince of Iſrael. The word חלל which is commonly rendred *Profane* in this place, they render it alſo in a ſenſe very uſual, namely for one *wounded* or *dead.*

a Bereſ. fol. 18. 1

b There are further, divers ſtories alledged, by which they prove that the dead ſo far live, that they underſtand many things which are done here; and that ſome have ſpoke after death, &c.

b Ibid. col. 2.

CHAP. XXIII.

VERS. II.

Ἐπὶ τῆς Μωσέως καθέδρας, &c. *In Moſes ſeat*, &c.

THIS is to be underſtood rather of the *Legiſlative* ſeat, (or chair) than of the merely *Doctrinal*: and *Chriſt* here aſſerts the authority of the Magiſtrate, and perſwadeth to obey him in lawful things.

Concerning the *Chairs* of the Sanhedrin there is mention made in *Bab. Succah.* c *There were at Alexandria ſeventy one golden chairs, according to the number of the ſeventy one Elders of the great Council.* Concerning the *authority* of *Moſes*, and his Vicegerent in the Council there is alſo mention in *Sanhedrim.* d *The great Council conſiſted of ſeventy one Elders. But whence was this number derived? From that place, where it is ſaid,* Chuſe me out ſeventy men of the Elders of Iſrael: And *Moſes* was Preſident over them. *Behold ſeventy one!* What is here obſerved by *Galatinus* from the ſignification of the *Aoriſt* ἐκάθισε, *Sat*, is too light and aery. *He ſaith, They ſat,* (ſaith he) *and not, They ſit, that he might plainly demonſtrate that their power was then ceaſed.* e But if we would be ſo curious to gather any thing from this *Aoriſt*, we might very well transfer it to this ſenſe rather. The *Scribes* and *Phariſes*, the worſt of men, have long uſurped *Moſes* ſeat; nevertheleſs we ought to obey them, becauſe, by the diſpenſation of the Divine Providence, they bear the chief Magiſtracy.

c Fol. 51. 2.

d Chap. 1. hal. 6

e Chap. 6. Book 4.

Concerning their authority, thus *Maimonides*, f *The great Council of Jeruſalem was* עקר ועמוד (στύλος καὶ ἑδραίωμα, g *The Pillar and Ground*) *The ground of the traditional Law, and the pillar of Doctrine; whence proceeded ſtatutes and judgments for all Iſrael. And concerning them the Law aſſerts this very thing, ſaying,* h According to the Sentence of the Law which they ſhall teach thee. *Whoſoever therefore believes Moſes our Maſter, and his Law, is bound to relie upon them for the things of the Law.*

f In *Mamrim*, cap. 1.

g See 1 *Tim.* III. 15.

h *Deut.* XVII. 11.

Chriſt teacheth that they were not to be eſteemed as Oracles, but as Magiſtrates.

VERS. IV.

Φορτία βαρέα. *Heavy burdens.*

חומרי in the *Talmudick* Language. Hence איסור חמור *A heavy Prohibition*, i חולך אחרי המחמיר k *Let him follow him, that impoſeth heavy things.* There are reckoned up four and twenty things מחומרי בה"א מקולי בש" *Of the weighty things of the School of Hillel, and the light things of that of Shammai.* l *R. Joſhua ſaith,* m *A fooliſh religious man,* ערום

i *Jeruſ. Roſh-haſhanah*, fol. 56. 4.

k *Maim.* in *Mamr.* chap. 1.

l *Jeruſ. Jom. Tobb*, fol. 60. 2. & *Sotah* f. 19 2

m Ibid. chap. 3 hal. 4.

רשע ערום *A crafty wicked man, a ſhee-Phariſee, and the voluntary daſhing of the Phariſees, deſtroy the world.* It is diſputed by the *Gemariſts*, who is that רשא ערום *crafty wicked man*, and it is anſwer'd by ſome, *He that preſcribes light things to himſelf, and heavy to others.*

VERS. V.

Πλαταύνουσι δὲ τὰ φυλακτήρια αὐτῶν. *They make broad their Phylacteries.*

THESE four places of the Law,

Exod. XIII. *ver.* 3, 4, 5, 6, 7, 8, 9, 10.
Exod. XIII. *ver.* 11, 12, 13, 14, 15, 16.
Deut. VI. *ver.* 5, 6, 7, 8, 9.
Deut. XI. *ver.* 13, 14, 15, 16, 17, 18, 19, 20, 21.

Being writ upon two Parchment-Labels (which they called תפלין *Tephillin*) were carried about with them conſtantly with great devotion, being faſtned to their forehead, and their left arm. To the forehead in that place שמוחו של תינוק רופף *n where the pulſe of an Infants brain is.* This of the forehead was moſt conſpicuous and *made broad*, hence came that, *Let no body paſs by the Synagogue while prayers are ſaying there.------But if he hath Phylacteries upon his head he may paſs by, becauſe they ſhow that he is ſtudious of the Law o. It is not lawful to walk through burying places with Phylacteries on ones head, and the book of the Law hanging at ones arm* *.

They are called in Greek *Phylacteries*, that is, *Obſervatories*; becauſe they were to put them in mind of the Law; and perhaps they were alſo called *Preſervatories*, becauſe they were ſuppoſed to have ſome vertue in them to drive away Devils. *It is neceſſary that the Phylacteries ſhould be repeated at home anights* בשביל להברוח את המזיקין to drive away Devils *p*.

Concerning the curious writing of the Phylacteries, ſee *Maimon.* on *Tephillin q*. Concerning their ſtrings, marked with certain ſmall letters. See *Toſaphoth* on *Megillah r*. Concerning the repeating of them, ſee both the *Talmuds* in *Beracoth s*. How the *Jews* did ſwear, touching their Phylacteries, ſee *Maimonid.* in *Shevuoth t*. And how God is brought in ſwearing by the Phylacteries. See *Tanchum u*.

Our Saviour does not ſo much condemn the bear wearing of them, as the doing it out of pride and hypocriſie. It is not unlikely that he wore them himſelf, according to the cuſtom of the Country; for the children of the *Jews* were to be brought up from their infancy in ſaying the Phylacteries; that is, as ſoon as they were capable of being Catechized *w*. The *Scribes* and *Phariſees* made theirs very broad and viſible, that they might obtain a proportional fame and eſteem for their devotion with the people; theſe things being looked upon as arguments of the ſtudy of the Law, and ſigns of devotion.

Μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν. *Enlarge the borders of their garments.*

See *Numb.* XV. 38. *Deut.* XXII. 12. *x* He that takes care of the Candle of the Sabbath, his children ſhall be the diſciples of wiſe men. He that takes care to ſtick up Labels againſt the Poſts, ſhall obtain a glorious houſe; and he that takes care of the ציצית of making borders to his garment, ſhall obtain a good coat.

VERS. VII.

Καὶ καλεῖσθαι Ῥαββεί, Ῥαββεί. *And to be called, Rabbi, Rabbi.*

I. CConcerning the original of this title ſee * *Aruch: The elder times which were more worthy, had no need of the title either of Rabban, or Rabbi, or Rabh, to adorn either the wiſe men of Babylon, or the wiſe men of the land of Iſrael: for behold Hillel comes up out of Babylon, and the title of Rabbi is not added to his name: and thus it was with thoſe who were noble among the Prophets: for he ſaith, Haggai the Prophet*; (not *Rabbi Haggai.*) *Ezra did not come up out of Babylon, &c.* (not *Rabbi Ezra*) *whom they did not honour with the titles of Rabbi, when they ſpoke their names. And we have heard that this had its beginning only in the Preſidents* (of the Council) *from Rabban Gamaliel the old man, and Rabban Simeon his Son, who periſhed in the deſtruction of the ſecond Temple; and from Rabban Jochanan ben Zaccai, who were all Preſidents. And the title alſo of Rabbi began from thoſe that were promoted* (to be Elders) *from that time; Rabbi Zadok and R. Eliezer ben Jacob: and the thing went forth from the Diſciples of Rabban Jochanan ben Zaccai, and onwards. Now the order, as all men uſe it, is this: Rabbi is greater than Rabh, and Rabban is greater than Rabbi; and he is greater who is called by his own (ſingle) name, than he who is called Rabban.*

That

n Bab. Taanith. fol. 16. 1. in the Gloſs.

o Maimon on Tephilla, Chap. 8.

* Bab. Berac. fol. 18. 1.

p Jeruſ. Berac. fol. 2. 4. Piſk. in Berac. Chap. 1. art. 6. Rabben. Aſher. ibid. Chap. 1. Col. 1.

q Chap. 1. 2.

r Fol. 26. 2.

s Chap. 1, 2, 3.

t Chap. 11.

u Fol. 6. 3.

w Berac. fol. 22. 1. in the Gloſſ.

x Bab. Schabb. fol. 23. 2.

* In the word אבוי

That this haughty title of *Rabbi* was not in uſe before the times of *Hillel*, ſufficiently appears from thence, that the Doctors before that were called by their plain names, and knew nothing of this title. *Antigonus Socheus*, *Shemaiah* and *Abtalion*, *Gebihah ben Peſiſa*, *Cabba Sacua*, *Admon* and *Hanan*, *Hillel* and *Shammai*, and many others, whoſe names we meet with in the *Jewiſh* Story. Yet you ſhall find theſe that were more ancient ſometimes officioatly honoured by the writers of their Nation with this title, which they themſelves were ſtrangers to. *y* They feign that King *Jehoſhaphat* thus called the learned men, *When he ſaw*, ſay they, *a Diſciple of the wiſe men, he roſe up out of his Throne and embraced him, and kiſſed him, and called him* אבי אבי רבי רבי מרי מרי *O Father, Father, Rabbi, Rabbi, Lord, Lord.* And *z Joſhua ben Perachia* is called *Rabbi Joſhua*. רבי אבי מורי are here rendred *Rabbi* in the eighth verſe: *Father* in the ninth: and *Maſter* in the tenth. We do not more nicely examine the preciſe time when this title began; be ſure it did not commence before the ſchiſm aroſe between the Schools of *Shammai* and *Hillel*: and from that ſchiſm perhaps it had its beginning.

y Rab. Maccoth fol. 24. 1.

z Sanhedr. fol. 107. 3.

II. It was cuſtomary, and they loved it, to be ſaluted with this honourable title, notwithſtanding the diſſembled axiom among them אחוב את מלאכה ושונא את הרבנות *Love the work, but hate the title a.*

a Maim. on Talm. Tor. ch. 3.

I Diſciples were thus taught to ſalute their Maſters: *b R. Eliezer ſaith* המתפלל אחרי רבו *He that prayeth behind the back of his Maſter,* והנותן שלום לרבי והמחזיר שלום לרבי *And he that ſalutes his Maſter, or returns a ſalute to his Maſter, and he that makes himſelf a ſeparatiſt from the School of his Maſter, and he that teaches any thing which he hath not heard from his Maſter, he provokes the Divine Majeſty to depart from Iſrael.* The Gloſſers on theſe words, *He that ſalutes or returns a ſalute to his Maſter*, thus comment, *He that ſalutes his Maſter in the ſame form of words that he ſalutes other men, and doth not ſay to him* שלום עליך רבי *God ſave you Rabbi c.* It is reported alſo *d* that the Council Excommunicated certain perſons four and twenty times על כבוד רב *for the honour of Maſter*; that is, for not having given due honour to the *Rabbins*. 2. The Maſters ſaluted one another ſo.

b Bab. Erac. fol. 29. 1.

c See alſo Hieroſ. Shevuoth, fol. 34. 1.

d Id. ibid. fol. 19. 1.

e R. Akibah ſaid to B. Eleazar, Rabbi, Rabbi: f R. Eleazar ben Simeon of Magdal Gedor came from the houſe of his Maſter ſitting upon an Aſs: He went forward along the bank of the river rejoycing greatly, and being very much pleas'd with himſelf, becauſe he had learned ſo much of the Law. There meets him a very deformed man, and ſaid שלום עליך רבי *ſave you, Rabbi: He did not ſalute him again, but on the contrary ſaid thus, Raka, How deformed is that man, perhaps all your Townſmen are as deformed as you. He anſwered, I know nothing of that, but go you to the workman that made me, and tell him, How deformed is this veſſel which thou haſt made? &c.* And a little after, *When that* (deformed man) *was come to his own Town, his fellow citizens came out to meet him, and ſaid,* שלום עליך רבי רבי מורי מורי *ſave you O Rabbi, Rabbi, Maſter, Maſter.* (R. Eliezer) *ſaith to them, To whom do you ſay Rabbi, Rabbi? They anſwer, To him that followeth thee. He replied, If this be a Rabbi, let there not be many ſuch in Iſrael.*

e Jeruſ. Moed Katon. fol. 81. 1.

f Bab. Taanith, fol. 2.

VERS. XIV.

Κατεσθίετε τὰς οἰκίας τῶν χηρῶν. *Ye devour widows houſes.*

THE *Scribes* and *Phariſees* were ingenious enough for their own advantage. Hear one argument among many, forged upon the anvil of their covetouſneſs, a little rudely drawn, but gainful enough *g*, *ſaith the Lord, Make me an Ark of ſhittim-wood.* מכאן לחה" שבני עירו מצווין לעשות וכו' *Hence it is decided*, ſay they, *in behalf of a Diſciple of the wiſe men, that his fellow citizens are bound to perform his ſervile work for him.* O Money, thou miſtreſs of Art, and mother of Wit! So he that was preferred to be Preſident of the Council was to be maintained and enriched by the Council. See the Gloſs on *Bab. Taanith i.*

g Bab. Joma. fol. 72. 2.

i Fol. 21. 1.

They angled among the people for reſpect, and by reſpect for gain, with a double hook.

I. As Doctors of the Law: where they firſt and above all things inſtilled into their Diſciples and the common people, That a wiſe man, or a Maſter was to be reſpected above all mortal men whatſoever. Behold the rank and order of benches according to theſe Judges! *k A wiſe man is to take place of a King: A King of a High Prieſt: A High Prieſt of a Prophet: A Prophet of one anointed for war: One anointed for war of a Preſident of the Courſes: A Preſident of the Courſes of the head of a family: The head of a family of a Counſellor: A Counſellor of a Treaſurer: A Treaſurer of a private Prieſt: A private Prieſt of a Levite: A Levite of an Iſraelite: An Iſraelite of a Baſtard: A Baſtard of a Nethinim: A Nethinim of a Proſelyte: A Proſelyte of a freed ſlave. But when is this to be? namely when they are alike as to other things: But indeed if a Baſtard be a Diſciple, or a wiſe man, and the High Prieſt be unlearned, the Baſtard is to take place of him. A wiſe man is to be preferred*

k Jeruſ. Horaioth. fol. 84. 2.

before a King, for if a wiſe man die, he hath not left his equal: but if a King die, any Iſraelite is fit for a Kingdom.

This laſt brings to my mind thoſe words of *Ignatius* the *Martyr*, if indeed they are his, in his tenth Epiſtle, Τίμα, φησὶν υἱὲ τὸν Θεὸν, &c. *My Son, ſaith he, Honour God and the King: But, I ſay, Honour God as the cauſe and Lord of all: the Biſhop as the chief Prieſt, bearing the image of God: in reſpect of his rule, bearing Gods image, in reſpect of his Prieſtly office, Chriſts: and after him we ought to honour the King alſo.*

II. Under a pretence of mighty devotion, but eſpecially under the goodly ſhew of long prayers, they ſo drew over the minds of devout perſons to them, eſpecially of women, and among them, of the richer widows, that by ſubtle attractives, they either drew out, or wreſted away their goods and eſtates. Nor did they want nets of counterfeit authority, when from the Chair they pronounced according to their pleaſures of the dowry and eſtate befalling a widow, and aſſumed to themſelves the power of determining concerning thoſe things. Of which matter as it is perplexed with infinite difficulties and quirks, you may read, if you have leiſure, the Treatiſes *Jevamoth*, *Chetubboth*, and *Gittin*.

Concerning the length of their prayers it may ſuffice to produce the words of the *Baby-*
l Fol. 32. 2. *lon Gemara* in *Beracoth l. The religious anciently uſed to tarry an hour*, (meditating before they began their prayers) *whence was this? R. Joſhua ben Levi ſaith it was becauſe the Scripture ſaith*, אשרי יושבי ביתך Bleſſed are they who ſit in thy houſe. *R. Joſhuah ben Levi ſaith alſo, He that prays ought to tarry an hour after prayers: As it is ſaid*, The juſt ſhall praiſe thy name ישבו ישרים את פניך The upright ſhall ſit before thy face: *It is neceſſary therefore that he ſhould ſtay* (meditating) *an hour before prayers, and an hour after; and the religious anciently uſed to ſtay an hour before prayers, an hour they prayed, and an hour they ſtayed after prayers. Since therefore they ſpent nine hours every day about their prayers, how did they perform the reſt of the Law? and how did they take care of their worldly affairs? why herein, In being religious both the Law was performed, and their own buſineſs well provided for.*
m Fol. 54. 2. And in the ſame place *m*, *Long prayers make a long life.*

VERS. XV.

Ποιῆσαι ἕνα προσήλυτον. *To make one Proſelyte.*

n Bab. Middah. fol. 13. 2. THE *Talmudiſts* truly ſpeak very ill of Proſelytes *n*. *Our Rabbins teach*, גרים והמשהקים הינוקות מעכבין את המשיח *that Proſelytes and Sodomites hinder the coming of the Meſſias.* גרים לישראל כספחת *Proſelytes are as a ſcab to Iſrael.* The Gloſs, *For this reaſon that they were not skilled in the commandments, that they brought in revenge, and moreover, that the Iſraelites perchance might imitate their works*, &c.

Yet in making of theſe they us'd their utmoſt endeavours, for the ſake of their own gain; that they might ſome way or other drain their purſes after they had drawn them in under the ſhew of Religion; or make ſome uſe or benefit to themſelves by them. The ſame covetouſneſs therefore under a vail of hypocriſie in devouring widows, which our *Saviour* had condemned in the former clauſe, he here alſo condemns in hunting after Proſelytes; which the *Scribes* and *Phariſees* were at all kind of pains to bring over to them. Not that they cared for Proſelytes (whom they accounted as a ſcab and plague) but that the more they could draw over to their Religion, the greater draught they ſhould have for gain, and the more purſes to fiſh in. Theſe therefore being ſo Proſelyted, *they made doubly more the children of Hell than themſelves.* For when they had drawn them into their net, having got their prey they were no further concern'd what became of them, ſo they got ſome benefit by them. They might periſh in ignorance, ſuperſtition, atheiſm, and all kind of wickedneſs, this was no matter of concern to the *Scribes* and *Phariſees*; only let them remain in *Judaiſm*, that they might Lord it over their Conſciences and Purſes.

VERS. XVI.

Ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει, &c. *Whoſoever ſhall ſwear by the gold of the Temple, he is a debtor.*

THESE words agree in the ſame ſenſe with thoſe of the *Corban*, *Chap.* XV. 5. We muſt not underſtand the *gold of the Temple* here, of that gold which ſhined all about in the walls and cielings; but the gold here meant is that which was offered up in the *Corban*. It was a common thing with them, and eſteemed as nothing, to ſwear המעין הזה *by the Temple*, and המזבח *by the Altar*, which we have obſerved at the 31 *verſ.* of the 5*th Chap.* and therefore they thought themſelves not much obliged by it: But if they ſwore קרבן *Corban*, they ſuppoſed they were bound by an indiſpenſable tye. For example, if any one ſhould ſwear thus, *By the Temple*, or, *By the Altar*, my Money, my Cattel, my Good

Goods ſhall not profit you: It was lawful nevertheleſs for the ſwearer if he pleas'd to ſuffer them to be profited by theſe: but if he ſhould ſwear thus, *Korban, my gold is for the Temple, Korban, my Cattel are for the Altar,* this could no ways be diſpenſed with.

VERS. XXIII.

Ἀποδεκατοῦτε τὸ ἡδύοσμον, &c. *Ye pay tythe of mint.*

I. *THIS is the general rule about tythes, Whatſoever ſerves for food, whatſoever is kept,* (that is, which is not of common right) *and whatſoever grows out of the earth ſhall be tythed o.*

o *Maaſeroth*, Chap. 1. Hal. 1.

II. According to the Law, Cattle, Corn and Fruit were to be tythed: the way and meaſure of which, as the *Scribes* teach, was this, *Of bread-corn that is threſhed and winnowed,* 1. *A fifth part is taken out for the Prieſt; this was called* תרומה גדולה *the great offering.* 2. *A tenth part of the remainder belonged to the Levite;* this was called מעשר ראשון *the firſt Tenth* or *Tythe.* 3. *A tenth part again was to be taken out of the remainder, and was to be eaten at Jeruſalem, or elſe redeemed, this was called* מעשר שני *the ſecond Tythe.* 4. *The Levite gives a tenth part out of his to the Prieſt, this was called* מעשר המעשר *the Tythe of the Tythe.* Theſe are handled at large in *Peah, Demai, Maaſeroth,* &c.

III. מעשר ירק דרבנן *The Tything of herbs is from the Rabbins p.* This Tything was added by the *Scribes*, and yet approved of by our *Saviour*, when he ſaith, *Ye ought not to have left theſe undone.* Hear this, O thou who oppoſeſt Tythes. The Tything of herbs was only of Eccleſiaſtical inſtitution, and yet it hath the authority of our *Saviour* to confirm it, *Ye ought not to have left theſe things undone:* and that partly upon account of the juſtice of the thing it ſelf, and the agreeableneſs of it to Law and reaſon, partly that it was commanded by the Council ſitting in *Moſes* Chair, as it is *ver.* 2.

p *Bab. Joma*, fol. 83. 2.

IV. Τὸ ἡδύοσμον, *mint:* This is ſometimes called by the *Talmudiſts* q הרתרח and is reckoned among thoſe things which come under the Law of the ſeventh year. Where *Rambam* ſaith, *In the Aruch it is* מנטא *Minta.* It is called ſometimes מינתא r *Mintha.* Where *R. Solomon* writes, *In the Aruch it is* מנטא *Mint in the Mother tongue; and it hath a ſweet ſmell, therefore they ſtrow it in Synagogues for ſake of its ſcent.*

q *Sheviith.* Chap. 1. Hal. 7.

r *Obeliſm*, Cap. 1. Hal. 2.

Τὸ ἄνηθον, *Anniſe:* In the *Talmudiſts* שבת s, where *R. Solomon* שבת *is a kind of herb, and is tythed, both as to the ſeed and herb it ſelf. Rambam* writes thus, *It is eaten raw after meat, and is not to be boiled; while therefore it is not boiled, it comes under the Law of Tything.* The Gloſs in *Bab. Avodah Zarah* t, שבת *in the Roman language is Anethum,* (*Anniſe*) *and is tythed, whether it be gathered green or ripe.*

s *Obeliſm*, Ch. 3. Hal. 4.

t Fol. 7. 2.

Τὸ Κύμινον, *Cummin;* with the *Talmudiſts* כמון. It is reckoned among things that are to be tythed u.

u *Demai*, Chap. Hal 1.

VERS. XXVII.

Παρομοιάζετε τάφοις κεκονιαμένοις. *Ye are like whited Sepulchres.*

SEpulchres are diſtinguiſhed by the Maſters of the *Jews* into קבר תהום *a deep Sepulchre,* which cannot be known to be a Sepulchre, Μνημεῖον ἄδηλον, *Graves that appear not* w; and קבר מצוין *a painted Sepulchre,* ſuch as were all thoſe that were known to be ſeen. Our *Saviour* compares the *Scribes* and *Phariſees* to both; to thoſe in the place of *Luke* laſt mentioned; to theſe in the place before us, each upon a different reaſon.

w Luk. XI. 44.

Concerning the whiting of Sepulchres there are theſe Traditions: x *In the fifteenth day of the month Adar they mend the ways, and the ſtreets, and the common Sewers, and perform thoſe things that concern the publick,* ומציינין את הקברות *And they paint* (or, *mark*) *the Sepulchres.* The manner is deſcribed in *Maaſar Sheni,* קברו בסיד ממחרת ושופך y *They paint the Sepulchres with chalk, tempered and infuſed in water.* The *Jeruſalem Gemariſts* give the reaſon of it in abundance of places. *Do they not mark the Sepulchres,* ſay they, *before the month Adar? Yes, but it is ſuppoſed that the colours are wiped off. For what cauſe do they paint them ſo? That this matter may be like the caſe of the leper. The leprous man crieth out, Unclean, unclean; and here in like manner, uncleanneſs crys out to you and ſaith, Come not near. R Illa, in the name of R. Samuel bar Nachman alledgeth that of Ezekiel* z. If one paſſing through the land ſeeth a mans bone, he ſhall ſet up a burial ſign by it a. The Gloſſers deliver both the reaſon and the manner of it thus, *From the fifteenth day of the month Adar they began their ſearch, and whereſoever they found a Sepulchre, whoſe whiting was waſhed off with the rain, they renewed it, that the unclean place might be diſcerned, and the Prieſts who were to eat the Truma might avoid it.* b "They marked the Sepulchres with chalk "in the likeneſs of bones, and mixing it with water, they waſhed the Sepulchre all "about with it, that thereby all might know that that place was unclean, and "there-

x *Shekalim*, Chap. 1. Hal. 1.

y Ch. 1. Hal. 1.

z *Ezek.* XXXIX. 15.

a See *Jarchi. Maaſar Sheni*, fol 55. 3 *Moed katon*, fol. 80. 2, 3. *Sotah*, fol 23. 3.

b Gloſs on *Shekalim*, and again on *Maaſar Sheni.*

"therefore to be avoided. Concerning this matter alſo the Gloſs on *Bab. Moed katon* [c] ſpeaks, "They made marks like bones on the Sepulchres with white chalk, *&c.* See the place.

[c] Fol. 5. 10.

VERS. XXVIII.

Οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, &c. *Even ſo, ye alſo outwardly appear righteous to men.*

SUCH kind of hypocrites are called צבועין *diſtained* or *coloured*. *Jannai* the King when he was dying warned his wife that ſhe ſhould take heed מן הצבועין שרומין מפרשין שמעשיהן כמעשה זמרי ומבקשין שכר כפנחס: *of painted men, pretending to be Phariſees, whoſe works are as the works of Zimri, and yet they expect the reward of Phineas.* The Gloſs is, צבועין "Thoſe painted men are ſuch whoſe outward ſhow doth not anſwer to "their nature; they are coloured without, אין תוכן כברם but their inward part doth "not anſwer to their outward; and their works are evil like the works of *Zimri*, but "they require the reward of *Phineas*, ſaying to men, that they ſhould honour them as "much as *Phineas*. They had forgot their own axiom, "A תח' שאין תוכו כברו אין תח' "Diſciple of the wiſe, who is not the ſame within that he is without, is not a Diſciple "of the wiſe *e*.

[d] *Bab. Sotah*, fol. 22. 2.

[e] *Bab. Joma*, fol. 72. 2.

Ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας. *But within ye are full of hypocriſie and iniquity.*

The Maſters themſelves acknowledg this to their own ſhame. *f* They enquire what were thoſe ſins under the firſt Temple, for which it was deſtroy'd, and it is anſwered, *Idolatry*, *Fornication*, and *Bloodſhed*. They enquire what were the ſins under the ſecond; and anſwer, *Hate without cauſe, and ſecret iniquity*; and add theſe words, "To thoſe that "were under the firſt Temple, their end was revealed becauſe their iniquity was reveal-"ed: אחרונים שלא נתגלה עונם לא נתגלה קיצם But to thoſe that were under the ſecond, "their end was not revealed, becauſe their iniquity was not revealed. The Gloſs, "They that "were under the firſt Temple did not hide their iniquity, therefore their end was re-"vealed to them; as it is ſaid, After ſeventy years I will viſit you in *Babylon*; but their "iniquity under the ſecond Temple was not revealed. בני מקדש שני היו רשעים נסתר: "Thoſe under the ſecond Temple were ſecretly wicked.

[f] *Bab Jom.* fol. 9. 2.

VERS. XXIX.

Κοσμεῖτε τὰ μνημεῖα τῶν δικαίων. *Ye garniſh the Sepulchres of the Righteous.*

בונין לו נפש על קברן *g* The Gloſſers are divided about the rendring of the word נפש. Some underſtand it of a kind of building, or pillar; ſome of the whiting or marking of a Sepulchre above ſpoken of; the place referred to, ſpeaks concerning the remains of the Didrachms paid for the redemption of the ſoul; and the queſtion is, if there be any thing of them due, or remaining from the man now dead, what ſhall be done with it; the anſwer is, "Let it be laid up till *Elias* come: but *R. Nathan* ſaith, בונין לו נפש על קברו "Let them raiſe ſome pillar (or building) upon his Sepulchre. Which that it was done for the ſake of adorning the Sepulchres, is proved from the words of the *Jeruſalem Gemara* upon the place *h*, אין עושין נפשות לצדיקים דבריהן הן וכרוהנן: Οὐ κοσμοῦσι μνημεῖα τῶν δικαίων, "They do not adorn the Sepulchres of the righteous, for their own ſayings are "their memorial. Whence thoſe buildings or ornaments that were ſet on their Sepulchres ſeem to have been ſacred to their memory, and thence called נפשות as much as *Souls*, becauſe they preſerved the life and ſoul of their memory.

[g] *Shekalim*, Chap. 2. Hal. 5.

[h] Fol. 47. 1.

Theſe things being conſidered, the ſenſe of the words before us doth more clearly appear: Doth it deſerve ſo ſevere a curſe to adorn the Sepulchres of the Prophets and righteous men? Was not this rather an act of piety than a crime? But according to their own Doctrine, O ye *Scribes* and *Phariſees*, דבריהן הן זכרונן *Their own Acts and Sayings is a ſufficient memorial for them.* Why do ye not reſpect, follow and imitate theſe? But neglecting and trampling upon theſe, you perſwade your ſelves that you have performed piety enough to them if you beſtow ſome coſt in adorning their Sepulchres, whoſe words indeed you deſpiſe.

VERS.

VERS. XXXIII.

Ἀπὸ τ κρίσεως τ γεεννης. *The damnation of Hell.*

דינה של גהינום: *The Judgment of Gehenna.* See the *Chaldee* Paraphraſt on *Ruth* II. 12. *Baal Turim.* on *Gen.* I. 1. & *Midras Tillin. i*

i Fol. 41. 2, 3, &c.

VERS. XXXIV.

Σοφὸς ᾗ γραμματεῖς. *Wiſe men and Scribes.*

חכמים *Wiſe men*, and סופרים *Scribes.* Let them obſerve this, who do not allow the Miniſters of the word to have a diſtinct calling. The *Jews* knew not any that was called חכם *A wiſe man*, or סופר *A Scribe*, but who was both learned and ſeparated from the common people by a diſtinct order and office.

VERS. XXXV.

Ἕως τ αἵματος Ζαχαρίου υἱ Βαραχίου. *Unto the blood of Zacharias Son of Barachias.*

THAT the diſcourſe here is concerning *Zacharias* the ſon of *Jehoiada* *k* killed by King *Joas*, we make appear by theſe arguments. *k* 2 *Chr.* XXIV.

I. Becauſe no other *Zacharias* is ſaid to have been ſlain, before theſe words were ſpoken by *Chriſt*. Thoſe things that are ſpoke of *Zacharias*, the father of the *Baptiſt*, are dreams: and thoſe, of *Zacharias* one of the twelve Prophets, are not much better. The killing of our *Zacariahs* in the Temple, is related in expreſs words; and why, neglecting this, ſhould we ſeek for another, which in truth we ſhall no where find with any author of good credit?

II. The *Jews* obſerve that the death of this *Zacharias*, the ſon of *Jehoiadah* was made memorable by a ſignal character and revenge: Of the Martyrdom of the other *Zacharias*, they ſay nothing at all.

Here both the *l Talmuds*, *R. Jochanan ſaid, Eighty thouſand Prieſts were killed for the blood of* Zacharias. R. Judah *asked* R. Acha, *whereabouts they killed* Zacharias? *Whether in the Court of the Women, or in the Court of* Iſrael? *He anſwered, neither in the Court of* Iſrael, *nor in the Court of the Women, but in the Court of the Prieſts. And that was not done to his blood, which uſeth to be done to the blood of a Ram, or a Kid; Concerning theſe it is written,* And he ſhall pour out his blood, and cover it with duſt. *But here it is written, m* Her blood is in the midſt of her; ſhe ſet it upon the top of a rock, ſhe poured it not upon the ground. *And why this? n* That it might cauſe fury to come up to take vengeance. I have ſet her blood upon a rock that it ſhould not be covered. *They committed ſeven wickedneſſes in that day. They killed a Prieſt, a Prophet, and a Judg: they ſhed the blood of an innocent man: they polluted the Court. And that day was the Sabbath day, and the day of Expiation, when therefore* Nebuzaradan *went up thither, he ſaw the blood bubbling; ſo he ſaid to them, what meaneth this? It is the blood, ſay they, of Calves, Lambs and Rams, which we have offered on the Altar. Bring then, ſaid he, Calves, Lambs and Rams, that I may try whether this be their blood. They brought them and ſlew them, and that blood ſtill bubbled, but their blood did not bubble. Diſcover the matter to me, ſaid he, or I will tear your fleſh with iron rakes. Then they ſaid to him, this was a Prieſt, a Prophet and a Judg, who foretold to* Iſrael *all theſe evils which we have ſuffered from you, and we roſe up againſt him, and ſlew him. But I, ſaith he, will appeaſe him. He brought the Rabbins, and ſlew them upon that blood, and yet it was not pacified; He brought the children out of the School, and ſlew them upon it, and yet it was not quiet. He brought the young Prieſts, and ſlew them upon it, and yet it was not quiet. So that he ſlew upon it ninety four thouſand, and yet it was not quiet. He drew near to it himſelf, and ſaid, O* Zacharias, Zacharias! *Thou haſt deſtroyed the beſt of thy people* (that is, they have been killed for your ſake) *would you have me deſtroy all? Then it was quiet, and did not bubble any more,* &c.

l Hieroſ. in Taanith. fol. 69. 1, 2. Bab. in Sanhedr. fol. 96. 2.

m Ezech. XXIV. 7. *n* Verſ. 8.

The truth of this ſtory we leave to the relators: that which makes to our preſent purpoſe we obſerve. That it was very improbable, nay next to impoſſible, that thoſe that heard the words of *Chriſt* (concerning *Zacharias* ſlain between the Temple and the Altar) could underſtand it of any other, but of this; concerning whom, and whoſe blood, they had ſuch famous and ſignal memory; and of any other *Zacharias* ſlain in the Temple, there was a profound ſilence. In *Joſephus* indeed we meet with the mention of one *Zacharias* the ſon of *Baruch*, (which is the ſame thing with *Barachias*) killed in the Temple, not long

long before the deſtruction of it: whom ſome conjecture to be prophetically marked out here by our Saviour: But this is ſomewhat hard, when *Chriſt* expreſly ſpeaks of time paſt (ἐφονεύσατε *ye ſlew*) and when by no art, nor arguments it can be proved that this *Zacharias* ought to be reckoned into the number of Prophets and Martyrs.

There are two things here that ſtick with Interpreters, ſo that they cannot ſo freely ſubſcribe to our *Zacharias*. 1. That he lived and dyed long before the firſt Temple was deſtroyed, when the example would have ſeemed more home and proper, to be taken under the ſecond Temple, and that now near expiring. 2. That *he* was plainly and notoriouſly the Son of *Jehoiada*, but *this* is called by *Chriſt the Son of Barachias*.

To which we, after others who have diſcourſed at large upon this matter, return only thus much.

I. That *Chriſt* plainly intended to bring examples out of the old Teſtament; and he brought two, which how much the further off they ſeemed to be from deriving any guilt to this generation, ſo much heavier the guilt is, if they do derive it. For a *Jew* would argue, what hath a *Jew* to do with the blood of *Abel*, killed almoſt two thouſand years before *Abraham* the father of the *Jews*, was born? And what hath this generation to do with the blood of *Zacharias*, which was expiated by cruel plagues and calamities many ages ſince? Nay, ſaith *Chriſt*, this generation hath arrived to that degree of impiety, wickedneſs and guilt, that even theſe remote examples of guilt, relate and are to be applied to it. And while you think that the blood of *Abel*, and the following Martyrs doth nothing concern you, and believe that the blood of *Zacharias* hath been long ago expiated with a ſignal puniſhment; I ſay unto you that the blood both of the one and the other, and of all the righteous men killed in the interval of time between them, ſhall be required of this generation. 1. Becauſe you kill him who is of more value than they all. 2. Becauſe by your wickedneſs you ſo much kindle the anger of God, that he is driven to cut off his old Church, namely the people that hath been of a long time in covenant with him. For when *Chriſt* ſaith, *That on you may come all the righteous blood*, &c. It is not ſo much to be underſtood of their perſonal guilt as to that blood, as of their guilt for the killing of *Chriſt*, in whoſe death, the guilt of the murder of all thoſe his types, and members, is in ſome meaſure included; and it is to be underſtood of the horrible deſtruction of that generation, than which, no former ages have ever ſeen any more woful or amazing, nor ſhall any future, before the funeral of the world it ſelf. As if all the guilt of the blood of righteous men that had been ſhed from the beginning of the world, had flowed together upon that generation.

II. To the ſecond, which has more difficulty, namely that *Zacharias* is here called the Son of *Barachias*, when he was the Son of *Jehoiada*, we will obſerve by the way, theſe two things out of the writings of the *Jews*; before we come to determine the thing it ſelf.

1. That that very *Zacharias*, of whom we ſpeak, is by the *Chaldee* Paraphraſt called the Son of *Iddo*. For thus ſaith he on *Lament.* Chap. III. verſ. 20. Is it fit that the daughters of *Iſrael* ſhould eat the fruit of their womb? &c. *The rule of Juſtice anſwered, and ſaid, Is it alſo fit that they ſhould ſlay a Prieſt and Prophet in the Temple of the Lord, as ye ſlew* Zacharias, *the Son of* Iddo, *the High Prieſt and faithful Prophet in the houſe of the Sanctuary, on the day of expiation?* &c.

o Chap. VIII. 2. p Bab. Maccoth, fol. 24. 1. 2.

2. In the place of *Iſaiah*, *o* concerning *Zachariah* the Son of *Jebarichiah* the *Jews* have theſe things. *p It is written*, I took unto me faithful witneſſes to record, Uriah the Prieſt, and Zachariah the Son of Barachiah *o* (ברכיהו writ without *Jod* prefixed) *Eſa.* VIII. 1. *But what is the reaſon that Uriah is joyned with Zachariah? For Uriah was under the firſt Temple, Zachariah under the ſecond: but the Scripture joyneth the propheſie of Zachariah to the propheſie of Uriah.* By *Urias it is written*, For your ſakes *Sion* ſhall be plowed as a field. *By Zachariah it is written*, As yet old men and ancient women ſhall ſit in the ſtreets of *Jeruſalem*. *When the propheſie of Uriah is fulfilled, the propheſie of Zachariah ſhall alſo be fulfilled.* To the ſame ſenſe alſo ſpeaks the *Chaldee* Paraphraſt upon the place. And I took unto me faithful witneſſes. *The curſes which I foretold I would bring in the propheſie of Uriah the Prieſt, behold they are come to paſs; likewiſe all the bleſſings which I foretold I would bring, in the Propheſie of Zachariah the ſon of Jebarechiah, I will bring to paſs.* See alſo there *R. R. Jarchi* & *Kimchi*.

From both theſe, we obſerve two things. 1. If *Iddo* did not ſignifie the ſame thing with *Jehoiada*, to the *Jewiſh* nation, why might not our Saviour have the ſame liberty to call *Barachia* the father of *Zacharia*, as the *Chaldee* Paraphraſt had to call him *Iddo*? 2. It is plain that the *Jews* looked upon thoſe words of *Iſaiah* as the words of God ſpeaking to *Iſaiah*, not of *Iſaiah* relating a matter of fact hiſtorically; which indeed they conjectur every truly, and exactly according to the printing of the firſt word וְאָעִידָה for the conjunction *Vau* being pointed with *Ceva*, it is a certain token that the Verb is

to

to be rendred in the *future* Tenſe, not in the *Preter*; which alſo the interlineary verſion hath well obſerved, rendring it thus, *Et teſtificari faciam mihi teſtes fideles, And I will make faithful witneſſes teſtifie to me.*

For if it had been to be conſtrued in the *Preter* tenſe, it ſhould have been pointed by *Camets*, וְאַעִידָה *Et teſtificari feci, And I cauſed to witneſs.* Which being well obſerved, (as I confeſs it hath not been by me heretofore) the difficulty under our hand is reſolved, as I imagine very clearly: and I ſuppoſe that *Zachariah* the Son of *Jebarachia* in *Iſaiah*, is the very ſame with our *Zachariah* the Son of *Jehoiadah*; and that the ſenſe of *Eſay* comes to this; In that and the foregoing Chapter, there is a diſcourſe of the future deſtruction of *Damaſcus*, *Samaria* and *Judea*. *q* For a confirmation of the truth of this propheſie God makes uſe of a double teſtimony: Firſt, he commands the Prophet *Iſaiah* to write over and over again in a great volumn from the beginning to the end, *Le maher ſhalal haſh baz: that is, To haſten the ſpoil he haſtned the prey*: and this volumn ſhould be an undoubted Teſtimony to them that God would certainly bring on and haſten the forementioned ſpoyling and deſtruction. *And moreover*, ſaith God, *I will raiſe up to my ſelf two faithful Martyrs (or Witneſſes)* who ſhall teſtifie and ſeal the ſame thing with their words and with their blood, namely *Uriah* the Prieſt, who ſhall hereafter be crowned with Martyrdom for this very thing, *Jer.* XXVI. 20. 23. and *Zachariah* the Son of *Barachia* or *Jehoiada* who is lately already crowned. *He*, the firſt Martyr under the firſt Temple; *this*, the laſt. Hear thou *Jew* who taxeſt *Matthew* in this place, your own Authors aſſert, that *Uriah* the Prieſt is to be underſtood by that *Uriah* who was killed by *Jehoiachim*; and that truly: We alſo aſſert that *Zechariah* the Son of *Jehoiadah* is to be underſtood by *Zachariah* the Son of *Jebarachiah*; and that *Matthew* and *Chriſt* do not at all innovate in this name of *Barachias*, but did only pronounce the ſame things concerning the Father of the Martyr *Zacharias*, which God himſelf had pronounced before them by the Prophet *Eſay*.

q See Cap. VII. 2, 17, 18. &c. & Chap VIII. 4, 7, 8, &c.

It may be objected: But ſince our *Saviour* took examples from the old Teſtament, why did he not rather ſay, From the blood of *Abel* to the blood of *Uriah* the Prieſt? that is, from the beginning of the world, to the end of the firſt Temple? I anſwer.

1. The killing of *Zacharias* was more horrible, as he was more high in dignity, and as the place wherein he was killed, was more holy.

2. The conſent of the whole people was more univerſal to his death.

3. He was a more proper and apparent type of *Chriſt*.

4. The requiring of vengeance is mentioned only concerning *Abel* and *Zachariah*. *r Behold the voice of thy brothers blood cryeth out to me.* And *s Let the Lord look upon it, and require it.*

r Gen. IV. 10. *s* 2 Chron. XXIV. 22.

5. In this the death of *Chriſt* agrees exactly with the death of *Zachariah*: that, although the City and Nation of the *Jews* did not periſh till about forty years after the death of *Chriſt*; yet they gave themſelves their deaths wound, in wounding *Chriſt*. So it was alſo in the caſe of *Zachariah*; *Hieruſalem* and the people of the *Jews* ſtood indeed many years after the death of *Zachariah*, but from that time began to ſink, and draw towards ruine. Conſult the ſtory narrowly, and you will plainly find that all the affairs of the *Jews* began to decline, and grow worſe and worſe, from that time when *blood touched blood t* (the blood of the ſacrificer mingled with the blood of the ſacrifice) and when *the people became contentious* and rebellious *againſt the Prieſt. u*

t Hoſ. IV. 2.

u Id. verſ. 4.

VERS. XXXVII.

Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας. *Jeruſalem that killeſt the Prophets.*

R. *Solomon* on thoſe words, * *But now Murtherers. They have killed*, ſaith he, *Uriah, they have killed Zechariah.* Alſo on theſe words, *x Your ſword hath devoured your Prophets. Ye have ſlain*, ſaith he, *Zachariah* and *Iſaiah*. *y Simeon ben Azzai ſaid, I have found a book of Genealogies at Jeruſalem, in which it was written, Manaſſeth ſlew Iſaiah*, &c.

* *Eſ.* I. 21.

x Jer. II. 31.

y Rab. Jevam. fol. 49. 2.

CHAP.

CHAP. XXIV.

VERS. I.

Ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. *To shew him the buildings of the Temple.*

z Bab Bava Bathra, fol. 4. 1. & Succah, fol. 51. 2.

HE *that never saw the Temple of Herod, never saw a fine building. What was it built of? Rabba saith, of white and green marble. But some say, of white green and spotted marble. He made the laver to sink and to rise,* (that is, the walls were built winding in and out, or indented, after the manner of waves) *being thus fitted to receive the plaister which he intended to lay on, but the Rabbins said to him, O let it continue, for it is very beutiful to behold: for it is like the waves of the Sea, and Bava ben Buta made it so, &c.* See there the story of *Bava ben Buta* and Herod consulting about the rebuilding of the Temple.

VERS. II.

Οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον. *There shall not be left one stone upon another.*

* Taanith, c. 5.

THE *Talmudic* Chronicles bear witness also to this saying, * *On the ninth day of the month Ab, the City of Jerusalem was plowed up,* which *Maimonides* delivereth more at large. a *On that ninth day of the month Ab, fatal for vengeance, the wicked Turnus Rufus, of the children of Edom, plowed up the Temple, and the places about it, that that saying might be fulfilled, Sion shall be plowed as a field.* This *Turnus Rufus* of great fame and infamy among the *Jewish writers*, without doubt is the same with *Terentius Rufus*, of whom *Josephus* speaks, b Τερέντιος Ῥοῦφος ἄρχων ὑπὸ στρατιᾶς κατελέλειπτο. *Terentius Rufus was left General of the army by Titus*, with commission, as 'tis probable, and as the *Jews* suppose, to destroy the City and Temple. Concerning which matter, thus again *Josephus* in the place before quoted, c Κελεύει Καῖσαρ ἤδη τοῦ τε πόλιν ἅπασαν, καὶ τὸν νεὼν κατασκάπτειν. *The Emperour commanded them to dig up the whole City, and the Temple.* And a little after, Οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, &c. *Thus those that digged it up laid all level, that it should never be inhabited, to be a witness to such as should come thither.*

a Taanith, cap. 4. hal. 6.

b De bell. lib. 7. cap. 7.

c Cap. 1.

VERS. III.

Καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος; *And what shall be the sign of thy coming, and of the end of the World?*

WHAT the Apostles intended by these words, is more clearly conceived by considering the opinion of that people concerning the times of the *Messias*. We will pick out this in a few words from *Bab. Sanhedr.* d

d Fol. 92.

The Tradition of the School of Elias: The righteous whom the Holy Blessed God will raise up from the dead, shall not return again to their dust; as it is said, Whosoever shall be left in *Sion* and remain in *Jerusalem*, shall be called holy, every one being written in the book of life. *As the Holy* (God) *liveth for ever, so they also shall live for ever. But if it be objected, what shall the righteous do in those years in which the Holy God will renew his world, as it is said,* The Lord only shall be exalted in that day? *The answer is, That God will give them wings, like an Eagle, and they shall swim* (or *float*) *upon the face of the waters.* Where the Gloss saith thus, *The righteous, whom the Lord shall raise from the dead in the days of the Messiah, when they are restored to life, shall not again return to their dust, neither in the dates of the Messiah, nor in the following age: but their flesh shall remain upon them, till they return and live* עתיד לבוא *To eternity. And in those years, when God shall renew his world,* (or age) ויהיה עולם וה חרב אלפ שנים *This world shall be wasted for a thousand years; where then shall those righteous men be in those years, when they shall not be buried in the earth?* To this you may also lay that very common phrase, עולם הבא *The worlds to come*; whereby is signified *the days of the Messiah*: of which we spoke a little at the thirty second verse of the twelfth Chapter. e *If he shall obtain* (the favour) *to see the world to come, that is, the exaltation of Israel*, namely in the days of the *Messiah*. f *The Holy blessed God saith to Israel, In this world you are afraid of trasgressions, but in the world to come, when there shall be no evil affection,*

e Gloss in Bab. Erub. fol. 9. 2. f Tanchum. fol. 5. 2.

affection, you ſhall be concerned only for the good which is laid up for you; as it is ſaid, After this the children of *Iſrael* ſhall return, and ſeek the Lord their God, and *David* their King, &c. *g* which clearly relate to the times of the *Meſſiah*. Again, *h Saith the Holy Bleſſed God to Iſrael, In this world, becauſe my meſſengers* (ſent to ſpy out the land) *were fleſh and blood, I decreed that they ſhould not enter into the land: but in the world to come, I ſuddenly ſend to you my meſſenger, and he ſhall prepare the way before my face. i*

g Hoſ III 5.
h Tanchum, fol. 77.3.
i Mal. III.1.

See here the Doctrine of the *Jews* concerning the coming of the *Meſſiah!*

1. That at that time there ſhall be a Reſurrection of the juſt. משיח עתיד ליונין ישיני עפר: *The Meſſias ſhall raiſe up thoſe that ſleep in the duſt. k*

k Midr. Tillim, fol. 42.1.

2. Then ſhall follow the deſolation of this World. עולם וה חרב אלף שנים *This World ſhall be waſted a thouſand years.* Not that they imagined that a Chaos, or confuſion, of all things ſhould laſt the thouſand years, but that this World ſhould end and a new one be introduced in that thouſand years.

3. After which עתיד לבוא *Eternity ſhould ſucceed.*

From hence we eaſily underſtand the meaning of this queſtion of the Diſciples.

1. They know and own the preſent *Meſſiah*, and yet they aſk, what ſhall be the ſigns of his coming.

2 But they do not aſk the ſigns of his coming (as we believe of it) at the laſt day to judge both the quick and the dead; But

3. When he will come in the evidence and demonſtration of the *Meſſiah*, raiſing up the dead, and ending this World, and introducing a new, as they had been taught in their Schools concerning his coming.

VERS. VII.

Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος. *Nation ſhall riſe againſt Nation.*

BEſides the ſeditions of the *Jews*, made horridly bloody with their mutual ſlaughter, and other ſtorms of War in the *Roman* Empire from ſtrangers, the commotions of *Otho* and *Vitellius* are particularly memorable, and thoſe of *Vitellius* and *Veſpaſian*, whereby not only the whole Empire was ſhaken, and *Totius orbis mutatione fortuna Imperii tranſiit* (they are the words of *Tacitus*) *the fortune of the Empire, changed with the change of the whole World*, but in *Rome* it ſelf; being made the ſcene of battel, and the prey of the Soldiers, and the *Capitol* it ſelf being reduced to aſhes. Such throws the Empire ſuffered, now bringing forth, *Veſpaſian* to the Throne, the ſcourge and vengeance of God upon the *Jews*.

VERS. IX.

Τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν. *Then they ſhall deliver you up to be afflicted.*

TO this relate thoſe words of *Peter*, *l The time is come that judgment muſt begin at the houſe of God*, that is, the time foretold by our *Saviour* is now at hand, in which we are to be delivered up to perſecution, &c.. Theſe words denote that perſecution, which the *Jews*, now near their ruine, ſtirred up, almoſt every where, againſt the profeſſors of the Goſpel. They had indeed oppreſſed them hitherto on all ſides, as far as they could, with ſlanders, rapines, whippings, ſtripes, &c. which, theſe and ſuch like places teſtifie, 1 *Theſ.* II. 14, 15. *Heb.* X. 33, &c. But there was ſomething that put a rub in their way, that as yet they could not proceed to the utmoſt cuelty. *m And now ye know what* withholdeth, which I ſuppoſe is to be underſtood of *Claudius*, enraged at and curbing in the *Jews*. *n* Who being taken out of the way, and *Nero*, after his firſt five years, ſuffering all things to be turned topſide turvy, the *Jews* now breathing their laſt, (and *Satan* therefore breathing his laſt effects in them, becauſe their time was ſhort) they broke out into ſlaughter beyond meaſure, and into a moſt bloody perſecution: which I wonder is not ſet in the front of the ten perſecutions by Eccleſiaſtical writers. This is called by *Peter* (who himſelf alſo at laſt ſuffered in it) Πύρωσις πρὸς πειρασμόν. *o A fiery trial* by *Chriſt*, dictating the Epiſtles to the twelve Churches, θλῖψις ἡμερῶν δέκα. *p Tribulation for ten days*, and Ὥρα τοῦ πειρασμοῦ μέλλουσα ἔρχεσθαι ὅλης τῆς οἰκουμένης ὅλης. *q The hour of temptation which ſhall come upon all the world* (of Chriſtians.) And this is The *revelation of that wicked one*, *r* St. *Paul* ſpeaks of, now in lively, that is, in bloody colours openly declaring himſelf *Antichriſt*, the enemy of *Chriſt*. In that perſecution *James* ſuffered at *Jeruſalem*, *Peter* in *Babylon*, and *Antipas* at *Pergamus*, and others, as it is probable, in not a few other places. Hence, *Rev.* VI. 11, 12. (where the ſtate of the *Jewiſh* Nation is delivered under the type of ſix ſeals) they are ſlain who were to be ſlain

l 1 *Pet.* IV. 17.
m 2 *Theſ.* II. 6.
n Act. XVIII 2
o 1 *Pet.* IV. 12.
p Rev. II. 10.
q Rev. III. 10.
r 2 *Theſ.* II. 8.

ſlain for the teſtimony of the *Goſpel* under the fifth ſeal; and immediately under the ſixth followeth the ruine of the Nation.

VERS. XII.

Ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. *The love of many ſhall wax cold.*

THESE words relate to that horrid Apoſtaſie, which prevailed every where in the *Jewiſh* Churches that had received the Goſpel. See, 2 *Theſ.* II. 3, &c. *Gal.* III. 2. 2 *Tim.* I. 15. &c.

VERS. XIV.

Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ. *And this Goſpel of the Kingdom ſhall be preached in all the world.*

JEruſalem was not to be deſtroyed, before the Goſpel was ſpread over all the World. God ſo ordering and deſigning it; that the World being firſt a Catechumen in the Doctrine of *Chriſt*, might have at length an eminent and undeniable teſtimony of *Chriſt* preſented to it; when all men, as many as ever heard the hiſtory of *Chriſt*, ſhould underſtand that dreadful wrath, and ſevere vengeance which was poured out upon that City and Nation, by which he was crucified.

VERS. XV.

Τὸ βδέλυγμα τῆς ἐρημώσεως. *The abomination of deſolation.*

THESE words relate to that paſſage of *Daniel*, (Chap. IX. 27.) ועל כנף שקוצים משומם which I would render thus, *In the middle of that week*, (namely, the laſt of the ſeventy) *he ſhall cauſe the ſacrifice and oblation to ceaſe, even until the wing* (or *army*) *of abominations ſhall make deſolate*, &c. or, *Even by the wing of abominations making deſolate.* כנף is *An army*, *Eſay* VIII. 8. And in that ſenſe *Luke* rendred theſe words. *s When you ſhall ſee Jeruſalem compaſſed about with an army*, &c.

s Chap. XXI. 20.

Ὁ ἀναγινώσκων νοείτω. *Let him that readeth underſtand.*

This is not ſpoken ſo much for the obſcurity as for the certainty of the Propheſie: as if he ſhould ſay, He that reads thoſe words in *Daniel*, let him mind well, that, when the army of the Prince which is to come, that army of abominations, ſhall compaſs round *Jeruſalem* with a ſiege, then moſt certain deſtruction hangs over it; (for, ſaith *Daniel*, *The people of the Prince which is to come, ſhall deſtroy the City*, &c. *the ſanctuary*, &c. verſ. 26. *And the army of abominations ſhall make deſolate even until the conſummation, and that which is determined ſhall be poured out upon the deſolate.*) Flatter not your ſelves therefore with vain hopes, either of future victory, or of the retreating of that army; but provide for your ſelves, and he that is in *Judea* let him fly to the Hills, and places of moſt difficult acceſs: not into the City. See how *Luke* clearly ſpeaks out this ſenſe, in the twentieth verſe of the one and twentieth Chapter.

VERS. XX.

Ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. *That your flight be not in the Winter.*

R. *Tanchum* obſerves a favour of God in the deſtruction of the firſt Temple, that it happened in the Summer, not in Winter. For thus he, *t God vouchſafed a great favour to Iſrael, For they ought to have gone out of the land on the tenth day of the month Tebeth, as he ſaith*, Son of Man, mark this day, for on this very day, *&c. what then did the Lord Holy and Bleſſed? If they ſhall now go out in the Winter, ſaith he, they will all dye: therefore he prolonged the time to them, and carried them away in Summer.*

t Fol. 57. 2.

VERS.

VERS. XXII.

Κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι *Thoſe days ſhould be ſhortned.*

GOD lengthned the time for the ſake of the elect, before the deſtruction of the City; and in the deſtruction, for their ſakes he ſhortned it: compare with theſe words before us, the 2 of *Pet.* III. 9. *The Lord is not ſlack concerning his promiſe*, &c. It was certainly very hard with the Elect, that were inhabitants of the City, who underwent all kind of miſery with the beſieged, where the Plague and Sword raged ſo violently, that there were not living enough to bury the dead; and the Famine was ſo great, that a Mother eat her Son, (perhaps the Wife of *Doeg ben Joſeph*, of whom ſee ſuch a ſtory in *Bab. Joma.* *u*) And it was alſo hard enough with thoſe Elect, who fled to the Mountains, being driven out of Houſe, living in the open Air, and wanting neceſſaries for Food: Their merciful God and Father therefore took care of them, ſhortning the time of their miſery, and cutting off the reprobates with a ſpeedier deſtruction; leaſt if their ſtroke had been longer continued, the Elect ſhould too far have partaken of their miſery. *u* Fol. 38. 2.

The *Rabbins* dream that God ſhortned the day on which wicked King *Ahaz* died, and that, ten hours, leaſt he ſhould have been honoured with mourning. *w* *w* See *R. Sol.* on *Iſay* XXXVIII.

VERS. XXIV.

Δώσουσι σημεῖα μεγάλα καὶ τέρατα. *Shall ſhow great ſigns and wonders.*

IT is a diſputable caſe, whether the *Jewiſh* Nation were more mad with ſuperſtition in matters of Religion, or with ſuperſtition in curious Arts.

I. There was not a people upon Earth that ſtudied, or attributed more to dreams, than they. Hence

1. They often impoſed faſtings upon themſelves, to this end, that they might obtain happy dreams; or to get the interpretation of a dream; or to divert the ill omen of a dream: which we have obſerved at the fourteenth verſe of the ninth Chapter.

2. Hence their nice rules for handling of dreams: ſuch as theſe, and the like יצפה אדם לחלום טוב עד כב" שנה *Let one obſerve a good dream two and twenty years, after the example of Joſeph: x If you go to bed merry, you ſhall have good dreams*, &c. *y* *x* *Beracoth.* fol. 14. 1. *y* *Schabb.* fol. 30 2. in the Gloſs.

3. Hence many took upon them the publick profeſſion of interpreting dreams, and this was reckoned among the nobler Arts. A certain old man in *Bab. Beracoth* *z* relates this ſtory, *There were four and twenty interpreters of dreams in Jeruſalem: and I, having dreamed a dream went to them all; every one gave a different interpretation, and yet they all came to paſs*, &c. *a* You have *R. Joſes ben Chelpatha*, *R. Iſmael ben R. Joſes*, *R. Lazar*, *and R. Akiba* interpreting divers dreams, and many coming to them for interpretation of their dreams. Nay you ſee there, the Diſciples of *R. Lazar*, in his abſence, practiſing this art. See there alſo many ſtories about this buſineſs, which it would be too much here to tranſcribe. *z* Fol. 55. 2. *a* *Jeruſal. Maaſar Sheni*, fol 52 2. 3.

II. There were hardly any people in the whole World that more uſed or were more fond of Amulets, Charms, Mutterings, Exorciſms, and all kinds of Enchantments: We might here produce innumerable examples; a handful ſhall ſerve us out of the harveſt. ולא בקמיע מומן שאינו מן המומחה *b Let not any one go abroad with his amulet on the Sabbath day, unleſs that amulet be preſcribed by an approved Phyſitian*; (or, *unleſs it be an approved amulet*; See the *Gemara*.) Now theſe Amulets were either little roots hung about the necks of ſick perſons, or, what was more common, bits of paper with words writ on them (של כתב or של עקרין קמיע קמיע) whereby they ſuppoſed that diſeaſes were either driven away, or cured: which they were all the week, but were forbid to wear on the Sabbath, unleſs with a Caution. *c They do not ſay a charm over a wound on the Sabbath; That alſo which is ſaid over a Mandrake, is forbid* (on the Sabbath.) *If any one ſay, Come, and ſay this verſicle over my Son, or lay the Book* (of the Law) *upon him, to make him ſleep; it is forbid:* that is, on the Sabbath; but on other days is uſual. *b* *Shabb.* chap. 6. hal. 6. *c* *Jeruſ. ibid.* fol 8. 1.

אומים היו שיר פגועין בירושלם: *They uſed to ſay the Pſalm of meetings* (that is, againſt unlucky meetings) *at Jeruſalem. R. Judan ſaith, Sometimes after ſuch a meeting, and ſometimes when no ſuch meeting had happned. But what is the Pſalm of meetings? The third Pſalm*, Lord, how are my foes encreaſed, *even all the Pſalm: and the ninety firſt Pſalm*, He that dwelleth in the ſecret place of the Moſt High, *to the ninth verſe.* * There is a diſcourſe of many things which they uſed to carry about with them, as remedies againſt certain ails; and of mutterings over wounds: and there you may ſee, that while they * *Ibid.* col. 3.

avoid the inchantments of the *Amorites*, they have and allow their own. *d* You have the form of an inchantment againſt a mad Dog. And, *e* the form of inchantment againſt the Devil of blindneſs. *f* You have mutterings and enchantments, even in the Name of *Jeſus*. See alſo the *Bab. Sanhedr.* *g* concerning theſe kind of mutterings.

d Bab. Joma, fol 84.1.
e Avodah Zarah. fol. 12.2.
f Hieroſ. Schab. fol. 13.4. & *Avod. Zarah*, fol. 40.4.
g Fol. 101.1.

III. So ſkilful were they in conjurings, enchantments and ſorceries, that they wrought σημεῖα μεγάλα, (*great ſigns*,) many villanies, and more wonders. We paſs by thoſe things which the ſacred ſtory relates of *Simon Magus*, *Elymas*, the ſons of *Sceva*, &c. and *Joſephus*, of others; We will only produce examples out of the *Talmud*, a few out of many.

You will wonder, in the entrance, at theſe two things, in order to the ſpeaking of their magical exploits; and thence you will conjecture at the very common practiſe of theſe evil arts among that people. 1. That *the Senior who is choſen into the Council, ought to be ſkilled in the arts of Aſtrologers, Juglers, Diviners, Sorcerers, &c. that he may be able to Judge of thoſe who are guilty of the ſame.* *i* 2. The Maſters tell us, that a certain chamber was built by a Magician in the Temple it ſelf. *k* *The chamber of Happarva was built by a certain Magician, whoſe name was Parvah, by art Magick.* *l* *Four and twenty of the School Rabbi, intercalating the year at Lydda, were killed by an evil eye:* that is, with ſorceries. *m* R. *Joſhua* outdoes a Magician in Magick, and drowns him in the Sea. In *Bab. Taanith*, *n* ſeveral miracles are related that the Rabbins had wrought. *o* Elſewhere there is a ſtory told of eighty women ſorcereſſes at *Aſcalon* who were hanged in one day by *Simeon ben Shetah*: *and the women of Iſrael*, ſaith the Gloſs, *had generally fallen to the practiſe of Sorceries:* as we have mentioned before. It is related of abundance of *Rabbies* that they were מלומדים בנסים *skilful in working miracles*; thus *Abba Chelchia*, and *r Chanin*, and *s* R. *Chanina ben Duſa*; of which R. *Chanina ben Duſa* there is almoſt an infinite number of ſtories concerning the miracles he wrought, which ſavour enough and too much of Magick. *

i Maimon. Sanhedr. Chap. 2.
k Gloſſ. on *Middoth.* Chap. 5. hal. 3.
l Hieroſ. Sanhedr. fol. 18.3.
m Ibid. f. 25.4
n Fol. 24.
o Hieroſ. Sanhedr. fol. 23. 3
Bab. Sanhedr. fol. 44.2.
r Juchaſſ. 20.1
s Id. fol. 56.2.

* See *Bab. Beracc.* f. 33. & 34.

And, that we may not be tedious in producing examples, what can we ſay of the faſting-Rabbies cauſing it to rain in effect when they pleaſed: of which there are abundaance of ſtories in *Taanith*. What can we ſay of the *Bath kol* very frequently applauding the *Rabbins* out of Heaven, of which we have ſpoke before? What can we ſay of the death or plagues foretold by the *Rabbins* to befal this or that man? Which came to paſs juſt according as they were foretold. I rather ſuſpect ſome Magick art in moſt of theſe, than fiction in all.

IV. Falſe *Chriſts* broke out, and appeared in publick with their witchcrafts, ſo much the frequenter and more impudent, as the City and people drew nearer to its ruine; becauſe the people believed the *Meſſias* ſhould be manifeſted before the deſtruction of the City; and each of them pretended to be the *Meſſias* by theſe ſigns. From the words of *Iſaiah*, *t* *Before her pain came, ſhe was delivered of a man child*, the Doctors concluded, *That the Meſſias ſhould be manifeſted before the deſtruction of the City.* Thus the *Chaldee* Paraphraſt upon the place, *She ſhall be ſaved before her utmoſt extremity, and her King ſhall be revealed before her pains of child-birth.* Mark that alſo, *u* *The ſon of David will not come, till the wicked Empire* (of the *Romans*) *ſhall have ſpread it ſelf over all the World nine months; as it is ſaid*, Therefore will he give them up, until the time that ſhe which travelleth, hath brought forth. *

t Chap. LXVI. 7.
u Bab. Joma, fol. 10.1.
* *Mic.* V. 3.

VERS. XXVII.

Ὥσπερ γὰρ ἡ ἀστραπὴ, &c. *For as the lightning*, &c.

TO diſcover clearly the ſenſe of this and the following clauſes, thoſe two things muſt be obſerved which we have formerly given notice of.

1. That the deſtruction of *Jeruſalem* is very frequently expreſſed in Scripture, as if it were the deſtruction of the whole world, *Deut.* XXXII. 22. *A fire is kindled in mine anger, which ſhall burn unto the loweſt hell* (the diſcourſe there, is about the wrath of God conſuming that people. See *verſ.* 20, 21.) *and ſhall conſume the Earth with her encreaſe, and ſet on fire the foundations of the Mountains*, *Jerem.* IV. 23. *I beheld the Earth, and low it was without form and void: and the Heavens, and they had no light*, &c. The diſcourſe there alſo is concerning the deſtruction of that Nation, *Iſa.* LXV. 17. *Behold, I create new Heavens and a new Earth; and the former ſhall not be remembred*, &c. And more paſſages of this ſort among the Prophets. According to this ſenſe *Chriſt* ſpeaks in this place: and *Peter* ſpeaks in his ſecond Epiſtle, third Chapter: and *John*, in the ſixth of the *Revelations*; and *Paul*, 2 *Cor.* V. 17. &c.

2. That *Chriſts* taking vengeance of that exceeding wicked Nation, is called *Chriſts coming in Glory*, and *His coming in the clouds*, *Dan.* VII. It is alſo called, *The day of the Lord*. See *Pſal.* L. *Mal.* III. 1, 2. &c. *Joel* II. 31. *Matth.* XVI. 28. *Rev.* I. 7. &c. See what we have ſaid on *Chap.* XII. 20. & XIX. 28.

The

The meaning therefore of the words before us, is this: While they ſhall falſly ſay that *Chriſt* is to be ſeen here or there: *Behold he is in the deſart*, one ſhall ſay; another, *Behold he is in the ſecret chambers:* He himſelf ſhall come, like lightning, with ſudden and altogether unexpected vengeance; They ſhall meet him whom they could not find; they ſhall find him whom they ſought, but quite another than what they looked for.

VERS. XXVIII.

Ὅπου γὰρ ἐὰν τὸ πτῶμα, &c. *For whereſoever the carcaſs is*, &c.

I Wonder any can underſtand theſe words, of pious men flying to *Chriſt*, when the diſcourſe here is, of quite a different thing: They are thus connected to the foregoing. *Chriſt* ſhall be revealed with a ſudden vengeance: For when God ſhall caſt off the City and People, grown ripe for deſtruction, like a Carcaſs thrown out, the *Roman* Soldiers like Eagles ſhall ſtraight fly to it with their Eagles (Enſigns) to tear and devour it. And to this alſo agrees the anſwer of *Chriſt*, *Luke* XVII. and the laſt: when after the ſame words, that are ſpoke here in this Chapter, it was enquired, *where Lord?* He anſwered, *Whereſoever the carcaſs is*, &c. Silently hinting thus much, That *Jeruſalem*, and that wicked Nation, which he deſcribed through the whole Chapter, would be the Carcaſs, to which the greedy and devouring Eagles would fly, to prey upon it.

VERS. XXIX.

Ὁ ἥλιος σκοτισθήσεται, &c. *The Sun ſhall be darkned*, &c.

THAT is, the *Jewiſh* Heaven ſhall periſh, and the Sun and Moon of its glory and happineſs ſhall be darkned, and brought to nothing. The *Sun* is the Religion of the Church; The *Moon* is the Government of the State, and the *Stars* are the Judges and Doctors of both. Compare *Eſa.* XIII. 10. and *Ezek.* XXXII. 7, 8, &c.

VERS. XXX.

Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου. *And then ſhall appear the ſign of the Son of Man.*

THEN ſhall the Son of Man give a proof of himſelf, whom they would not before acknowledge: a proof indeed, not in any viſible figure, but in vengeance and judgment ſo viſible, that all the Tribes of the Earth ſhall be forced to acknowledge him the Avenger. The *Jews* would not know him: now they ſhall know him whether they will or no, as *Eſay* XXVI. 11. Many times they aſked of him a ſign; now a ſign ſhall appear, (that he is the true *Meſſias* whom they deſpiſed, derided, crucified) namely his ſignal vengeance and fury, ſuch as never any Nation felt from the firſt foundations of the World.

VERS. XXXI.

Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, &c. *And he ſhall ſend his Angels*, &c.

WHEN *Jeruſalem* ſhall be reduced to aſhes, and that wicked Nation cut off and rejected, then ſhall the Son of Man ſend his Miniſters with the Trumpet of the Goſpel, and they ſhall gather together his Elect of the ſeveral Nations, from the four corners of Heaven: ſo that God ſhall not want a Church, although that ancient people of his, be rejected and caſt off: but that *Jewiſh* Church being deſtroyed, a new Church ſhall be called out of the *Gentiles*.

VERS. XXXIV.

Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, &c. *This generation ſhall not paſs*, &c.

HENCE it appears plain enough that the foregoing verſes are not to be underſtood of the laſt Judgment, but as we ſaid, of the deſtruction of *Jeruſalem*. There were ſome among the Diſciples, (particularly *John*) who lived to ſee theſe things come to paſs. With *Matth.* XVI. laſt. compare *Joh.* XXI. 22. And there were ſome *Rabbins* alive at the time when *Chriſt* ſpoke theſe things, that lived till the City was deſtroyed,

viz.

viz. *Rabban Simeon*, who periſhed with the City, *R. Jochanan ben Zaccai*, who out-lived it, *R. Zadoch*, *R. Iſmael*, and others.

VERS. XXXVI.

Οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι. *No man knoweth, no not the Angels.*

THIS is taken from *Deut.* XXXII. 34. *Is not this laid up in ſtore with me, and ſealed up among my treaſures?*

VERS. XXXVII.

Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, &c. *But as the days of Noe were, &c.*

THUS *Peter* placeth as parallels the ruine of the old World, and the ruine of *Jeruſalem*: *x* and by ſuch a compariſon his words will be beſt underſtood. For, 1. See how he ſkips from the mention of the death of *Chriſt* to the times before the flood, in the eighteenth and nineteenth verſes, paſſing over all the time between. Did not the Spirit of *Chriſt* preach all along in the times under the Law? Why then doth he take an example only from the times before the flood? Namely that he might fit the matter to his caſe, and ſhew that the preſent ſtate of the *Jews* was like theirs in the times of *Noe*, and that their ruine ſhould be like alſo. So alſo in his ſecond Epiſtle, *Chap.* III. *verſ.* 6, 7.

x 1 *Pet.* III. 19 20, 21.

y Sanhedr. cap. 10. *hal.* 2.

דור המבול אין להם חלק לעהב" *y The age*, or *generation of the flood, hath no portion in the World to come:* thus *Peter* ſaith, that *they were ſhut up in priſon:* and here our *Saviour* intimates, that *they were buried in ſecurity*, and ſo were ſurpriſed by the flood.

CHAP. XXV.

VERS. I.

Δέκα παρθένοις. *Ten Virgins.*

THE Nation of the *Jews* delighted mightily in the number ten, both in ſacred and civil matters. אין עירה פחותה מעשרה *A Synagogue conſiſted not but of ten at the leaſt:* which we have obſerved before, when we ſpoke about Synagogues. This alſo was current among them, אין שורה פחותה מעשרה *An order or ring of men, conſiſted not but of ten at the leaſt.* * The Text is ſpeaking of a company to comfort mourners: which, the Gloſs thus deſcribes, *when the company was returned from burying a dead body,* היו עושין שורית סביב האבל *they ſet themſelves in order about the mourners, and comforted them: But now ſuch an order or ring, conſiſted of ten at the leaſt.* To this commonly received number, there ſeems to be an alluding in this place: Not but that they very frequently exceeded that number of Virgins in weddings of greater note, but rarely came ſhort of it.

* Gloſſ. in *Bab. Berac.* fol. 16. 2.

Εἰς ἀπάντησιν τοῦ νυμφίου. *To meet the bridegroom.*

To go to a wedding, was reckoned among the works of mercy.

z Rambam on *Peah*, fol. 1. 1.

גמילות חסדים *z The ſhewing of mercy implies two things.* 1. *That one ſhould aſſiſt an Iſraelite with ones wealth, namely by Alms and redeeming of Captives.* 2. *That one ſhould aſſiſt him in ones own perſon; to wit, by comforting the mourners, by attending the dead to burial,* ולבוא לחופת חתנים *and by being preſent at the Chambers of Bridegrooms.* The preſence of Virgins alſo adorned the pomp and feſtivity of the thing. Marriages are called by the *Rabbins* נישואין *Receivings*, &c. הכנסת כלה *The introducing of the Bride*, namely, into the houſe of her huſband. There were no marriages, but of ſuch as had been before betrothed: and after the betrothing, the Bridegroom might not lye with the Bride in his father in Laws houſe, before he had brought her to his own. That *bringing* of her, was the conſummation of the marriage. This parable ſuppoſeth that the Bride was thus fetched to the houſe of her huſband, and that the Virgins were ready againſt her

her coming. Who yet, being either fetched a great way, or ſome accident happening to delay her, did not come till midnight.

Λαβοῦσαι τὰς λαμπάδας. *Took Lamps.*

The form of Lamps is deſcribed by *Rambam*, and *R. Solomon* [a] whom ſee. Theſe things are alſo mentioned by *R. Solomon*. *It is the faſhion in the Country of the Iſmaelites, to carry the Bride from the houſe of her father to the houſe of the Bridegroom, before ſhe is put to bed; and to carry before her about ten wooden ſtaves, having each of them on the top, a veſſel like a diſh, in which there is a piece of cloth with oyl and pitch: theſe being lighted, they carry before her for torches.* The ſame things ſaith the *Aruch* in לפד.

[a] In *Kelim*, Chap. 2. hal. 8.

VERS. II.

Πέντε φρόνιμοι Πέντε μωραί.
Five wiſe. Five fooliſh.

A Parable, not unlike this, is produced by *Kimchi*. *b Rabban Jochanan ben Zaccai ſaith*, as he hath it, *This thing is like a King, who invited his ſervants, but did not appoint them any ſet time.* פקחים שבהם *Thoſe of them that were wiſe, adorned themſelves, and ſat at the gate of the Palace;* טפשים שבהם *Thoſe that were fooliſh, went about their own buſineſs. The King on a ſudden called for his ſervants: Thoſe went in adorned; theſe undreſt. The King was pleaſed with the wiſe, and angry at the fooliſh.*

[b] On *Eſa.* LXV. 13, 14.

VERS. V.

Ἐνύσταξαν πᾶσαι, καὶ ἐκάθευδον. *They all ſlumbred and ſlept.*

נתנמנמו וישנו or נתנמנמו זנרדמו in *Talmudick* Language. *c If ſome ſleep* (while they celebrate the *Paſchal* ſupper) *let them eat; if all, let them not eat. R. Joſi ſaith,* נתנמנמו יאכלו *Do they ſlumber? Let them eat.* נרדמו לא יאכלו *Do they ſleep? Let them not eat.* The *Gemariſts* enquire, *whence a man is to be reputed as a ſlumberer* (היכי דמי מתנמנם) *R. Iſhi ſaith, He ſleeps and doth not ſleep, he wakes and is not awake. If you call him, he anſwers;* לא ידע לאהדורי סברא *But he cannot anſwer to the purpoſe.* The Gloſs, *If you ſpeak to him, he will anſwer* לא הין או *yes, or no; But if you ask any thing that hath need of thinking; as for inſtance, where ſuch a veſſel is laid up? He cannot anſwer you.*

[c] *Peſachin*, cap. 10. hal. 8.

VERS. XV.

Καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, &c. *And unto one, he gave five talents*, &c.

YOU have a like, and almoſt the ſame, parable *Luke* XIX. yet indeed not the very ſame; for (beſides that there is mention there of pounds being given, here, of talents) that parable was ſpoke by *Chriſt* going up from *Jericho* to *Jeruſalem*, before the raiſing up of *Lazarus*; this, as he was ſitting on Mount *Olivet* three days before the *Paſſover*. That, upon this account, *becauſe he was nigh to Jeruſalem, and becauſe they thought that the Kingdom of God would immediately appear*, *Luke* XIX. 11. and that he might ſhew, that it would not be long before *Jeruſalem* ſhould be called to an account for all the priviledges and benefits conferred upon it by God. (See *verſe* the fourteenth and ſeventeenth:) But this, that he might warn all to be watchful, and provide with their utmoſt care concerning giving up their accounts at the laſt Judgment.

VERS. XXVII.

Ἔδει σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις, &c. *Thou oughteſt therefore to have put my mony to the Exchangers*, &c.

THE Lord did not deliver the Talents to his ſervants with that intent that they ſhould receive the increaſe and profit of them by Uſury; but that by Merchandiſe and ſome honeſt way of Trade, they ſhould increaſe them. He only returns this anſwer to the ſlothful ſervant, as fitted to what he had alledged, you take me for a covetous, griping and ſordid man; why then did you not make uſe of a manner of gain agreeable to theſe qualities, namely intereſt or uſury, (ſince you would not apply your ſelf to any honeſt traffick) that you might have returned me ſome increaſe of my money, rather than nothing at all? So that our Lord in theſe words doth not ſo much approve of uſury, as upbraid the folly and ſloth of his ſervant.

Τραπεζίταις

* *Aruc.* Τραπεζίτας, *Exchangers*, answering to the word שולחני very usual among the Talmudists. שולחני הוא מכר מטבעות * *An Exchanger* (Trapezita) *sells mony, and because a Table is always before him, upon which he buys and sells, therefore he is called* Mensarius, *one that stands at a Table.*

Of the same employment was חנווני *The shopkeeper*, of whom is as frequent mention among them. He exercised the employment of an Usurer in buying and changing of fruits, as the other in mony: for in these two especially consisted usury. Of which you
* Cap 5. may see, if you please, the Tract *Bava Mezia.* *

CHAP. XXVI.

VERS. III.

Συνήχθησαν εἰς τὴν αὐλὴν Ἀρχιερέως. *Assembled together unto the palace of the High Priest.*

§. *Of the present Authority of the Council, and of its place.*

THOSE ominous prodigies are very memorable, which are related by the *Talmudists* to have hapned forty years before the destruction of the Temple.

d Jerus. Jom. fol 43. 3. *d A tradition. Forty years before the Temple was destroyed, The Western candle* (that is, the middlemost, in the holy candlestick) *was put out. And the crimson Tongue* (that was fastned to the horns of the scape Goat, or the doors of the Temple) *kept its redness.* And the lot of the Lord (for the Goat that was to be offered up on the day of Expiation) *came out on the left hand. And the gates of the Temple, which were shut over night, were found open in the morning. Rabban Jochanan ben Zaccai said therefore, O Temple, wherefore dost thou trouble us? We know thy fate, namely that thou art to be destroyed:* *e Idem, Sanh. d.* fol 24. 2. *For it is said, Open, O Lebanon, thy gates, that the flame may consume thy Cedars.* *e A Tradition. Forty years before the Temple was destroyed, Judgment in capital causes was taken away from Israel.* *f Jer. Avodah Zarah.* fol. 8. 2. *f Forty years before the Temple was destroy'd, the Council removed, and sat in the sheds.*

With these two last Traditions lies our present business. What the *Jews* said, *Joh.* XVIII. 31. Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα, *It is not lawful for us to put any man to death*, signifies the same thing with the Tradition before us, *Judgments in capital causes are taken away from Israel.* When were they first taken away? *Forty years before the destruction of the Temple*, say the *Talmudists:* No doubt, before the death of *Christ*; the words of the *Jews* imply so much. But how were they taken away? It is generally received by all, that the *Romans* did so far divest the Council of its authority, that it was not allowed by them to punish any with death; and this is gathered from those words of the *Jews*, *It is not lawful for us to put any one to death.*

But if this indeed be true, 1. What do then those words of our *Saviour* mean, *g* Παραδώσουσιν ὑμᾶς εἰς συνέδρια, *They will deliver you up to the Councils?* 2. How did they put *Stephen* to death? 3. Why was *Paul* so much affraid to commit himself to the Council, that he chose rather to appeal to *Cæsar?*

g Chap. X. 17

The *Talmudists* excellently well clear the matter. *What signifieth that Tradition*, say they, *of the removal of the Council forty years before the ruine of the Temple? Rabh Isaac bar Abdimi saith, It signifieth thus much, That they did not judge of fines.* And a little after, *But R. Nachman bar Isaac saith, Do not say that it did not judge of fines, but that it did not judge in capital causes. And the reason was this,* כיון דרחמו דנפישי להו רוצחין ולא יכלו למידן *Because they saw murderers so much encrease that they could not judge them. They said therefore, It is fit that we should remove from place to place, that so we may avoid the guilt.* That is, The number and boldness of thieves and murderers growing so great, that by reason thereof, the authority of the Council grew weak, and neither could, nor dared put them to death; It is better, say they, for us to remove from hence, out of this *chamber Gazith*, where by the quality of the place we are obliged to judge them, than that by sitting still here, and not judging them, we should render our selves guilty: Hence it is, that neither in the highest, nor in the inferiour Councils, any one was punished with death. (*For they did not judge of Capital matters in the inferiour Councils in any City, but only when the great Council sat in the chamber Gazith*, saith the Glos.) The authority of them, was not taken away by the *Romans*, but rather relinquished by themselves. The slothfulness of the Council destroyed its own authority. Hear it justly

juſtly upbraided in this matter *h*. " The Council which puts but one to death in ſeven " years, is called deſtructive. *R. Lazar ben Azariah* ſaid, which puts one to death in ſeventy " years. *R. Tarphon* and *R. Achiba* ſaid, If we had been in the Council (when it judged of " capital matters) there had none ever been put to death by it. *R. Simeon ben Gamaliel* " ſaid, Theſe men have encreaſed the number of murderers in *Iſrael*. Moſt certainly true, *O Simeon!* for by this means the power of the Council came to be weakned in capital matters, becauſe they either by meer ſlothfulneſs, or by a fooliſh tenderneſs, or, as indeed the truth was, by a moſt fond eſtimation of an *Iſraelite* as an *Iſraelite*, they ſo far neglected to puniſh bloodſhed and murder, and other crimes, till wickedneſs grew ſo untractable that the authority of the Council trembled for fear of it, and dared not kill the killers. In this ſenſe their ſaying muſt be underſtood, *It is not lawful for us to put any man to death*. Their authority of judging not being taken from them by the *Romans*, but loſt by themſelves, and deſpiſed by their people.

h Maccoth. Chap. 1. Hal. 17

Notwithſtanding it was not ſo loſt but that ſometimes they exerciſed it; namely, when they obſerved they might do it ſafely and without danger. *Dat veniam corvis, &c.* (*Spares Crows but vexeth Pigeons*) thieves, murderers, and wicked men armed with force, they dared not call into their judgment, they were afraid of ſo deſperate a crew; but to judg, condemn, torture, and put to death poor men and *Chriſtians*, from whom they feared no ſuch danger, they dreaded it not, they did not avoid it. They had been ready enough at condemning our *Saviour* himſelf to death, if they had not feared the people, and if *Providence* had not otherwiſe determined of his death.

We may alſo by the way add that alſo which follows after the place above cited, ניטלו דיני ממונות מישראל *i In the day of Simeon ben Jochai, judgments of pecuniary matters were taken away from Iſrael.* * In the ſame Tract, this is ſaid to have been in *the days of Simeon ben Shetah* (long before *Chriſt* was born) but this is an error of the tranſcribers. But now if the *Jewiſh* Council loſt their power of judging in pecuniary cauſes, by the ſame means as they loſt it in capital, it muſt needs be that deceits, oppreſſions and mutual injuries were grown ſo common and daring that they were let alone, as being above all puniſhment. The *Babylonian Gemariſts* alledg another reaſon, but whether it be only in favour of their Nation, this is no fit place to examine *k*.

i Hieroſ. Sanhedr. fol. 24. 1. * Fol. 18. 1.

k See *Avodah Zarah* as before.

That we may yet further confirm our opinion, that the authority of that Council in capital matters was not taken away by the *Romans*, we will produce two ſtories as clear examples of the thing we aſſert: One is this, *l R. Lazar Son of R. Zadok ſaid, When I was a little Boy, ſitting on my Fathers ſhoulders, I ſaw the Daughter of a Prieſt that had played the harlot, compaſſed round with fagots and burnt.* The Council no doubt judging and condemning her, and this after *Judea* had then groaned many years under the *Roman* yoke; for that ſame *R. Lazar* ſaw the deſtruction of the City.

l Hieroſ. Sanhedr. fol. 24. 2.

The other you have in the ſame Tract *m*, where they are ſpeaking of the manner of pumping out evidence againſt a Heretick and ſeducer of the people. *They place*, ſay they, *two witneſſes in ambuſh, in the inner part of the houſe, and him in the outward, with a candle burning by him, that they may ſee and hear him. Thus they dealt with Ben Sudta in Lydda. They placed two Diſciples of the wiſe in ambuſh for him, and they brought him before the Council and ſtoned him.* The *Jews* openly profeſs that this was done to him in the days of *R. Akiba*, long after the deſtruction of the City; and yet then as you ſee, the Council ſtill retained its authority in judging of capital cauſes. They might do it for all the *Romans*, if they dared do it to the Criminals.

m Fol. 25. 4.

But ſo much thus far concerning its authority, let us now ſpeak of its preſent ſeat.

n " The Council removed from the Chamber *Gazith* to the ſheds; from the ſheds into " *Jeruſalem*; from *Jeruſalem* to *Jafne*; from *Jafne* to *Oſha*; from *Oſha* to *Shepharaama*; " from *Shepharaama* to *Bethſhaarim*; from *Bethſhaarim* to *Tſippor*; from *Tſippor* to *Tiberias*, " *&c.* We conjecture that the great Bench was driven from its ſeat, the *Chamber Gazith*, half a year, or thereabout, before the death of *Chriſt*; but whether they ſat then in the ſheds (a place in the Court of the Gentiles) or in the City when they debated about the death of *Chriſt*, does not clearly appear, ſince no Authors make mention how long it ſat either here or there. Thoſe things that are mentioned in *Chap.* XXVII. 4, 5, 6. ſeem to argue that they ſat in the Temple. Theſe before us, that they ſat in the City. Perhaps in both places; for it was not unuſual with them to return thither as occaſion ſerved, from whence they came, only to the *Chamber Gazith* they never went back. Whence the Gloſs on the place lately cited, " They ſat in *Jafne* in the days of Rabban *Jochanan*; in *Oſha*, " in the days of Rabban *Gamaliel*; for they returned from *Oſha* to *Jafne*, *&c.* Thus the Council which was removed from *Jeruſalem* to *Jafne*, before the deſtruction of the City, returned thither at the Feaſt, and ſat as before. Hence *Paul* is brought before the Council at *Hieruſalem*, when *Jafne* at that time was its proper ſeat. And hence Rabban *Simeon*, Preſident of the Council, was taken and killed in the ſiege of the City; and Rabban *Jochanan*

n Rab Rab ha-ſhanah. fol. 31. 1.

his Vice-preſident was very near it, both of them being drawn from *Juſne* to the City, with the reſt of the Bench for obſervation of the Paſſover.

Whether the Hall of the High Prieſt were the ordinary receptacle for the Council, or only in the preſent occaſion, we do not here enquire. It is more material to enquire concerning the Bench it ſelf, and who ſat Preſident in judging. The Preſident of the Council at this time, was *Rabban Gamaliel* (*Paul*'s Maſter) and the Vice-preſident, *Rabban Simeon* his Son, or *Rabban Jochanan ben Zaccai* (which we do not diſpute now.) Whence therefore had the chief Prieſt here and in other places the precedence and the chief voice in judging? For thus in *Stephen*'s caſe the High Prieſt is the chief of the inquiſition, *Act.* VI. 1. alſo in *Paul*'s caſe, *Act.* XXIII. 2. ſee alſo *Act.* IX. 1. Had the Prieſts a Council and Judgment-ſeat of their own? Or might they in the chief Council when the Preſident was abſent, hear cauſes of life and death? To this long queſtion, and that enough perplexed, we reply theſe few things.

I. We confeſs indeed that the Prieſt had a Bench and Council of their own, yet denying that there was a double Council, one for Eccleſiaſtical, the other for Civil affairs, as ſome would have it.

1. We meet often with mention of the *Chamber of the Councellors*, לשכת בולוטי next the Court, which is alſo called לשכת פרהדרין concerning which thus the *Bab. Joma o*, "The Tradition of *R. Juda:* What? was it the Chamber of פרהדרין? Was it not the "Chamber בולוטי Βουλευτῆς, of the Councellors? At firſt it was called the Chamber of "the Councellors, (Βουλευτῆς): לשכת בולוטי But when the High Prieſthood came to "be bought with money, and changed yearly; כפרהדרין הללו *as the Kings Preſidents* "(Προέδρους) are changed every year from that time forward, it was called, The Cham-"ber of the Preſidents (Προέδρων.)

o Fol. 8.

Hear the *Gloſſer* on this place: "The High Prieſts were wicked and did not fulfill their "whole year; and he that ſucceeded the other changed this building, and adorned it, "that it might be called by his own name. Hear alſo the *Gemara*, "The firſt Temple "ſtood four hundred and ten years, and there were not above eighteen Prieſts under it. "The ſecond ſtood four hundred and twenty years, and there were more than three hun-"dred under it. Take out forty years of *Simeon the Juſt*, eighty of *Jochanan*, ten of *Iſ-"mael ben Phabi*, and eleven of *Eleazar ben Harſum*, and there doth not remain one "whole year to each of the reſt.

Behold the Chamber of the Βουλευτῆς, *Councellors*, properly ſo called, becauſe the Prieſts did meet and ſit there, not to judg, but to conſult; and that only of things belonging to the Temple! Here they conſulted and took care that all perſons and things belonging and neceſſary to the worſhip of God, ſhould be in readineſs; that the buildings of the Temple and the Courts ſhould be kept in repair; and that the publick Liturgy ſhould be duly performed; but in the mean time they wanted all power of judging and puniſhing; they had no authority to fine, ſcourge, or put to death, yea, and in a word, to exerciſe any judgment; for by their own examination and authority they could not admit a Candidate into the Prieſthood, but he was admitted by the authority of the Council: *p* "In the Chamber "*Gazith* ſat the Council of *Iſrael*, and held the examinations of Prieſts; whoſoever was "not found fit, was ſent away in black clothes, and a black veil; whoſoever was found "fit, was clothed in white, and had a white veil, and entred and miniſtred with his "Brethren the Prieſts.

p *Bab. Joma*, fol. 19. 1.

2. We meet alſo with mention of בירת דין של כהנים the *Council-houſe* of the Prieſts. עשו הכהנים גדולי קבע *q The High Prieſts made a Decree, and did not permit an Iſraelite to carry the ſcape Goat into the wilderneſs.* But in the Gloſs, לא היו בד"ש של כהנים מניח *The Council of the Prieſts did not permit this.* בד"ש של כהנים *r The Council of the Prieſts exacted for the portion of a Virgin four hundred Zuzees, and the wiſe men did not hinder it.*

q *Bab. Joma*, fol. 66. 1. in *Gemara.* r *Coelabb.* chap. 1. hal. 5.

Firſt, This was that Council of which we ſpoke before in the *Chamber of the Councellors. Secondly*, That which was decreed by them concerning the carrying away of the ſcape Goat, belonged meerly to the Service of the Temple, as being a caution about the right performance of the office in the day of Attonement. *Thirdly*, And that about the portion of a virgin was nothing elſe but what any *Iſraelite* might do: and ſo the *Gemariſts* confeſs. *If any noble family in Iſrael*, ſay they, *would do what the Prieſts do, they may.* The Prieſts ſet a price upon their virgins, and decreed by common conſent that not leſs than ſuch a portion ſhould be required for them, which was lawful for all the *Iſraelites* to do for their virgins if they pleaſed.

3. *s* There is an example brought of *Tobias a Phyſician, who ſaw the New Moon at Jeruſalem, he and his Son, and his ſervant whom he had freed. The Prieſts admitted him and his Son for witneſſes, his ſervant they rejected; but when they came before* "בד *the Bench, they admitted him and his ſervant, and rejected his Son.* Obſerve, 1. That בית דין *the Council* is here oppoſed to the Prieſts. 2. That it belonged to the Council to determine of the New Moon, becauſe on that depended the ſet-times of the Feaſts: this is plain enough in the

s *Roſh Haſhanah*, chap. 1. hal. 7.

the Chapter cited. 3. That what the Prieſts did was matter of Examination only, not Decree.

4. *t* זקני העיר וה בד" של שלשה *The Elders of the City*, (Deut. XXII. 18.) *are the Triumvirat Bench.* השערה וה בד" של כהן גדול At the Gate (*v.* 24.) *means the Bench of the chief Prieſt.* The matter there in debate is about a married woman, who is found by her husband to have loſt her virginity, and is therefore to be put to death. *Deut.* XXII. 13, *&c.* In that paſſage among other things you may find theſe words, *ver.* 18. *And the Elders of that City ſhall lay hold of that man and ſcourge him.* The *Gemariſts* take occaſion from thence to define what the phraſe there and in other places means, *The Elders of the City:* and what is the meaning of השערה the word *Gate*, when it relates to the Bench. *That*, ſay they, *ſignifies the Triumvirat Bench: This the Bench*, or, *Council of the High Prieſt:* that is, unleſs I be very much miſtaken, every Council of twenty three; which is clear enough both from the place mentioned. and from reaſon it ſelf. *t Jeruſ. Chetubb. fol. 28. 3.*

1. The words of the place quoted are theſe: "*R. Bon bar Chaija* enquired before *R.* "*Zeira*, What if the Father (of the Virgin) ſhould produce witneſſes which invalidate "the teſtimony of the husbands witneſſes? if the Fathers witneſſes are proved falſe, he "muſt be whipped, and pay a hundred *Selaim* in the Triumvirat-Court, but the witneſſes "are to be ſtoned by the Bench of the Twenty three, *&c.* *R. Zeira* thought that this was "a double judgment: but *R. Jeremias* in the name of *R. Abhu*, that it was but a ſingle "one: But the Tradition contradicts *R. Abhu*; for אל זקני העיר To the Elders of the "City, (*ver.* 5.) זה בד" של שלשה *Is, To the Triumvirat Bench.* השערה וה בד" כהן גדול *But at the Gate, means the Bench of the High Prieſt.* It is plain, that the *Bench of the High Prieſt* is put in oppoſition to the *Triumvirat*-Bench; and by conſequence, that it is either the chief Council, or the Council of the Twenty three, or ſome other Council of the Prieſts, diſtinct from all theſe. But it cannot be this third, becauſe the place cited in the *Talmudiſts*, and the place in the Law cited by the *Talmudiſts*, plainly ſpeaks of ſuch a Council which had power of judging in capital cauſes. But they that ſuppoſe the Eccleſiaſtical Council among the *Jews* to have been diſtinct from the Civil, ſcarce ſuppoſe that that Council ſat on capital cauſes, or paſſed ſentence of death; much leſs is it to be thought that that Council ſat only on life and death; which certainly ought to be ſuppoſed from the place quoted, if בד" של כהן גדול *The Council of the High Prieſt* did ſtrictly ſignifie ſuch a Council of Prieſts. Let us illuſtrate the *Talmudical* words with a Paraphraſe. *R Zeira* thought that that cauſe of a husband accuſing his wife for the loſs of her virginity belonged to the judgment of two Benches; namely, of the *Triumvirat*, which inflicted whipping, and pecuniary mulcts; and of the *Twenty three* which adjudged to death; but *Rabbi Abhu* thinks it is to be referred to the judgment of one Bench only. But you are miſtaken, good *Rabbi Abhu*, and the very phraſe made uſe of in this caſe refutes you; for the expreſſion which is brought in, *To the Elders of the City*, ſignifies the Triumviral Bench; and the phraſe *at the Gate*, ſignifies the Bench of *Twenty three*; for the chief Council never ſat in the Gate.

2. Now the Council of *Twenty three* is called by the *Talmudiſts* the *Bench*, or the *Council of the chief Prieſt*, alluding to the words of the Law-giver, *Deut.* XVII. 9. where the word *Prieſts* denotes the inferiour Councils, and *Judg* the chief Council.

II. In the chief Council the Preſident ſat in the higheſt ſeat, (being at this time when *Chriſt* was under examination, *Rabban Gamaliel*, as we ſaid) but the High Prieſt excelled him in dignity every where; for the Preſident of the Council was choſe, not ſo much for his quality, as for his learning and skill in Traditions. He was מקבל (a phraſe very much uſed by the Author of *Juchaſin*, applied to Preſidents) that is, *Keeper, Father, and deliverer of Traditions*, and he was choſe to this office who was fitteſt for theſe things. Memorable is the ſtory of *Hillel*'s coming to the Preſidentſhip, being preferred to the Chair for this only thing, becauſe he ſolved ſome doubts about the *Paſſover*, having learnt it, as he ſaith himſelf, from *Shemaiah* and *Abtalion u.* We will not think it much to tranſcribe the ſtory: *The Sons of Betira once forgot a Tradition: for when the fourteenth day* (on which the *Paſſover* was to be celebrated) *fell out on the Sabbath, they could not tell whether the Paſſover ſhould take place of the Sabbath or no: But they ſaid, there is here a certain Babylonian, Hillel by name, who was brought up under Shemaiah and Abtalion, he can reſolve us whether the Paſſover ſhould take place of the Sabbath, or no; they ſent therefore for him, and ſaid to him, Have you ever heard in your life,* (that is, have you received any Tradition) *whether when the fourteenth day falls on the Sabbath, the Paſſover ſhould take place of the Sabbath, or no? He anſwered, Have we but one Paſſover that takes place of the Sabbath yearly? or are there not many Paſſovers that put by the Sabbath yearly? namely the continual ſacrifice. He proved this by arguments* a pari, *from the equality of it, from the leſs to the greater, &c. But they did not admit of this from him, till he ſaid, May it thus and thus happen to me, if I did not hear this of Shemaiah and Abtalion. When they heard this, they immediately ſubmitted, and promoted him to the Preſidentſhip*, &c. *u Jeruſ. Peſach. fol. 33. 1.*

It belonged to the Preſident chiefly to ſum up the votes of the Elders, to determine of a Tradition, to preſerve it, and tranſmit it to poſterity; and theſe things excepted, you will ſcarce obſerve any thing peculiar to him in judging, which was not common to all the reſt. Nothing therefore hindred but that the High Prieſt, and the other Prieſts, (while he excelled in quality, and they in number) might promote acts in the Council above the reſt, and purſue them with the greateſt vigor; but eſpecially when the buſineſs before them was about the ſum of Religion, as it was here, and in the examples alledged of *Paul* and *Stephen*. It was lawful for them to whoſe office it peculiarly belonged, to take care of ſacred things, to ſhew more officious diligence in matters where theſe were concerned, than other men, that they might provide for their fame among men, and the good of their places. The Council indeed might conſiſt of *Iſraelites* only, without either Levites or Prieſts, in caſe ſuch could not be found fit: *uThus it is commanded that in the great Council there ſhould be Levites and Prieſts; but if ſuch are not to be found, and the Council conſiſts of other Iſraelites only, it is lawful.* But ſuch a ſcarcity of Prieſts and Levites is only ſuppoſed, was never found; they were always a great part, if not the greateſt of the Council. *Rabban Jochanan ben Zaccai*, the Prieſt, was either now Vice-preſident of the Council, or next to him. Prieſts were every where in ſuch eſteem with the people, and with the Council, and the dignity and veneration of the High Prieſt was ſo great, that it is no wonder if you find him and them always the chief actors, and the principal part in that great Aſſembly.

u *Maimon. Sanhedr.* cap. 2.

VERS. VI.

Ἰησοῦ δὲ γενομένου ἐν Βηθανίᾳ, &c. *Now when Jeſus was in Bethanie*, &c.

THAT this Supper in *Bethanie* was the ſame with that mentioned, *Joh.* XIII. I dare venture to affirm; however that be taken by very many for the *Paſchal* Supper. Let us examine the matter a little home.

I. This Supper was before the *Paſſover*, ſo was that; that this was ſo, none need doubt; no more may they of the other, if we conſider theſe things.

1. It is ſaid by *John* in expreſs words Πρὸ τῆς ἑορτῆς τοῦ Πάσχα, *Before the Feaſt of the Paſſover*, verſ. 1. Πάσχα, *Paſſover*, indeed, not ſeldom, ſignifies the Lamb it ſelf; ſometimes the very time of eating the Lamb; ſometimes the Sacrifice of the day following, as *Joh.* XVIII. 28. But Ἑορτὴ τοῦ Πάσχα, *The Feaſt of the Paſſover*, always ſignifies the whole ſeven days *Paſchal* Feaſt, both in the language of the Scripture, and of the *Talmudiſts*; a *Jew* would laugh at one that ſhould interpret it otherways.

2. When *Chriſt* ſaid to *Judas* going out, *What thou doſt do quickly*, ſome thought he meant this, *Buy thoſe things which we have need of for the feaſt*, at the twenty ninth verſe. For what Feaſt, I pray? for the *Paſchal* Supper? That according to the Interpreters which we here oppoſe, was juſt paſt. For the remaining part of the Feaſt of that ſolemnity? Alaſs how unſeaſonable! where were thoſe things, I pray, then to be bought? (If this were the very night on which they had juſt eaten the Lamb); the night of a feaſt-day was feſtival; where were there any ſuch markets to be found then? It was an unuſual thing indeed, and unheard of, to riſe from the *Paſchal* Supper, to go to market; a market on a feſtival night was unuſual and unheard of. It would argue ſome negligence, and little good husbandry, if thoſe things that were neceſſary for the feaſt, were not yet provided; but that they muſt be to run, now late at night, to buy thoſe things they knew not where, they knew not how. It is certainly very harſh and contrary to reaſon to underſtand theſe thing thus, when from the firſt verſe the ſenſe is very plain, *Before the feaſt of the Paſſover*. The Paſſover was not yet come, but was near at hand; the Diſciples therefore thought that our *Saviour* had given order to *Judas* to provide all thoſe things that were neceſſary to the *Paſchal* ſolemnity againſt it came.

3. Obſerve alſo that of *Luke*, Chap. XXII. 3, &c. *Satan entred into Judas, and he went his way and communed with the chief Prieſts, &c.* And after in the ſeventh verſe, *Then came the day of unleavened bread.* Hence I enquire, is the method of *Luke* direct or no? if not, let there be ſome reaſon given of the tranſpoſition; if it be direct, then 'tis plain that the Devil entred into *Judas* before the *Paſſover*; but he entred into him at that Supper in *Joh.* XIII. *v.* 27. therefore that Supper was before the *Paſſover*. For,

4. Let them who take that Supper in *Joh.* XIII. for the *Paſchal*-Supper, tell me how this is poſſible, that *Judas* after the *Paſchal*-Supper (at which they do not deny that he was preſent with the reſt of the Diſciples) could make his agreement with the Prieſts, and get his blades together ready to apprehend our *Saviour*, and aſſemble all the Council, *ver.* 57. The Evangeliſts ſay that he made an agreement with the chief Prieſts, *Mat.* XXVI. 14. καὶ τοῖς στρατηγοῖς, *and with the Captains*, Luk. XXII. 4. and *with all the Council*, *Mark* XIV. 41. But now which way was it poſſible that he could bargain with all theſe in

in ſo ſmall a ſpace as there was between the going out of *Judas* from Supper, and the betraying of our Lord in the Garden? What were theſe all together at Supper that night? This is a matter to be laughed at, rather than credited. Did he viſit all theſe from door to door? And this is as little to be thought, ſince he had ſcarce time to diſcourſe with any one of them. Every one ſupped this night at home, the maſter of a family with his family. It would be ridiculous to ſuppoſe that theſe chief Prieſts ſupped together, while in the mean time their families ſat down at home without their head. It is required by the Law that every maſter of a family ſhould be with his family that night inſtructing them, and performing ſacred rites with and for them. Theſe were therefore to be ſought from houſe to houſe by *Judas*, if that were the firſt time of his treating with them about this matter, and let reaſon anſwer whether that little time he had were ſufficient for this? we affirm therefore with the authority of the Evangeliſts, that that Supper, *Joh.* XIII. was before the *Paſſover*; at which *Satan* entring into *Judas*, he bargained with the Prieſts before the Paſſover, he appointed the time and place of his betraying our *Saviour*, and all things were by them made ready for this wicked deed before the *Paſſover* came. Obſerve the method and order of the ſtory in the Evangeliſts, *Mat.* XXVI. 14, 15, 16, 17. *Mark* XIV. 10, 11, 12. *Then went Judas to the Prieſts, and ſaid, What will you give me, &c. And from that time he ſought for an opportunity to betray him. Now on the firſt day of unleavened bread came the diſciples, &c.* When was it that *Judas* came to the Prieſts to treat about betraying *Chriſt*? ſurely before the firſt day of unleavened bread. *Luke* alſo whom we quoted before, proceeds in the very ſame method. *From that time*, ſay they, *he ſought for an opportunity to betray him.* If then firſt he went to and agreed with the Prieſts, when he roſe up from the *Paſchal*-Supper, as many ſuppoſe, he did not then ſeek for an opportunity, but had found one. The manner of ſpeaking uſed by the Evangeliſts, moſt plainly intimates ſome ſpace of deliberation, not ſudden execution.

5. Let thoſe words of *John* be conſidered, *Chap.* XIV. 31. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν, *Ariſe, let us go hence*, and compared with the words, *Chap.* XVIII. 1. *When Jeſus had ſpoke theſe words, he went away with his Diſciples over the brook Cedron.* Do not theſe ſpeak of two plainly different departures? Did not Chriſt riſe up and depart, when he ſaid, *Ariſe let us go hence?* Thoſe words are brought in by the Evangliſt, without any end or deſign, if we are not to underſtand by them, that *Chriſt* immediately changed his place, and certainly this change of place is different from that which followed the *Paſchal* Supper, *Joh.* XVIII. 1.

6. In that Thirteenth Chapter of *John* there is not the leaſt mention nor ſyllable of the *Paſchal* Supper. There is indeed plain mention of a Supper before the Feaſt of the *Paſſover*, that is, before the Feſtival-day; but of a *Paſchal*-Supper, there is not one ſyllable. I profeſs ſeriouſly I cannot wonder enough how Interpreters could apply that Chapter to the *Paſchal*-Supper when there is not only no mention at all in it of the *Paſchal*-Supper, but the Evangeliſt hath alſo pronounced in moſt expreſs words, and than which nothing can be more plain, that that Supper of which he ſpeaks, was not *on* the Feaſt of the *Paſſover*, but *before* the Feaſt.

7. If thoſe things which we meet with *Joh.* XIII. of the Sop given to *Judas*, *&c.* were acted in the *Paſchal*-Supper, then how, I pray, was it poſſible for the Diſciples to miſtake the meaning of thoſe words, *What thou doſt do quickly?* In the *Paſchal*-Supper he ſaid, *He that dips with me in the diſh is he*; and the hand of *Judas*, as ſome think, was at that very moment in the diſh. To *Judas* asking, *Is it I?* he plainly anſwered, *Thou haſt ſaid*; and beſides he gave him a Sop for a token (as they ſay who maintain that opinion): Then with what reaſon, or with what ignorance, after ſo clear a diſcovery of the thing and perſon, could the Diſciples imagin that *Chriſt* ſaid, *Buy quickly thoſe things that are neceſſary, or give ſomething to the poor?*

8. And to what poor, I pray? It was unſeaſonable truly, late at night to go to ſeek for poor people here and there, who were now diſperſed all about in ſeveral (πατριαῖς) *families* eating the *Paſſover*; (for the pooreſt *Iſraelite* was obliged to that duty as well as the richeſt.) They who ſuppoſed that *Chriſt* commanded him to give ſomething to the poor, could not but underſtand it of a thing that was preſently to be done. For it had been ridiculous to conceive that *Chriſt* ſent him ſo haſtily away from Supper, to give ſomething to the poor to morrow. But if it be granted that the matter was tranſacted at *Bethany*, and that two days before the Paſſover, which we aſſert, then it is neither neceſſary you ſhould ſuppoſe that Supper to have been ſo late at night, nor were poor people then and there to be far ſought for, ſince ſo great a multitude of men followed *Chriſt* every where.

II. This Supper was at *Bethany*, two days before the *Paſſover*, the ſame we conclude of that Supper, *Joh. XIII.* both as to the place and time; and that partly by the carrying on of the ſtory to that time, partly by obſerving the ſequel of that Supper. Six days before the *Paſſover Chriſt* ſups at *Bethany*, *Joh. XII.* 1. The next day (five days before the

Paſſ-

Paſsover) he came to *Jeruſalem* riding on an Aſs, *Joh.* XII. 12, 13. and in the Evening he returned to *Bethany*, *Mat.* XXI. 17. *Mark* XI. 11. The day following, (four days before the *Paſsover*) he went to *Jeruſalem*; *Mark* XI. 11, 15, &c. and at Evening he returned the ſame way to *Bethany*. The day after (three days before the *Paſsover*) he goes again to *Jeruſalem*. *Mark* XI. 20. In the Evening he went out to the mount of *Olives*, *Math.* XXIV. 1, 3. *Mark* XIII. 1, 3. *Luk.* XXI. 37. Now where did he ſup this night? at *Bethany*. For ſo *Matthew* and *Mark*. *After two days was the Paſsover*, &c. *Now when Jeſus was in Bethany*. And from this time forward there is no account either of his ſupping or going to *Jeruſalem* till the evening of the *Paſsover*. From that ſupper both the Evangeliſts begin their ſtory of *Judas* his contriving to betray our Lord; *Math.* XXVI. 14. *Mark* XIV. 10. and very fitly; for at that Supper the Devil had entred into him, and hurried him forward to accompliſh his villany.

We therefore thus draw up the ſeries of the Hiſtory out of the holy Writers. *Before the feaſt of the Paſsover* (*Joh.* XIII. 1.) namely, *two days* (*Math.* XXVI. 2, 6.) as *Jeſus* was ſupping in *Bethany*, a woman anoynts his head: and ſome of the Diſciples murmur at it. Our *Saviour* himſelf becomes both her Advocate and Encomiaſt. Before Supper was done, *Chriſt* riſeth from the table, and waſheth his Diſciples feet; and ſitting down again acquaints them with the betrayer. *John* asking privately about him, he privately alſo gives him a token by a Sop, and gives a Sop to *Judas*. With this, the Devil entred into him, and now he grows ripe for his wickedneſs. *The Devil had before put it into his heart, to betray him: ver.* 2. Now he is impatient till he hath done it. He riſeth up immediately after he had the Sop, and goes out. As he was going out, *Jeſus* ſaid to him, *what thou doſt, do quickly*: which ſome underſtood of buying neceſſaries for the Feaſt, that was now two days off. It was natural and eaſie for them to ſuppoſe, that he, out of his diligence (having the purſe, and the care of providing things that were neceſſary) was now gone to *Jeruſalem*, though it were night, there being a great deal to be done, to get all things ready againſt the Feaſt. He goes away; Comes to *Jeruſalem*; and the next day, treats with the Prieſt about betraying our Lord, and concludes a bargain with them. They were affraid of themſelves, leſt they ſhould be either hindred by the people, or ſuffer ſome violence from them, on the Feaſt day. He frees them from this fear, provided they would let him have Souldiers and company ready at the time appointed. Our Saviour lodges at *Bethany* that night, and ſpends the next day and the night after, there too: and, being now ready to take his leave of his Diſciples, He teaches, inſtructs and comforts them at large. *Judas* having craftily laid the deſign of his treachery, and ſet his nets in readyneſs, returns, as is probable to *Bethany*; and is ſuppoſed by the Diſciples, who were ignorant of the matter, to have performed his office exceeding diligently, in providing neceſſaries for the approaching Feaſt. On the day it ſelf of the *Paſsover*, *Jeſus* removes from *Bethany* with his Diſciples, *Ariſe*, ſaith he, *let us go hence*, *Joh.* XIV. laſt, and comes to *Jeruſalem*.

VERS. VII.

Κατέχεεν ὅτι τῆ κεφαλῆ αὐτῦ ἀνακειμένυ. *Powred it upon his head as he ſate at meat.*

THerefore it was not the ſame Supper with that in *Joh.* XII. 1. for then our *Saviours* feet were anointed, now his head. I admire that any one ſhould be able to confound theſe two ſtories. Oyl perfumed with Spices, was very uſual in Feaſts, eſpecialy ſacred; and it was wont to be poured upon the head of ſome one preſent.

* *Hieroſ. Bracc.* fol. 11. 2. * *The School of Shammai ſaith, He holds ſweet Oyl in his right hand, and a cup of wine in his left. He ſays Grace firſt over the Oyl, and then over the wine. The School of Hillel ſaith, Oyl in his right hand, and wine in his left. He bleſſeth the ſweet Oyl and anoynts the head of him that ſerves: but if the waiter be a Diſciple of the Wiſe, he anoynts the wall; for it is a ſhame for a Diſciple of the Wiſe to ſmell of perfumes.* Here the waiter anoynts the head of him that ſits down.

VERS. VIII.

Εἰς τί ἡ ἀπώλεια αὕτη; *To what purpoſe is this waſte?*

IT was not without cauſe that it was called, *precious oyntment*, verſ. 7. and *very coſtly*, *Joh.* XII. 3. To ſhew that it was not of thoſe common ſorts of oyntments uſed in Feaſts, which they thought it no waſt, to pour upon the waiters head, or to daub upon the wall. But this oyntment was of much more value, and thence aroſe the cavil.

VERS.

VERS. IX.

Καὶ δοθῆναι πτωχοῖς. *And be given to the poor.*

THAT it was *Judas* eſpecially who cavilled at this, we have reaſon to belive from what is ſaid of him in another Supper; *Joh.* XII. 4. Compare this with thoſe words, *Joh.* XIII. 29. When *Jeſus* ſaid to *Judas*, *what thou doeſt do quickly*, Some thought he had meant, *Give ſomething to the poor.* That Supper, I preſume, was the ſame with this: and, ſee, how theſe things agree! when a complaint aroſe of that prodigal waſt of the Oyntment, here, and before in *Joh.* XII. and that it ſeemed unfit to ſome, that that ſhould be ſpent ſo unadviſedly upon our Lord, which might have been beſtowed much better, and more fitly upon the poor: how eaſily might the others think that *Chriſt* had ſpoken to him about giving ſomewhat to the poor, that he might ſhew his care of the poor, notwithſtanding what he had before ſaid concerning them, and the waſt of the Oyntment.

VERS. XII.

Πρὸς τὸ ἐνταφιάσαί με ἐποίησεν. *She did it for my burial.*

SHE had anoynted his feet, *Joh.* XII. out of Love, duty, and honour to him; but this (which is added over and above to them) is upon account of his burial; and that not only in the interpretation of *Chriſt*, but in the deſign of the woman. She, and ſhe firſt, believes that *Chriſt* ſhould dye; and under that notion, ſhe pours the Oyntment upon his head, as if ſhe were now taking care of his body, and anoynting it for burial: And it is as if *Chriſt* had ſaid to thoſe that took exceptions, and complained; "You "account her too officious and diligent for her doing this; and waſtful rather than "prudent in the immoderate profeſſion of her friendſhip and reſpect, but a great and "weighty reaſon moves her to it. She knows I ſhall dye, and now takes care of my "burial; what you approve of towards the dead, ſhe hath done to one ready to dye. "Hence her fame ſhall be celebrated in all ages, for this her faith, and this expreſſion "of it.

VERS. XV.

Τριάκοντα ἀργύρια. *Thirty pieces of Silver.*

THE price of a Slave, *Exod.* XXI. 32. *x The price of a ſlave, whether great or little, He or ſhe, is* לשלעין *Thirty Selaim of pure ſilver: if the ſlave be worth a hundred pounds, or worth only one penny.* Now סלע a *Selaa*, in his weight, weighed, three hundred eighty four barly corns. *y*

x Maimon. in נוקי ממון cap. 11.

y Shekalim, c. 1.

VERS. XVII.

Ποῦ θέλεις ἑτοιμάσωμεν, &c. *Where wilt thou that we prepare*, &c.

FOR any where they might; ſince the houſes at *Jeruſalem* were not to be hired; as we have noted elſewhere; but during the time of the Feaſt, they were of common right. *z*

z Bab. Joma, fol. 12. 1.

VERS. XIX.

Ἡτοίμασαν τὸ Πάσχα. *They made ready the Paſsover.*

PETER and *John* were ſent for this purpoſe, *Luke*, XXII. 8. and perhaps they moved the queſtion, Πῦ θέλεις ἑτοιμάσωμεν; *Where wilt thou*, &c. They only knew that *Judas* was about another buſineſs, while the reſt ſuppoſed he was preparing neceſſaries for the *Paſsover*.

This, *Peter* and *John* were to do, (after having ſpoke with the Landlord, whom our Saviour pointed out to them by a ſign,) to prepare and fit the room.

I. A Lamb was to be bought, approved, and fit for the *Paſsover*.

II. This Lamb was to be brought by them into the Court where the Altar was.

a The Paſsover was to be killed only in the Court, where the other ſacrifices were ſlain: and it was to be killed on the fourteenth day, after noon, after the daily ſacrifice, after the offering

a Maimon. in Korban Peſach. cap. 1.

offering of the incenſe, &c. The manner of bringing the Paſsover into the Court, and of killing it, you have in *Peſachin*, *b* in theſe words. *The Paſsover is killed in three companies; according as it is ſaid*, ושחטו אותו כל עדת ישראל And all the Aſſembly of the Congregation of *Iſrael* ſhall kill the Paſsover; *Aſſembly, Congregation and Iſrael. The firſt company enters, and fill the whole Court: they lock the doors of the Court: the trumpets ſound: the Prieſts ſtand in order, having golden and ſilver Vials in their hands; one row ſilver, and the other gold; and they are not intermingled: The Vials had no brims, leſt the blood ſhould ſtay upon them, and be congealed, or thickned: An Iſraelite kills it, and a Prieſt receives the blood, and gives it to him that ſtands next, and he to the next, who taking the Vial that was full, gives him an empty one. The Prieſt who ſtands next to the Altar, ſprinkles the blood at one ſprinkling againſt the bottom of the Altar: that company goes out, and the ſecond comes in*, &c. Let them tell me now, who ſuppoſe that *Chriſt* eat his *Paſsover* one day ſooner than the *Jews* did theirs, how theſe things could be performed by him or his Diſciples in the Temple, ſince it was looked upon as a heinous offence among the people not to kill or eat the *Paſsover* in the due time. They commonly carried the Lambs into the Court upon their ſhoulders: this is called הרכבתו *c Its carrying* in *Peſachin*: where the Gloſs, *The carrying of it upon a mans ſhoulders, to bring it into the Court, as into a publick place.*

b Chap. 5. hal. 5, 6.

c Peſachin cap. 6. hal. 1.

III. It was to be preſented in the Court, לשם פסח under the name of the *Paſchal Lamb*, and to be killed למנויו *For the company mentioned*: See what the *Gemariſts* ſay of this thing in *Peſachin*, *d* *If they kill it for ſuch as are not to eat, or as are not numbred, for ſuch as are not circumciſed or unclean, it is prophane: If for thoſe that are to eat, and not to eat, numbered and not numbered; for circumciſed and not circumciſed, clean and unclean, it is right*: that is, for thoſe that are numbered, that attonement may be made for the not numbered; for the circumciſed, that attonement may be made for the uncircumciſed, &c. So the *Gemariſts* and the Gloſſes.

d Chap. 5. hal. 3.

IV. The blood being ſprinkled at the foot of the Altar, the Lamb ſlead, his belly cut up, the fat taken out and thrown into the fire upon the Altar, the body is carried back to the place where they ſup: the fleſh is roaſted, and the skin given to the Landlord.

V. Other things were alſo provided. Bread, according to Gods appoyntment, wine, ſome uſual meats, and the ſame called חריסת *Charoſeth*: Of which Commentators ſpeak every where.

VERS. XX.

Ἀνέκειτο μετὰ τῶν δώδεκα. *He ſate down with the twelve.*

היסב: is the word among the *Talmudiſts*.

I. The Schools of the *Rabbins* diſtinguiſh between ישיבה *ſitting* at the Table, and הסיבה *lying* at the table *e* היו יושבין לאכול *If they ſit to eat, every one ſays grace for himſelf,* הסיבו *If they lye, one ſays grace for all.* But now *that lying*, as the Gloſs on the place ſaith, *was when they leaned on their left ſide upon couches, and eat and drank as they thus leaned.* And the ſame Gloſs in another place; *They uſed to eat lying along upon their left ſide, their feet being on the ground, every one on a ſingle couch*: *f* *Bab. Berac.* As alſo the *Gemara*, *g* *To lye on ones back, is not called lying down, and to lye on ones right ſide, is not called lying down.*

e Berac. cap. 6. hal. 6.

f Bab. Berac. fol. 46. 2.

g Peſachin, fol. 108. 1.

II. The *Iſraelites* accounted ſuch lying down in eating a very fit poſture requiſite in ſacred feaſts, and higly requiſite and moſt neceſſary in the *Paſchal* Supper. *We do not uſe lying down, but only to a morſel*, &c. *And indeed to thoſe that did eat leaning, leaning was neceſſary. But now our ſitting is a kind of leaning along. They were uſed to lean along, every one on his own couch, and to eat his meat on his own table: But we eat all together at one table.*

b Another Gloſs in *Berac.* cap. 6. in the place above.

אפילו עני שבישראל לא יאכל עד שיסב: *i Even the pooreſt Iſraelite muſt not eat, till he lyes down.* The Canon is ſpeaking about the *Paſchal* Supper. On which, thus the *Babylonians*. *It is ſaid that the feaſt of unleavened bread requires leaning or lying down, but the bitter herbs not: concerning wine it is ſaid in the name of Rabh Nachman, That it hath need of lying down: and it is ſaid in the name of Rabh Nachman, that it hath not need of lying down: and yet theſe do not contradict one another; for that, is ſaid of the two firſt cups, this, of the two laſt.* *k* They lay down on the left ſide, not on the right, *becauſe they muſt neceſſarily uſe their right hand in eating.* So the Gloſs there.

i Peſach. cap. 10. hal. 1.

k Bab. Peſach. fol. 108. 1.

III. They uſed, and were fond of that cuſtome of lying down, even to ſuperſtition, becauſe it carried with it a token and ſignification of liberty. *l* *R. Levi ſaith, it is the manner of Slaves to eat ſtanding: but now let them eat lying along, that it may be known that they are gone out of bondage to liberty. R. Simon, in the name of R. Joſhuah ben Levi.*

l Hieroſ. Peſach. fol. 37. 2.

Levi, let that which a man eats at the Passover, and does his duty, though it be but as big as an olive, let it be eaten lying along, m *They eat the unleavened bread the first night, lying down, because it is a commemoration of deliverance. The bitter herbs have no need of lying down, because they are in memory of bondage. Although it be the bread of affliction, yet it is to be eaten after the manner of liberty.* See more there. n *We are obliged to lye down when we eat, that we may eat after the manner of Kings and Nobles.*

m Bab. in the place above in the Gloss.

n Maimon. in פירוש משניות

IV. *When there were two beds,* גדול מיסב בראש *The worthiest person lyes uppermost; the second to him next above him. But when there were three beds, the worthiest person lay in the middle, the second above him, the third, below him.* o On which, thus the Gloss. *When there were two, the principal person, lay on the first couch, and the next to him, lay above him, that is on a couch placed at the pillow of the more worthy person. If there were three, the worthiest lay in the middle; the next, above him; and the third, below him: that is, at the coverlids of his feet. If the principal person desires to speak with the second, he must necessarily raise himself so as to sit upright, for as long as he sits bending, he cannot speak to him; for the second sate behind the head of the first, and the face of the first was turned another away: and it would be better with the second* (in respect of discourse) *if he sate below him; for then he might hear his words, even as he lay along.* This affords some light to that story *Joh.* XIII. 23, 24. where *Peter*, as seems likely, lying behind our *Saviours* head, in the first place next after him, could not discourse with him, nor ask about the Betrayer. Therefore looking over *Christs* head upon *John*, he gave him a sign to enquire: He sitting in the second place from *Christ*, with his face towards him, asketh him.

o Hieros. Taanith, fol. 68. 1. & Bab. Berac. fol. 45. 2.

VERS. XXII.

Μήτι ἐγώ εἰμι, Κύριε; *Lord, Is it I?*

THE very occasion, namely eating together, and fellowship, partly renews the mention of the Betrayer at the *Paschal* Supper; at if he had said, We are eating here friendly together, and yet there is one in this number, who will betray me: partly that the Disciples might be more fully acquainted with the matter it self. For at the Supper in *Joh.* XIII. he had privately discovered the person to *John* only; unless perhaps *Peter* understood it also, who knew of *Johns* question to *Christ*, having at first put him upon it, by his beckning. The Disciples ask, *Is it I?* partly through ignorance of the thing, partly out of a sincere and assured profession of the contrary.

VERS. XXIV.

Καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγενήθη. *It had been good for him, if he had not been born.*

נוח לו שלא נברא: *It were better for him, that he were not created.* A very usual way of speaking in the *Talmudists*.

p Bab. Berac. fol. 17, 1, &c.

VERS. XXVI.

Λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, &c. *Jesus took bread,* &c.

BREAD at Supper, the Cup after Supper. *After Supper he took the cup,* saith *Luke, Chap.* XXII. 20. and *Paul,* 1 *Cor.* XI. 25. but not so of the Bread.

That we may more clearly perceive the history of this Supper in the Evangelists, it may not be amiss to transcribe the Rubric of the *Paschal* Supper, with what brevity we can, out of the *Talmudists*; that we may compare the things here related, with the custom of the nation.

I. The *Paschal* Supper began with a Cup of Wine. q *They mingle the first cup for him. The School of Shammai saith, He gives thanks first for the day, and then for the wine: But the School of Hillel saith, He first gives thanks for the wine, and then for the day.* The *Shammeans* confirm their opinion, שהיום גורם ליין שיבא *Because the day is the cause of their having wine:* that is, as the Gloss explains it, שיבא קודם סעודה *that they have it before meat.* r *They first mingle a cup for every one, and* (the Master of the Family) *blesseth it, Blessed be he that created the fruit of the vine: and then he repeats the consecration of the day.* וזמן (that is, he gives thanks in the plural number for all the company, saying, *Let us give thanks*) *and drinks up the cup. And afterward he blesseth concerning the washing of hands, and washeth.* Compare this cup with that, *Luke* XXII. 17.

q Pesach. cap. 10. hal. 2.

r Maimon. in Chamits Umatsah, cap. 8.

II. Then the bitter herbs are set on. *They bring in a table ready covered, upon which there is* מרור וירק אחר *Soure sauce and other herbs.* s הביאו לפניו מטבל בחורצת עד שמגיע Let the Glossers give the interpretation. t לפרפרת הפרת *u They do not set the table, till after the consecration of the day: and upon the table they set lettuce. After he hath blessed over the Wine, they set herbs, and he eats lettuce dipped; but not in* חרוסת *the soure sauce, for that is not yet brought: and this is not meant simply of lettuce, unless when there be other herbs.* עד שמגיע לפרפרת הפת His meaning is this, Before he comes to those bitter herbs, which he eats after the unleavened bread, when he also gives thanks for the eating of the bitter herbs, *as it is written*, Ye shall eat (*it*) with unleavened bread and bitter herbs: *First unleavened bread, and then bitter herbs. And this first dipping is used only for that reason, that children may observe and enquire; for it is unusual for men to eat herbs before meat.*

s *Maimon. t Pesachin.* as before. u *Bab.* fol. 114. 1

III. *Afterwards there is set on unleavened bread, and the sauce* called חרוסת *and the lamb, and the flesh also of the Chagiga of the fourteenth day. Maimonides* doth not take notice of any interposition between the setting on the bitter herbs, and the setting on the unleavened bread: but the *Talmudic Mishnah* notes it in these words. הביאו לפניו מצה *They set unleavened bread before him.* Where the Glos, *This is said because they had moved the table from before him, who performed the duty of the Passover: now that removal of the table was for this end, that the Son might ask the Father; and the Father answered him, Let them bring the table again that we may make the second dipping; then the Son would ask, Why do we dip twice? Therefore they bring back the table, with unleavened bread upon it, and bitter herbs*, &c.

IV. He begins, and blesseth, *Blessed be he that created the fruits of the Earth: and he takes the herbs, and dips them in the sauce Charoseth, and eats as much as an Olive, he, and all that lye down with him; but less than the quantity of an Olive he must not eat: then they remove the table from before the Master of the family.* x Whether this removal of the table be the same with the former, is not much worth our enquiry.

x *Maimon.*

V. מזגו לו כוס שני *Now they mingle the second cup for him: and the Son asks the Father; or if the Son doth not ask him, he tells him himself, How much this night differs from all other nights. On other nights*, saith he, *we dip but once; but this night twice. On other nights we eat either leavened or unleavened bread; on this, only unleavened*, &c. *on other nights we eat either sitting or lying, on this all lying*, &c.

VI. *The Table is set before them again, and then he saith, This is the Passover, which we therefore eat, because God passed over the houses of our Fathers in Egypt. Then he lifts up the bitter herbs, in his hand, and saith, we therefore eat these bitter herbs, because the Egyptians made the lives of our Fathers bitter in Egypt. He takes up the unleavened bread in his hand, and saith, We eat this unleavened bread, because our Fathers had not time to sprinkle their meal to be leavened, before God revealed himself, and redeemed them. We ought therefore to praise, celebrate, honour, magnifie*, &c. *him, who wrought all these wonderful things for our Fathers, and for us, and brought us out of bondage into liberty, out of sorrow into joy, out of darkness into great light, let us therefore say Hallelujah.* Praise the Lord. Praise him, O ye servants of the Lord, *&c. to*, And the flint stone into fountains of waters (that is, from the beginning of the CXIII, to the end of the CXIV *Psalm.*) *And he concludes, Blessed be thou O Lord God our King Eternal, redeeming us, and redeeming our Fathers out of Egypt, and bringing us to this night; that we may eat unleavened bread and bitter herbs: and then he drinks off the second cup.*

VII. *Then washing his hands, and taking two loaves, he breaks one, and lays the broken upon the whole one, and blesseth it, Blessed be he who causeth bread to grow out of the earth: and putting some bread and bitter herbs together, he dips them in the sauce*, Charoseth, *and blessing, Blessed be thou, O Lord God, our Eternal King, he who hath sanctified us by his precepts, and hath commanded us to eat; he eats the unleavened bread and bitter herbs together; but if he eats the unleavened bread and bitter herbs by themselves, he gives thanks severally for each. And afterwards giving thanks after the same manner over the flesh of the Chagiga of the fourteenth day, he eats also of it; and in like manner giving thanks over the Lamb, he eats of it.*

VIII. *From thence forward he lengthens out the Supper, eating this or that, as he hath a mind; and last of all he eats of the flesh of the Passover, at least as much as an olive; but after this he tasts not at all of any food.* Thus far *Maimonides* in the place quoted, as also the *Talmudists* in several places in the last Chapter of the Tract *Pasachin.*

And now was the time when *Christ* taking bread, instituted the Eucharist; but whether was it after the eating of those farewell morsels, as I may call them, of the Lamb, or instead of them? It seems to be in their stead, because it is said by our Evangelist and *Mark*, Ἐσθιόντων αὐτῶν, &c. *As they were eating, Jesus took Bread.* Now without doubt they speak according to the known and common custom of that Supper, that they might be understood by their own people. But all *Jews* know well enough that after the eating of those morsels of the Lamb it cannot be said, *As they were eating*; for the eating was ended

ended with thoſe morſels. It ſeems therefore more likely, that *Chriſt* when they were now ready to take thoſe morſels, changed the cuſtom, and gave about morſels of bread in their ſtead, and inſtituted the Sacrament. Some are of opinion that it was the cuſtom to taſt the unleavened bread laſt of all, and to cloſe up the Supper with it; of which opinion I confeſs I alſo ſometimes was. And it is ſo much the more eaſie to fall into this opinion, becauſe there is ſuch a thing mentioned in ſome of the Rubricks about the *Paſſover*, and with good reaſon, becauſe they took up this cuſtom after the deſtruction of the Temple.

Εὐλογήσας ἔκλασε. *Bleſſed, and brake it.*

Firſt he bleſſed, then he brake it. Thus it always uſed to be done, except in the *Paſchal* bread. One of the two loaves was firſt divided into two parts, or perhaps into more, before it was bleſſed. חולק אחד מהן *One of them is divided.* They are the words of *Maimonides*, who alſo adds, *But why doth he not bleſs both the loaves, after the ſame manner, as in other feaſts? Becauſe this is called* לחם עוני *The bread of poverty. Now poor people deal in morſels, and here likewiſe are morſels.*

אין בוצע רשאי לבצוע עד שיכלה וכו' *a Let not him that is to break the bread, break it, before Amen be pronounced from the mouths of the Anſwerers.* a Bab. Berac. fol.47.1.

Τοῦτό ἐστιν τὸ σῶμά μου. *This is my Body.*

Theſe words being applied to the *Paſſover* now newly eaten, will be more clear. *This* now is my body, in that ſenſe, in which the *Paſchal* Lamb hath been my body hitherto. And in the twenty eighth verſe, *This is my blood of the New Teſtament*, in the ſame ſenſe, as the blood of Bulls and Goats hath been my Blood under the Old, *Exod.* XXIV. *Heb.* IX.

VERS. XXVII.

Τὸ ποτήριον. *The cup.*

BREAD was to be here at this Supper by Divine Inſtitution; but how came the Wine to be here? And how much? And of what ſort?

I. *A Tradition.b It is neceſſary that a man ſhould chear up his wife and his children for the feaſt. But how doth he chear them up? With Wine.* The ſame things are cited in the *Babylonian* Talmud.* *The Rabbins deliver*, ſay they, *That a man is obliged to chear up his Wife and his Domeſticks in the feaſt; as it is ſaid*, And thou ſhalt rejoyce in thy feaſt (*Deut.* XVI. 14.) *But how are they cheared up? With wine. R. Judah ſaith, Men are cheared up with ſomething agreeable to them; Women, with that which is agreeable to them. That which is agreeable to Men to rejoyce them, is Wine. But what is that which is agreeable to Women to chear them? Rabh Joſeph ſaith, Died garments, in Babylon; and linnin garments, in the land of Iſrael.* b Jeruſ. Peſachim. fol. 37.2. * Peſach. fol. 109.1.

II. Four cups of Wine were to be drunk up by every one. הכל חייבין בד' כוסות *All are obliged to four cups, men, women, and children: R. Judah ſaith, But what have children to do with Wine? But they give them wheat and nuts*, &c.

The *Jeruſalem* Talmudiſts give the reaſon of the number, in the place before quoted, at full. Some, according to the number of the four words made uſe of in the hiſtory of the Redemption of *Iſrael* out of *Egypt*. והוצאתי והצלתי וגאלתי ולקחתי *And I will bring forth, and I will deliver, and I will redeem, and I will take.* Some, according to the number of the repetition of the word כוס *Cup*, in *Gen.* XL. 11. 13. which is four times: Some, according to the number of the four Monarchies: Some, according to the number of the four cups of vengeance; which God ſhall give to the Nations to drink, *Jer.* XXV. 15. & LI. 7. *Pſal.* XI. 6. & LXXV. 8. And according to the number of the four cups which God ſhall give *Iſrael* to drink, *Pſal.* XXIII. 5. & XVI. 5. & CXVI. 13. כוס ישועות אשא תרוין *The cup of two ſalvations.*

III. The meaſure of theſe cups is thus determined, ארבעה כוסות שאמרו ישנן יביעית יין באיטלקי *Rabbi Chaia ſaith, Four cups contain an Italian quart of Wine.c* And more exactly in the ſame place: *How much is the meaſure of a cup? Two fingers ſquare, and one finger, and an half and a third part of a finger, deep.* The ſame words you have in the *Babylonian* Talmud at the place before quoted, only with this difference, that inſtead of שליש אצבע *the third part of a finger*, there is חומש אצבע *the fifth part of a finger.* c Jeruſ. Shabb. fol.11.1. * Peſach.

IV. מצוה לצאת ביין אדום *It is commanded that he ſhould perform this office with red Wine.* d So the *Babylonian*, צריך שיהא וכו' *It is neceſſary that it ſhould taſte, and look like Wine.* The Gloſs, שיהא אדום *that it ſhould be red.* d Hieroſ. as before.

V. *If he drinks Wine pure*, and not mingled with Water, *he hath performed his duty*; but commonly they mingled Water with it: Hence, when there is mention of Wine in the Rubrick of the Feasts, they always use the word מזגו *They mingle* him a cup. Concerning that mingling, both *Talmudists* dispute in the forecited Chapter of the *Passover*: which see, *e The Rabbins have a Tradition, over Wine, which hath not Water mingled with it, they do not say that blessing*, Blessed be he that created the fruit of the Vine; *but*, Blessed be he that created the fruit of the Tree. The Gloss, יינם חזק מאד *Their Wine was very strong and not fit to be drunk, without water*, &c. The *Gemarists* a little after: *The Wise agree with R. Eleazar, That one ought not bless to over the cup of blessing, till water be mingled with it.* The mingling of water with every cup, was requisite for health, and the avoiding of drunkenness. We have before taken notice of a story of *Rabban Gamaliel*, who found and confessed some disorder of mind, and unfitness for serious business, by having drunk off an *Italian* quart of Wine. These things being thus premised, concerning the *Paschal* Wine, we now return to observe this Cup of our *Saviour*.

e Bab. Berac. fol. 50. 2.

After those things which used to be performed in the *Paschal* Supper, as is before related, these are moreover added by *Maimonides*. *Then he washeth his hands*, ומברך ברכת המזון *and blesseth the blessing of the meat*, (that is, gives thanks after meat) *over the third cup of Wine, and drinks it up.* That cup was commonly called כוס הברכה *The cup of blessing.* אכסא דברכתא in the *Talmudick* dialect: כוס של ברכה ברכה המזון *The cup of blessing is, when they give thanks after supper*, saith the Gloss on *Bab. Berac.* f Where also in the Text, many things are mentioned of this cup. *Ten things are spoken of the cup of blessing.* הרחה ושטיפה *Washing and cleansing*: (that is, to wash the inside and outside, namely that nothing should remain of the Wine of the former cups.) חי *Let pure Wine* be poured into the cup, and water mingled with it there. ומלא *Let it be full.* עיטור *The crowning*, that is, (as the *Gemara*,) *by the Disciples.* While he is doing this, let the Disciples stand about him in a *crown* (or ring.) עיטוף *The veiling*; that is, *as Rabh Papa, He veils himself, and sits down as R. Issai, he spreads a handkerchief on his head.* נוטלו בשתי ידיו *He takes up the cup in both hands, but puts it into his right hand, he lifts it from the table, fixeth his eyes upon it*, &c. *Some say he imparts it (as a gift) to his family.*

f Fol. 51. 1.

Which of these rites our *Saviour* made use of, we do not enquire; The Cup certainly was the same with the *cup of blessing*: Namely, when according to the custom, after having eaten the farewel morsel of the Lamb, there was now an end of Supper, and thanks were to be given over the third Cup after meat; he takes that Cup, and after having returned thanks, as is probable, for the meat, both according to the custom, and his office, he instituted this for a cup of Eucharist (or thanksgiving.) Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, *The cup of blessing which we bless*, 1 *Cor.* X. 16. Hence it is that *Luke* and *Paul* say that he took the Cup *after supper*, that is, that Cup, which closed up the Supper.

It must not be past by, that when he instituted the Eucharistical Cup, he said, *This is my blood of the New Testament*, as *Matthew* and *Mark*: nay as *Luke* and *Paul*, *This cup is the New Testament in my blood.* Not only the *seal* of the Covenant, but the *Sanction* of the *new* Covenant. The end of the *Mosaical* Oeconomy, and the confirming of a *new* one. The confirmation of the *old* Covenant, was by the blood of Bulls and Goats, *Exod.* XXIV. *Heb.* IX. because blood was still to be shed: the Confirmation of the *new* was by a Cup of Wine; because under the New Testament, there is no further shedding of blood. As it is here said of the Cup, *This cup is the New Testament in my blood*; so it might be said of the Cup of blood, *Exod.* XXIV. *That cup, was the Old Testament in the blood of Christ*; There, all the Articles of that Covenant being read over, *Moses* sprinkled all the people with blood, and said, *This is the blood of the Covenant which God hath made with you*; And thus that old Covenant, or Testimony, was confirmed. In like manner *Christ* having published all the Articles of the New Covenant, he takes the Cup of Wine, and gives them to drink, and saith, *This is the New Testament in my blood*, and thus the New Covenant is established.

There was besides a fourth Cup, of which our Author speaks also, *Then he mingles a fourth cup, and over it he finisheth the Hallel; and adds moreover the blessing of the Hymn,* ברכת השיר *which is*, Let all thy works praise thee, O Lord, &c. *and saith*, Blessed be he that created the fruit of the Vine, *and afterwards he tastes of nothing more that night*, &c. *Finisheth the Hallel*; that is, he begins there where he left off before, to wit, at the beginning of the CXV *Psalm*, and goes on to the end of the CXVIII *Psalm.*

Whether *Christ* made use of this Cup also, we do not dispute; 'Tis certain he used the Hymn, as the Evangelist tells us, Ὑμνήσαντες, *when they had sung a Hymn*, at the thirtieth *verse*, we meet with the very same word הימנון in *Midras Till.**

*Fol. 42. & 42. 1.

And now looking back on this *Paschal* Supper, let me ask those who suppose the Supper in *Joh.* XIII. to be the same with this, What part of this time do they allot to the washing

washing of the Disciples feet? What part to *Judas's* going out? And what part to his discoursing with the Priests, and getting ready his accomplices for their wicked exploit.

I. It seems strange indeed that Christ should put off the washing of the Disciples feet, to the *Paschal* Supper: When, 1. That kind of action was not only unusual, and unheard of at that Supper, but in no wise necessary, or fitting: for, 2. How much more conveniently might that have been performed at a common Supper before the *Passover*, as we suppose, when he was not streightned by the time, than at the *Paschal* Supper, when there were many things to be done, which required dispatch?

II. The office of the *Paschal* Supper did not admit of such interruption, nor was it lawful for others so to decline from the fixed rule, as to introduce such a forreign matter; and why should *Christ* so swerve from it, when in other things he conformed himself to the custom of the Nation, and when he had before, a much more fit occasion for this action, than when he was thus pressed and streightned by the time?

III. *Judas* sat at Supper with the rest, and was there when they did eat; *Matth.* XXVI. 20, 21. *Mark* XIV. 18. and, Alass! How unusual was it for any to depart in that manner, from that Supper before it was done: It is enough doubted by the *Jewish* Canons, whether it were lawful; and how far any one, who had joyned himself to this or that φρατρία *family*, might leave it to go to another, and take one part of the Supper here, and another part there: but for a person to leave the Supper and go about another business, is a thing they never in the least dreamt of; they would not, they could not suppose it. You see how light a matter *Judas's* going away to buy necessaries, as the Disciples interpreted it, seemed to them, because he went away from a common Supper; But if they had seen him thus dismist, and sent away from the *Paschal* Supper, it would have seem'd a monstrous and wonderful thing. What? To leave the *Paschal* Supper now begun, to go to Market? To go from a common Supper at *Bethany*, to buy necessaries for the *Passover*, against the time of the *Passover*, this was nothing strange or unusual: but to go from the *Paschal* Supper before it was done to a Market or Fair, was more unusual and strange, than that it should be so lightly passed over by the Disciples.

We therefore do not at all doubt that *Judas* was present both at the *Passover* and the Eucharist: which *Luke* affirms in direct words, *Chap.* XXII. 20, 21. nor do we doubt much of his being present at the Hymn, and that he went not away, before all was done: but, when they all rose up from the Table, and prepared for their journy to Mount *Olivet* (in order to lye at *Bethany*, as the Disciples supposed) the vilanous Traytor stole away, and went to the company that he had appointed the Priests two days before, to make ready for him at such a time and place. Methinks I hear the words and consultations of this bloody Wretch: *To morrow*, saith he, *will be the* Passover, *and I know my Master will come to it: I know he will not lye at* Jerusalem, *but will go back to* Bethany, *however late at night, where he is used to lye: make ready therefore for me armed men, and let them come to a place appointed, immediately after the* Paschal *Supper, and I will steal out privately to them, while my Master makes himself ready for his journy, and I will conduct them to seize upon him in the gardens without the City, where by reason of the solitariness of the place, and the silence of the night, we shall be secure enough from the multitude. Do ye make haste to dispatch your Passovers, that you may meet together at the Council after supper, to examine and judge him, when we shall bring him to you; while the silence of the night favours you also, and protects you from the multitude.* Thus all things are provided against the place and time appointed, and the Theif stealing away from the company of the Disciples, as they were going out towards the Mount of *Olives*, and hastning to his armed confederates, without delay, brings them prepared along with him, and sets upon his Master now in the Garden.

VERS. XXXIV.

Πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. *Before the Cock crow, thou shalt deny me thrice.*

THE same also he had said, *Joh.* XIII. 38. *The Cock shall not crow, till thou hast denyed me thrice.* Therefore some say, that that was the same Supper with this of the *Passover*. Very right indeed, if ἀλέκτωρ οὐ φωνήσει, ought to be rendred, *The Cock shall not crow once*, or, *The Cock shall not crow at all:* But it is not so; but it amounts to this sense, *within the time of Cock crowing*, thou shalt deny me thrice, for *Peter* had denied him but once before the first crowing of the Cock, and thrice before the second. *Mark* XIV. 68, 72. From hence therefore we may easily observe, in what sense those words are to be understood, which were spoke to *Peter*, two days before the *Passover*, *Joh.* XIII. last. *The Cock shall not crow*, &c. not that the Cock should not crow at all between that

that time, and *Peter*'s denying; but, as if our *Saviour* had ſaid, *Are you ſo ſecure of your ſelf, O* Peter? *Verily I ſay unto you, the time ſhall be, and that ſhortly, when you ſhall deny me thrice within the time of Cock crowing.* Ἐν ἀλεκτοροφωνίᾳ, *At Cock-crowing*, Mark XIII. 35. At the *Paſchal* Supper, it is ſaid, *This night*, before the Cock crow, &c. *Matth.* XXVI. 34. *Mark* XIV. 30. *Luke* XXII. 34. But there is nothing of this ſaid in that Supper, *Joh.* XIII.

g Bab. Joma, fol. 21. 1. Concerning the Cock-crowing, thus the Maſters, *g R. Shilla* ſaith, *Whoſoever begins his journey before Cock-crowing, his blood be upon his head. R. Joſiah ſaith, If before the ſecond crowing: But ſome ſay, If before the third. But of what kind of Cock is this ſpoken?*

בתרנגול בינוני *Of a midling Cock*; that is, as the Gloſs explains it, *A Cock that doth not crow too ſoon, nor too late.* The *Miſhnah*, on which this Gloſs is, hath theſe words; *Every day they remove the aſhes from the Altar, about Cock crowing: but on the day of Atonement, at midnight*, &c. You may wonder that a dunghil Cock ſhould be found at *Jeruſalem*, when it is forbid by the Canons that any Cocks ſhould be kept there. אין מגדלין תרנגולין בירושלם מפני קדושים *h They do not keep Cocks at Jeruſalem, upon account of the holy things: Nor do the Prieſts keep them through out all the land of Iſrael.* The Gloſs gives the reaſon, *Even Iſraelites are forbid to keep Cocks at Jeruſalem, becauſe of the holy things: for Iſraelites have eaten there peace-offerings, and thank-offerings: but now it is the cuſtom of dunghil Cocks to turn over dunghils, where perhaps they might find creeping things, that might pollute thoſe holy things that are to be eaten.* By what means, and under what pretence the Canon was diſpenſed with, we do not diſpute. 'Tis certain there were Cocks at *Jeruſalem*, as well as at other places. And memorable is the ſtory of a Cock, which was ſtoned by the ſentence of the Council, for having killed a little child. *i*

h Bava Kama, cap. 7. hal. ult.

i Jeruſ. Erubbin. fol. 26. 1.

VERS. XXXVI.

Γεθσημανῆ. *Gethſemane.*

k Chap. XVIII. 1. THE *place of the Olive-preſſes* at the foot of Mount *Olivet*. In *John*, it is *a garden beyond Kidron.* *k* * *They do not make Gardens or Paradices in Jeruſalem becauſe of the ſtink.* משום סירחא The Gloſs, *Becauſe of the ſtink that riſeth from the weeds which are thrown out: beſides, it is the cuſtom to dung Gardens, and thence comes a ſtink.* Upon this account, there were no Gardens in the City (ſome few Gardens of Roſes excepted, which had been ſo from the days of the Prophets *l*) but all were without the walls, eſpecially at the foot of *Olivet*.

* *Bava Kama*, in the place above.

l Avoth. R. Nathan. fol. 9. 1.

VERS. XLIX.

Κατεφίλησεν αὐτόν. *Kiſſed him.*

IT was not unuſual for a Maſter to kiſs his Diſciple: but for a Diſciple to kiſs his Maſter, was more rare. Whether therefore *Judas* did this, under pretence of reſpect, or out of open contempt and diriſion, let it be enquired.

VERS. LX.

Πολλῶν ψευδομαρτύρων προσελθόντων. *Many falſe witneſſes came.*

m Chap. 1. ENquire, Whether theſe are to be called עדים זוממים Of which the *Talmudiſts* ſpeak at large, eſpecially in the Treatiſe *Maccoth. m* זוממים are commonly rendred *Falſe witneſſes*; and deſervedly: and yet *Maimonides* reckons up theſe as neceſſary, in that City where the Council of twenty three, is placed: *Why*, ſaith he, *is ſuch a Council not ſet up, but in a City where there are an hundred and twenty men? Namely, that there may be three and twenty for the Council, and three ranks conſiſting of ſixty nine men, and ten men to attend upon the affairs of the Synagogue: two Scribes, two Biſhops, two to be judged, two witneſſes.* שני זוממין ושני זוממי זוממין &c. The reaſon of the thing is a little obſcure: the characters of the men you may take in theſe examples. *The witneſſes ſay, We teſtifie that N. killed N. They ſay to them, How do you depoſe this, when the killer, or he that was killed, was with us in ſuch a place on that day. Theſe as yet are not* זוממין *But if they ſhould ſay, How can you teſtifie this, when you were with us on that day, n* &c. On which *Miſhnah*, thus *Maimonides*, *The witneſſes depoſe, that Reuben killed Simeon: and afterwards Kohath and Huſhim come,* והזימו *and diſprove their teſtimony: there come afterwards other witneſſes, and depoſe the ſame with the former, namely, that Reuben killed Simeon: and Kohath and Huſhim diſprove their teſtimony alſo; if a ſecond, third, and fourth, nay if a thouſand pair*

n Maccoth. Chap. 1. hal. 6.

ſtir, come and depoſe the ſame thing, while thoſe two ſo diſprove them, they muſt all dye by the teſtimony of theſe two, &c.

There was the like Teſtimony in other things: thus in the firſt *Halacah* of the Chapter quoted; ביצר העדים נעשים זוממין *How are witneſſes made* זוממים *? We teſtifie concerning N. that he is the Son of a divorced Woman,* &c. *They do not ſay, Let this witneſs* (if he prove falſe) *be made the Son of a divorced Woman, inſtead of the other, but he is beaten with forty ſtripes.* The words are obſcure enough; but their meaning is this. Since a falſe witneſs was by the Law to ſuffer the ſame things which by his perjury he had deſigned to bring upon another; it is here enquired, in what caſes a witneſs is ſo far to be accounted falſe, as to undergo ſuch a retaliation? And it is anſwered, Not in all; and this reaſon is alledged, If any one, by falſe witneſs, ſhould endeavour to deprive another of his legitimacy, and by conſequence of the privilidges of being legitimate, by ſaying that he is the Son of a divorced Woman, though he were indeed עד זומם *a falſe witneſs*, yet he muſt not be puniſhed in the like kind, to be made as the Son of a divorced Woman; but he muſt be whipped. But in capital caſes the cuſtom was, that whoſoever endeavoured to procure death to another perſon by falſe witneſs, muſt himſelf be put to death.

VERS. LXV.

Τότε ὁ Ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ. *Then the High Prieſt rent his clothes.*

o WHEN *witneſſes ſpeak out the blaſphemy which they heard, then all hearing the blaſphemy are bound to rend their clothes.* See more there, *p They that judge a blaſphemer; firſt ask the witneſs, and bid him ſpeak out plainly what he hath heard; and when he ſpeaks it, the Judges ſtanding on their feet, rend their garments, and do not ſow them up again* &c. See there the *Bab. Gemara* diſcourſing at large why they ſtand upon their feet, why they rend their garments, and why they may not be ſowed up again.

o Maimon. in Avod. Zarah, cap. 2.

p Sanhedr. cap. 7. hal. 10.

CHAP. XXVII.

VERS. I.

Πρωΐας δὲ γενομένης, &c. *When the morning was come,* &c.

LET us trace a little, the proceedings of this Council.

I. They ſpend the night in judging on a capital cauſe; which is expreſly forbid by their own Canon. דיני נפשות דנין ביום וגומרין ביום *They handle capital cauſes in the day time, and finiſh them by day. q* Mony matters indeed that were begun by day, might be ended in the night, which is aſſerted in that place; but capital cauſes were only to be handled by day: But here, in ſitting upon the life and death of our Saviour, there is need of night and darkneſs. This judgment is begun in the night, and carried on all the night through in a manner.

q Sanhedr. cap. 4. hal. 1.

II. This night was the evening of a Feaſt-day, namely of the firſt day of the *Paſchal*-week, at what time they were alſo forbid to ſit in judgment. *r They do not judg on a Feaſt-day.* How the Lawyers are divided on this point, I will not trouble you now with recounting. This very Canon is ſufficient ground for ſcruple, which we leave to them to clear, who through rankor and hatred towards *Chriſt*, ſeem to ſlight and trample under feet their own Canons.

r Mocd Katon. chap. 3. hal. 2.

III. Πρωΐας γενομένης, *when it was morning:* This was the time of ſaying their Phylacteries, namely from the firſt day-light to the third hour *s*. But where was theſe mens Religion to day? Did you ſay your Phylacteries this morning, my good Fathers of the Council, before you came to ſit on the Bench? Another buſineſs that you had in hand, (effectually to deſtroy *Jeſus*) either rob'd you of your prayers, or robbed your prayers of charity.

s Berac. chap. 1. hal. 2.

IV. Now appears יו"ט ראשון של הפסח *the firſt Feaſt-day of the Paſſover*, when they uſed to preſent themſelves in the Temple, and offer their gifts, *Exod. XXIII.* 15. But when and how was this performed by them to day? They take heed of going into the Judgment (or *Pretors*) hall, leſt they ſhould be defiled, but that they might eat the *Chagiga*,

Chagiga, or *Paſſover*, *s* but you will ſcarce find what time they allow'd to day for that purpoſe; nor indeed was it lawful for them to eat any thing on that day; it being provided by a Canon, *That when the Council ſhall have* adjudged any one to die, let them not taſt any thing that day *t*.

s See *Joh.* XVIII 28. & *Chagig* cap. 1.

t Hier. Sanhedr. fol. 63. 1. *t Sanhedr.* fol. 63. 1.

Συμβούλιον ἔλαβον, ὥστε θανατῶσαι αὐτόν. *Took counſel to put him to death.*

Let that be conſidered, *tt Caſes of money are heard in the day-time, and may be determined in the night. Capital cauſes are tried in the day, and finiſhed in the day. Judgment in caſes of money is paſſed the ſame day, whether it be for fining or acquitting. Judgment in capital cauſes is paſſed the ſame day, if it be for acquitting: but if it be for condemning, it is paſſed the day after.* The reaſon of this difference is given by the *Gemariſts*; whom ſee. The reaſon of the latter is thus expreſſed, אשרי הדיין שמחמץ את דינו *Bleſſed is the Judg who leaveneth his judgment*: that is, as the Gloſs, *who delays his judgment, and lets it reſt all night, that he may ſift out the truth.*

tt Sanhedr. in the place quoted cap. 4.

The difference between דינין and גומרין is greater than the Reader may perhaps think at firſt ſight; by the word דינין they ſignifie the whole proceſs of the trial, the examining of the Plaintiff and Defendant, and of the Witneſſes, the taking the votes of the Council, and the entring of them by the Scribes: גומרין ſignifies only the paſſing of judgment, or giving a definitive ſentence. You may better perceive the difference from the Gloſſary on *Bab. Sanhedr.* *u* In the Text this is decreed, אין דינין לא בערב שבת ולא בערב יום טוב *Let them not judg on the eve of the Sabbath, nor on the eve of a Feaſt-day*; which is alſo repeated in other places. *x* The reaſon of the prohibition is this, namely, that the trials which were begun on the eve of the Sabbath, or a Feaſt-day, ſhould not be finiſhed on the Sabbath or Feaſt-day. *Which indeed*, ſaith the Gloſs, *is obſerved in pecuniary trials, and care is taken that there be no writing:* (for it is forbid to write ſo much as a letter on the Sabbath) *but in capital cauſes it takes not place upon that account; for the votes of thoſe that acquitted or condemned were written the day before.*

u Fol. 35. 1.

x Hieroſ. Chetub. fol. 24. 4. & *Moed Katon*, fol. 63. 1.

You ſee in the Hiſtory of the Goſpel, 1. The Trial concerning our *Saviour*'s life, diſpatched at one and the ſame ſitting. 2. And that too on a Feaſt-day.

VERS. V.

Απήγξατο. *Hanged himſelf.*

STrangulatus eſt, *was ſtrangled*: namely by the Devil, who had now been in him three days together. The words of *Peter*, *Act.* I. 18. do not ſuffer me to underſtand this of hanging himſelf. Πρηνὴς γενόμενος ἐλάκησε μέσος. *Falling headlong he burſt aſunder in the midſt.* Interpreters take a great deal of pains to make theſe words agree with his hanging himſelf, but indeed all will not do. I know the word ἀπήγξατο is commonly applied to a mans hanging himſelf, but not to exclude ſome other way of ſtrangling. And I cannot but take the ſtory (with good leave of antiquity) in this ſenſe. After *Judas* had thrown down the money, the price of his Treaſon, in the Temple, and was now returning again to his mates, the Devil who dwelt in him, caught him up on high, ſtrangled him, and threw him down headlong, ſo that daſhing upon the ground, he burſt in the midſt, and his guts iſſued out, and the Devil went out in ſo horrid an *Exit*. This certainly agrees very well with the words of *Peter* now mentioned, and alſo with thoſe that follow, *This was known to all that dwelt at Jeruſalem.* It agrees alſo very well with the deſerts of the wicked wretch, and with the title of *Iſcariot*. The wickedneſs he had committed was above all example; and the puniſhment he ſuffered was beyond all preſident. There had been many inſtances of perſons who had hanged themſelves, this would not ſo much have ſtirred up the people of *Jeruſalem* to take notice of it, as ſuch a ſtrangling and throwing down headlong, which we ſuppoſe horrible above meaſure, and ſingular beyond example. See what we have ſaid at the tenth Chapter concerning the word *Iſcariot*.

VERS. IX.

Τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ Προφήτου. *That which was ſpoken by Jeremy the Prophet.*

HOW much this place hath troubled Interpreters let the famous *Beza*, inſtead of many others declare: *This knot hath hampered all the moſt ancient Interpreters; in that the teſtimony here is taken out of Zachary, and not from Jeremy; ſo that it ſeems plainly to have been* ἁμάρτημα μνημονικὸν, a failing of memory, as *Auguſtine* ſuppoſes in his third Book, *De conſenſu Evangeliſtarum, Chapter the ſeventh; as alſo Euſebius in the twentieth*

Book

Book Ἀποδείξεως, *of Demonstration. But if any one had rather impute this error to the transcribers, or (as I rather suppose) to the unskilfulness of some person who put in the name of Jeremy, when the Evangelist had writ only as he often doth in other places,* Διὰ τοῦ Προφήτου, *by the Prophet. Yet we must confess that this error hath long since crept into the holy Scriptures, as* Jerome *expresly affirms, &c.*

But (with the leave of so great men) I do not only deny, that so much as one letter is spurious, or crept in without the knowledg of the Evangelist, but I do confidently assert that *Matthew* writ *Jeremy*, as we read it, and that it was very readily understood and received by his Countrymen. We will transcribe the following monument of antiquity out of the *Talmudists*, and then let the Reader judg. *y A Tradition of the Rabbins. This is the order of the Prophets. The Book of Josua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Esay, and the twelve.* And a little after: *But since Isaiah was before both Jeremiah and Ezekiel, he ought to have been set before them:* כיון דמלכים סופרי חורבנא *But since the Book of Kings ends with destruction,* וירמיה כוליה חורבנא *and all Jeremy is about destruction, and since Ezekiel begins with destruction, and ends with comfort; and all Isaiah is about comfort,* סמכינן חורבנא לחורבנא ונחמתא וכו׳ *They joyned destruction with destruction, and comfort with comfort;* that is, they placed those Books together which treat of destruction, and those together which treat of comfort.

y Bab. Bava Bathra, fol. 14. 2.

You have this Tradition quoted by *David Kimchius* in his Preface to *Jeremy*. Whence it is very plain that *Jeremy* of old had the first place among the Prophets; and hereby he comes to be mentioned above all the rest, *Mat.* XVI. 14. because he stood first in the volume of the Prophets, therefore he is first named. When therefore *Matthew* produceth a Text of *Zacharias* under the name of *Jeremy*, he only cites the words of the Volume of the Prophets under his name, who stood first in the Volume of the Prophets. Of which sort is that also of our *Saviour*, *Luk. XXIV.* 44. *All things must be fulfilled which are written of me in the Law and the Prophets, and the Psalms. In the Psalms*, that is, in the Book of *Hagiographa*, in which the *Psalms* were placed first.

VERS. XVI.

Βαραββᾶν. *Barabbas.*

בר אבא *Bar Abba*, a very usual name in the *Talmudists. R. Samuel Barabba, and R. Nathan Barabba. z Abba bar Abba.* אבא בר אבא *a.* In the *Jerusalem* Dialect it is very often uttered בר בא *Bar Ba. Simeon Bar Ba b R. Chaijah bar Ba c.* This brings to my mind what *Josephus d* relates to have been done in the besieging of the City, Σκοποὶ ἐπὶ τῶν πύργων καθεζόμενοι προεμήνυον, ὁπόταν σχαθείη τὸ ὄργανον, καὶ ἡ πέτρα φέροιτο τῇ πατρίῳ γλώσσῃ βοῶντες, ὁ υἱὸς ἔρχεται. *When huge stones were thrown against the City by the Roman slings, some persons sitting in the Towers gave the citizens warning by a sign to take heed, crying out in the vulgar dialect, The Son cometh*, that is, בר בא. The Son of man indeed then came in the glory of his justice and his vengeance, as he had often foretold, to destroy that most wicked and profligate Nation.

z Hieros. Moed Katon, fol. 82. 1.
a Bab. Berac. fol. 18. 2.
b Taanith, fol. 65. 1.
c Chagigah, fol. 76. 6. &c.
d De Bell. Lib. 5. Cap. 18.

VERS. XIX.

Μηδέν σοι καὶ τῷ δικαίῳ ἐκείνῳ. *Have thou nothing to do with that just man.*

לא ליהוי לך עסק דברים בהדי צדיק: *e When King Sapores went about to afflict Rabbah, his mother sent to him, saying,* לא עסק דברים בהדי יהודאי *Have thou nothing to do with that Jew*, &c.

e Bab Taanith, fol. 25. 2.

VERS. XXVI.

Τὸν δὲ Ιησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ. *When he had scourged Jesus, he delivered him to be crucified.*

SUCH was the custom of the *Romans* towards those that were to be crucified: *f* Οὓς μάστιξι προαικισάμενος ἀνεσταύρωσεν. *Whom after he had beaten with whips he crucified.* And a little after, Μαστιγῶσαι πρὸ τοῦ βήματος, καὶ σταυρῷ προσηλῶσαι *To be whipped before the judgment-seat, and to be nailed to the Cross.*

f Joseph. de Bell. Lib. 2. Cap. 25.

VERS. XXIX.

Κάλαμον ἐπὶ τῆ δεξιᾷ. *A Reed in his right hand.*

SEE thoſe fictions in *Tanchum* g, concerning an Angel that appear'd in the ſhape of *Solomon*: וקנה בידו *In whoſe hand there was a reed*: ומכין אותו בקנה *And whom they ſtruck with a reed.*

g Fol. 59. 4.

VERS. XXXI.

Ἀπάγαγον αὐτὸν εἰς τὸ σταυρῶσαι. *Led him away to crucifie him.*

THESE things are delivered in *Sanhedrim* h, of one that is guilty of ſtoning: *If there be no defence found for him, they lead him out to be ſtoned, and a cryer went before, ſaying aloud thus, N. the Son of N. comes out to be ſtoned, becauſe he hath done ſo and ſo. The Witneſſes againſt him are N. and N. whoſoever can bring any thing in his defence, let him come forth and produce it.* On which thus the *Gemara* of *Babylon*. *The Tradition is, that on the evening of the Paſſover Jeſus was hanged, and that a Cryer went before him for forty days, making this Proclamation, This man comes forth to be ſtoned, becauſe he dealt in ſorceries, and perſwaded and ſeduced Iſrael; whoſoever knows of any defence for him, let him come forth and produce it: But no defence could be found, therefore they hanged him on the evening of the Paſſover. Ulla ſaith, His caſe ſeem'd not to admit of any defence, ſince he was a ſeducer, and of ſuch God hath ſaid,* Thou ſhalt not ſpare him, neither ſhalt thou conceal him. (*Deut.* XIII.)

h Cap. 5. Hal. 4.

They led him that was to be ſtoned out of the City, *Act. VII.* 58. ſo alſo him that was to be crucified. *i The place of ſtoning was without the three Camps, for at Jeruſalem there were three Camps*, (namely Gods, the Levites, and the Peoples, as it was in the encamping in the Wilderneſs.) *And in every city alſo, where there was a Council* (namely of twenty three) *the place of ſtoning was without the City. For all cities that have walls, bear a reſemblance to the Camp of Iſrael.*

i Gloſſ. in Bab. Sanhed. fol. 42. 2.

Becauſe *Jeſus* was judged at a Heathen Tribunal, therefore a death is inflicted on him, not uſual with the *Jewiſh* Council, namely Crucifixion. In ſeveral things the circumſtances and actions belonging to his death, differed from the cuſtom of the *Jews* in putting perſons to death.

1. אין דנין שנים ביום אחד *They never judg two on the ſame day* k. But here beſides *Chriſt* are two thieves judged.

k Sanhedr. cap. 6. hal. 4.

2. They never carried one that was to be hanged to hanging, till near Sun-ſet l. משהין אותו עד סמוך לשקיעת החמה וגומרין וכו' *They ſtay till near Sun-ſet, and then they paſs ſentence, and execute him.* And the reaſon is given by the Gloſſer, *They do not perfect his judgment, nor hang him in the morning, leſt they ſhould neglect his burial and happen to forget themſelves* (and the Malefactor ſhould hang till after Sun-ſet) *but neer Sun-ſetting, ſo that they may bury him out of hand.* But *Chriſt* was ſentenced to death before noon, and at noon was nailed to the Croſs. For,

l Ibid. in Gemara.

3. ממיתין אותו ואחר כך תולין אותו *They firſt put the condemned perſon to death, and then hanged him upon a tree: But the cuſtom of the* (Roman) *Empire, is firſt to hang them, and then to put them to death* ll.

ll Ibid.

4. They did not openly lament for thoſe that were led forth to be put to death, but for *Jeſus* they did. *Luk. XXIII.* 27, 28. The reaſon of this difference is not to be ſought from the kind of the death, but from the perſons. לא היו מתאבלין אבל אוננין שאין אנינות אלא בלב *They did not bewail for a perſon led out to execution, but they lamented inwardly in their hearts* m. You will wonder at the reaſon, which the Gloſs thus gives you: *They did not openly bewail him, upon this account, that his being vilified* (when no body openly lamented him) *might help to attone for him; but they ſorrowed for him in their hearts; for this did not tend to his honour, nor leſſen the attonement.* Theſe were better inſtructed, who lamented for *Chriſt*, both as to the thing and perſon.

m Ibid.

VERS. XXXIII.

Γολγοθᾶ. *Golgotha.*

BEZA pretends that this is writ amiſs, for *Golgoltha*, (Γολγολθᾶ) when yet it is found thus writ in all Copies. But the good man cenſures amiſs; ſince ſuch a leaving out of letters in many *Syriack* words, is very uſual, you have this word thus writ without the ſecond λ, by the *Samaritan* Interpreter, in the firſt Chapter of *Numbers*.

VERS.

VERS. XXXIV.

Ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον. *They gave him vinegar to drink, mingled with gall.*

TO * *those that were to be executed they gave a grain of Myrrh infused in wine to drink, that their understanding might be disturbed,* (that is, that they might lose their senses.) *As it is said,* Give strong drink to them that are ready to die, and wine to those that are of a sorrowful heart, *&c. And the Tradition is, That some women of quality in Jerusalem allowed this freely of their own cost, &c.*

* In Bab. Sanhedr. fol. 43. 1.

But it makes a scruple that in *Matthew* it is ὄξος μετὰ χολῆς, *vinegar with gall*; in *Mark* Ἐσμυρνισμένον οἶνον, *wine mingled with myrrh.* If wine, why is it called *vinegar?* If wine mingled with Myrrh, why *gall?* *Ans.* The words of *Mark* seem to relate to the custom of the Nation; those of *Matthew* to the thing as it was really acted. I understand *Mark* thus, They gave him, according to the custom of the Nation, that cup which used to be given to those that were led to execution; but (as *Matthew* has it) not the usual mixture, namely wine and frankincense, or myrrh; but for the greater mockage, and out of more bitter rankor, *vinegar* and *gall.* So that we may suppose this cup not to have been prepared by those honourable women, compassionating those that were to die, but on purpose by the *Scribes*, and the other persecutors of *Christ*, studying to heap upon him all kind of ignominy and vexation. In this cup they afterwards dipped a spunge, as may be supposed. See the 48*th verse.*

VERS. XXXV.

Διεμερίσαντο τὰ ἱμάτιά μου. *Parted my Garments.*

OF stoning we have this account *n*, *When he is now four cubits from the place of stoning, they strip him of his clothes; and if it be a man, they hang a cloth before him, if a woman, both before and behind. These are the words of R. Juda: but the wise say, A man is stoned naked, a woman not naked.* So that it is plain enough he was crucified naked.

n Sanhedr. cap. 4. hal. 3.

VERS. XXXVIII.

Δύω λῃσταί. *Two Thieves.*

SEE in *Josephus* who they were that at that time were called λῃσταὶ, and how much trouble and pains the Governours of *Judea* were at, to restrain and root out this cursed sort of men. Ἐζεχίας ἀρχιλῃστὴς χειρωθεὶς ὑφ' Ἡρώδου. *o Ezekias the chief Robber was subdued by Herod.* Σίμων τις περιϊὼν μεθ' ὧν ἤθροιζε λῃστῶν τὰ ἐν Ἱεριχοῖ καταπέμπρησι βασίλεια *p. One Simon stragling about with the robbers with whom he associated, burnt the palaces in Jericho.* Φήλιξ ἀρχιλῃστὴν Ἐλεάζαρον, ἔτεσιν εἴκοσι τὴν χώραν δῃωσάμενον, καὶ πολλοὺς σὺν αὐτῷ ζωγρήσας, *&c. pp Felix having caught the chief Robber Eleazar, who for twenty years had wasted the Country with fire and sword, sent him to Rome, and many others with him.* Ἕτερον εἶδος λῃστῶν ἐν Ἱεροσολύμοις ὑπεφύετο, οἱ καλούμενοι Ζικάριοι, &c. *q Another kind of Robbers sprang up in Jerusalem, who slew men in the day-time, and in the midst of the City,* &c.

o De Bell. lib. 2. cap. 6.
p Ibid.
pp Ibid. cap. 22.
q Ibid. cap. 23.

qq There is a rule set down, and the art shew'd of discovering and apprehending Robbers: *Go to the victualing houses at the fourth hour,* (the Gloss, *That was the hour of eating, and they went all to the victualing-houses to eat*) *and if you see there a man drinking wine, and holding the cup in his hand, and sleeping,* &c. *he is a thief, lay hold on him,* &c.

qq Bab. Bava Mizia, fol. 83. 2.

Among the monsters of the *Jewish* routs, preceding the destruction of the City, the multitude of *Robbers*, and the horrible slaughters committed by them, deservedly claim the first consideration, which next to the just vengeance of God against that most wicked Nation, you may justly ascribe to divers originals.

1. It is no wonder if that Nation abounded beyond measure with a vagabond, dissolute, lewd sort of young men; since by means of Polygamy, and the divorces of their wives at pleasure, and the Nations unspeakable addictedness to lasciviousness and whoredoms, there could not but continually spring up bastards, and an off-spring born only to beggary or rapine, as wanting both sustenance and ingenuous education.

2. The foolish and sinful indulgence of the Council could not but nurse up all kind of broods of wicked men, while they scarce ever put any one to death, though never so wicked, as being an *Israelite*; who must not by any means be touched.

3. The opposition of the Zelots to the *Roman* yoke, made them study only to mischief

the *Romans*, and do all the miſchief they could to thoſe *Jews* that ſubmitted to them.

4. The Governours of *Judea* did often out of Policy indulge a licentiouſneſs to ſuch kind of rapines, that they might humble that people they ſo much hated, and which was continually ſubject to inſurrections, by beating them, as it were, with their own clubs; and ſometimes getting a ſhare in the booty. Thus *Joſephus* concerning *Florus* r, Δήμους ἀθρόους ἐλυμαίνετο, &c. *He ſpoiled all the people, and he did in effect proclaim that all might go out in the Country to rob, that he might receive a ſhare in the ſpoils.* And thus a ſword that firſt came out of their own bowels, was ſheathed in them.

r *De Bell.* lib. 2. cap. 24.

VERS. XXXIX.

Κινοῦντες τὰς κεφαλάς. *Wagging their heads.*

קלות ראש *To ſhake the head*, with the *Rabbins* ſignifies irreverence and lightneſs.

VERS. XLVI.

Ἠλὶ, Ἠλὶ, λαμα σαβαχθανί. *Eli, Eli, lama ſabacthani.*

I. ALL the rout indeed and force of Hell was let looſe at that time againſt *Chriſt*, without either bridle or chain: He calls it himſelf, Ἐξουσία τοῦ σκότους, *The power of darkneſs*, *Luk. XXII.* 53. God, who had foretold of old, that the Serpent ſhould bruiſe the heel of the promiſed ſeed, (and now that time is come) had ſlackned the Devils chain, (which in regard of men, the Divine Providence uſed to hold in his hand) ſo that all the power and all the rancor of Hell, might freely and without reſtraint aſſault *Chriſt*; and that all that malice that was in the Devil againſt the whole Elect of God, ſummed up and gathered together into one head, might at one ſtroke and on-ſet be brandiſhed againſt *Chriſt* without meaſure.

II. Our moſt Bleſſed Saviour therefore feeling ſuch torments as either Hell it ſelf, or the inſtruments of Hell, men conſpiring together in villany and cruelty, could pour out upon him, cries out under the ſharpneſs of the preſent Providence, *My God, my God, why haſt thou delivered me up and left me to ſuch aſſaults, ſuch bitterneſſes, and ſuch mercileſs hands?* The *Talmudiſts* r bring in *Eſther* uſing ſuch an ejaculation, which is alſo cited in the Gloſs on *Joma* s: *Eſther ſtood in the inner Court of the Palace. R. Levi ſaith, when ſhe was now juſt come up to the Idol-Temple, the divine glory departed from her: therefore ſhe ſaid, Eli, Eli, lamma Azabhtani.*

r *Bab. M'gillah*, fol. 15. 2.
s Fol. 29. 1.

VERS. XLVII.

Ἠλίαν φωνεῖ οὗτος. *This man calleth for Elias.*

VERS. XLIX.

Ἴδωμεν, εἰ ἔρχεται Ἠλίας σώσων αὐτόν. *Let us ſee whether Elias will come to ſave him.*

THAT *Chriſt* here uſed the *Syriac* Dialect is plain from the word *Sabacthani*; but the word *Eli, Eli*, is not ſo properly *Syriac*; and hence aroſe the error and miſconſtruction of the ſtanders by; in *Syriac* he ſhould have ſaid, מרי מרי *Mari, Mari*; but *Eli* was ſtrange to a *Syrian* ear; this deceived the ſtanders by, who having heard more than enough of the apparitions of *Elias* from the *Jewiſh* fables, and being deceived by the double meaning of the word, ſuppoſed that *Chriſt* was tainted with the ſame folly and miſtake, and called out to *Elias* for help; which it was no ſtrange thing for that deluded people to expect.

VERS. LI.

Τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, &c. *The veil of the Temple was rent in twain*, &c.

LET us hear what the Fathers of the Traditions ſay concerning this *Catapetaſm*, or *veil* t. *The wall of the Pronaon was five cubits, the Pronaon it ſelf eleven. The wall of the Temple was ſix, the Temple forty.* אמה טרקסין *The* Τάραξις *one cubit, and the entrance twenty.* What *Taraxis* means, *Maimonides* will tell you, u *In the firſt Temple there was a wall one cubit thick, ſeparating the Holy from the Holy of Holies: but when they built the ſecond Temple, it was doubted, whether the thickneſs of that wall ſhould be accounted to belong to the meaſure of the Holy, or to the meaſure of the Holy of Holies; wherefore they made the Holy*

t *Middoth*, cap. 4. hal. 7.
u In *Beth habbechirah*, cap. 4.

of

of Holies twenty cubits compleat, and the Holy forty cubits compleat, and they left a void cubit between the Holy and the Holy of Holies, but they did not build any wall there in the ſecond Temple; only they made two hangings, one contiguous to the Holy of Holies, and the other to the Holy; between which there was a void cubit, according to the thickneſs of the wall that was in the firſt Temple; in which there was but one (Catapetaſm, or) *veil only.*

u The High Prieſt (on the day of attonement) *goes forward in the Temple till he comes to the two hangings that divide the Holy from the Holy of Holies; between which there was a cubit. R. Joſi ſaith, There was but one hanging there; as it is ſaid, And the hanging ſhall ſeparate to,* or, *between the Holy and the Holy of Holies.* On which words thus the *Gemara of Babylon x.* R. Joſi *ſaith rightly to the Rabbins, and the Rabbins to thee: for he ſpeaks of the Tabernacle, and they of the ſecond Temple; in which ſince there was not a partition-wall, as there was in the firſt Temple, there was ſome doubt made of its holineſs, namely, whether it ſhould belong to the outward part of the Temple, or to the inward: whereupon they made two hangings.*

u *Joma*, cap. 5. hal. 1.

x Fol. 51. 2.

While therefore their minds were troubled about this affair, not knowing whether they ſhould hang the veil *at the Temple, or at the inmoſt receſs of it*, and whether the void ſpace between of a cubit thick ſhould belong to this or that; they called the place it ſelf by the *Greek* word, Τάραξις, that is, *Trouble*, (as *Aruch* plainly affirms) and they hung up two Veils, that they might be ſure to offend neither againſt this part nor that.

You will wonder therefore that *Matthew* doth not ſay καταπετάσματα, *Veils* in the Plural; or perhaps you will think that only one of theſe two Veils was rent, not both: But it was enough for the Evangeliſts *Matthew* and *Mark*, who ſpeak of this miracle, to have ſhewed that that fence between, which hindred ſeeing into the Holy of Holies, and going into it was cleft and broken. This is it they mean, not being ſollicitous in explaining particulars, but contented to have declar'd the thing it ſelf. Perhaps the Prieſt, who offered the incenſe that Evening, was in the Temple at the very moment when this miracle happened; and when he went out amazed to the people, and ſhould tell them, *The Veil of the Temple is rent*, it would eaſily be underſtood of a paſſage broken into the Holy of Holies, by ſome aſtoniſhing and miraculous rending of the hangings. Compare *Heb.* X. 19, 20.

When the High Prieſt went into the inmoſt receſs of the Temple on the day of attonement, he went in by the South-ſide of the outward hanging, and the North-ſide of the inner *x*. But now both are rent in the very middle, and that from the top to the bottom.

x *Joma* in the place before.

VERS. LII.

Καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη. *And many bodies of Saints which ſlept aroſe.*

YOU can hardly impute the rending of the hangings to the Earthquake, but it muſt be aſcribed rather to another peculiar miracle; ſince it is more proper for an Earthquake to break hard things than ſoft, and to rend Rocks rather than Curtains: Rocks were rent by it in thoſe places where Sepulchres had been built, ſo that now the gates of the Reſurrection were thrown open, the bonds of the Grave were unlooſed, and the bodies of dead men were made ready, as it were, for their riſing again, when *Chriſt* the firſt-fruits was raiſed. The *Jews* had a fancy that the Kingdom of the *Meſſias* would begin with the Reſurrection of the dead, (as we have noted before) vainly indeed, as to their ſenſe of it; but not without ſome truth, as to the thing it ſelf, for from the Reſurrection of *Chriſt*, the glorious Epoch of the Kingdom of God, took its beginning, as we ſaid before, (which he himſelf alſo ſignifieth in thoſe words, *Mat.* XXVI. 29.) and when he aroſe, not a few others aroſe with him. What they thought of the Reſurrection, that was to be in the days of *Meſſias*, beſides thoſe things which we have already mentioned, you may ſee and ſmile at in this one example: *y R. Jeremiah commanded when you bury me, put ſhoes on my feet, and give me a ſtaff in my hand, and lay me on one ſide, that when the Meſſias comes I may be ready.*

y *Jeruſ. Chetubboth.* fol. 35 1.

VERS. LIV.

Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. *Truly this was the Son of God.*

THAT is, *This was indeed the Meſſias:* Howſoever the *Jews* deny the Son of God in that ſenſe, in which we own it, that is, as the ſecond perſon in the holy Trinity; yet they acknowledged the *Meſſiah* for the Son of God, (not indeed by nature, but by adoption and deputation; ſee *Mat.* XXVI. 63.) from thoſe places, I *Chron.* XVII. 13. *Pſal.*

Pſal. II. 12. & LXXXIX. 26, 27. and ſuch like. The Centurion had learnt this from the people, by converſing among them; and ſeeing the Miracles which accompanied the death of *Chriſt*, acknowledged him to be the *Meſſias*, of whom he had heard ſo many and great things ſpoken by the *Jews*. In *Luke* we have theſe words ſpoken by him, z *Certainly this was a righteous man.* Which I ſuppoſe were not the ſame with theſe words before us; but that both they and theſe were ſpoken by him, *Certainly this was a righteous man: Truly this was the Meſſias, the Son of God.* Such are thoſe words of *Nathaniel*, Joh. I. 49. *Thou art the Son of God, thou art the King of Iſrael. Peter* when he declared that *Chriſt was the Son of the living God*, Mat. XVI. 16. ſpoke this in a more ſublime ſenſe than the *Jews* either owned or knew; as we have ſaid at that place.

z Chap. XXIII. 47.

VERS. LVI.

Μαρία ἡ Μαγδαληνή. *Mary Magdalen.*

THAT *Magdalen* was the ſame with *Mary* the ſiſter of *Lazarus*, *Baronius* proves at large *a*, whom ſee. It is confirmed enough from this very place; for if *Mary Magdalene* was not the ſame with *Mary* the ſiſter of *Lazarus*, then either *Mary* the ſiſter of *Lazarus* was not preſent at the Crucifixion of *Chriſt*, and at his burial; or elſe ſhe is paſt over in ſilence by the Evangeliſts, both which are improbable; whence ſhe was called *Magdalene*, doth not ſo plainly appear; whether from *Magdala* a Town on the Lake of *Geneſareth*, or from the word מגרלא which ſignifies a playting or curling of the hair, a thing uſual with harlots. Let us ſee what is ſpoken by the *Talmudiſts* concerning מרים מגרלא *Mary Magdala*, who they ſay was Mother of *Ben Satda b*.

a *Annal.* ad An. Chriſt. 32. pag. 147, 148, &c.

b Bab. Sanhedr. fol. 67. 1.

They ſtoned the Son of Satda in Lydda, and they hanged him up on the evening of the Paſſover. Now this Son of Satda was Son of Pandira. Indeed Rabh Chaſda ſaid, the husband (of his mother) *was Satda, her husband was Pandira, her husband was Papus, the Son of Juda: but yet I ſay his mother was Satda,* מרים מגרלא נשים *namely Mary the plaiter of women's hair; as they ſay in Pombeditha,* סטת דא מבעלה *ſhe departed from her husband.* Theſe words are alſo repeated in *Schabbath c: Rabh Bibai at a time when the Angel of death was with him, ſaid to his Officer, Go,* אייתי לי מרים מגרלא שיער נשיא *bring me Mary the plaiter of womens* (hairs.) *He went and brought to him* מרים מגרלא חזוקי *Mary the plaiter of young mens* (hair), *&c.* The Gloſs, "The Angel of death reckoned up to him what he had done before; for this ſtory of *Mary* the Plaiter of women's hair was under the ſecond Temple, "for ſhe was the mother of *N.* as it is ſaid in *Schabbath.* See the Gloſs there at the place before quoted.

c Fol. 104. 2. c *Chagigah*, fol. 4. 2.

d "There are ſome who find a fly in their cup, and take it out and will not drink; "ſuch was *Papus ben Judas*, who lockt the door upon his wife, and went out. Where the Gloſſers ſay thus, "*Papus ben Juda* was the husband מרים מגרלא נשיא of *Mary* the "Plaiter of womens hair; and when he went out of his houſe into the ſtreet, he lockt "his door upon his wife, that ſhe might not ſpeak with any body; which indeed he ought "not to have done; and hence ſprang a difference between them, and ſhe broke out into "adulteries. See *Alpheſius* on *Gittim* e.

d *Gittin*, fol. 90. 1.

e Fol. 605.

I pronounce בן סטרא *Ben Satda*, not that I am ignorant, that it is called *Ben Stada* by very learned men. The reaſon of our thus pronouncing it, we fetch from hence, that we find he was called בן סוטרדה *Ben Sutdah* by the *Jeruſalem Talmudiſts f*, to which the word *Satda* more agrees than *Stada*. By the like agreement of ſounds they call the ſame Town both מגרלא *Magdala*, and מוגרלא *Mugdala*, as we have obſerved elſwhere.

f Sanhedr. fol. 25. 4.

As they contumelioufly reflect upon the Lord *Jeſus*, under the name of *Ben Satda*, ſo there is a ſhrewd ſuſpition that under the name of מרים מגרלא *Mary Magdala*, they alſo caſt reproach upon *Mary Magdalen*. The title which they gave their *Mary*, is ſo like this of ours, that you may with good reaſon doubt, whether ſhe was called *Magdalene* from the Town *Magdala*, or from that word of the *Talmudiſts* מגרלא *A Plaiter of hair*. We leave it to the learned to decide.

VERS. LVI.

Ἰωσῆ. *Joſes.*

יוסי *Joſi*, A very uſual name in the *Talmudiſts g*, five were called בי ר' יוסי *Be R. Joſi*, *Iſmael*, *Lazar*, *Menahem*, *Chelpatha*, *Abdimus*. Alſo, *h R. Joſe ben R. Chaninah*, *&c.* *g* One may well enquire why this *Mary* is called the mother of *James* and *Joſes*, and not alſo of *Judas* and *Simon*, as *Mark* VI. 3.

g Jeruſ. Jevamoth. fol. 2. 2. h Ibid. fol. 4. 3. g See *Juchaſin*, fol. 61. & 62.

VERS.

VERS. LVIII.

Ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. *Begged the body of Jeſus.*

IT was not lawful to ſuffer a man to hang all night upon a tree, *Deut.* XXI. 23. Nay, nor to lye all night unburied. כל המלין את מתו עובר בלא תעש׳: "Whoſoever ſuffers a dead body to lye all night unburied, violates a negative precept; but they that "were put to death by the Council were not to be buried in the Sepulchres of their fathers, but two burying places were appointed by the Council, one for thoſe that were "ſlain by the ſword and ſtrangled; the other for thoſe that were ſtoned (who alſo were hanged)" and burnt. There according to the cuſtom, *Jeſus* ſhould have been buried, had not *Joſeph* with a pious boldneſs, beg'd of *Pilate* that he might be more honourably Interred; which the fathers of the Council out of ſpight to him, would hardly have permitted, if they had been asked; and yet they did not uſe to deny the honour of a *Funeral* to thoſe whom they had put to death, if the meanneſs of the common burial would have been a diſgrace to their family. As to the dead perſon himſelf they thought it would be better for him to be treated diſhonourably after death, and to be neither lamented nor buried; for this vilifying of him they fancied amounted to ſome attonement for him; as we have ſeen before. And yet to avoid the diſgrace of his family, they uſed at the requeſt of it to allow the honour of a funeral *h*.

h See *Bab. Sanhedr.* fol. 46. 2. & 47. 1.

CHAP. XXVIII.

VERS. I.

Ὀψὲ δὲ σαββάτων. *In the end of the Sabbath.*

IN the *Jeruſalem* Talmudiſts it is בפוקי שובא *In the coming forth of the Sabbath*, vulgarly במוצאי שבת *In the going out of the Sabbath* חדא עיראת שובא *h On a certain eve of the Sabbath* (namely when the Sabbath began) *there was no wine to be found in all Samaria:* בפוקי שובא *But at the end of the Sabbath there was found abundance, becauſe the Arammites had brought it, and the Cuthites had received it.* Ὀψὲ ſignifies all the night.

h Avodah Zarah, fol. 44. 4.

Εἰς μίαν Σαββάτων. *Toward the firſt day of the week.*

The *Jews* reckon the days of the week thus, אחד בשבא *One day* (or the firſt day) *of the Sabbath* חרי בשבא *Two* (or the ſecond day) *of the Sabbath. i Two witneſſes come and ſay,* בחד בשבא *The firſt of the Sabbath, this man ſtole*, &c. ובתרי בשבא *and on the ſecond day of the Sabbath judgment paſſed on him.*

i Bab. Maccoth, fol. 5. 1.

שלישי בשבת *The third of the Sabbath. A Virgin is married on the fourth day of the week; for they provide for the Feaſt* אחד בשבת *the firſt day of the week.* שני בשבת *The ſecond day of the week.* שלישי בשבת *And the third day of the week. k*

k Bab. Chetub. fol. 21.

ברביעי בשבת *On the fourth day of the week they ſet apart him who was to burn the red heifer. l*

l Gloſs on *Parah*, Chap. 2.

בחמישי בשבת *On the fifth of the Sabbath. Ezra ordained that they ſhould read the Law publickly, on the ſecond and fifth day of the Sabbath, &c. He appointed that Judges ſhould ſit in the Cities on the ſecond and fifth day m. Ezra alſo appointed that they ſhould waſh their clothes* בה" בשבת *on the fifth day of the Sabbath n.*

m Hieroſ. Meg. fol. 75. 1.

n Bab. Bava Kama, fol. 82. 1.

The ſixth day they commonly called ערב השבת *the eve of the Sabbath. To waſh their clothes on the fifth day of the Sabbath, and eat onions on the Eve of the Sabbath p.* חמישי בשבת וערב שבת ושבת *On the fifth day of the Sabbath*, (or week) *and the eve of the Sabbath, and the Sabbath o.*

p Ibid.

o Id. fol. 37. 2.

The firſt day of the week, which is now changed into the Sabbath, or Lords-day, the *Talmudiſts* call יום נוצרי *the Chriſtians*, or *the Chriſtian day.* יום נוצרי עולם אסור *p On the Chriſtians day, it is always forbidden* (for a *Jew* to traffick with a *Chriſtian.*) Where the Gloſs ſaith thus: נוצרי *A Nazarean or Chriſtian is he who followeth the error of that man who commanded them,* לעשות להם יום איד בא" בשבת *to make the firſt day of the week a Feſtival-day to him: and according to the words of Iſmael, it is always unlawful to traffick with them*

p Bab. Avodah Zarah, fol. 6. 1. & 7. 2.

them three days before that day, and three days after; that is, not at all all the week through. We cannot here pass by the words of the Glossers on *Bab. Rosh hashanah.*[q] *The Baithusæans desire, that the first day of the Passover might be on the Sabbath, so that the presenting of the Sheaf might be on the first day of the week, and the feast of Pentecost, on the first day of the week.*

q Fol. 22. 2.

With good reason did our blessed *Saviour* remove the *Sabbath* to this day, the day of his resurrection, the day which the Lord had made. *Psal.* CXVIII. 24. when now the stone which the builders refused, was become the head stone in the Corner. For,

I. When *Christ* was to make a new world, or a *New Creation*, [r] it was necessary for him to make a new *Sabbath*. The *Sabbath* of the old Creation, was not proper for the new.

r *Esai.* LXV. 17.

II. The Kingdom of *Christ* took its beginning principally from the resurrection of *Christ*: when he had now overcome death and Hell. (The *Jews* themselves confess, that the Kingdom of the *Messiah* was to begin with the resurrection of the dead, and the renewing of the world.) Therefore it was very proper that that day from which *Christs* Kingdom took its beginning, should pass into the Sabbath, rather than the old Sabbath, the memorial of the Creation.

III. That old Sabbath was not instituted till after the giving the promise of *Christ*. *Gen.* III. 15. and the rest of God on that seventh day was chiefly, in having perfected the new Creation in *Christ*; that also was the Sabbatical rest of *Adam*. When therefore that was accomplished which was then promised, namely the bruising of the Serpents head, by the resurrection of *Christ*, [s] and that was fulfilled, which was typified and represented in the old Sabbath, namely the finishing of a new Creation, the Sabbath could not but justly be transferred to that day on which these things were done.

s *Heb.* II. 14.

IV. It was necessary that the *Christians* should have a Sabbath given them distinct from the Sabbath of the *Jews*, that a *Christian* might be thereby distinguished from a *Jew*. For as the Law took great care to provide, that a *Jew* might be distinguished from an *Heathen*; So it was provided by the Gospel, with the like care, that partly by the forsaking of those rites, partly by the bringing in of different manners and observances, a *Christian* might be distinguished from a *Jew*. The Law was not more solicitous to mark out, and separate a *Jew* from an *Heathen* by Circumcision, than the Gospel hath been, that, by the same Circumcision, a *Christian* should not *Judaize*: And the same care it hath deservedly taken about the Sabbath. For since the *Jews*, among other marks of distinction, were made of a different colour, as it were, from all nations, by their keeping the Sabbath; It was necessary that by the bringing in of another Sabbath (since of necessity a Sabbath must be kept up) that Christians might be of a different colour from the *Jews*.

VERS. IX.

Χαίρετε. *All Hail.*

IN the vulgar Dialect of the *Jews*. אישר [t] *The Rabbins saw a certain holy man of Caphar Immi, and said* אישר χαίρε *All hail.* [u] *How do they salute an Israelite?* יישר *All hail.* [uu]

t *Hieros. Taanith*, fol. 64. 2.
u Ib. *Shevuith*, f. 35. 2. & 36. 1:
uu Id. *Gittin*, fol. 47. 3.

Ἐκράτησαν αὐτοῦ τοὺς πόδας. *They held him by the feet.*

This seems to have been done to kiss his feet. So 2 *Kings* IV. 27. For this was not unusual. *As R. Janni and R. Jonathan were sitting together, a certain man came, and kissed the feet of R. Jonathan.* [x] Compare the Evangelists here, and you will find that this was done by *Mary Magdalen* only, who formerly had kissed *Christs* feet, and who had gone twice to the Sepulchre, however *Matthew* makes mention but of once going. The story in short is thus to be laid together. At the first dawning of the morning, *Christ* arose; a great earthquake hapning at that time. About the same time *Magdalen*, and the other women, left their houses to go to the Sepulchre: While they met together, and made all things ready, and took their journey to the Tomb, the Sun was up. When they were come they are informed by the Angels of his resurrection, and sent back to the Disciples. The matter being told to the Disciples, *Peter* and *John* run to the Sepulchre, *Magdalen* also followed after them. They having seen the signs of the resurrection, return to their company, but she stayes there. Being ready to return back *Christ* appears to her taking him for the Gardiner. As soon as she knew him she worships him, and embracing his feet, kisseth them; and this is the history before us; which *Matthew* relates in the plural number, running it over briefly and compendiously, according to his manner.

x *Hieros. Kiddushin.* f. 61. 3.

VERS.

VERS. XIX.

Πορευθέντες ἐν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς, &c. *Go ye therefore and teach all nations, baptizing them*, &c.

I. THE encloſure is now thrown down, whereby the Apoſtles were kept in from preaching the Goſpel to all the Gentiles, *Matth.* X. 5. For, firſt, The *Jews* had now loſt their priviledge, nor were they hence forward to be counted a peculiar people, nay they were now become *Lo-ammi*. They had exceeded the *Heathens* in ſinging, they had ſlighted, trampled upon, and crucified the Creator himſelf, appearing viſibly before their eyes, in humane fleſh; while the *Heathens* had only conceived amiſs of the Creator, whom they neither had ſeen, nor could ſee, and thereby fallen to worſhip the creature. Secondly, *Chriſt* had now, by his blood, paid a price for the *Heathens* alſo. Thirdly, he had overcome *Satan*, who held them captive. Fourthly, he had taken away the wall of Partition. And fifthly, had exhibited an infinite righteouſneſs.

II. Μαθητεύσατε That is, *make Diſciples*. Bring them in, by baptiſm that they may be taught. They are very much out, who from theſe words, cry down Infant-baptiſm; and aſſert that it is neceſſary for thoſe that are to be baptized, to be taught before they are baptized. 1. Obſerve the words here, Μαθητεύσατε, *make Diſciples*; and then after, διδάσκοντες *teaching*, in the twentieth verſe. 2. Among the *Jews*, and alſo with us, and in all nations, thoſe are made Diſciples, that they may be taught. * A certain *Heathen* came to the great *Hillel*, and ſaith גייריני עם" שתלמדני *Make me a Proſelyte, that thou maiſt teach me.* He was firſt to be Proſelyted, and then to be taught. Thus firſt, *make them Diſciples* (Μαθητεύσατε) by baptiſm; and then, *Teach them to obſerve all things*, &c. Διδάσκετε αὐτοὺς τηρεῖν πάντα.

* *Bab. Schab.* fol. 31. 1.

III. Βαπτίζοντες, *Baptizing*. There are divers ends of Baptiſm. 1. According to the nature of a Sacrament, it viſibly teacheth inviſible things, that is, the waſhing of us from all our pollutions, by the blood of *Chriſt*, and by the cleanſing of grace. *Ezek.* XXXVI. 25. 2. According to the nature of a Sacrament, it is a Seal of divine truth. So circumſion is called, *Rom.* IV. 11. *And he received the ſign of Circumciſion, the Seal of the righteouſneſs of Faith*, &c. So the *Jews*, when they circumciſed their children, gave this very title to circumciſion. The words uſed, when a child was circumciſed, you have in their *Talmud.* Among other things, he who is to bleſs the action, ſaith thus; *bleſſed be he, who ſanctified him that was beloved from the womb, and ſet a ſign in his fleſh*, וצאצאיו חתם באות ברית קדש *and ſealed his children with the ſign of the holy Covenant*, &c.

y *Hieroſ. Berac.* fol. 13. 1.

But in what ſenſe are Sacraments to be called Seals? Not that they ſeal (or confirm) to the receiver his righteouſneſs, but that they ſeal the divine truth of the covenant and promiſe. Thus the Apoſtle calls *Circumciſion*, *the Seal of the righteouſneſs of Faith*: that is, it is the Seal of this truth and doctrine, that *Juſtification is by Faith*, which juſtice *Abraham* had, when he was yet uncircumciſed. And that is the way whereby Sacraments confirm Faith, namely becauſe they do doctrinally exhibite the inviſible things of the Covenant; and like Seals do by divine appoyntment ſign the doctrine and truth of the Covenant. 3. According to the nature of a Sacrament, it obligeth the receivers to the terms of the Covenant: for as the Covenant it ſelf is of mutual obligation between God and man; So the Sacraments, the Seals of the Covenant, are of like obligation. 4. According to its nature, it is an introductory into the viſible Church. And, 5. it is a diſtinguiſhing ſign between a *Chriſtian* and no *Chriſtian*, namely between thoſe who acknowledg and profeſs *Chriſt*, and *Jews*, *Turks*, and *Pagans*, who do not acknowledg him. Μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες: *Diſciple all nations, baptizing.* When they are under baptiſm, they are no longer under *Heatheniſm*, and this Sacrament puts a difference between thoſe who are under the diſcipleſhip of *Chriſt*, and thoſe who are not. 6. Baptiſm alſo brings its priviledge along with it, while it opens the way to a partaking of holy things in the Church, and placeth the baptized within the Church, over which God exerciſeth a more ſingular providence, than over thoſe that are out of the Church.

And now, from what hath been ſaid, let us argue a little in behalf of Infant baptiſm. Omitting that argument, which is commonly raiſed from the words before us, namely that when *Chriſt* had commanded to baptize all nations, Infants alſo are to be taken in, as parts of the family. Theſe few things may be obſerved.

I. Baptiſm, as a Sacrament, is a ſeal of the Covenant. And why, I pray, may not this ſeal be ſet on Infants? The ſeal of Divine truth hath ſometimes been ſet upon inanimate things, and that by Gods appointment. The Bow in the cloud, is a ſeal of the

Covenant: The Law engraven on the Altar, *Josh.* VIII. was a seal of the Covenant. The blood sprinkled on the twelve pillars, that were set up to represent the twelve Tribes, was a seal and bond of the Covenant, *Exod.* XXIV. And now tell me, why are not Infants capable in like manner of such a sealing? They were capable heretofore of circumcision, and our Infants have an equal capacity. The Sacrament doth not lose this its end, through the indisposition of the receiver. *Peter* and *Paul*, Apostles, were baptized: their Baptism, according to its nature, sealed to them the truth of God in his promises, concerning the washing away of sins, &c. And they, from this doctrinal virtue of the Sacrament, received confirmation of their faith. So also *Judas*, and *Simon Magus*, hypocrites, wicked men, were baptized: did not their Baptism, according to the nature of it, seal this doctrine and truth, *that there was a washing away of sins?* It did not indeed seal the thing it self to them, nor was it at all a Sign to them of the *washing away* of theirs: but Baptism doth in it self seal this doctrine. You will grant that this Axiome is most true, *Abraham received the sign of circumcision, the seal of the righteousness of faith.* And is not this equally true? *Esau*, *Ahab*, *Ahaz* received the sign of circumcision, the Seal of the righteousness of Faith? Is not circumcision the same to all? Did not circumcision, to whomsoever it was administred, sign and seal this truth, that there *was a righteousness of Faith?* The Sacrament hath a sealing vertue in it self, that doth not depend *on the disposition of the receiver.*

II. Baptism, as a Sacrament, is an obligation. But now Infants are capable of being obliged. Heirs are sometimes obliged by their Parents, though they are not yet born: See also *Deut.* XXIX. 11, 15. For that to which any one is obliged, obtains a right to oblige, *ex æquitate rei, from the equity of the thing*, and not *ex captu obligati, from the apprehension of the person obliged.* The Law is imposed upon all, under this penalty, *Cursed be every one that doth not continue in all*, &c. It is ill arguing, from hence, that a man hath power to perform the Law; but the equity of the thing it self, is very well argued hence. Our duty obligeth us to every thing which the Law commands, but we cannot perform the least tittle of it.

III. An infant is capable of priviledges, as well as an old man, (and Baptism is privilegial.) An infant hath been crowned King in his cradle: An infant may be made free, who is born a slave. The *Gemarists* speak very well in this matter, [z] *Rabh Honna* saith, *They baptize an infant Proselyte by the command of the Bench.* מאי קמל" *Upon what is this grounded?* דוכות הוא לו *On this, that Baptism becomes a priviledge to him.* וזכין לאר שלא בפניו *And they may endow an absent person with a priviledge*: or they may bestow a priviledge upon one, though he be ignorant of it. Tell me then, why an infant is not capable of being brought into the visible Church, and receiving the distinguishing sign between a *Christian* and a *Heathen*, as well as a grown person?

[z] *Rab. Chetubboth*, fol. 11. 1.

IV. One may add, that an infant is part of his parent: upon this account, *Gen.* XVII. 14. an infant is to be cut off, if he be not circumcised, when indeed the fault is his parents; because thus the parents are punished in a part of themselves, by the cutting off of their child. And hence is that of *Exod.* XX. 5. *Visiting the sins of the fathers, upon the children*, because children are a part of their fathers, &c. From hence ariseth also, a natural reason of infant Baptism: The infants of baptized parents are to be baptized, because they are part of them, and that the whole parents may be baptized. And upon this account they used of old, with good reason to baptize the whole family, the master of it.

Εἰς τὸ ὄνομα τοῦ πατρός, &c. *In the name of the father*, &c.

I. *Christ* commands them to go and baptize the nations, but how much time was past before such a journey was taken. And when the time was now come that this work should be begun, *Peter* doth not enter upon it without a previous admonition given him from heaven. And this was occasioned hereby, that according to the command of *Christ*, the Gospel was first to be preached to *Judea*, *Samaria*, and *Galilee*.

II. He commands them to baptize *In the name of the Father, and of the Son, and of the Holy Ghost:* but among the *Jews*, they baptized only in the name of *Jesus*; which we have observed before from *Act.* II. 38. & VIII. 16. & XIX. 5. For this reason, that thus the Baptizers might assert, and the Baptized confess, *Jesus* to be the true *Messias*; which was chiefly controverted by the *Jews*.

Of the same nature is that Apostolic blessing, *Grace and peace from God the Father, and from our Lord Jesus Christ.* Where then is the *Holy Ghost?* He is not excluded, however he be not named. The *Jews* did more easily consent to the *Spirit* of the *Messias*, which they very much celebrate, than to the *person* of the *Messias*. Above all others, they deny and abjure *Jesus* of *Nazareth*. It belonged to the Apostles therefore

fore the more earneſtly to aſſert *Jeſus* (to be the *Meſſias*,) by how much the more vehemently they oppoſed him: which being once cleared, the acknowledging of the Spirit of *Chriſt*, would be introduced without delay or ſcruple. *Moſes* (in *Exod.* VI. 14.) going about to reckon up all the Tribes of *Iſrael*, goes no further than the Tribe of *Levi* only; and takes up with that, to which his buſineſs and ſtory at that preſent related. In like manner the Apoſtles, for the preſent, baptize in the name of *Jeſus*, bleſs in the name of the Father and of *Jeſus*, that thereby they might more firmly eſtabliſh the doctrin of *Jeſus*, which met with ſuch ſharp and virulent oppoſition; which doctrin being eſtabliſhed among them, they would ſoon agree about the Holy Ghoſt.

III. Among the *Jews*, the controverſie was about the true *Meſſiah*; among the *Gentiles*, about the true God; it was therefore proper among the *Jews* to baptize in the name of *Jeſus*, that he might be vindicated to be the true *Meſſias*: among the *Gentiles*, *In the name of the Father, and of the Son, and of the Holy Ghoſt*; that they might be hereby inſtructed in the doctrin of the true God. Here this O *Arian* and *Socinian*.

IV. The *Jews* baptized Proſelytes *Into the name of the Father*, that is, into the profeſſion of God, whom they called by the name of *Father*. The Apoſtles baptize the *Jews*, *Into the name of Jeſus*, the *Son*: and the *Gentiles*, *into the name of the Father, and of the Son, and of the Holy Ghoſt*.

V. The Father hath revealed himſelf in the old Covenant; The Son in the new; in human fleſh, by his Miracles, Doctrin, Reſurrection, and Aſcenſion; The Holy Ghoſt, in his gifts and miracles: Thus the doctrin of the ever bleſſed Trinity grew (by degrees to full maturity. For the arriving to the acknoledgment of which it was incumbent upon all, who profeſſed the true God to be Three in one, to be baptized into his name.

To God Three-in-one, be Glory.

HORÆ

Hebraicæ & Talmudicæ,

HEBREW

AND

TALMUDIC

EXERCITATIONS

UPON THE

Gospel of St. MARK.

Together with a

CHOROGRAPHICAL DECAD,

Searching out some places of the

Land of ISRAEL,

Those especially whereof mention is made in this

GOSPEL.

By *JOHN LIGHTFOOT*, D.D. late Master of *Katharine-Hall* in the University of CAMBRIDGE.

LONDON,

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tofore by two Kings; perſons they were of eminent Name, of no ordinary Worth, and the like to whom their times produced not many: One was the very famous *George Downham* S. T. D. preſented by King *James*, who was promoted hence, and ſent over to the Biſhoprick of *Derry* in *Ireland*. And he leaving it, that excellent perſon *Samuel Ward*, S. T. D. Maſter of *Sidney Suſſex College*, in the Univerſity of *Cambridge*, and alſo the moſt Grave and Learned Profeſſor of the Lady *Margaret* in the ſame Univerſity, was made his ſucceſſor by King *Charles*. Upon his deceaſe I ſucceeded here; far unequal (alas!) to ſo great Men; and as unhappy, that I was not admitted by the ſame right, but by that Power, that then, while the Wars prevailed, poſſeſſed all. The brittleneſs of this my weak Title lay not concealed, but when the Kings Majeſty, in which we now rejoyce, by a happy turn of Providence returned to his own Rights, it was preſently diſcovered; and this Rectory was granted to one, who was a ſuiter for it, by the Royal Donation.

Thus I and my fortunes are Shipwracked, and my affairs are come to that laſt extremity, that nothing now remains for me, but to leave my Houſe, and theſe quiet retirements, wherein for ſo many Years I followed my Studies with the higheſt ſatisfaction, and the ſweeteſt leiſure. But another thing there was, that ſtuck more cloſe, namely, that I ſeemed to ſee Royal Majeſty offended with me, and that brow, that ſhined on others with a moſt ſweet Serenity, ſad, clouded, bended upon me; and certainly to periſh under the diſpleaſure of a King, is twice to periſh.

Under theſe ſtreights what ſhould I do? There was no place for hope, when the fatal Inſtrument was now ſigned againſt me: But to Diſpair is to ſubſcribe to ones own misfortune, is to derogate from the Kings mercy, is to ſubmit to certain ruine, under uncertain ſuſpicion. Perhaps the moſt merciful King is not angry with me at all; for Eagles do not uſe to be angry with Flies. Nor perhaps is it too late, nor altogether to no purpoſe, to ſeek after a remedy for my Wound, not yet uncurable, for as yet the fatal Decree was not gone out without Repeal. Perhaps my caſe is altogether unknown to the beſt King, or diſguiſed by ſome unjuſt complaint; and it is a comfort, that my buſineſs lies before a *King*, not before a *common* Man.

To the Altar therefore of his Mercy, I humbly fly, in a lowly ſupplication, begging and intreating him to conſider my caſe, to revoke the deſtructive Decree, and to vouchſafe to continue, and eſtabliſh my ſtation in this place. Take now, O *England*, a meaſure of thy King; and even from this one Example learn, what a Prince thou haſt to boaſt of. The Royal Father of his Country received my ſupplication chearfully, complied with my deſires, and granted me his Donation, eſtabliſhed it with his Great Seal, and (which I deſire might be written in Letters of Gold to laſt for ever) by a particular and, as it were, a paternal care, took order, that hereafter none by any means whatſoever ſhould proceed to do any thing that tended either to my danger or ruine.

O! how would I commemorate thee, thou beſt of Princes, Greateſt *Charles*, how would I commemorate thee! What praiſes, or what expreſſions ſhall I uſe to celebrate or ſet forth ſo great Clemency, commiſeration and goodneſs? Thoſe are light obligations that ſpeak, theſe my Obligations ſtand amazed, are ſpeechleſs, and ſwallowed up in admiration.

miration. It is for common Men to do benefits that may be expreſſed in Words, it is for *Charles* to oblige beyond all that can be ſpoken.

I will add another thing alſo, O ſtranger, which the ſame Mercy and Goodneſs alſo added. For when I feared the ſame fortune, in the Univerſity, as I had felt in the Country, and fled again to the ſame Altar, the Royal bounty heard me, granted my Petition, ratified my Deſires, and confirmed and ſtrengthned my Station there alſo.

To comprize all in a word, which indeed exceeds all words. Although I were an obſcure perſon and of no note, altogether unworthy, and of no merit, wholly unknown to the Kings Majeſty, and lying poſſibly under ſome kind of accuſations (for it wanted not an accuſation, that I was put into theſe places by that Authority, that I was) yet twice within two weeks, by the Royal favour I obtained his Grant, confirmed by his Hand, and the Great Seal of *England*. And thus rooted out here, he replanted me, and ready to be rooted out elſewhere, he preſerved me, reſcued me from danger, freed me of my fear: ſo that now I, as well as my Worthy predeceſſors, have this to boaſt of, that I have a *King* to my *Patron*.

But far be it, far be it from me, moſt unworthy Man, to boaſt; all this, moſt Great, moſt Merciful Prince, redounds to your Praiſe alone, and let it do ſo: rather let *England* glory in ſuch a Prince, and let the Prince glory in ſuch Mercy. Triumph, *Ceſar*, triumph in that brave Spirit of yours, as you well may. You are *Charles*, and you conquer, you ſubdue all, by pitying, delivering, giving and forgiving all.

That conqueſt I ſhall always acknowledge with all humility and thankfulneſs: and thou, little Book, and you trifling Sheets, whereſoever ye ſhall fly, tell this abroad in my Name every where, and to every man. That although there be nothing elſe in you worthy to be read, yet that this my ſincere profeſſion may be read and heard; that next after the Divine Mercy, I ow to the mercy of the King, that I enjoy this ſweet leaſure for Learning, that I enjoy theſe quiet Retirements, that I enjoy a Houſe, that I enjoy my Self.

So, O Father of the Country, may the Father of Mercies reward you ſeven fold, and ſeventy times ſeven fold into your boſom, and may you feel every day the benefit and ſweetneſs of doing good by the recompences that are made you by Heaven. Thus may your Mercy ever triumph, and ever reap, as the fruit of it, the eternal favour of the Divine Mercy. Thus may *England* be Crowned for a long time with her King, and may the King be Crowned for ever with the Love of God, with his Protection, his Bleſſing, his Grace, his Glory.

Made theſe Vows, Jan. I. 1661.

TO

TO THE

RIGHT REVEREND

Father in CHRIST GILBERT,

BY THE

DIVINE PROVIDENCE

LORD BISHOP

OF

LONDON.

THE Sacrifice by the Law was to be delivered into the hands of the Prieſt, and to be offered by him: and ſince your hands, Reverend Prelate, vouchſafed to offer my Εὐκτήρια, Petitions *to the Kings Majeſty, I now become an humble Petitioner, that thoſe hands would pleaſe to offer alſo my* χαριστήρια, Theſe Teſtimonials of my thanks.

I bring the firſt fruits of my replantation, which the Royal favour indulged me, by the interceſſion of your Honour, when I had been rooted up. For ſince by that Favour I am reſtored to theſe Seats, to peace, and my ſtudies, there is nothing I now deſire beſides, nothing more, than that that moſt excellent Prince may perceive, that he hath not been a Benefactor to an ingrateful perſon, however unworthy, however obſcure: and that your Honour may ſee, that you have not interceded for a forgetful perſon, howſoever undeſerving.

I ſhall never forget, Great Sir, with how much kindneſs and candor, your Honour received me in my ſtraits, altogether unknown to You, and whoſe face You had never before ſeen: with how great concern You pleaded my cauſe before the Kings Majeſty, before the moſt Honourable the Lord Chancellor of England, *and before the right Reverend my Dioceſan: how your Honour conſulted for me, wrote Letters, laid Stops, that my ruine might*

not proceed beyond a poſſibility of reſtoration. All which while I reflect upon, which I ever do, and while together with that reflection I conſider what obligation lays upon me on one hand, and my own meanneſs on the other; on one hand how unworthy I am of ſo great favour, and how altogether unable to make any recompence on the other; what elſe is left me, but to fly again to the ſame Kindneſs, humbly imploring it, that as it at firſt ſo obligingly received me, a perſon unknown and unworthy; ſo it would now entertain me, known and bound by ſo great obligation, and approaching with all the thanks, I can give. Thoſe thanks, ſo due to your Honour, I have committed to theſe papers; unlearned indeed they are, and undreſſed; but ſuch as carry Sincerity with them, though not Learning, Thankfulneſs, though not Eloquence. And I have intruſted this charge with them, the rather, becauſe I ſuppoſe they may diſperſe themſelves far and near, and perhaps may live to poſterity; and that which I deſire of them is, that they would declare to all, how endebted he is to your Honour, and to your great Humanity, with how great obligations he is bound to You, and with how grateful a mind, and inward affection he profeſſeth all this, and will acknowledge it for ever, Who is,

My Lord,

Your Honours moſt

obliged Servant,

JOHN LIGHTFOOT.

A CHOROGRAPHICAL DECAD

Searching into some Places OF THE Land of ISRAEL:

Those especially whereof mention is made in St. MARK.

WHEN this our Evangelist, whom we have undertaken to handle, makes mention of some places in the Land of *Canaan*, whose situation is somewhat obscure and more remote from vulgar knowledge; I might seem to be wanting to my task, if I should pass them over unsaluted, and not clear them, as much as lyes in me, with some illustration: which I thought very convenient to do here in the very entrance; partly, lest by the thrusting in of these discourses into the body of this Comment, whatsoever it be, the order of it might be too much broken: and partly, because I would do the same here that I did before my Animadversions on St. *Matthew*.

The places which here are handled, are these,

I. *Idumea*, *Mark* III. 8.
II. Ἔρημος, *The Wilderness*. Chap. I. 4.
III. Γαζοφυλάκιον, *The Treasury*. Chap. XII. 41.
IV. Ἡ κώμη ἡ κατέναντι, *The Village over against*. Chap. XI. 2.
V. *Dalmanutha*. Chap. VIII. 10.
VI. Ὅρια Τύρου, καὶ Σιδῶνος. *The Borders of Tyre and Sidon*. Chap. VII. 24.
VII. *The Coasts of Decapolis*. Chap. VII. 31. And to compleat the Decad are added,
VIII. *Some Measurings*.
IX. *Some places here and there noted*.
X. *Concerning some Inhabitants of the Land*.

That I have enlarged upon some places, besides those in the Evangelists, I have done it for the Readers sake; to whom I hope it will not be unacceptable to hear such things, which do either bring with them profit, or pleasure, or at least such as are not commonly heard of.

CHAP. I.

I. *Idumea.* II. *A few things of Peluſium.* III. *Caſiotis* כס־יה *Cas-Jah.* Exod. XVII. 16. IV. *Rhinocorura. The Arabic Interpreter noted.* V. *The Country of the Avites, a part of of new Idumea.* VI. *The whole Land of Simeon, within Idumea.* VII. *The whole Southern Country of Judea, within Idumea.* VIII. *Concerning healthful Paleſtine.*

SECTION I.

Idumea, Mark III. 8.

THERE was a time, when the Land of *Iſrael* and *Idumea* were not only diſtinct Countries, but ſeparated with an iron Wall, as it were, of Arms and Hoſtility: but I know not how, *Idumea* at laſt crept into *Judea*; and ſcarcely left its name at home, being ſwallowed up in *Arabia*.

They were truths which *Pliny* ſpeaks, in that time when he ſpake them: *a Arabia is bounded by Peluſium* LXV *mile. Then Idumea begins, and Paleſtine, at the riſing up of the Sirbon Lake.* But thou art deceived, O *Pliny*, would the Antienter ages have ſaid; for *Idumea* is bounded by *Peluſium* LXV. miles. Then begins *Paleſtine* at the riſing up of the *Sirbon*.

a Nat. Hiſt. lib. 5. cap. 12.

We are beholding to *Strabo* that we know the reaſon of the tranſmigration of that people and of the name. For thus he writes; Τῆς Ἰουδαίας τὰ μὲν ἑσπέρια ἄκρα, τὰ πρὸς τῷ Κασίῳ κατέχουσιν Ἰδουμαῖοί τε καὶ λίμνη. Ναβαταῖοι δ' εἰσὶν οἱ Ἰδουμαῖοι κατὰ στάσιν ἐκπεσόντες, &c. *b The Idumeans and the Lake (of Sirbon) take up the furtheſt Weſtern parts of Judea, next to Caſius. The Idumeans are Nabateans: but being caſt out thence by a ſedition, they joyned themſelves to the Jews and embraced their Laws.*

b Strab. Geog. lib. 16.

Every one knows, what the Land of *Edom* or *Idumea*, in the Old Teſtament was: but it is not the ſame in the New, and if that old *Idumea* retained its name, (which it ſcarcely did, but was ſwallowed up under the name of *Arabia*) then by way of diſtinction, it was called Ἰδουμαία Μεγάλη, *c Great Idumea. Idumea* the *leſs* or the *new*, is that which we are ſeeking and concerning which St. *Mark* ſpeaks, no ſmall part of *Judea*, ſo called either from its nearneſs to *Idumea* properly ſo called, or becauſe of the *Idumeans* that travailed thither and poſſeſſed it, and that became Proſelytes to the Law and manners of the *Jews*. Such a one was *Herod Aſcalonita*. When therefore it is ſaid by the Evangeliſt, *that a great multitude followed Jeſus from Galilee and from Judea, and from Jeruſalem and from Idumea*, he ſpeaketh either of the *Jews* inhabiting that part of *Judea*, which at that time was called *Idumea*, or at leaſt of the *Idumeans* who inhabited it, being now tranſlated into the Religion of the *Jews*. Concerning the Country now contained under that name we ſhall ſpeak by and by, following firſt, *Pliny*'s footſteps a little, from the place where he ſets out his progreſs, namely, from *Peluſium*.

c Joſ. de Bell. lib. 4. cap. 30.

SECT. II.

A few things of Peluſium.

IN *Ezekiel* XXX. 15, 16. סין *Sin*, in the Vulgar Interpreter is *Peluſium:* which the *Latine* Interpreter of the *Chaldee Paraphraſt* follows there: nor without good Reaſon. For סין *Sin*, and טין *Tin*, among the *Chaldees* is *Mud*. See the *Targum* upon *Eſai.* LVII. 21. And *Pithom* and *Raamſes*, (*Exod.* I. 11.) in the *Targums* of *Jeruſalem* and *Jonathan*, are טנים ופילוסין *Tanis* and *Peluſium:* thence thoſe two Gates of *Nile*, the *Tanitic* and the *Peluſiac*, in *Ptolomy* and the Maps. But now, that Country or place which the *Syrians* and *Chaldeans* call *Sin*, that is, *Muddy*, the *Greeks* call *Peluſium*, from Πηλὸς, *Mud*. And who ſees not that *Tanis* is derived from טין *Tin?*

And

And here for the sake of Learners, let me observe that *Pelusium* is called in the *Talmudists* קפוטקיא which who would not presently interpret *Cappadocia?*

נשא בקפוטקיא וגירשה בקפוטקיא נותן לה מעות קפוטקיא: Would not any render the words thus, *d If a man marries a wife in Cappadocia and divorces her in Cappadocia, let him give her the mony of Cappadocia.* But hear *Rambam* upon the place, קפוטקיא saith he, *is Caphtor, and is called by the Arabians* טמיאטי *Damiata:* which all know is the same with *Pelusium.*

d Chetub. fol. 110. 2. & 120. 2.

Hence the *Targums* of *Jerusalem* and *Jonathan* and the *Syriac* interpreter upon *Gen.* X. 14. for כפתורים *Caphtorim*, read קפודקאי *Cappadokia*, but the *Arabic* reads *Damiatenos*; And the Seventy, upon *Deut.* II. 23. for, *The Caphtorim going out of Caphtor*, read Οἱ Καππάδοκες ἐξελθόντες ἐκ Καππαδοκίας, *The Cappadocians going out of Cappadocia.*

The Targum upon *Jer.* XLVII. 4. for שארית אי כפתור *The remnant of the Country of* Caphtor, hath שאר נגות קפוטקאי of *Kapotokia.* Where *Kimchi* saith *R. Saadias interprets Caphtor* דמיטא *Damiata.*

כתיב אפיתחא דקפוטקיא אנפק אנבג אנטל: *e These words were written upon the gate of Pelusium; Anpak, Anbag, Antal.* Which were the names of some measures that it might be known to all that they were to buy and sell according to that measure.

e Bab. Bathr. 58. 2.

SECT. III.

CASIOTIS.

WE now go on from *Pelusium* to mount *Casius:* So *Pliny*; *From Pelusium, the trenches of f Chabrias. Mount Casius, the Temple of Jupiter Casius. The Tomb of Pompey the Great,* &c.

f Of Chabrias See Diod. Sic. pag. mihi 347.

g Casius was distant about CCC furlongs from *Pelusium* (in *Antoninus* it is XL miles) and the Lake of *Sirbon* was XXVIII miles from *Casius.* Thus *Plinies* LXV miles arise, from *Pelusium to the ending of Arabia.*

g Strab. ubi ante. Tabbi Asia c. 9.

Casius in *Ptolomy* is written Κάσσιον, *Cassion* and Κασσιῶτις, *Cassiotis*, with a double *s*, and so also it is in *Dion Cassius*, who adds this story.

h Pompey died at mount Cassius, on that very day whereon formerly he had triumphed over Mithridates and the Pirates. Καὶ εἰς πάντας τοὺς πολίτας τοὺς Κασσίους ὑπὸ Χρησμοῦ τινὸς ὑποπτεύσας, &c. *And when from a certain Oracle he had suspition of the Cassian Nation, no Cassian laid wait for him,* but he *was slain and buried at the Mountain of that name.*

h Dion. Cas. lib. 42.

Those words of *Moses* do rack Interpreters, *Exod.* XVII. 16. יד על כס־יה *Jad Al Cas-jah.* The LXX render it, Ἐν χειρὶ κρυφαίᾳ πολεμεῖ Κύριος, *The Lord wars with with a secret hand.* All other versions almost render it to this sense, *The hand upon the Throne of the Lord*; So the *Samaritan, Syrian, Arabic,* Vulgar and the Rabbins, that is, *God hath sworn.*

What if כס־יה *Cas-jah* be *Casiotis?* For that Country was the Country of the *Edomites*, but especially of the *Amalekites*, concerning whom *Moses* treats in that History. We will not too boldly depart from the common consent of all, and we do modestly and humbly propound this conjecture: which if it may take any place, the words may there be rendred, without any scruple or knot, to this sense, *The hand of the Lord is against Cassiotis,* (the Country of the *Amalekites*, for) *the Lord hath War with Amalek from generation to generation.*

SECT. IV.

Rhinocorura. The Arabic Interpreter noted.

WE are now come to the River *Sichor:* called *the River of Egypt*; not, because it was within the *Egyptian* territories, but because it was the *Jews* limits towards *Egypt.* There heretofore was *Rhinocorura.* Whence the LXX in *Esai.* XXVII. 12. render עד נחל מצרים *Unto the River of Egypt*, Ἕως Ῥινοκορούρων, *Unto the Rhinocoruri.* I suppose the *Arabic* Interpreter imiated them, and writ first כורור *Corura*, but that at last a little poynt crept in into the last letter, and so it was changed from *r* into *n.* So that now we read כורון which is sounded *Coronis*, in the *Latine* Interpreter.

SECT. V.

The Country of the Avites: a part of the New Idumea.

PAſſing the River, we enter into *new Idumea*, antiently the region of the *Avites*: in the holy Scripture called *Hazerim*, *Deut.* XI. 24. In the Eaſtern Interpreters, *Raphia*. In *Pliny*, *Rhinocorura*, and *Raphia inwards*. Sometimes alſo in the holy Scripture it is called *Shur*, and inſtead of it, in thoſe Interpreters it is called *Chagra*. Whence is the name of Mount *Angaris*, concerning which *Pliny* ſpeaks, *Gaza, and inwards Antbedon, Mount Angaris*. For when the *Syrians* pronounced *Chaggara*, the *Greeks* would ſound a double *Gamma* by *n* and *g*, and would ſay *Angara*.

Shur alſo is ſometimes rendred by the Eaſtern Interpreters חלוצה *Chaluzzah*, as the *Jeruſalem Targum* upon *Gen.* XVI. 7. and *Jonathan* upon *Exod.* XV. 22. The *Arabic* renders *Gerarim*, ſo *Gen.* XX. 1. And *Jonathan Bared*, *Gen.* XVI. 14. *Bared* indeed which ſignifies *Hail*, you call in *Greek* χάλαζα: and whither the Targumiſts uſe the *Greek* word, when they render it *Chaluzah*, let the Reader Judge.

Shur, ſometimes in the *Syriac* Interpreter is שור *Sud*, as *Exod.* XV. 22. the poynt for difference in the laſt letter, being placed amiſs. In *Gen.* XVI. 7, 14. *Shur*, and *Bared*, are rendred by them *Gedar*, inſtead of *Gerar*, by the ſame error, *Bared* in the *Arabic*, is *Jared* there, with two poynts placed under the firſt letter inſtead of one.

The Country of the *Avites*, call it by what name you will, ended at *Gaza*, being ſtretched out thither in length from the River of *Egypt*, XLIV miles. But the *Idumea*, which we ſeek, ended not there, but extended it ſelf further into *Judea*, ſwallowing up, under the name, that whole breadth of the Land, from the *Mediterranean* Sea, to the Sea of *Sodom*, according to the length of it.

SECT. VI.

The whole portion of Simeon within Idumea.

IT ſwallowed up firſt, the whole portion of *Simeon*, a great part of which was contained within the Country of the *Avites*, but not a ſmall part alſo extended it ſelf further into *Judea*. Mention is made of his *fourteen Cities*, *Joſh.* XIX. if you tell them one by one; but they are ſaid to be only *thirteen ver.* 6. where the LXX make an even number, while they take שרוחן *Sharuhen*, not for a City, but render it Οἱ ἀγροὶ αὐτῶν, as if they had read שריהן *Their fields*. But *Sheba* ſeems rather to be one and the ſame with *Beerſheba*; and ſo the number is made equal.

SECT. VII.

The whole Southern Country of Judea, within Idumea.

IT ſwallowed up alſo the whole Country of South *Judea*, which was more generally marked out by two names דרומא עילאה ותחתאה *The upper and the nether South*: a more particularly and diffuſively, as ſome of the *Jews* pleaſe, it is divided into ſeven parts, 1. דרום 2. נגב 3. תימן 4. ים 5. ימין 6. חדר 7. סנינים or סנים and ſometimes מרבד הרים

a Hieroſ. Sanhedr. fol. 18. 4. *Beriſh. Rabba*, §. 52.

So that when the Holy Scripture divides the South of *Judea* from *Idumea*, *Numb.* XXXIV. and *Joſh.* XV. we muſt know that dividing line now is broken, and all the South of *Judea* is called *Idumea*. But here by the way, I cannot but note the *Arabic* Interpreter who renders *Edom*, in *Joſh.* XV. 2. by אל רום *Rome*, by what authority, let himſelf look to it, ſo let the *Jews* do too, who commonly call the *Romans*, *Edomites*.

How much this new *Idumea* ſhot it ſelf into *Judea*, is not to be defined; ſince it admitted indeed no limits, but where either the Force or Fraud of that Nation could not thruſt it ſelf in farther. If you betake your ſelf to *Joſephus*, here and there ſpeaking of that nation, you would think that it extended almoſt as far as *Hebron*. Thence perhaps, were thoſe endeavours of ſome, *b* of freeing the Hill Country of *Judea* from Tithing. Of which endeavour we can ſcarce conceive another reaſon then; that that Country was now too much turned *Heathen*, and Tithes ſhould not be taken from *Heathens*. For theſe *Idumeans* were but a remove from *Heathen*. They had paſſed into the *Jewiſh* Rites, but they were neither friends to the *Jews*, nor to their Religion.

b Hieroſ. Demai, fol. 24. 4.

SECT.

SECT. VIII.

Of the Third Paleſtine, or Paleſtine called the Healthful.

WHILE I am thinking of this new *Idumea*, I have a ſuſpicion, whether the *Third Paleſtine*, which is alſo *c* called the *Healthful*, may not be underſtood of this very part of *Paleſtine*; and while I think upon it, I doubt again of the diviſion of *Paleſtine* into two parts, in the *Code* of *Juſtinian* and *Theodoſius*; and into three parts in the *Notitia*.

c In. *Notit. Imper. Orient.*

d In the Edict of *Theodoſius* and *Valentinian* are theſe words, *Judæorum Primates, qui in utriuſque Paleſtinæ Synedriis dominantur, vel in aliis provinciis degunt, periculo ſuo anniverſarium Canonem de Synagogis omnibus, Palatinis compellentibus, exigant ad eam formam quam Patriarchæ quondam, coronarii auri nomine poſtulabant, &c. The chief of the Jews, who were over the Sanhedrins in both Paleſtines*, or live in other Provinces, &c.

d Cod. lib. 1. tit. de *Jud.* & *cælic.* §. 17.

The mention of *both Paleſtines* ſeems plainly to exclude a threefold diviſion, or, at leaſt, to conclude, that there were no Sanhedrins in the third part. For without all ſcruple, the *Notitia Imperii* gives us a *Third part*, in which are ranked, *Under the diſpoſition of the worthy man the Earl of the Eaſt, theſe Provinces underwritten:*

Paleſtine.	*Paleſtine the ſecond.*
Phenice.	*Paleſtine the Healthful.*
Syria.	*Phenice of Libanus.*
Cyprus.	

And *e Juſtinian* hath theſe words; *When all Paleſtine formerly was one, it was afterwards divided into three parts.*

e Novel. 103.

The head of the *Firſt* the ſame Emperour aſſigns to be *Ceſarea*, *f Gulielmus Tyrius* to be *Jeruſalem*: and concerning the *Second* and *Third*, he and *Pancirolus* do not agree. For the Metropolis of the *Second*, according to *Tyrius* is *Ceſarea*, and *Scythopolis* of the *Third*. According to *Pancirolus*, *Samaria* is the Metropolis of the *Second*, and *Jeruſalem* of the *Third*

f De *Bell ſacr.* lib. 13. cap. 2.

On the credit of *Juſtinian*, you may with good reaſon ſuppoſe the *Firſt* to be that whoſe head is *Ceſarea*: the *Second*, reaſon it ſelf will perſwade us, to have been that of *Jeruſalem*; and where you will go to ſeek the *Third*, I for my part know not, if not in this our *Idumea*. It is not indeed to be diſſembled that in the *Notitia imperii*, in the Scheme adorned with the pictures of the *Roman* garriſons, *Jordan* is painted running between them, *five* being placed on this ſide, and *eight* on that. So that it may ſeem, that the Country beyond *Jordan* was the *third* part. But I ſhall not diſpute here, whither that be not in part to be diſpoſed under the Governour of *Syria* or *Arabia*; but there are ſome things which ſeem to favour ſuch an opinion, partly in the *Notitia* it ſelf, but eſpecially in the Authors alleadged.

If therefore I may be allowed my conjecture, concerning this new *Idumea*, then ſome Anſwer may be given about the *Sanhedrins of both Paleſtines*, in the mean time not denying the threefold diviſion of it. We muſt conſider indeed that there were Councils or *Sanhedrins*, in the times of *Theodoſius* and *Valentinian*, &c. They were, in times paſt, in that *Paleſtine*, whoſe head was *Ceſarea*, and in that *Paleſtine*, whoſe head was *Jeruſalem*: but not in that *Idumea* concerning which we ſpeak, whoſe head, whither ye ſtate it to be *Gaza* or *Askalon*, or *Elutheropolis*, concerning which *Jerom* ſo often ſpeaks, and perhaps *g Bereſhith Rabba*, we do not define.

g In *Sc...*

Mention indeed occurs in the *Talmudiſts* of דרומאי & וקני דרום *The Southern Rabbins*; but not ſo called, becauſe they dwelt in the furtheſt Southern parts of *Judea*, for thoſe of *Jafne* and *Lydda* had that name, but becauſe *Judea* was South of *Galilee*. For the *Rabbins* of *Tiberias* give them that title.

But, whatſoever at laſt that *third Paleſtine* was, no leſs ſcruple ariſes why it was called *Salutaris the healthful*. *Pancirolus* will have it to be from the wholeſom waters: and he learned from *h Sozomen*, that they ran from *Emmaus* into *Judea*, namely, that fountain where *Chriſt* waſhed his diſciples feet: *from whence the water*, to uſe his words, *facta eſt diverſarum medicamen paſſionum, became medicinal for divers diſtempers.*

h I...

But beſides, that that ſtorie favours enough of fable, the word *Emmaus*, if I may be Judg, deceived its firſt Author, which indeed, ſometimes is written for *Ammaus* denoting *hot Bathes*, and tranſlates the word *Chammath* into *Greek* pronounciation; But He, whoſoever was the firſt Author of it, had ſcarcely found that Town of *Judea* called *Emmaus*, written by the *Jews* חמת *Chammath*, but עמאוס or אמאוס *Ammaus* very far from the ſignification of *warm Bathes*.

To

To this add alſo, that mention is made in the ſame *Notitia* of *Galatia Salutaris* or the *Healthful*; and there is a diſtinction between *Macedonia*, and *Macedonia the Healthful*; *Phrygia Pacatiana*, and *Phrygia the Healthful*; *Syria* of *Euphrates*, and *Syria the Healthful*. In all which it will be ſomewhat hard to find medicinal waters: and the examples which the Author alledged produceth concerning ſome of them, are ſo incredulous, that I would be aſhamed to relate them after him.

I ſhould rather think theſe Countryes ſo called from the Companies and Wings of the *Roman* Army, called *Salutares*: for mention is made in the ſame *Notitia* of *Ala Salutis*, *The Wing of Health*, or *Safety*; as *Ala ſecunda Salutis*, *The ſecond Wing of Safety* under the Duke of *Phenice*, and *Cohors prima Salutaria*, *The firſt ſaving Company*, under the Duke of *Paleſtine*: or perhaps the beſt appoynted and ſtrongeſt Garriſons of the *Romans*, and ſuch as conduced moſt to the ſafety and peace of the whole Country, had their ſtations there. And in this our *Idumea*, which we ſuppoſe to be the *Third Paleſtine* or *Salutaris*, were placed, and that out of the greater Muſter-roll.

The Dalmatian Horſe of Illyria at Beroſaba, or in *Beerſheba*.

The Shield-bearing Horſe of Illyria at Chermula, or in *Carmel*, where *Nabal* dwelt.

The promoted Horſe, Inhabitants at Zodecath: which I ſuſpect to be *the Cave of Zedechia*, concerning which the *Talmudiſts* ſpeak.

The javelin bearing Horſe, Inhabitant at Zoar. But let theſe things be left in ſuſpence.

And now to return thither, whence this whole diſpute was raiſed, when it is ſaid by St. *Mark*, That *a great multitude followed Jeſus from Galilee and Judea, and Jeruſalem, and from Idumea, and from beyond Jordan*; he retains the known and common diviſion of the land of *Iſrael* at that time, although not in the ſame terms. The diviſion was into יהודה *Judea*; and גליל *Galilee*; and עבר הירדן *The Country beyond Jordan*. *Galilee and the Country beyond Jordan* he expreſſeth in terms: and for *Judea* in general, he names the parts of it, *Jeruſalem* and *Judea*, as diſtinguiſhed from *Idumea*, and *Idumea* as the South part of *Judea*.

CHAP. II.

The Wilderneſs. Mark I. 4, 12.

I. Ἔρημος, *The wilderneſs, of different ſignification.* II. מדבר יהודה *The Wilderneſs of Judah.* III. *A Scheme of Aſphaltites, and the Wilderneſs of Judah, or of adjacent Idumea.* IV. Ἔρημος Ἰουδαίας, *The Wilderneſs of Judea, where John the Baptiſt was.* V. Μέλι ἄγριον, *Wild hony*, Mark I. 6. V. Περίχωρος τοῦ Ἰορδάνου, *The Region about Jordan.* Mat. III. 5.

THE word Ἔρημος, *Wilderneſs*, ſtops us in a Wilderneſs, if it is of ſo various, and doubtful ſignification.

I. Sometimes it denotes only the *Fields*, or the *Country* in oppoſition to the City: which we obſerved at *Mat.* III. 1. Where if any one be diſpleaſed, that I rendred, *Seah of the Wilderneſs*, by the *Country Seah*, when it might be rendred, and perhaps ought, the *Seah* which the *Iſraelites* uſed, when they encamped in the Wilderneſs, let him, if he pleaſe, take another example for it.

[a] אין משקין ושוחטין את המדבריות *a They do not water, and kill the Cattle of the wilderneſs.* The Gloſs is, *It was uſual to water Cattel before killing them, that they might the more eaſily be flayed.* אבל משקין את הביתות *But they water domeſtic* (or tame) *Cattel. And theſe are* מדבריות *Cattel of the Wilderneſs, Thoſe that go out to paſture in time of the Paſsover, and return home at the firſt rain*, that is, in the Month *Marheſhvan. Rabba ſaith, Theſe are Cattel of the Wilderneſs*, כל הרועות אפר *namely, all that feed in the meddows and come not home.* The Gloſs is, מדבריות הבריתות *The Cattel of the Wilderneſs are thoſe that are abroad in the fields.*

[a] *Schab.* fol. 45. 2. & *Betzah*, fol. 40. 1.

II. The word מדבר *The wilderneſs*, denotes a Campain Country, where one mans ground is not diſtinguiſhed by fences from anothers.

[b] *They*

b They do not breed up ſmaller cattel in the Land of Iſrael, but in Syria they do. ובמדבריות שלא' *and in the Wilderneſſes of the Land of Iſrael.* Where the Gloſs thus, *They do not breed ſuch cattel in the Land of Iſrael, that they feed not down the fields: now the fields in the Land of Iſrael do belong without doubt to ſome Iſraelite.* But they fed in the deſerts, that is, where field was not diſtinguiſhed from field, but all was common. Hence you may underſtand what is ſignified by the Deſert of *Ziph*, of *Maon*, of *Tekoah*, &c. namely, a Region, or Country, near to Cities, where alſo were ſcattered houſes; but eſpecially, either *Champaign*, where no fences were to make diſtinction of Lands, or *Mountainous*, and that which was barren and without improvement. *b* Bava Kama, fol. 79. 2.

III. There is no need to ſpeak of the deſerts that were altogether deſolate, and without inhabitant, ſuch as the Deſerts of *Arabia*, of *Lybia*, &c.

SECT. II.

מדבר יהודה *The Wilderneſs of Judah.*

PErhaps I ſhall be laughed at, if I diſtinguiſh between the Wilderneſs of *Judah*, and the Wilderneſs of *Judea*. And formerly ſuch a diſtinction did deſerve laughter; but when the name of *Idumea*, as I have ſhewed, ſwallowed up a great part of *Judea*, then it was not only to be born with, but neceſſary alſo, to diſtinguiſh between the Wilderneſs of *Judah*, of which *Joſh.* XV. 61. and the Title of *Pſal.* LXIII. and the Wilderneſs of *Judea* where *John* Baptized.

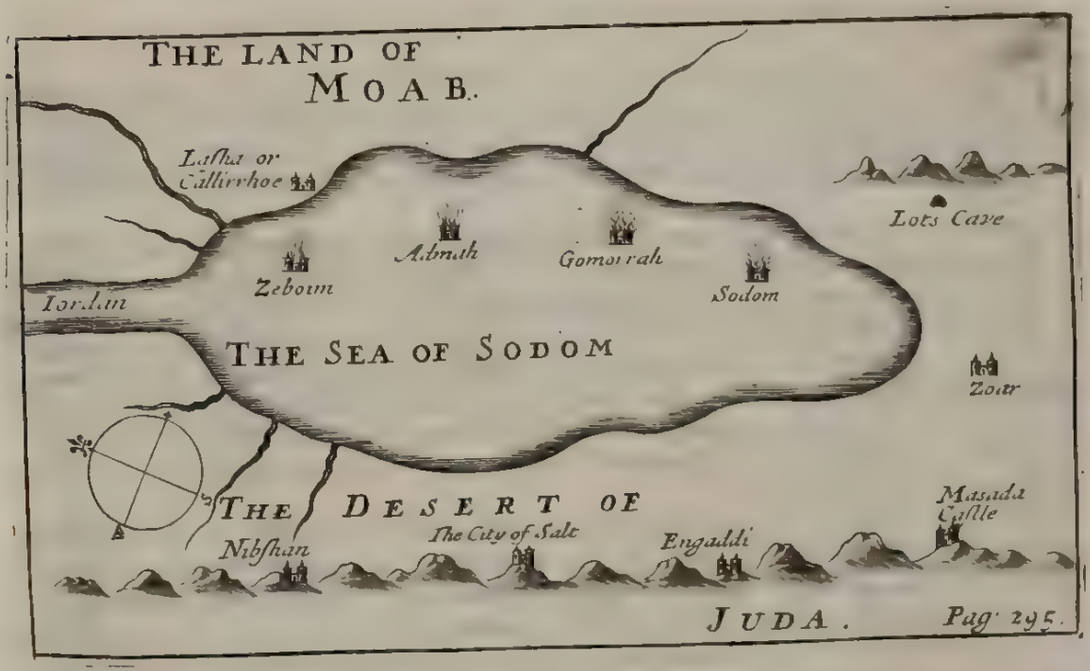
The Title of that *Pſalm* in the original *Hebrew* is thus, מזמור לדויד בהיותו במדבר יהודה *A Pſalm of David when he was in the deſert of Judah.* But the *Greek* Interpreters render it, *A Pſalm of David when he was* ἐν τῇ ἐρήμῳ τῆς Ἰδουμαίας, *in the wilderneſs of Idumea.* And the Vulgar, *A Pſalm of David when he was in the deſert of Idumea:* acting the part of no good Interpreters, but of no ill Paraphraſts. So *Jer.* IX. 26. על יהודה ועל אדום Ἐπὶ Ἰδουμαίαν, καὶ ἐπὶ Ἐδώμ. *Upon Idumea, and upon Edom.*

If you ask where *David* was when he compoſed that Pſalm, it is anſwered, 1 *Sam.* XXIV. 1. *In the wilderneſs of Engaddi:* and if you ſearch further for the preciſe place, it was there where the *Caſtel Maſada* was afterwards built. For I doubt not at all, that that place, as *c Joſephus* deſcribes it, was the ſame with צורי היעלים *the Rocks of the wild Goats.*

I appeal here to the Maps and their Authors, in whom *Engedi* and *Maſada* (and *Lots Cave*) are placed not very far from the utmoſt North coaſt of *Aſphaltites*; let them ſay whether *Idumea* ſtretched out it ſelf ſo far. If not, let them correct the Interpreters whom we have named; and though it be ſo, they might ſhew by what authority they place thoſe places there, and let them friendly correct me putting them far elſwhere.

SECT. III.

A Scheme of Aſphaltites, and of the Wilderneſs of Judah, or Idumea adjacent.



WE are now indeed out of our bounds (but we hope not out of the bounds of truth.) Therefore in one or two words we thus confirm the ſituation that we have aſſigned to theſe places.

I. In *Gen.* X. 19. *Gaza* and *Sodom* are made to lye in a parallel line.

II. *Laſha* is *Callirrhoe.* So *Jonathan* renders עד לשע *Unto Laſha:* עד קלרוהי *Unto Callirrhoe.* So alſo *d Bereſhith Rabba,* and the *e Jeruſalem* Talmudiſts, in the places cited at the Margent.

d Sect. 37. *e* Megill. fol. 71. 2.

f Nat. Hiſt. lib. 5. cap. 16.

You have the ſituation of it in *Pliny* on the ſame coaſt, with *Macherus. f Arabia of the Nomades looks upon Aſphaltites on the Eaſt, Macherus on the South. On the ſame ſide is Callirrhoe a warm ſpring of a medicinal wholſomneſs.*

And now let it be obſerved from the place alledged out of *Geneſis,* that after the ſame manner, as *Sidon* and *Gaza,* the limits on the Weſt part are placed, ſo are *Sodom* and *Laſha* ſeated on the Eaſt, one on the South, and the other on the North; and the other Cities ſtood in this order: From *Laſha* Southward *Zeboim,* after it *Admah,* after it *Gomorrha,* and after it on the utmoſt Southern coaſt, *Sodom.*

g De Bell. lib 4. cap. 27.

III. *g* The *Aſphaltites,* ſaith *Joſephus,* is extended in length, Μέχρι Ζοάρων τῆς Ἀραβίας, *unto Zoar of Arabia;* and *Deut. XXXIV.* 3. *Moſes* from Mount *Nebo* beheld *Zoar* from the utmoſt bounds of the land on that ſide, as he had beheld the utmoſt bounds of it from other ſides.

IV. *Engedi* is *Hazezon Tamar;* ſo the *Targum, Onkelos* in *Gen. XIV.* 7. See 2 *Chron. XX.* 2. and *Tamar* was the utmoſt South border. *Ezek. XLVII* 19. עין גדי חמריה *h*

h Bereſhith Rabba, Sect. 26.

V. *i The border of Judea,* ſaith *Solinus, was the Caſtle* Maſada. *And that not far from Aſphaltites l.*

i Solin. cap. 38. *l* Plin. lib. 5. cap. 15.

m Joſephus indeed ſaith, that this Caſtle was ἐ πόῤῥω Ἱεροσολύμων, *not far from Jeruſalem;* which ſeems to thwart me in placing it as I have done. But beſides, that we might contend about that reading, when it is very uſual with Hiſtorians to uſe the words ἐ πόῤῥω, and ἐγγὺς, *not far off,* and *near,* in a very wide and looſe ſenſe, one can hardly build any thing upon this. So *Solinus, n Callirrhoe is a fountain very neer Jeruſalem,* when yet how far off was it? And in *Strabo, o Lecheus* is Λιμὴν τῆς Ἰταλίας ἐγγὺς, *A Port neer Italy,* when yet it was diſtant many hundreds of miles.

m De Bell. lib. 4. cap 24.

n Solin. in the place above. *o* Geograph. lib. 8.

Maſada in *Hebrew* is מצרה *Matſada,* which implies *fortification:* and that with good reaſon, when that Caſtle was fortified even to a miracle. The name is taken from 1 *Sam. XXIII.* 14, & 24. where the *Seventy,* the *Syriack* and *Arabick* ſeem to have read מצרה with ר *Reſh,* and not with ד *Daleth.* For they read in the former place Ἐν τοῖς ϛενοῖς *in the ſtrait places:* and in the latter Ἐν Μαστερεμ, *in Maſerem,* (otherwiſe Μασερεθ, *Maſereth*) ἐν τοῖς ϛενοῖς, *in the ſtrait places.* The *Syriack* and *Arabick* read *Maſroth;* as though they had read in the Original במצרות So *p Joſephus,* Αὐτὸς (Δαβίδης) μετὰ τῶν σὺν αὐτῷ εἰς τ Μασθήρου ἀνέβη ϛένην. *He (David) with thoſe that were with him went up to the ſtrait place of Maſtheri.*

p Antiq. lib. 6. cap. 14.

SECT. IV.

The Wilderneſs of Judea, where John Baptiſt was.

THUS far we have lanched out into the Wilderneſs of *Judah,* or *Idumea,* and that the more willingly, becauſe in deſcribing it, I have deſcribed alſo ſome part of *new Idumea,* of which diſcourſe was had in the Chapter aforegoing. Now we ſeek Ἔρημος Ἰουδαίας *the Wilderneſs of Judea,* concerning which the Goſpels ſpeak in the Hiſtory of the Baptiſt.

I. And firſt we cannot paſs it over without obſervation, that it was not only without Prophetical *prediction,* that he firſt appeared Preaching in the Wilderneſs, *Iſa. XL.* 3. but it was not without a *myſtery* alſo. For when the Heathen world is very frequently in the Prophets called *the Wilderneſs,* and God promiſeth that he would do glorious things to that Wilderneſs, that he would produce there Pools of waters, that he would bring in there all manner of fruitfulneſs, and that he would turn the horrid deſert into the pleaſure of a Paradice (all which were to be performed in a ſpiritual ſenſe by the Goſpel) it excellently ſuited even in the letter with theſe promiſes, that the Goſpel ſhould take its beginning in the Wilderneſs.

II. I indeed think the Baptiſt was born in *Hebron,* a City of *Aaron,* in the Hill-Country of *Judea, Joſh. XXI.* 11. *Luk.* I. 5, 39. he being an *Aaronite* by Father and Mother. The houſe of his Cradle is ſhewn to Travellers elſwhere, concerning which enquire whether *Beth Zachariah,* mentioned in *q Joſephus,* and the Book of the *r Maccabees,* afforded not a foundation to that Tradition. It was diſtant from *Bethſura* only ſeventy furlongs or thereabouts, as may be gathered from the ſame *Joſephus,* (by which word the *Seventy* render

q Antiq. lib. 12. cap. 14. *r* 1 Mac. VI. 33.

render South *Bethel* in 1 *Sam. XXX.* 27.) and whether the situation does not agree, let them enquire who please.

A little Cell of his is also shewed further in the Wilderness, as it is called, of *Judea*, cut out of a rock, together with his bed, and a fountain running by, which we leave to such as are easie of belief; the Wilderness certainly where he preached and baptized is to be sought for far elsewhere.

III. *Luke* saith, That *the word of the Lord came to John in the Wilderness,* ἦλθεν εἰς πᾶσαν περίχωρον τοῦ Ἰορδάνου, *and he went into all the Country about Jordan.* He sojourned from Wilderness to Wilderness. In the Wilderness in the Hill-country of *Judea*, he passed his youth as a private man; not as an Eremite, but employed in some work or study; and assumed nothing of austerity, besides *Nazariteship*, before the thirtieth year of his age. Then the spirit of Prophesie came upon him, and *the word of the Lord came unto him*, teaching him concerning his function and office, instructing him about his food and cloathing, and directing him to the place where he should begin his Ministry.

The region about *Jericho* was that place, or that Country that lay betwixt that City and *Jordan*, and so on this side of it and on that about the same space; also on this side *Jericho* towards *Jerusalem*. A Country very agreeable to the title which the Evangelists give it, and very fit for *John*'s Ministry. For,

I. It was sufficiently desert, according to what is said, *John came preaching in the Wilderness.*

s The place, saith *Josephus, from Jericho to Jerusalem, is desert and rocky; but towards Jordan and the Asphaltites more level, but as desert and barren.* And *Saligniac* writes, *t The journey from Jerusalem is very difficult, stony and very rough; the like to which I do not remember I have seen. Jericho is distant from Jordan almost ten miles, &c.*

s *De bello*, lib 4 cap 27
t *Tom.* IX. cap. 5.

II. This Country might for distinction be called *the Wilderness of Judea*, because other Regions of *Judea* had other names: as *The Kings Mountain, The Plain of the South, The Plain of Lydda, The Valley from Engedi, The Region about Betharon, u &c.*

u *Hieros. Sheviith*, fol. 38. 4.

III. Although that Country were so desert, yet it abounded very much with people. For besides that abundance of Villages were scattered here and there in it, 1. *Jericho* it self was the next City to *Jerusalem* in dignity. 2. There were always twelve thousand men in it, of the courses of the Priests. 3. That way was daily trodden by a very numerous multitude, partly of such, who travailed between those Cities, partly of such, who went out of other Parts of *Judea*, and likewise out of the Land of *Ephraim* into *Perea*, and of them who went out of *Perea* into those Countries. 4. *John* began his Ministry about the time of the Passover, when a far greater company flocked that way.

IV. This Country was very convenient for food and provision, in regard of its *Wild Hony*; of which let me say a few things.

SECT. V.

Μέλι ἄγριον, *Wild Hony, Mark* I. 6.

WHEN it is so often repeated in the Holy Scripture, that God gave to his people *Israel a Land flowing with Milk and Hony*, hence 1. One would conclude that the whole Land flowed with it. And 2. hence one would expect infinite hives of Bees. But hear what the *Talmudists* say of these things.

x R. Jonah saith, The Land flowing with Milk and Hony is the Land, some part of which flows with Milk and Hony. And that part, they say, is in *Galilee*; for thus they speak, *For sixteen miles every way from Zippor is a Land flowing with Milk and Hony:* of which thing and Country we shall speak elsewhere.

x *Hieros. Bicurim*, fol. 64. 2

y R. Jose of Galilee saith, They bring not the first fruits out of the Country which is beyond Jordan, because that is not the Land flowing with Milk and Hony. And he that brought the first fruits was to say, *The Lord gave us this Land flowing with Milk and Hony; And now I have brought the first fruits of the Land, which thou, O Lord, hast given me.* Deut. XXVI. 9, 10.

y *Bicurim*, cap. 1. hal. 15.

But that part that flowed, how did it flow with Hony? Learn that from *Ramban* upon the place: *When he saith,* And Hony, *he understands* דבש שרל תמרים *The Hony of Palms. For the Palm Trees which are in the Plain and in the Vallies abound very much with Hony.*

There was Hony also distilling from the Fig-trees. z *R. Jacob ben* דוסתאי *Dostheus saith, I went on a certain time from Lydda to Ono before day break, up to the ankles in the Hny of Figs.*

z *Chetub.* fol. 111. 2.

This is the Μέλι ἄγριον *The wild Hony*, of which the Evangelists speak, as of the Baptists food. And how convenient for this the Region about *Jericho* was, which was

called *The Country of Palm-trees*, is clear to every Eye. *Diodorus Siculus* hath these words of a certain Nation of *Arabians*; Φύεται αὐτοῖς τὸ πέπερι ἀπὸ τῶν δένδρων, καὶ μέλι πολὺ τὸ καλούμενον ἄγριον ᾧ χρῶντα ποτῷ μὲν ὕδατος· *a They have Pepper from the Trees, and much Hony, called wild Hony, which they use to drink with water.* Whether it were also as plentiful in Locusts, we do not say; certainly in this also it gave place to no Country, if either barrenness or fruitfulness served for the breeding them: for *Jericho*, and the adjacent parts was like, a garden of pleasure, in the midst of a Desert. Certainly the place was very convenient for that great Work to be performed by the Baptist, that is, Baptizing in *Jordan*.

a Diod. Sic. lib. 19.

SECT. VI.

Περίχωρος τοῦ Ἰορδάνου. *The Region round about Jordan*, Matth. III. 5.

HERE that of *Borchard* is not unuseful. *b Know, that from the rise of Jordan under Libanus, unto the Desert of Pharan, almost an hundred miles, Jordan it self on both shores, hath spacious and pleasant fields, which are compassed behind with very high mountains.* The truth of which, if his Eyes had not experienced it, he might have learned from *Josephus*, who speaks thus.

b Borch. cap. 7. 26.

c Over Jericho hangs a mountain stretched forth Northward, even to the Country of Scythopolis; and Southward to the Country of Sodome, and the utmost borders of the Asphaltites. It is craggy, and not habitable by reason of barrenness. Against it runs out a mountain near Jordan, beginning at Julias, and the North Country, and stretched out Southward unto Gomorrha, where it bounds the Rock of Arabia. The Middle between these two Mountanous Regions is called Μέγα πεδίον, *The great Plain, extended from the Town Ginnabri unto the Asphaltites:* in length MCC furlongs, in breadth CXX. Καὶ μέσον ὑπὸ τοῦ Ἰορδάνου τέμνεται. *And it is cut in the middle by Jordan.* The Plain of *Jordan* before the overthrow of *Sodome*, &c. *Gen.* XIX. is περίχωρος, *The Country about it*, in the LXX.

c Jos. de bell. lib. 4. cap. 27.

Those words teach, what is περίχωρος Ἰορδάνου, *The Region about Jordan:* and the word πᾶσα *All*, added by the Evangelist, may perswade us, that the further side may also be taken in, especially if it be considered, how small a distance the River made. The space was so little, that, as the *Gemarists* relate, *d a fire kindled on one side reached over to the other.* And they suppose, water on this side, might be spurted to the other, in that Caution; *e Let no man take the waters of purification, and the ashes of purification, and carry them beyond Jordan. Nor let him stand on this side, and spurt to the other.*

d Hieros. Bava Kama, fol. 5. 3.

e Bab. Jevamoth, fol. 116. 2.

However, The River was not so broad, but that two standing on each bank, might look upon one another, cast something over from the one side to the other, yea, and talk together. And then think, whether the Inhabitants of the further side resorted not to the Baptist, being so near him, and as it were within sight of him.

The Masters dispute, whether *Jordan* be to be esteemed, as the bounds of the Land of *Israel*, or *as the Land it self:* and the occasion of that dispute, ariseth from another question, namely this, The flock of one man is separated and divided into two parts, and those two parts feed in distant places: it is asked, Whether tithe is to be taken as of one flock, or two? Hence the discussion of the point glides to *Jordan*; one part of the flock is on this side *Jordan*, the other on the other. If *Jordan* be to be esteemed for the bounds of the Land, then one part is within the Land, the other without. But if it be to be reputed for *the Land it self*, then the business is otherwise. Among other things in this dispute,

f Saith Rabbah Bar bar Channah, R. Jochanan saith, אין ירדן אלא מבית ירחו ולמטה *Jordan is not, but inwards from Jericho, and beneath it.* You would think me more skilful than a Diver, to fetch this secret from the bottom. *Jordan is not Jordan above Jericho*, is a paradox that vexes the Glossers themselves, much more therefore may it me. One understands the thing according to the bare letter; for *he that voweth*, saith he, *that he will not drink of Jordan, may drink above Jericho.* Another understands it of *Jericho*, as being a bounds, yea as the bounds named below *Jericho* only, *Josh.* XVIII. 20. We make no tarrying upon the business. But if *Jordan* had such a limitation, that *Jordan* was not above *Jericho*, ἡ περίχωρος Ἰορδάνου, *The Region about Jordan*, is to be understood in the same limitation, namely, that it is only below *Jericho*. See the LXX on *Gen.* XIII. 10, 12.

f Becoroth, fol. 55. 1.

The Masters sifting this business out of one scruple move another; for they speak these words, *Jordan floweth out of the Cave of Paneas, goes along by the Sibbechean Sea, by the Sea of Tiberias, by the Sea of Sodome,* והולך ונופל לים הגדול *And passeth on, and glides into the great Sea,* אין ירדן אלא מבית ירחו ולמטה *But Jordan is not but inwards from Jericho, and below it.* Let any shew me where *Jordan* flows out of the Sea of *Sodome* into the Mediterranean. The River *Shihor*, carrying *blackness* in its name, may

may be taken for it, if it be any other, but neither does this appear concerning it.

While you see multitudes gathered together to *John*, and gladly baptized in *Jordan*, without fear, without danger, alas! how much was *Jordan* changed from that *Jordan* in that story of *Saligniac*. *Jordan*, saith he, *g in which place Christ was baptized, is famous for a ruinous building. Here therefore all we Pilgrims went into the holy River, and washed our Bodies, and our Souls; those from filth, and these from sin, a matter of very great joy and health, had not an unhappy accident disturbed our joys. For a certain Physician a French man of our company, an honest man, going something farther into the River, was caught with a Crocodile (whether one should call it a Dragon, or a beast, it is uncertain) and swallowed him up, not without the common grief of our brethren.* g *Salign.* Tom. IX. cap.6.

The Wilderness also, where our Saviour underwent his forty days temptation, was on the same bank of *Jordan* where the baptism of *John* was, St. *Luke* witnessing it, that *Jesus* being now baptized ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, *returned from Jordan*, namely from the same Tract, whereby he came thither.

CHAP. III.

Γαζοφυλάκιον. The Treasury, *Mark* XII. 41.

I. *Various Corbans.* II. שופרות *Corban chests.* III. *The Corban* לשכה *Chamber.* IV. *Where the* Γαζοφυλάκιον *The Treasury, was.* V. גד יון *Gad Javan in the Temple.* VI. *Jerusalem in Herodotus is Cadytis.* VII. *The streets of Jerusalem.* VIII. *The street leading from the Temple towards the Mount of Olivet.*

THAT which the *Talmudists* say of some other things שתים שהן ארבע *a* that *they were two, which at last became four*, may have place as to the *Corbans*, or holy treasuries. *b* They were *two* as to their end, but *four* as to the dispatch of them to that end.

a *Shevuoth*, cap. 1. hal. 1.

b *Zevachim*, fol. 54 2.

c There was a *Corban* לברק הבית *for the repair* of the building of the Temple; and there was a *Corban* לעבודת המקדש *for the preparing* such things, as were necessary for the Divine Service in the Temple. And both were two. The duplicity of the former you have in this tradition.

c *Shekalim*, cap. 5. hal. 6.

שתי לשכות היו במקדש: *There were two chambers in the Temple.* לשכת חשאים *The chamber of the silent*, or, *of the private*; *where pious men offered privately*; *whence the children of pious parents were nourished also privately.* That is, they did their charity secretly, for this pious use, that it might not be known, who did it. There are some, who think these חשאים *Silent ones*, were the same with the *Essеans*; of which we will not dispute: nor do we number this charitable Treasury among the *Corbans*, concerning which we are now treating; because it conferred nothing to the business of the Temple. But the Tradition goes forward.

ולשכת הכלים: *And there was the chamber of the Vessels, where whosoever offered any vessel, laid it. And after thirty days, the Treasurers opened the chambers, and whatsoever Vessel was found in it which was useful to the repairing of the building, was laid up for that use. And whatsoever was not useful was sold, and the price of it went* ללשכת ברק הבית *to the chamber for the repairing of the House.*

You observe, how there was a *Corban of Vessels*, or Instruments of Iron, Brass, Silver, &c. And a *Corban of Mony:* both for the same end, that is, for the repair of the building and structure of the Temple, and Courts, if by some means or other they might fall down, or might receive damage by the injury of time, of tempests, or rains.

Maimonides adds, פרכות של היכל *d The Vails of the Temple also come out of the chamber for the repair of the building; but the Vails of the doors out of the Corban* לשכה *of the chamber.* Of which afterwards.

d *In Shekalim*, cap. 4.

SECT. II.

שופרות *The Corban chests.*

THERE was also a double *Corban*, whence the charges of things necessary for the Divine Worship were defrayed. The first was שופרות or certain *Chests*, of which thus the Masters.

e Shekalim, cap. 6. hal. 5. Joma, fol. 55. 2

e There were thirteen chests in the Temple, in which was written, יג' שופרות היו במקדש: תקלין חדתין *New Shekels*, (that is, of the present year) תקלין עתיקין *Old Shekels*, (or, Shekels of the year past) קינין *Turtles*, &c.

f In the place above, cap. 2.

f Maimonides still more largely and plainly: *In the Temple were thirteen chests formed like Trumpets*; that is, narrower below, and more broad above.

"The first was for the Shekels of the present year.

"The second was for the Shekels of the year past.

"The third, for those who were to bring an oblation of two Turtles, or Pigeons, one "for a burnt Offering, the other for a Sacrifice for Sin; the price of it they cast into "this chest.

"The fourth, for him, who otherwise ought an oblation of birds. The price of it "he cast into this chest.

"The fift, for him who voluntarily offered mony to buy Wood for the Altar.

"The sixt, for him who offered mony to buy Frankincense.

"The seventh, for him who offered Gold for the Mercy-seat.

"The eighth, for that which remained of the Sacrifice for sin. Namely, when one "dedicated mony for the Sacrifice for sin, and bought a Sacrifice with it, and something "remained over and above, let him cast that into this chest.

"The ninth, for that which remained of the Sacrifice for transgression.

"The tenth, for that which remained of the Pigeons for the Women that had Fluxes, "and that were delivered from Child-birth.

"The eleventh, for that which remained of the Oblations of the Nazirite.

"The twelfth, for that which remained of the Sacrifice of the Leper.

"The thirteenth, for him who offered monies for the burnt offering of cattel.

"And upon each chest was written that for which the mony that was laid up in it, was "appointed.

In one of these chests the Widdow, commended by our Saviour, cast in her two mites: but where they were placed we will enquire by and by.

SECT. III.

The Corban לשכה *Chamber.*

THERE was also a Chamber, in which whatsoever mony was collected in these chests, of which we have spoken, was emptied out into three other chests; which is called by the Talmudists emphatically, and אלפא ביתא לשכה or *The Chamber.*

e Jona, f 64. 1.

g There were three chests, each containing three Seahs, into which they empty the Corban, and on them were written א'ב'ג' *And why saith R. Jose, was Aleph, Beth, Gimel writ upon them? Namely that it might be known, which of them was filled first, that it might first be emptied. R. Ishmael saith, the inscription was in Greek, Alpha, Beta, Gamma.* h

h Shekalim, c. 3

The chests, which are here spoken of, were those, into which the three greater were emptied, which always stood unmoveable in the Chamber. The manner of the emptying of which take from the words of the Glos in the place alledged. *Those chests, in which the mony was laid up did contain twenty seven Seahs* (each nine) *and they were covered with a linnin cloth. He, who was to empty, entred with three chests containing nine Seahs. He first filled the chest marked* א, *out of the first of the three great chests, and then covered it with the linnin cloth. Then he uncovered the second of the great chests, and out of it he filled the second chest, marked with* ב; *and covered it again. Then he uncovered the third of the great chests, and filled the third chest marked* ג: *but covered not the other again*, &c.

i Ibid.

Moreover of the manner and time of this emptying thus the Masters speak. *i Thrice in a year* תורמין את הלשכה *They take care about the Chamber* (for let me render it thus in this place) that is, as the Glos writes. Out of the thirteen chests they transferred whatsoever had been collected in them, into these three great ones, which were in this chamber, and in like manner they emptied them into three less, (of which before) מפרום הפסח *About the space of half a month before Passover, before Pentecost, and before the Feast of Tabernacles:* or, *in the beginning of the month Nisan, and of the month Tisri, and fifteen days before Pentecost.*

And

And here I cannot but transcribe the words of the Glosser in that place of the Talmud, which we are now upon, as not a little illustrating the place in the Evangelists.

They published, saith he, *and made known, that they should bring the oblation of the Lord* (the half Shekel) *they that were near* (to *Jerusalem*) *at the Passover; and they that were further off, at Pentecost; and they that were most remote, at the Feast of Tabernacles* הלין דקריבי בפרוס פסח והלין דרחיק בפרוס עצרת והלין דרחיקין מנהון בפרוס החג: These words serve for a light to the story in S. *Matthew*, Chap. XVII. of the Collectors of the *Didrachm*, or half Shekel, requiring it of *Christ* at *Capernaum*, when the Feast of the Passover was now past a great while ago. But we go on.

He who went into the Chamber, to empty the chests, went not in with a folded garment nor with shoes, nor with Sandals, nor with Phylacteries, nor with charms, &c. And the reason was, that there might be no opportunity, and all suspicion might be removed, of stealing, and hiding any of the mony under them.

The money taken thence served to buy the daily Sacrifice, and the drink-offerings, salt, wood, frankincense, the shew-bread, the garments of the Priests, and in a word, whatsoever was needful for the Worship and service of the Temple.

Yea, *l Rabh Asa saith*, גוזרי גזילות בירושלם *The Judges of things stolen, who were at Jerusalem, received as their stipend ninety nine Mana's* מתרומת הלשכה *out of the rent of the Chamber.* *l Chetubh. fol. 105. 1.*

SECT. IV.

Where the Γαζοφυλάκιον, *Treasury was.*

WE have searched out the things, now let us enquire after the places.

I. Those thirteen Chests which were called שופרות or *Trumpets*, we have fixed without all doubt in *the Court of the Women*; and that upon the credit of *Josephus*, Ἁι δὲ στοαὶ μεταξὺ τῶν πυλῶν ἀπὸ τοῦ τείχους ἔνδον ἐστραμμέναι πρὸ τῶν γαζοφυλακίων, σφόδρα μὲν καλοῖς καὶ μεγάλοις ἀνείχοντο κίοσιν. *i The Walks* (saith he, speaking of that Court) *running along between the Gates, extended inwardly from the Wall before the Treasuries, were born up with fair and great Columns.* To this let us add the words of the Evangelist, *Joh.* VIII. 20. *These words spake Jesus*, ἐν τῷ γαζοφυλακίῳ, *in the Treasury:* if it had been said κατέναντι τοῦ γαζοφυλακίου, *over against the Treasury*, which *Mark* saith, it might be understood of one of the Chambers, of which we have spoken: which sense the *Arabick* Interpreter seems to follow; who renders it, that *Jesus sat* ענר באב *at the Gate of the Treasury.* But when it is said, that he spake those words Ἐν τῷ γαζοφυλακίῳ, *in the Treasury*, those Chambers are wholly excluded, into which it would be ridiculous to think that they permitted *Christ* to enter. *i De Bell. lib. 5. cap. 14.*

But note, the word Γαζοφυλακίων, *Treasuries*, in *Josephus* is the Plural Number, and that he speaks of *the Court of the Women*, and you will be past doubting that he respected these Chests under the word *Treasuries*; and you will doubt as little that *Mark* looked the same way, when you shall have observed that his speech is of the woman, how both she and others cast money εἰς τὸ γαζοφυλάκιον, *into the Treasury*, which as appears from those things we have produced out of the *Talmudists*, was neither customary nor allowed to do into other *Corbans*.

This Court indeed is commonly called in the *Jewish* Writers עזרת נשים *The Court of the Women*; not that women only entred in there, but because women might not go further; in the same sense as the outward Court is called *the Court of the Gentiles*, not that Heathens only might enter there, but because they might not go further. That Court was also most ordinarily called הר הבית *The Mountain of the Temple*; so this also whereof we are treating, was called Γαζοφυλάκιον, *The Treasury.*

When therefore it is said by St. *Mark*, that *Jesus* sat κατέναντι τοῦ γαζοφυλακίου, *Over against the Treasury*, it comes to this, that he sat under the Walk, before which those Chests were placed. And when *John* saith, *Jesus spake these words in the Treasury*, it is all one as if he had said, He spake these words in *the Court of the Women*; yea, in that place where those Chests were, that that place might be distinguished from others which were in that Court; for in every corner of that Court there was a little Court, each one called by its own name, as appears in the places written in the Margin *m*. *m Middoth. cap. 7. hal. 5. Joma. fol. 16. 1.*

II. To trace the situation of the rest of the *Corbans*, concerning which we have made mention, is not now the business before us; for that which was propounded as our task, we have dispatched. But this we cannot but advise for the Readers sake, that on the North-side of the Court of *Israel*, was a Gate which was called *the Corban-gate*; *n* yea by comparing the words of the Masters, there seem to be two Gates of the same name, one of which if you make to belong to that *Corban Chamber*, into which the money out of the thirteen Chests was emptied, and the other to belong לשכת בדק הבית to that *Corban*, that *n Middoth. in the place above, Hal. 6.*

that was appoynted for the repair and amending of the building it self, perhaps you will not mistake. Certainly you will not find any place more probable in those Writers.

SECT. V.

גד יון Gad Javan *in the Temple.*

IN the *Talmudic* Book *Zavim* these words occur, obscure enough: ראה אחד מרובה כשלש שהיא כמין גד יון לשילוה *He saw one* (woman) *multiplied* (or, continued) *like three, which are as from Gad Javan to Siloah.* The thing discoursed of, is of the discovery of some profluvious issue. For example, one discovers such a profluvious issue in himself, now one, by and by another, presently after a third; it is disputed, how great or how little distance of time is to be assigned, to make it one or two profluviums; and consequently to how great or how small an oblation the party is bound for his purification. The Tradition, which we have produced comes to this: namely, if one sees such an issue at one time, which is so continued, that it contains the space of three discoveries; that is, so much time as one might walk *from Gad Javan to Siloam* הן זה גמור *Behold! such a man is compleatly Profluvious.*

The Glossers, and the *Aruch* teach us what was גד יון *Gad Javan.* Hear themselves, *Gad Javan is a phrase drawn from those words:* הערכים לגד שלחן *That prepare a Table for that Troop* (Esai. LXV. 11. Where the LXX read, Ἑτοιμάτοντες τῷ Δαιμονίῳ τράπεζαν, *Preparing a Table for the Devil.* The Vulgar reads, *Qui ponitis fortunæ mensam, Who set a Table for fortune.* The Interlinear, *Jovi mensam, a Table for Jupiter.*) *And it is a place where the Kings of Grecia erected an Idol: as it is said in the book Avodah Zarah, In the corner looking North-East, the Asmoneans hid the stones of the Altar, which the Greeks had profaned with their Idols.*

But whether these our Interpreters suppose *Gad Javan* to be that chamber, where those stones lay hid, laid up there, by the *Asmoneans* when they repaired the Altar, concerning which place see, if you please, the place in the Margin; *o* or whether they suppose it to be the place it self where the Idol stood, enquire. But how much space it was thence, and what way they went from thence to *Siloam*, I heartily wish, they had told us. They say only thus much of that matter, That *it was so much space as one might walk while a man twice bathed, and twice dryed himself.*

o Middoth, c. 1. hal. 6.

Being now in the Temple we cannot but take notice of a name of it, usual among the Masters, namely בירה *Birah*, that is, as the *Aruch* explains it, *A Palace.* *p If a mischance in the night* (or a Gonorrhea) *happened to any Levite, going forth* הולך לו במסינה ההולכת תחת הבירה *he went down into a secret walk, which led away under Birah*, or *the Sanctuary, to a Bath*, &c. These things are related of the second Temple. But elsewhere, when it is disputed, Whether men were better under the first Temple, or the second, *Rabba* determins it, בירה שחזרה לראשונים ולא חזרה לאחרונים *Birah may teach this, which they had, that lived before; but they had not, that lived after.* If by בירה *Birah*, is to be understood the Temple it self, both they that lived before, and they that lived after, had it; if some particular part of the Temple, they that lived after had that also, as appears from the places alledged. But by the thread of the Discourse in the place quoted, it seems, that by בירה *Birah*, *Rabbah* understood not the Temple it self, but the Glory of the Temple, and those divine endowments of it, *The Heavenly fire, The Ark, Urim*, &c. Which were present to the first Temple, but absent from the second. For presently they slip into discourse concerning the ceasing of Prophesie under the second Temple, and the *Bath Kol* succeeding in its places. The word בירה is in *Davids* mouth, 1 *Chron.* XXIX. 19. לבנות הבירה אשר הכינותי *to build* the Palace *for which I have made provision.*

p Ibid. hal. 8.

SECT. VI.

Jerusalem in Herodotus is Cadytis.

LET us also salute *Jerusalem*, and that under its most glorious name, *The Holy City.* *Herodotus* points it out, if we are not much mistaken, under the name of *Cadytis.* Ἀπὸ Φοινίκης μέχρι ὄρεων τῶν Καδύτιος πόλιος, ἡ ἔστι Συρίων τῶν Παλαιστινῶν καλεομένων. *From q Phenice unto the mountains of Cadytus, which is the City of those Syrians, who are called Palestins.* That *Jerusalem* is pointed out by him under this name, these things following perswade me.

q Herodot. in *Thalia*, cap. 5.

I. It

I. It was commonly called קדושה *Kedoshah, Holy.* The *Jewish* mony wheresoever dispersed, spake out this title of the City. But now when it was very common in the *Syrian* Dialect to change ש *Schin* into ת *Thau*, how easy was it among them, and among other nations imitating them, that *Cadysha* should pass into *Cadyta*, and *Cadytis*; as חדשה *Chedasha, New*, passed into חדתה *Chadatha.*

II. He compareth *Cadytis* to the great City of *Sardis.* For Ἀπὸ δὲ Καδύτιος ἐούσης πόλιος (ὡς ἐμοὶ δοκέει) Σαρδίων οὐ πολλῷ ἐλάσσονος. *From the City Cadytis*, as he goes on, *not much less than Sardis, as I think.* But now there was no City at all within *Palestine*, worthy to be compared with *Sardis*, a most famous Metropolis in times past, except *Jerusalem.*

III. These things also he speaks of *Necho* King of *Egypt:* Καὶ Σύροισι πεζῇ ὁ Νεκὼς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε. Μετὰ δὲ τὴν μάχην Κάδυτιν πόλιν τῆς Συρίας ἐοῦσαν μεγάλην εἷλε. r *But Necus joyning in a foot battle with the Syrians in Magdalus, obtained the victory: and after that took Cadytis the great City of Syria.* r Id. in Euterpe, cap. 159.

Which passage, if it be compared with the holy story of *Pharaoh Necho* overcoming *Josiah* in the battel in the vale of *Megiddo*, and disposing of the *Jewish* throne, 2 *King.* XXIII. 33, 34. it fixeth the thing beyond all controversy.

Herodotus goes forward, Ἀπὸ ταύτης (Καδύτιος) τὰ ἐμπόρια τὰ ἐπὶ θαλάσσης μέχρι Ἰηνύσου πόλιός ἐστι τῆς Ἀραβίας. Ἀπὸ δὲ Ἰηνύσου αὖτις Συρίων μέχρι Σερβονίδος λίμνης. *From Cadytis the Sea Mart towns, as far as Jenysus belong to Arabia. From Jenysus onward to the Serbon Lake belong to the Syrians,* Words obscure enough, especially which was the City *Jenysus*: the *Talmudists* indeed mention עיינוש *Jenush* among the Towns, which they say are בתחום *in the Confines*, s but the situation does not agree. But we will not pursue the matter in this place. s Hieros. Demai, fol. 22. 4.

SECT. VII.

The Streets of Jerusalem.

t THE *Streets of Jerusalem were swept every day.* שוקי ירושלם עשויין להתכבד בכל יום Hence *The monies that were found in Jerusalem before those that bought Cattel, are always tenths. The monies found in the Mount of the Temple are* חולין *prophane*, or *common. In Jerusalem on other days of the year they are common, but in the time of the Feasts, they are all Tenths. But saith R. Shemaia, Upon what reason is this? When the Streets of Jerusalem are swept every day.* t Pesachin, fol. 7. 1. & Mezia, fol. 26. 1.

The Gloss writes thus, *They are always tenths: both in the time of the feasts, and in the time when there are no feasts. But monies found in the mount of the Temple were common, even in the time of the feasts. For it is supposed those monies fell from them,* (or were lost) *in the mount of the Temple, and thereupon they are common. But why were they tenths in Jerusalem in the time of the Feasts? And why is it not said, that they had fallen from them there before the Feast, as we say of the mount of the Temple? Because the streets of Jerusalem were swept every day; and if monies had been lost there before the Feast, they who swept the streets, had found them before. But the mount of the Temple had no need to be swept every day: for dirt and dust remained not there, because the mount was shelving: and moreover it was not lawful for any to enter there with his shoes, or with dust on his feet.*

I cannot omit what he saith besides. *Much of the flesh which was eaten at Jerusalem* (in the time of the Feasts) *was of* (the second) *tithes. For scarce any one tarried there until he had eaten all his tithes; but he gave the monies of the tithes either to the poor, or to his friends in the City. And for the most part with the monies of the Tithes they bought their thank-offerings.*

SECT. VIII.

The street leading from the Temple towards Olivet.

u R*Abban Jochanan ben Zaccai* היה יושב בצלי של היכל *sat under the shaddow of the Temple, and taught the people the whole day.* The Gloss, *when the Temple was an hundred Cubits high, it cast its shaddow a great way in length, unto that street which was before* הר הבית *the Mountain of the House. And because that Street was spacious, and might contain a great multitude of men, Jochanan taught there by reason of the heat. For no Synagogue could contain his hearers.* u Pesach. fol. 26. 1.

That street which was before *the Mount of the Temple*, according to the accustomed form of speech, was that by which they went to the Temple, at the East gate; concerning which Street, and the people convened thither by *Hezechia*, mention is made 2 *Chron.* XXIX. 4.

XXIX. 4. This Street went out into the Vally of *Kidron* by *the Water gate.* And this way the Prieſt went out, that was to burn the Red Cow in *Olivet.* And this way our great High Prieſt entred with Palms and *Hoſanna.* This was called *the Street of the Temple, Ezra.* X. 9.

CHAP. IV.

Ἡ Κώμη ἡ κατέναντι. *The Village over againſt.* Mark XI. 2.

I. *A Sabbath days journey.* II. *Shops in Mount Olivet.* III. מרחץ בית חיני *The Lavatory of Bethany.* IV. *Migdal Eder near Jeruſalem.* V. *The* LXX *Interpreters noted.* VI. *The Pomp of thoſe that offered the firſt fruits.*

SECT. I.

A Sabbath days journey.

Ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ, καὶ Βηθανίαν. *As they came near to Jeruſalem, to Bethphage and Bethany.* So alſo *Luke*: when according to the order of the ſtory; one would think it ſhould rather be ſaid, εἰς Βηθανίαν καὶ Βηθφαγή. *To Bethany and Bethphage.* For *Chriſt* in his travailing came to *Bethany*, and there lodged, *Joh.* XII. and from that City went forward by the ſpace almoſt of a mile, before he came as far as *Bethphage.* And yet it is named by them in this order, *To Bethphage and Bethany*; that it might be ſhewn that the ſtory is to be underſtood of the place where *Bethany* and *Bethphage* touch upon one another: *Matthew* therefore names *Bethphage* alone.

We have elſewhere ſhewn more at large theſe two things out of the *Talmudiſts*, which do not a little tend to the clearing of this matter.

I. That a Tract, or one part of Mount *Olivet* was called *Bethany*, not from the Town of that name, where *Lazarus* dwelt, but the Town was ſo called from that Tract; and that Tract from the *Dates* or *Palm* trees growing there בית חיני *Beth Hene*, *The Pla e of Dates.*

II. That there was no Town at all named *Bethphage*, but another Tract of *Olivet* was ſo called, for *Green figs* growing there; that is the meaning of בית פגי *Beth-phagi*, *The place of Green figs*; and that the Village, or outmoſt ſteeet of *Jeruſalem*, laying next it, was called by the ſame name.

We obſerved alſo that that place in mount *Olivet*, where theſe two Tracts *Bethany* and *Bethphage* touched on one another, was a Sabbath days journy from the City, or thereabouts. Which, how it may be applied to illuſtrate the preſent buſineſs, we are upon, let us ſay a few things concerning ſuch a journey.

How far the bounds of a Sabbath days journy reached, every one knows: and every one knows, that that ſpace was meaſured out every way without the Cities, that the certain bounds might be fixed, and that there might be no miſtake, and that by ſome evident mark, the limits might be known, that they might not remain doubtful, in a thing wherein they placed ſo much religion.

Theſe are the rules of the Maſters concerning meaſuring two thouſand Cubits from every ſide of the City.

[a] *Maimon.* in *Sabb.* cap. 28. *a A City, which is long or ſquare, when it hath four juſt corners, they let be as it is, and they meaſure two thouſand cubits for it on every ſide. If it be round, they frame it into a ſquare, and they meaſure, from the ſides of that ſquare, If it be triangular, they frame it into a ſquare, and meaſure from the ſides of the ſquare*, &c. And after, *They meaſure only with a line of fifty cubits, and that of flax.*

[b] *Bitza*, f. 36. 2. An intimation is given concerning the marks of thoſe bounds by that Canon. *b They do not ride upon a beaſt* (on the Sabbath, and on an holy day) *that they go not forth beyond the bounds.* Where the Gloſs is, *Becauſe he that walketh not on foot* אין רואה את סימני תחומין *ſeeth not the marks of the bounds.*

It

It is said by St. *Mark*, that the two Disciples sent by *Christ*, εὗρον τὸ πῶλον δεδεμένον ἐπὶ τῆς ἀμφόδου, *found the colt tyed where two ways met.* Let me pass my conjecture, that it was in such a place, where a mark was set up of a Sabbath days journey from the City; where the Sabbath way from the City, and the common way thence into the Country touched on one another.

SECT. II.

Shops in mount Olivet.

THE c shops of the children of Chanan, חניות בני חנן *were layd wast three years, before the destruction of the Temple. d And why were the shops* חניות של בית הינו *of Beth Heno laid wast three years before the destruction of the Temple? Because they establisht their doings upon the words of the Law,* &c. The Glos is, *That which was forbidden by the words of the wise men, they found allowed by the words of the Law.*

c Hieros. Berac. fol. 16. 1.
d Bab. Mezia, fol. 88. 1.

The story is the same in both places. In the former place the shopkeepers are named, in the latter, the place of the Shops. The Shopkeepers were בני חנן *The Sons of Chanan* or *Jochanan* (for in the *Jerusalem* Language *Chanan* and *Jochanan* are the same.) The place was בית הינו *Beth Heno*; which I fear not to assert to be the same with *Bethany.* The reason of my confidence is twofold. 1. Because the *Talmudists* call *Bethany* בית היני *Beth Hene* to which how near does *Beth Heno* come? 2. Because in them there is open mention of Shops in Mount *Olivet.*

There e were two Cedars, say they, *in Mount Olivet: under one of them there were four Shops, where all things needful for purification were sold. From one of them they produced forty Seahs of Pigeons every month, whence women to be purified were supplyed.* Four Shops were under one, and how many were there under another, whence so many Pigeons should come? Therefore either shew me some other Village between the Town of *Bethany*, and the first skirt of *Bethphage*, or else allow me to believe that this was that to which the two Disciples were sent, and which, then when they were sent was Κώμη ἡ κατέναντι ὑμῶν, *The Village over against you:* namely either a *Village* consisting of those various Shops only, or a *Village*, a part of which those Shops were.

e Hieros. Taan. fol. 69. 2.

SECT. III.

מרחץ בית הינו *The Lavatory of Bethany.*

PARDON the word, which I am forced to frame, lest if I had said *The Bath*, or *the Laver*, they might streighten the sense of the thing too much. That place whereof we are now speaking, was a Pool, or a Collection of waters, where people were wont to wash; and it agreeth very well with those things, that were spoken before concerning Purifications. Here either unclean men or unclean women might wash themselves; and presently buying in the neighbouring Shops what was needful for Purification, they betook themselves to *Jerusalem*, and were purified in the Temple.

Of this place of washing, whatsoever it was, the *Gemarists* speak in that story דרס שועל רחל במרחץ בית היני *f A Fox rent a Sheep at the Lavatory of Beth Hene: and the cause was brought before the Wise men, and they said,* אין דריסה *It is not a rending.* We doubt not that *Beth Hene* is *Bethany*: and this cause was brought thence before the Wise men of *Jerusalem*, that they might instruct them, whether it were lawful to eat of the carcas of that sheep, when the eating of a beast that was torn was forbidden. See if you please, their distinction between טריפה *snatching away* by a wild Beast, and דריסה *Tearing*, in the place cited, where they discuss it at large.

f Bab. Cholin, fol. 53. 1.

Travailers speak of a Cistern near the Town of *Bethany, neer which in a field is shewn the place where Martha met our Lord coming to Bethany.* They are the words of *Borchard* the Monk. Whether the thing it self agrees with this, whereof we are speaking, must be left uncertain.

SECT. IV.

Migal Eder. מגדל עדר

BY occasion of these places discovered to us by the Talmudists, I cannot but observe another also out of them, on another side of the City, not further distant from the City, than that whereof we now spake, if it were as far distant as that. That is *Migdal Edar*, or *the Tower of the Flock*, different from that mentioned, *Gen.* XXXV. 21. The *Jerusalem* Talmudists of this our place speak thus, *g The Cattle* which are found

g Hieros. Kidd. fol. 63. 1.

found מירושלם ועד מגדל עדר *From Jeruſalem as far as Migdal Eder on every ſide*, &c. The *Babylonian* Writers more fully, *h The Cattle which are found from Jeruſalem as far as Migdal Eder, and in the ſame ſpace on every ſide, being males are burnt offerings, females, are peace offerings.*

h Bab. Kidd. fol. 55. 1.

In that place the Maſters are treating and diſputing, Whether it is lawful to eſpouſe a Woman, by ſome conſecrated thing given in pledg to aſſure the thing. And concerning Cattle, found between *Jeruſalem* and *Migdal Eder*, and the ſame ſpace every where about *Jeruſalem*, they conclude that they are to be reputed for conſecrated. *Becauſe it may be ſuppoſed* (as the Gloſs ſpeaks) *that they were ſtrayed out of Jeruſalem; for very many Cattle going out thence were to be ſacrificed.*

They have a tradition not unlike this, as we ſaid before, of mony found within *Jeruſalem. i Monies which are found in Jeruſalem, before thoſe that buy Cattle, are always tithes*, &c.

i Bava Metzia, fol. 26. 1.

But to our buſineſs. From the words alledged we infer, that there was a Tower or a place, by name *Migdal Eder*, but a very little ſpace from *Jeruſalem*, and that it was ſituate on the South ſide of the City. I ſay, *A little ſpace from Jeruſalem*: for it had been a burthen to the Inhabitants dwelling about the City, not to be born, if their Oxen, or ſmaller Cattle, upon any occaſion ſtraying away and taken in ſtray, ſhould immediately become conſecrated, and that the proper Owner ſhould no longer have any right in them. But this Tower ſeems to be ſituate ſo near the City, that there was no Town round about within that ſpace. We ſay alſo, that that Tower was *on the South ſide of the City*; and that upon the credit (ſhall I ſay?) or miſtake of the LXX Interpreters.

SECT. V.

The LXX *Interpreters noted.*

HERE, Reader, I will reſolve you a riddle in the LXX in *Gen.* XXXV. In *Moſes* the ſtory of *Jacob* in that place is thus. They went from *Bethel*; and when it was but a little ſpace to *Ephratha*, *Rachel travailed*, &c. And afterwards, *Iſrael went on, and pitched his Tabernacle beyond the Tower Eder.*

The LXX invert the order of the hiſtory, and they make the encamping of *Jacob* beyond *Migdal Eder* to be before his coming to the place where *Rachel* dyed. For thus they write: Ἀπάρας δὲ Ἰακὼβ ἐκ Βαιθὴλ, ἔπηξε τὴν σκηνὴν αὐτοῦ ἐπέκεινα τοῦ πύργου Γαδέρ. Ἐγένετο δὲ ἡνίκα ἤγγισεν εἰς Χαβρααθὰ τοῦ ἐλθεῖν εἰς τὴν Ἐφραθᾶ, ἔτεκε Ῥαχήλ, &c. *And Jacob departing from Bethel, pitched his tent over againſt the Tower Gader. And it came to paſs, when he approached to Chabratha to come to Ephratha, Rachel travailed*, &c.

I ſuſpect, unleſs I fail in my conjecture, that they inverted the order of the hiſtory, fixing their eyes upon that *Migdal Eder*, which was very near *Jeruſalem*. For when *Jacob* travailed from *Bethel*, to the place of *Rachels* Sepulchre, that Tower was firſt to be paſſed by, before one could come to the place; and when *Jacob* in his journey travailed Southward, it is very probable that Tower was on that quarter of the City.

There was indeed a *Migdal Eder* near *Bethlehem*, and this was near *Jeruſalem*; and perhaps there were more places of that name in the Land of *Iſrael*. For as that word denotes, *The Tower of a Flock*, ſo thoſe Towers ſeem to have been built for the keeping of Flocks; that Shepherds might be there ready alſo anights; and that they might have weapons in a readineſs, to defend their Flocks, not only from wild beaſts, but from robbers alſo. And to this ſenſe we ſuppoſe that expreſſion, מגדל נוצרים *The Tower of the Keepers*, is to be taken in that ſaying, ממגדל נוצרים עד עיר מבצר *From the Tower of the Keepers to the ſtrong City*, 2 *King.* XVII. 9. & XVIII. 8.

Hence the Targumiſt *Jonathan*, to diſtinguiſh *Migdal Eder* of *Bethlehem* from all others, thus paraphraſeth *Moſes* words. *And Iſrael went forward, and pitched his Tabernacle beyond Migdal Eder, the place whence the Meſſias is to be revealed in the end of days.* Which very well agree with the hiſtory, *Luke* II. 8. Whether *Micha*, *Chap.* IV. 8. ſpeak of the ſame, enquire.

SECT. VI.

The Pomp of thoſe that offered the firſt fruits.

WE have ſpoken of the places neareſt the City, the mention of them taking its riſe from the Triumph of *Chriſt* ſitting upon the Aſs, and the people making their acclamations: and this awakens the remembrance of that Pomp, which accompained the bringing of the firſt fruits, from places alſo near the City. Take it in the words of the Maſters in the place cited in the Margin.

After

After l what manner did they bring their first fruits? All the Cities שבמעמד *which were of one station* (that is, out of which one *Course* of Priests proceeded) *were gathered together into a stationary City, and lodged in the Streets. In the morning he who was the first among them, said, Arise, Let us go up to Zion, to the house of the Lord our God.* l Bicurim, c. 3.

An Ox went before them, with gilded horns, and an Olive crown upon his head, (The Gloss is, That Ox was for a Peace-offering) *and the Pipe played before them, until they approached near to Jerusalem. When then they came to Jerusalem, they crowned their first fruits,* (that is, they exposed them to sight in as much glory as they could) *and the chief men, and the high Officers, and Treasurers of the Temple came to meet them, and that to do the more honour to them, that were coming;* וכל בעלי אומניות *And all the workmen in Jerusalem rose up to them* (as they were in their shops) *and saluted them in this manner, O our brethren, Inhabitants of the City* N. *ye are welcome.*

The Pipe played before them till they came to the Mount of the Temple: When they came to the Mount of the Temple אפי אגריפס המלך *Even King Agrippa himself, took the basket upon his shoulder, and went forward, till he came to the Court, the Levites sung,* I will exalt thee, O Lord, because thou hast exalted me, and hast not made mine enemies to rejoyce over me (*Psal.* XXX. 1.) *While the basket is yet upon his shoulder, he recites that passage,* (*Deut.* XXVI. 3.) I profess this day to the Lord my God, &c. *R. Judah saith, when he recites these words,* A Syrian ready to perish was my Father, &c. *vers.* 5. *he casts down the basket from his shoulders, and holds his lips, while the Priest waves it hither and thither. The whole passage being recited to* vers. 10. *he placeth the basket before the Altar, and adores, and goes out.*

CHAP. V.

Dalmanutha. Mark VIII. 10.

I. *A Scheme of the Sea of Genesaret, and the places adjacent.* II. בית ראלמנותא *The house of Widowhood, Zalmon. Thence Dalmanutha.*

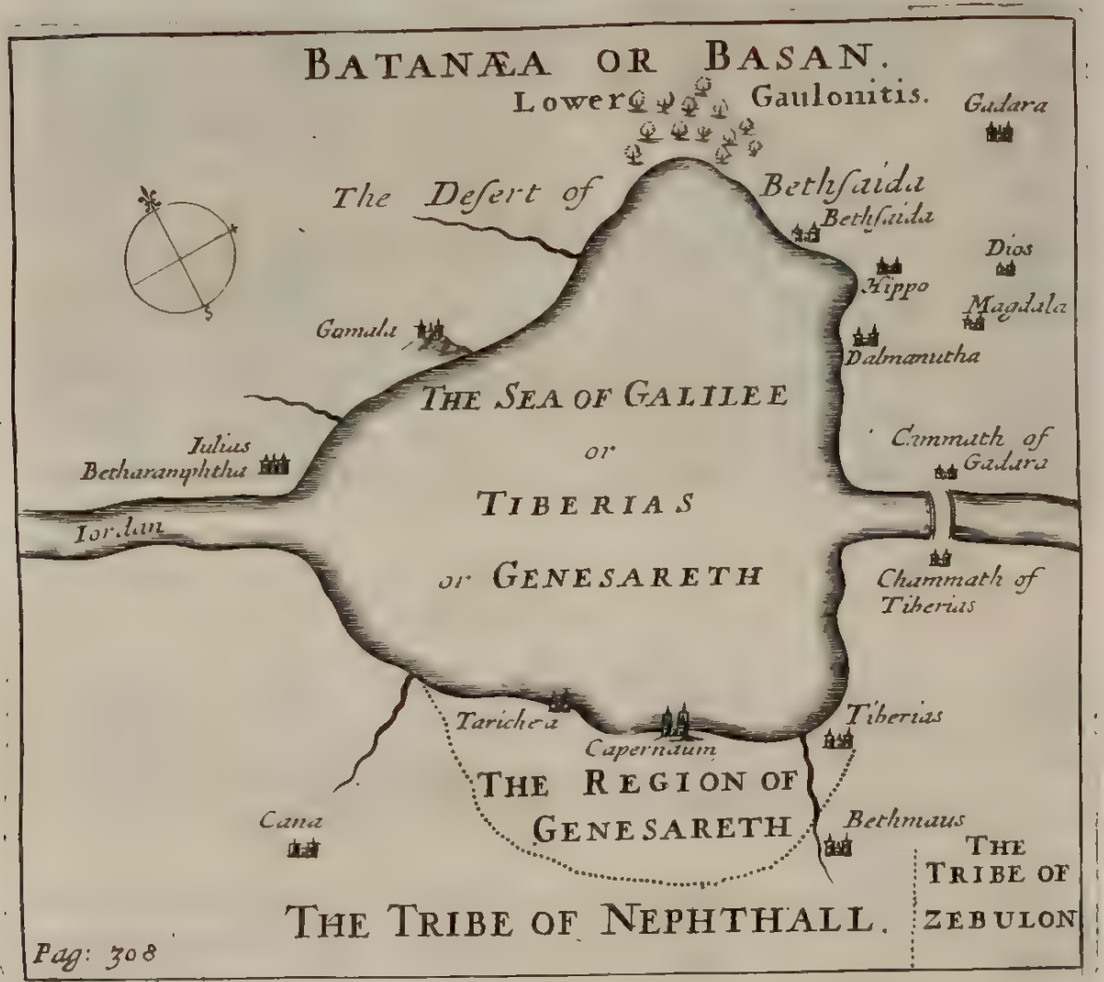
Matth. XV. 39. Ἦλθεν εἰς τὰ ὅρια Μαγδαλά. *And came to the coasts of Magdala.* *Mark* VIII. 10. Ἦλθεν εἰς τὰ μέρη Δαλμανουθά. *Came into the parts of Dalmanutha.*

The story is one and the same; and that Country is one and the same: but the names *Magdala* and *Dalmanutha* are not so to be confounded, as if the City *Magdala* was also called *Dalmanutha*, but *Dalmanutha* is to be supposed to be some particular place within the bounds of *Magdala*. I observe the *Arabick* Interpreter in the *London* Polyglot Bible, for *Dalmanutha* in *Mark*, reads *Magdala*, as it is in *Matthew*; in no false sense, but in no true interpretation. But the *Arabick* of *Erpenius* his edition reads *Dalmanutha*. *Erasmus notes*, saith *Beza* upon the place, *that a certain Greek Copy hath Magdala. And Augustin writes that most Copies have Mageda. But in our very old Copy, and in another besides, for* εἰς τὰ μέρη Δαλμανουθά Into the parts of *Dalmanutha*, *is written* εἰς τὰ ὅρια Μαδηγαδά. Into the Coasts of *Madegada*.

If the name and situation of *Magdala* in the Talmudists, had been known to these Interpreters, I scarcely think they would have dashed upon so many uncertainties. We have largely and plainly treated of it in another Volume, out of those Authors: and out of the same, unless I mistake, something may be fetched, which may afford light to *Mark's* Text of *Dalmanutha*. Which thing before we take in hand, perhaps it will not be unacceptable to the Reader, if we describe the Sea of *Genesaret*, and the places adjoyning, by some kind of delineation, according to their situation, which we take up from the *Hebrew* Writers.

SECT. I.

A Scheme of the Sea of Geneſaret, and the places adjacent.



COmparing this my little Map with others, ſince you ſee it to differ ſo much from them, you will expect, that I ſufficiently prove and illuſtrate the ſituation of the places, or I ſhall come off with ſhame. I did that, if my opinion deceive me not, a good while ago in ſome Chapters in the Chorographical Century. I will here diſpatch the ſum total in a few lines.

a Megill. fol. 6. 1 *Hieroſ. Erub.* fol. 23. 4. Id. *Kidduſh.* fol. 64. 3. Id. *Shevuith,* fol. 36. 3.

I. *a Chammath was ſo called becauſe of the warm baths of Tiberias: from which it was ſo very little diſtant, that as to a Sabbath days journey the men of Tiberias, and the men of Chammath might make but one City.*

It is called חמתא גדר *Chammath of Gadara*, not only to diſtinguiſh it from חמת רפחל *Chammath of Pella*, that is, *Callirrhoe*; but becauſe a part of it was built upon the bank of *Gadara*, and another part upon the bank of *Nephthali*, or *Tiberias*, the bridge lying between: which ſhall be ſhewn preſently.

b Megill. in the place above.

Tiberias ſtood touching on the Sea; *b for on one ſide it had the Sea for a Wall.*

Geneſaret was a place near Tiberias where were Gardens and Paradiſes. They are the words of the *Aruch.*

Capernaum we place within the Country of *Geneſaret* upon the Credit of the Evangeliſts, *Matth.* XIV. 34. and *Mark* VI. 53. compared with *Joh.* VI. 22, 24.

c Joſeph. in his own life.

c Taricha was diſtant from *Tiberias* thirty furlongs: *Bethmaus* four furlongs.

d Hieroſ. in *Erubb.* in the place above.

Magdala was beyond *Jordan*; for it is called מגדל גדר *Magdala of Gadara:* and that which is ſaid by the Talmudiſts, *d The Gadarens might, by the permiſſion of R. Juda Naſi, come down to Chammath on the Sabbath, and walk through it, unto the furtheſt ſtreet, even to the bridge*; is expreſſed and expounded by them in the ſame place, *That the people of Magdala, by the permiſſion of R. Juda Naſi, went up to Chammath*, &c. From which ſingle tradition one may infer, 1. That *Magdala* was on the bank of *Gadara*. 2. That it was not diſtant from *Chammath* above a Sabbath days journey. 3. That it was on that ſide of *Chammath*, which was built on the ſame bank of *Gadara*, by which it reached to the bridge above *Jordan*, which joyned it to the other ſide on the bank of *Galilee*.

e Hippo

e Hippo was diſtant from Tiberias thirty furlongs. With which meaſure compare theſe words, which are ſpoken of *Suſitha*; which that it was the ſame with *Hippo*, both the derivation of the words, and other things do evince.

e *Joſeph.* in his own life.

R. Juda ſaith, f The Monoceros entred not into Noahs Ark, but his whelps entred. R. Nehemiah ſaith, Neither he, nor his whelps entred, but Noah tyed him to the Ark, והיה מחלים תלמיורת *And he made furrows in the waves,* כמין טבירה לסוסיתא *for as much ſpace as is from Tiberias to Suſitha.* And again, *g The Ark of Noah ſwam upon the waters, as upon two raſters,* כמין טבירה לסוסיתא *as much ſpace as is from Tiberias to Suſitha.*

f Bereſhith rab. Sect. 31.

g Ibid. Sect. 32.

h Gadara was diſtant ſixty furlongs from *Tiberias.*

i Bethſaida was in τῇ κάτω Γαυλανίτιδι *lower Gaulanitis*, beyond *Jordan* in *Batanea.* It is ſhewn to Pilgrims on the ſhore of the Sea of *Geneſaret* in *Galilee*; and thence the error of the Maps was taken. Hear our Countryman *Biddulph*, who ſaw thoſe places about the year MDC.

h *Joſeph.* in the place above.

i Id. de *bell.* lib. 2. cap. 13.

March the twenty fourth we rode by the Sea of Galilee, which hath two names, Joh. VI. 1. *The Sea of Galilee and Tiberias of Galilee, becauſe it is in Galilee; and of Tiberias, becauſe the City of Tiberias was built near it: alſo Bethſaide, another antient City. We ſaw ſome ruines of the Walls of both. But it is ſaid in that Chapter,* Joh. VI. 1. *That Jeſus ſailed over the Sea of Galilee. And elſewhere, that he went over the Lake;* and Luke IX. 10. *it is ſaid, that he departed into a deſert place near the City Bethſaida. Which Text of John, I learned better to underſtand by ſeeing, than ever I could by reading. For when Tiberias and Bethſaida were both on the ſame ſhore of the Sea, and Chriſt went from Tiberias, to, or near Bethſaida: hence I gather that our Saviour Chriſt, ſailed not over the length, or bredth of the Sea, but that he paſſed ſome bay, as much as Tiberias was diſtant from Bethſaida. Which is proved thence, in that it is ſaid elſewhere, That a great multitude followed him thither on foot; which they could not do, if he had ſailed over the whole Sea to that ſhore among the Gergaſens, which is without the Holy Land.* Theſe are his words.

But take heed, Sir, that your Guids, who ſhew thoſe places under thoſe names, do not impoſe upon you. If you will take *Joſephus* for a Guid, he will teach, That *l Philip repaired the Town Bethſaida, and he called it Julias, from Julias the Daughter of Ceſar.* And, That *m that Julias was* Ἐν τῇ κάτω Γαυλανίτιδι, *In lower Gaulanitis.* Nor is the argument good, *Otherwiſe they could not follow him a foot:* for from *Capernaum* and *Tiberias*, there was a very beaten, and common way by the bridge of *Chammath* into the Country of the *Gadarens*, and ſo to *Bethſaida.*

l *Antiq.* lib. 18. cap. 3.

m Id. in the place above.

Cana was a great way diſtant from *Tiberias: n Joſephus* ſpent a whole night travailing from this Town to that with his Army. It was ſituate againſt *Julias* of *Betharamptha*, as may be gathered from the ſame Author in the place quoted in the margin *o*. Now that *Julias* was ſituate at the very influx of *Jordan* into the Sea of *Geneſaret.*

n In his own life, p. 631.

o Ibid. p. 653.

Theſe things might be more largely explained and illuſtrated, but we are affraid of being too long; and ſo much the more, becauſe we have treated copiouſly of them elſewhere. This will be enough to an unbiaſſed Reader, to whoſe judgment we leave it: and now go on to *Dalmanutha.*

SECT. II.

בית דאלמנותא *Zalmon. Thence Dalmanutha.*

IF we may play a little with the name *Dalmanutha*, hear a Talmudical Tradition. *p He that ſells a Farm to his neighbour*, or that *receives a place from his neighbour,* לעשות לו בית חתנות לבנו ובית אלמנות לבתו *to make him a houſe of betrothing for his ſon, or a houſe of widowhood for his daughter; let him build it four cubits this way, and ſix that.* Where the Gloſs, בית אלמנות לבתו *An houſe of widowhood for his daughter, whoſe husband is dead, and ſhe now returns to the houſe of her father.*

p Bava bathra, fol. 98. 2.

The meaning of this Tradition is, When the ſon of any one had married a wife, he did not uſe to dwell with his father in Law; but it was more cuſtomary, for his Father to build him a little houſe near his own houſe. So alſo when the husband was dead, and the daughter now being a widow returned to her father, it was alſo cuſtomary for the father to build her a little houſe; in which ſhe dwelt indeed alone, but very near her father.

But now from ſome ſuch houſe of more note than ordinary, built for ſome eminent widow; or from many ſuch houſes ſtanding thick together, this place perhaps might be called דאלמנותא *Dalmanutha*, that is, *The place of widowhood.* And if ſome more probable derivation of the name occurred not, it might not without reaſon have had reſpect to this.

But we ſuppoſe the name is derived elſewhere; namely, from צלמון *Zalmon*, צ *Tſaddi* being changed into ד *Daleth*; which is no ſtrange thing to the *Syrians* and *Arabians.*

Of

Of *Zalmon* we meet with mention, *Judg.* IX. 48. namely, a Mountain, or ſome tract in a Mountain, near *Sychem:* but that place is a very great way off of that, concerning which we are now treating. But the *Talmudiſts* mention a place called *Zalmon*, which agrees excellently well with *Dalmanutha*. *q* "There is a ſtory, *ſay they*, of a certain man "in *Zalmon*, who ſaid, I *N.* the ſon of *N.* am bitten by a Serpent, and behold I die. "They went away, and found him not: they went away therefore, and married his "wife. *The Gloſs is*, They heard the voice of him crying, and ſaying, Behold, I die, "but they found not ſuch a man in *Zalmon*. *And again*, *r* There is a ſtory in *Zalmon* of "a certain man, who planted his Vineyard ſixteen and ſixteen cubits; and a gate of two "ranks of Vines: now he turned on this ſide, and the year following on the other, and "plowed on both ſides. And the cauſe was brought before the wiſe Men, and they ap- "proved of it.

q Jevamoth, fol. 122. 1.

r Kilaim, cap. 4 hal. 9. *Bava Bathra*, fol. 82. 2.

None will ſuſpect this *Zalmon* to be the ſame with that near *Sichem*, when it is ſaid that *they brought the cauſe before the wiſe Men*; for what had the *Samaritans* to do with the wiſe Men of the *Jews?* One might rather believe it to be ſome place near to *Tiberias* (where was an Univerſity of wiſe Men) well known, and commonly ſpoke of, and mentioned in the Traditions cited, as a place ſo known. So divers places about *Tiberias* are mentioned by the *Talmudiſts*, as well known, which you will ſcarce find any where but in the books of the *Talmudiſts*. Such are *Chammath*, *Magdila*, *Beth Meon*, *Paltathan*, *Caphar Chittaia*, &c. Concerning which we have ſpoken in another place. There was alſo מוגה *Mizgah*, *s* The ſeat of *Simeon ben Lachiſh*; and איליטים דטבריא *t It is of Tiberias*, a place near *Tiberias*, of an unwholſom air; and בוטיטה דטבריא *u The Cave of Tiberias*; and בר סליני *Bar Selene*, and others, which are no where mentioned, but in theſe Authors; but in them of very noted name. Of this number we ſuppoſe this *Zalmon* was, a place ſo near to *Tiberias*, and ſo known, that it was enough to name it only. But now when any that ſpake *Hebrew* would pronounce it *Zalman*, and *Zalmanutha*, he that ſpake *Syriack* would pronounce it *Dalmon* and *Dalmanutha*.

s Bereſhith rabb. § 34. *t* Ibid. §. 31. *u Hieroſ. Horaioth*, fol. 48. 1.

CHAP. VI.

Ὅρια Τύρου καὶ Σιδῶνος. *The Coaſts of Tyre and Sidon.* Mark VII. 24.

I. *The Maps too officious.* II. גבול Ὅριον *A Coaſt.* III. *The Greek Interpreters noted.* IV. *Midland Phenicia.* V. *Of the Sabbatick River.*

SECT. I.

The Maps too officious.

YOU will ſee in ſome Maps, the *Syrophenician* woman pictured making her ſupplication to our Saviour for her poſſeſſed daughter, almoſt at the Gates of *Sidon*. But by what right, I fear the Authors will not tell me with ſolidity enough.

In one of *Adrichomius*'s, the woman is pictured and no inſcription added: but in the Dutch one of *Doet*, ſhe is pictured with this Inſcription, *Hier badt de Cananeiſche Vrou voor ſiine dochter*, *Here the Canaanitiſh Woman prayed for her daughter*, *Matth.* XV. In that of *Geilkirch*, with theſe words written at it, *Porta Sidonis, ante quam mulier Canaanæa filiæ ſuæ Dæmoniacæ a Domino ſalutem obtinuit: The Gate of Sidon, before which the Canaanitiſh Woman obtained health for her daughter poſſeſſed with a Devil*, Matth. XV.

Before the gate of Sidon (ſaith *Borchard* the Monk) *Eaſtward, there is a Chappel built in the place, where the Canaanitiſh Woman prayed our Saviour for her Demoniacal daughter: concerning whom we read thus*, Matth. XV. *that going out of the coaſts of Tyre and Sidon, ſhe came to Jeſus.*

There are two things, which plainly diſagree with that ſituation, and opinion.

I. That it is not credible, that *Chriſt* ever paſſed the bounds of the Land of *Iſrael*. For when he ſaid of himſelf, *I am not ſent but to the loſt ſheep of Iſrael only:* and to his Diſciples, *Go not into the way of the Gentiles:* and, *If theſe wonderful works had been done*

in

in Tyre and Sidon; you will never perſwade me, that he ever went as far as the gates of *Sidon*.

II. It is ſaid by S. *Mark*, that after that Maid was healed, *Chriſt* came from the coaſt of *Tyre* and *Sidon to the Sea of Galilee, through the middle of the coaſts of Decapolis*. What? From the gate of *Sidon* to the Sea of *Galilee* through the midſt of *Decapolis?* It would have been more properly ſaid, *Through the midſt of Galilee:* and hence, as it ſeems, ſome have been moved to place *Decapolis* within *Galilee*, with no reaſon at all. We ſhall meet with it in another place, in the following Chapter, and in ſuch a place, that it is not eaſie to conceive how *Chriſt* could paſs through it from the Gate of *Sidon* to the Sea of *Galilee*.

SECT. II.

כבול Ὅριον, *A Coaſt.*

TO determine concerning ἐφίοις Τύρου καὶ Σιδῶνος *the coaſts of Tyre and Sidon* in this ſtory, we firſt propound this to the Reader. It is ſaid 1 *King.* IX. 11, 12. That *Solomon gave to Chiram the King of the Tyrians twenty Cities in Galilee:* which when he had ſeen, and liked them not, *he called the Land* כבול Chabul *unto this day.* The LXX render it, Ἐκάλεσεν αὐτὰς Ὅριον. *He called them the border*, or *coaſt*. Now let any one, I beſeech you, ſkilled in the Tongues, tell me what kin there is between כבול and Ὅριον *A bound*, or *coaſt*, that moved the LXX ſo to render it.

The *Talmudiſts* ſpeak various things of the word כבול *Chabul:* but the ſenſe and ſignification of the word Ὅριον, *A coaſt*, is very far diſtant from their meaning. The *Jeruſalem Talmudiſts* ſpeak thus, כבול ארץ שאינה עושה פירות *a Chabul ſignifies a Land, which bears not fruit:* The *Babylonian* thus; *b What is the meaning of the Land* Chabul? *Rabh Honna* ſaith, *Becauſe its Inhabitants* מכובלין בכסף ובזהב *were wrapped up in ſilver and gold. Abba* ſaith to him, *Is it ſo? Behold it is written*, That the Cities pleaſed him not. *Should they diſpleaſe him, becauſe they were wrapped up in ſilver and gold?* He ſaith to him, *Yea, becauſe they were wealthy and delicate, they were not fit for the Kings works. Rabh Nachman bar Iſaac* ſaith חומטון היתה *It was a ſalt Land, and gaping with clefts. Why is it called* Chabul? דמשתגדא בה כרעה עד כבלא *Becauſe the Leg is plunged in it up to the garters. Joſephus* thus, Ἔκλοτε προσηγορεύθη χαβαλῶν γῆ· Μεθερμηνεύομενον δὲ τὸ χαβαλῶν, κατὰ Φοινίκων γλῶτταν, οὐκ ἀρέσιον σημαίνει. *Outwards they called it the Land of* Chabul: *for this word* Chabul *being interpreted ſignifies in the Phenician Tongue, that which pleaſeth not.*

a Hieroſ. Schab. fol. 7.

b Bab. Schabb. fol. 54. 1.

Theſe things they ſpeak, tracing the ſenſe of the word, as well as they can; but of the ſenſe of ὅριον *a bound*, or *coaſt*, they did not ſo much as dream.

I cannot paſs away without taking notice of the Gloſſer at the place, cited out of the *Babylonian* Talmudiſts, having theſe words; בעשרים ושתים עיר יכו' *The Text alledged ſpeaks of twenty two Cities, which Solomon gave to Chiram:* he reckons *two and twenty*, when in the *Hebrew* Original and in all Verſions, *twenty Cities* only are mentioned. Whether it be a failing of the memory, or whether he ſpeaks it on purpoſe, who is able to define? Much leſs are thoſe words of the Holy Ghoſt to be paſſed over, 2 *Chron.* VIII. 2. והערים אשר נתן חורם לשלמה בנה שלמה אותם The Grammatical interpretation is very eaſie, *And the Cities which Churam gave to Solomon, Solomon built them:* but the hiſtorical interpretation is not ſo eaſie. For it is demanded, Whether did *Chiram* give thoſe Cities of his own; or did he reſtore them, which *Solomon* gave to him, when they pleaſed him not? And there are ſome Verſions, which render the word נתן not, *he gave*, but *he reſtored*, or *gave back again*; and in this ſenſe, *Solomon* built the Cities, which *Chiram* had *reſtored back* to *Solomon*. As if *Hiram* would not keep thoſe twenty Cities in the Land *Chabul*, becauſe they diſpleaſed him, but reſtored them back to *Solomon* in ſome indignation.

Kimchi on the place more rightly, *It is very well expounded, that Hiram gave Cities to Solomon in his own Land; and he placed Iſraelites there to ſtrengthen himſelf. And he in like manner gave Cities to Hiram in Galilee; and that to ſtrengthen the league between them. In the book of the Kings it is recorded, what Solomon gave to Hiram; and in this* (of the *Chronicles*) *what Hiram gave to Solomon.* Moſt true indeed: for that *Hiram* gave to *Solomon* ſome Cities in his juriſdiction, appears beyond all controverſie from thence, that *Solomon* is ſaid to build *Tadmor* in the wilderneſs, 1 *King.* IX. 18. But what is that place *Tadmor?* *Joſephus* will teach us: Θαδαμόραν Ἕλληνες προσαγορεύουσι Παλμυρᾶν· *c Thadamor*, ſaith he, *the Greeks call Palmyra.* And the Vulgar Interpreters read, *He built Palmira.* Therefore we muſt by no means think, that *Hiram* rejected the Cities that were given him by *Solomon*, however they pleaſed him not; but kept them for his own, which *Solomon* alſo did with them, which *Hiram* gave to him.

c Joſ. Antiq. lib. 8. cap. 2.

But

But whence should the *Greek* Interpreters render that place called כבול *Chabul* by Ὅριον, *a coast*, when there is no affinity at all between the significations of the words?

SECT. III.

The Greek Interpreters noted.

THE *Greek* Interpreters are not seldom wont to render the names of places, not by that name as they are called in the *Hebrew* Text, but as they were called in after times under the second Temple: which is also done often by the *Chaldee Targumists*. Of this sort are Καππάδοκες *Cappadocians*, for *Caphtorim*: Ῥινοκόρουρα, *Rhinocorura* for *the River of Egypt*: of which we have spoke before; and among very many examples which might be produced, let us compare one place out of the *Talmudists* with them.

The *Jerusalem Talmudists*, calling some Cities, mentioned *Jos.* XIX. both by their antient and present names, speak thus at *vers.* 15.

d Hierof. Megill. fol. 70. 1.

: קטת קטונית *d Kattath is Katonith.* The LXX render it κατανάθ. *Katanath.*
: נהלל מהלול *Nahalal is Mahalol.*
: שמרון סימונייה *Shimron is Simonia.* The LXX render it Συμοών. *Symoon.*
: יראלה חירייה *Irala is Chiriah.* The LXX render it Ἰεριχώ. *Jericho.*

He that observes shall meet with very many such. And from this very thing you may perhaps suspect, that that Version savours not of the Antiquity of the times of *Ptolomeus Philadelphius.*

The same that they are wont to do elsewhere, we suppose, is done by them here; and rejecting the former name whereby that Region of *Galilee* was called in the more antient ages, namely *Chabul*, they gave it the name and title, whereby it now ordinarily went, that is Ὅριον, *The bound*, or, *the Coast.*

* Hierof. Demai, fol. 22 4.

תחום I suspect, denotes the very same thing, in that Tradition in the *Jerusalem* Writers; אילו עיירות אסורות בתחום * *Those Cities are forbidden* ἐν τῷ ὁρίῳ, *in the border*, or *coast, Tsur, Shezeth, and Bezeth, &c. and those Cities* שהן מותרות בתחום *are permitted,* ἐν τῷ ὁρίῳ, *in the border*, or *coast, Nebi, Tsur, Tsiiar, &c.* The permission, or prohibition here spoke of, as much as we may by guess, fetch from the scope of the place, is in respect of tithing; and the determination is, from which of those Cities tithes were to be required and taken, and from which not. They were to be required of the *Israelites*, not from the Heathen: which thing agrees very well with the Land of *Chabul*, where Cities of this and that jurisdiction seem to have been mixed, and as it were interwoven.

SECT. IV.

Midland Phenicia.

THERE was a *Midland Phenicia*, as well as a *Phenicia* on the Sea coast. That on the Sea coast all know; of the *Midland* thus *Ptolomy.* Φοινίκης μεσόγειοι πόλεις Ἄρκα, &c. *The e midland Cities of Phenicia are Arca, Paleobiblus, Gabala, Cesarea of Paneas.*

e Tabb. Asiæ, p 139.

Whether *Midland Phenicia*, and *Syrophenicia* be to be reckoned all one, I am in doubt. I had rather divide *Phenicia* into three parts, namely, into *Phenicia* on the Sea coast, *Midland Phenicia*, and *Syrophenicia.* And the reason is, because I ask whether all *Midland Phenicia* might be called *Syrophenissian*: and I ask moreover, whether all *Syrophenicia* were to be reckoned within the bounds of *Tyre* and *Sidon.* Certainly *Nicetas Choniates* mentions the *Syrophenissian* Cities, as far as *Antioch.* For he in the story of *John Comnenus*, hath these words, Ἔγνω προδβαλεῖν ταῖς παρὰ τὴν Ἀντιόχου ἱδρυμέναις, καὶ Ἀγαρηνῶν κατεχομέναις Συροφοινίσσαις πόλεσι. *He resolved to set upon the Syrophenissian Cities bordering upon Antioch, which were possessed by the Agarens.* But now will you reckon those Cities as far as *Antioch* to be within the jurisdiction of *Tyre* and *Sidon?* But certainly there is nothing hinders, but you may reckon those to be so, which *Ptolomey* esteems to belong to *Midland Phenicia*, only the scruple is about *Cesarea* of *Paneas*, which is *Cesarea Philippi*: and that we shall see, belonged to the *Decapolitan* Cities, and may be determined without any absurdity to be within that jurisdiction of *Tyre* and *Sidon*, as also *Leshem* of old, which was the same City, *Judg.* XVIII. 28.

Let one clause of the *Talmudists* be added, and then those things which are spoken may be reduced into a narrower compass. They, reducing the bounds of the Land under the second Temple, fix for a bound תרנגולא עילאה דלמעלה מן קיסרין *f Tarnegola the Upper which is above Cesarea.* Observe that *Cesarea* is a City of *Midland Phenicia* according to *Ptolomey*; and yet *Tarnegola* which bends more Northward is within the Land of *Israel* according to the *Hebrews.*

f Hierof. Sheviith, fol. 36. 3.

So

So that in this ſenſe, *Chriſt* might be within *the coaſts of Tyre and Sidon*, and yet be within the limits of the Land of *Iſrael*. We muſt therefore ſuppoſe, and that not without reaſon, that he when he healed the poſſeſſed Maid was, 1. In that Country, in the outermoſt coaſts of *Galilee*, which formerly was called *Chabul*, in the Seventy called Ὅριον, *The coaſt*; in the *Talmudiſts* תחום *The border*; which antiently was given by *Solomon* to the King of *Tyre*; and from that grant in the following ages it belonged to the right and juriſdiction of *Tyre* and *Sidon*; however it were within thoſe boundaries, wherein the Land of *Iſrael* was circumſcribed from the beginning; yea wherein it was circumſcribed under the ſecond Temple. 2. We ſuppoſe him to have been not far from the ſprings or ſtream of *Jordan*, which being paſſed over he could not come to the Sea of *Galilee*, but by the Country of *Decapolis*.

SECT. V.

Of the Sabbatic River.

WHEN we are ſpeaking of *Syro-Phenicia*, we are not far off from a place, where the *Sabbatic River* either was, or was feigned to be: and I hope the Reader will pardon me, if I now wander a little out of my bounds, going to ſee a River that kept the Sabbath: for who would not go out of his way to ſee ſo aſtoniſhing a thing?

And yet if we believe *Pliny*, we are not without our bounds, for he fixeth this River within *Judea*. *g In Judea*, ſaith he, *a River every Sabbath day is dry*. *Joſephus* otherwiſe, *h Titus*, ſaith he, (going to *Antioch*) *ſaw in the way a River very well worthy to be taken notice of, between the Cities of Arca and Raphana, Cities of the Kingdom of Agrippa. Now it hath a peculiar nature. For when it is of that nature, that it flows freely, and does not ſluggiſhly glide away; yet it wholly fails from its ſprings for ſix days, and the place of it appears dry. And then, as if no change at all were made, on the ſeventh day the like River ariſeth. And it is by certain experience found that it always keeps this order. Whence it is called* the Sabbatic River, *from the holy Seventh day of the Jews.*

g Nat. Hiſt. lib. 31. cap. 2.
h Joſ. de bell. lib. 7. cap. 13.

Whether of the two do you believe, Reader? *Pliny* ſaith, That River is in *Judea*: *Joſephus* ſaith, *No*. *Pliny* ſaith, It is dry on Sabbath days: *Joſephus* ſaith, It flows then. The *Talmudiſts* agree with *Pliny*, and *Joſephus* agrees not with his own Country men.

In the *Babylonian* Tract *Sanhedrin*, *Turnus Rufus* is brought in, aſking this of *R. Akibah*, מי ימר האידנא שבתא *i Who will prove that this is the Sabbath day?* (The Gloſs, For perhaps one of the other days is the Sabbath) *R. Akibah anſwered*, נהר סבטיון יוכיח *The Sabbatic River will prove this.* בעל אוב יוכיח *He that hath a Python*, or, *a familiar ſpirit will prove this.* וקברו של אביו יוכיח *And the Sepulchre of his father will prove this.* The Gloſs writes thus: The Sabbatic River will prove this. *That is a rocky River, which flows and glides all the days of the week, but ceaſeth and reſteth on the Sabbath.* He that hath a Python, or, a familiar ſpirit will prove this. *For a Python aſcendeth not on the Sabbath day. And the Sepulchre of Turnus Rufus all the days of the year ſent forth a ſmoke; becauſe he was judged and delivered to fire. But Tranſgreſſors in Hell reſt on the Sabbath day.* Therefore his Sepulchre ſent not forth a ſmoke on the Sabbath day.

i Fol. 56. 2.

Do you not ſuſpect, Reader, whence and wherefore this fable was invented? Namely, when the brightneſs of the *Chriſtian* Sabbath was now riſen, and encreaſed every day, they had recourſe to theſe Monſters either of Magick, or of Fables, whereby the glory of our Sabbath might be obſcured, and that of the *Jews* exalted. The various, and indeed contrary relations of Hiſtorians, bring the truth of the ſtory into ſuſpicion.

CHAP. VII.

The Region of Decapolis, What? Mark VII. 30.

I. Illy placed by ſome. II. *Scythopolis, heretofore* ביתשאן Bethſhean, *one of thoſe Decapolitan Cities.* III. *Alſo Gadara, and Hippo.* IV. *And Pella.* V. *Caphar Tſemach, Beth Gubrin. Caphar Carnaim.* VI. *Ceſarea Philippi.* VII. *The City* ערבו *Orbo.*

SECTION I.

The Region of Decapolis not well placed by ſome.

WE meet with frequent mention of *Decapolis* in the Evangeliſts, as alſo in forreign Authors; but no where in a more difficult ſenſe than in thoſe words of St. *Mark*, Chap. VII. where it is thus ſpoken of *Chriſt*; Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως· *And again departing from the coaſts of Tyre and Sidon, he came to the Sea of Galilee through the midſt of the coaſts of Decapolis.* The difficulty lies in this, that ſuppoſing by the *coaſts of Tyre and Sidon*, a place near the gates of *Sidon* is to be underſtood, of which before, it can ſcarcely be conceived how *Chriſt* went through the middle of *Decapolis* to the Sea of *Galilee*, unleſs it be ſuppoſed, that *Decapolis* was within *Galilee.*

Hence *a Borchard* certainly, and others that follow him, ſeem to be induced, to number theſe Towns of *Galilee* for *Decapolitan* Towns; *Tiberias, Sephet, Kedeſh Naphtali, Hazor, Capernaum, Ceſarea Philippi, Jetopata, Bethſaida, Chorazin, Scythopolis.* Upon whoſe credit *Baronius* writes thus: *b* "The Province of *Decapolis*, *ſaith he*, was placed in "the ſame *Galilee*; ſo called becauſe there were ten Cities in it, among which one was "reckoned *Capernaum.* Confidently enough indeed, but without any ground. *Pliny* much otherwiſe. "There is joyned to it, *ſaith he*, on the ſide of *Syria* the Region of "*Decapolis*, from the number of the Towns, in which Region all do not keep the ſame "Towns. *Yet moſt do. Damaſcus* and *Opoto* watered with the River *Chryſorrhoa*, fruit-"ful *Philadelphia, Raphana*, all lying backwards towards *Arabia: Scythopolis*, (hereto-"fore called Nyſa from Father *Bacchus*, his Nurſe being there buried,) from *Scythians* "drawn down, (*and planted*) there: *Gaddara*, (the River) *Hieromiax* gliding by it, "and that which is now called *Hippo, Dio, Pella* rich in waters, *Galaſa, Canatha.* The "Tetrarchies run between theſe Cities, and compaſs them about, which are like to King-"doms, and are divided into Kingdoms, *namely, Trachonitis, Puneas*, in which is *Ceſarea*, "with the Fountain before ſpoke of, *Abila, Arca, Ampeloeſſa.*

a Borchard. cap. 6. §. 6. *Saligniac.* Tom. 9. cap. 1.

b Ad annum *Chriſti* 31.

Whom ſhould we believe? *Borchard* and his followers place all *Decapolis* within *Galilee*, being extended the whole length of *Galilee*, and adjacent to *Jordan*, and on the ſhore of the Sea of *Geneſaret. Pliny* and his followers, place it all in the Country beyond *Jordan*, except only *Scythopolis.*

In *Scythopolis* both parties agree, and I in this with both: but in others I agree with *Borchardus* hardly in any, and not with *Pliny* in all. In them, it is abſurd, to reckon the moſt famed Cities of *Galilee* for Cities of *Decapolis*, when both in ſacred and prophane Authors, *Galilee* is plainly diſtinguiſhed from *Decapolis.* In *Pliny*, it ſeems an unequal match to joyn *Damaſcus* and *Philadelphia*, formerly the two Metropoles of *Syria* and the Kingdom of *Ammon*, with the ſmall Cities of *Gadara* and *Hippo.*

With *Pliny* and his followers, *Joſephus* alſo conſents, in reckoning up ſome Cities of *Decapolis.* For ſeverely chiding *Juſtus* of *Tiberias*, he has theſe words: Σὺ δὲ οὐ πάντες Τιβεριεῖς ὁμοῦ μόνον ἀνειλήφατε τὰ ὅπλα, ἀλλὰ καὶ τὰς ἐν τῇ Συρίᾳ Δεκαπόλεως ἐπολεμεῖτε. *c* "You alſo and all the men of *Tiberias*, have not only taken up arms, but have fought againſt "the Cities of *Decapolis in Syria.* Obſerve that, The Cities of *Decapolis* ἐν Συρίᾳ *in Syria*, not *in Galilee.* Σὺ γὰρ τὰς κώμας αὐτῶν ἐνέπρησας· "Thou haſt ſet their Cities on fire." And a little after; *After that Veſpaſian was come to Ptolemais*, οἱ πρῶτοι τῶν τῆς Συρίας δέκα πόλεων, "The chief men of *Decapolis of Syria* ſharply accuſed *Juſtus of Tiberias*, ὅτι τὰς κώμας αὐτῶν ἐνέπρησεν, "that he had fired their Towns." But what thoſe Towns of *Decapolis* were

c Joſeph. in his own life, pag. milii 650.

were, he hints elſwehere in theſe words: [d] *Then Juſtus perſwading his fellow citizens to take arms and compelling thoſe that would not, and going forth with all theſe,* ἐμπίμπρησι τὰς τε Γαδαρέων καὶ Ἱππηνῶν κώμας, *he fires the Villages of the Gadarens and the Hippens.*

[d] Ib. pag. 618.

You ſee how with *Pliny Joſephus* joyns the Region of *Decapolis* to the ſide of *Syria*, and how he reckons *Gadara* and *Hippo* for *Decapolitan* towns with him. And yet as we ſaid, *Pliny* doth not pleaſe us in all: but that which in him might ſeem moſt ridiculous and abſurd, namely, that he reckons *Scythpolis*, which is beyond *Jordan*, with the other Cities, pleaſeth me moſt of all. For from that very City we are certified what were the other Cities, and why they were of ſuch ſingular name and note: having firſt taken notice of the condition of *Scythopolis*, it will be more eaſie to judg of the reſt.

SECT. II.

Scythopolis, heretofore בית שאן Bethſhan, *one of the Decapolitan Cities.*

THE *Talmudiſts* very frequently propound the particular example of the City *Beth-ſhean*, which is alſo called *Schythopolis* (ſee the LXX in *Judg.* I. 27.) and do always reſolve it to ſtand in a different condition from the other Cities of the Land of *Iſrael*.

[e] *Rabbi*, ſay they, *looſeth Beth-ſhean, Rabbi looſeth Ceſarea, Rabbi looſeth Beth Gubrin, Rabbi looſeth Caphar Tſemach from the Demai*; that is, from the tithing of things doubtful. *Jarchi* citing theſe words addeth theſe moreover, [f] *For all thoſe places were like to Bethſhean, which the Iſraelites ſubdued coming up out of Egypt, but they ſubdued it not when they came out of Babylon.*

[e] *Hitroſ. Demai*, fol. 22. 3.

[f] *R. Sol. in Demai*, c. 1. hal. 3.

[g] *R. Meir*, ſay they, *ate the leaves of herbs* (not tithed) *in Bethſhan, and thenceforth Rabbi looſed all Bethſhean from tithing.* Upon which ſtory thus *Jarchi* again, *R. Meri ate leaves in Bethſhan not tithed, becauſe tithing is not uſed out of the Land of Iſrael.* Note this well, I pray, that *Bethſhean* which plainly was within the Land of *Iſrael*, yet is reckoned for a City, which is out of the Land of *Iſrael*, and for a *Heathen* City: and the reaſon is given, becauſe although it were within the Land, and came into the poſſeſſion of the *Iſraelites* in the firſt conqueſt of it, yet it came not into their poſſeſſion in their ſecond conqueſt, but was always inhabited by *Heathens*. The ſame with good grounds we judg of the reſt of the Cities of *Decapolis*, which were indeed within the limits of *Iſraelitic* Land, but which the *Syrians* or *Heathens* had uſurped, and until then poſſeſſed. After we have numbred ſome of thoſe Cities, the thing will appear the more clearly.

[g] *Cholin*, f. 6. 2.

But if you ask by the way, who the Inhabitants of *Bethſhean* were, when the *Jews* came up out of *Babylon*; and who would not, could not be ſubdued by the *Jews*, is a matter of more obſcure ſearch: you would gueſs them to be *Scythians* from the derivation of the word, and from the words of *Pliny: Scythopolis, heretofore Nyſa, from Scythians brought down thither.* But if you go to *Herodotus*, [h] diſcourſing concerning the Empire of the *Scythians* in *Aſia*, and eſpecially in *Paleſtine*, you will find that that Empire was extinct, when the Grandfather of *Cyrus* was ſcarce born: that it may ſeem more a wonder, that the name of *Scythopolis* did ſo flouriſh, when the *Jews* under *Cyrus* went back to their own Land. But concerning this matter we will not create more trouble either to the Reader, or to our ſelves.

[h] *Herodot. In Clio*, cap. 105, 106.

SECT. III.

Gadara and Hippo Cities of Decapolis.

SO *Pliny* and *Joſephus* in the words lately alledged out of them: and ſo the Evangeliſts not obſcurely concerning *Gadara*. For *Mark* ſaith, *He began to preach in Decapolis*; Luke, *He departed preaching throughout all the City of Gadara.*

And that *Gadara* was of Heathen juriſdiction, beſides what may be gathered out of thoſe words of *Joſephus*, may be made out alſo from thence, that Hogs were kept there in ſo great a number, (*Mat.* VIII.) the keeping of which was forbidden the *Jews* by the *Talmudic* Canons, as well as the eating them by the *Moſaic* Law. Hence in our notes on *Mark* V. we are not affraid to pronounce that poſſeſſed *Gadaren* to be a Heathen; and that if our conjecture fail us not, upon good grounds.

That *Hippo* alſo was of Heathen juriſdiction, the teſtimonies of the *Jews* concerning the City *Suſitha*, may ſufficiently argue: which as it is of the ſame ſignification with the word *Hippo*, ſo without all doubt, it is the ſame place. So they write of its Heatheniſm.

The i Land Jobh, to which Jephta fled, is Susitha. And why is the name of it called Tobh, (that is, *good*) *Because it is free from tithes.* And whence came it to be free from tithe? Because it was of Heathen possession. For there was no tithing without the Land, that is, out of any place, which belonged to the Heathen. And again, *If two l witnesses come forth out of a City, the greater part of which consists of Gentiles, as Susitha,* &c.

i Hieros. Sheviith, f. 36. 1.

l Id. Rosh. bashana, fol. 54. 4.

SECT. IV.

Pella, a City of Decapolis.

PLINY numbers *Pella* also among the *Decapolitan* Cities: and so also doth *m Epiphanius*: and that it was of the same condition, under which, we suppose, the other *Decapolitan* Cities were put, namely, that it was inhabited by Heathens, the words of *Josephus* make plain. *u The Jews recovered these Cities of the Moabites from the Enemy, Heshbon, Medeba, Lemba, Oronas, Telithon, Zara, Cilicium, Aulon, Pella.* Ταύτην δὲ Κατέσκαψαν, &c. *But this* (Pella) *they overthrew, because the Inhabitants would not endure to be brought over unto the customs of the Country.* Behold the Citizens of *Pella* vigorously Heathen, so that their City underwent a kind of Martyrdom, if I may so call it, for retaining their Heathenism. And when it was restored under *Pompey*, it was rendred back to the same Citizens, the same *Josephus* bearing witness. *o*

m Epiphan. de mensur. & ponder. cap. 15.

n Antiq. lib. 13. cap. 23.

o Ibid. lib. 14. cap. 8.

But take heed, Reader, that his words do not deceive you concerning its situation; who writes thus of *Perea*, Μῆκος μὲν αὐτῆς ἀπὸ Μαχαιροῦντος εἰς Πέλλαν, &c. *p The length of Perea is from Macherus to Pella, and the Nothern Coasts are bounded at Pella:* that is, of *Perea*, as distinct from *Trachonitis*, and *Batanea*. For *Pella* was the furthest Northern coast of *Perea*, and the South coast of *Trachonitis*. Hence *Josephus* reckons and ranks it together with *Hippo, Dio, Scythopolis*, in the place before cited. *q*

p Id. de bello, lib. 3. cap. 4.

q Antiq. lib. 14.

There is no need to name more Cities of *Decapolis* beyond *Jordan*, these things which have been said make sufficiently for our opinion, both concerning the situation of the places, and the nature of them. Let us only add this, while we are conversant beyond *Jordan*, and about *Pella*. *r Ammon and Moab*, say the *Gemarists, tithe the tithe of the Poor in the seventh year*, &c. Where the Gloss thus, *Ammon and Moab are Israelites who dwell in the Land of Ammon and Moab, which Moses took from Sichon. And that land was holy according to the holiness of the Land of Israel. But under the second Temple its holiness ceased. They sow it therefore the seventh year; and they appoint thence the first tithe, and the poors tithe the seventh year, for the maintenance of the poor; who have not a corner of the field left, nor a gleaning that year: Thither therefore the poor betake themselves, and have there a corner left, and a gleaning, and the poors tithe.*

r Jevamoth, fol. 16. 1.

We produce this, for the sake of that story, which relates how the *Christians* fled from the siege and slaughter of *Jerusalem* to *Pella*. And why to *Pella*? Certainly if that be true which obtains among the *Jews*, that the destruction of *Jerusalem* was בשביעית *In the seventh year* (which was the year of release) when on this side *Jordan* they neither plowed nor sowed, but beyond *Jordan* there was a Harvest, and a Tithing for the poor, &c. hence one may fetch a more probable reason of that story, than the Historians themselves give. Namely, that those poor *Christians* resorted thither for food and sustinence, when husbandry had ceased that year in *Judea* and *Galilee*. But we admire the story, rather then acquisece in this reason.

SECT. V.

Caphar Tsemach. Beth Gubrin. Caphar Carnaim.

WE neither dare, nor indeed can, number up all the Cities of *Decapolis*, of the same condition with *Bethshean*: yet the *Jerusalem* Talmudists fix and rank these three under the same condition with it, in those words which were alledged before, *Caphar Carnaim* excepted, of which afterwards.

I. כפר צמח *Caphar Tsemach.* Let something be observed of its name out of *R. Solomon.*

1. In the *Jerusalem* Talmudists it is כפר צמח *Caphar Tsemach*; but *R. Solomon* citing them reads כפר עמס *Caphar Amas*: which one would wonder at. But this is not so strange to the *Chaldee* and *Syriac* dialect, with which it is very usual to change צ *Tsadi* into ע *Ain*. So that the *Rabine* in the prouncing of this word עמס *Amas*, plays the *Syrian* in the first letter, and the *Grecian* in the last, ending the word in ס *Samech* for ח *Cheth*.

2. We

2. We dare prononnce nothing confidently of the ſituation of the place: we have only ſaid this of it before, that it is reckoned by the *Jeruſalem* Writers among עירות אסורות בתחום *The Cities forbidden in the borders*; perhaps Ἐν δείᾳ *In the Coaſt*, of which before: but I reſolve nothing.

II. בית גוברין *Beth Gubrin.* The ſituation of this place alſo is unknown. There was a *Gabara* about *Ceſarea Philippi*, called by the Rabbins תרנגולא עילאה *Tarnegola the Upper.* But we dare not confound words and places. It is famous for *s R. Jochanan of Beth Gubrin, who ſaid, there are four noble tongues*, &c.

s Hieroſ. Megil. fol. 71. 2.

III. כפר קרנים כבית שאן *t Caphar Karnaim*, ſay the *Jeruſalem* Talmudiſts, *is of the ſame condition with Bethſhean*: that is, of Heathen juriſdiction.

t Id. Demai, fol. 22. 3.

And now let the Reader judge, whether theſe were ſome of the *Decapolitan* Cities. Whether they were or no, we neither determine, nor are we much ſolicitous about it: that which we chiefly urge, is, that by the places before mentioned, it appears, as I ſuppoſe, that the Cities of *Decapolis* were indeed within the limits of the Land of *Iſrael*, but inhabited by *Gentiles*. *Jews* indeed dwelt with them, but fewer in number, inferior in power, and not ſo free both in their poſſeſſions and priviledges. And if you ask the reaſon, why they would dwel in ſuch an inferiority with the Heathens, take this. *u The Rabbins deliver. Let one always live in the Land of Iſrael, though it be in a City, the greateſt part of which are Heathens. And let not a man dwel without the Land, yea not in a City, the greateſt part of which are Iſraelites. For he that lives in the Land of Iſrael hath God: but he that lives without the Land, is as if he had not God: as it is ſaid*, To give you the Land of *Canaan*, that God may be with you, &c. Would you have more reaſons? *whoſoever x lives within the Land of Iſrael, is abſolved from iniquity. And whoſoever is buried within the Land of Iſrael, is as if he were buried under the Altar.* Take one for all. *y The men of Iſrael are very wiſe. For the very climate makes wiſe.* O moſt wiſe *Rabbins.*

u Bab. Cherub. fol. 110. 2.

x Ibid. f. 111 1.

y Gloſs in Bab. Sanhdr. f. 5. 1.

SECT. VI.

Ceſarea Philippi.

THIS City alſo is of the ſame rank with *Bethſhean* in the Talmudiſts: and *Ptolomy* beſides encourages us to number it among the Cities of *Decapolis*, who reckons it among the Cities of *Midland Phenicia*; and *Joſephus*, who in his own life intimates *Syrians* to be its Inhabitants. We correct here that which elſewhere ſlipped us, namely, that the *Arabic* Interpreter while he renders *Ceſarea* for *Hazor*, *Joſ.* XI. 1. may be underſtood of *Ceſarea of Strato*, when he ſeems rather to reſpect this *Ceſarea.*

And now from what has been ſaid, think with your ſelf, Reader, what is to be reſolved concerning thoſe words of St. *Mark*, *Jeſus went from the coaſts of Tyre and Sidon unto the Sea of Galilee, through the midſt of the coaſts of Decapolis.* Think, I ſay, and judge, whether by the *coaſts of Tyre and Sidon*, any place can be underſtood at the very gates of *Sidon*: and not rather ſome place not very remote from *Ceſarea Philippi.* And judge again, whether *Decapolis* ought to be placed within *Galilee*, and not rather (with *Pliny* and *Joſephus*) that a great part of it at leaſt, ought not to be placed in the Country beyond *Jordan*, and if any part of it ſtood in *Galilee*, whether it ought not to be placed in the utmoſt Northern coaſt of it, except only *Scythopolis*, or *Bethſhan.*

SECT. VII.

The City ערבו *Orbo.*

BY occaſion of the mention of *Bethſhean*, I cannot but ſubjoyn the mention of the City ערבו from the words of *R. Judah* in the place at the margin. *x R. Judah ſaith* עורבים *The Ravens* (or *The people of Orbo*) *brought bread and fleſh Morning and Evening to Elias.* עיר היתה בתחום בית שאן ושמה ערבו *That City was in the borders of Bethſhean, and was called Orbo.*

x Bereſh. Rab. §. 33.

Some *Jews* raiſe a Scruple, whether *Ravens* brought *Elias* bread and fleſh, or men called עורבים *Ravens.* So *Kimchi* upon the place: *There are ſome who by* עורבים *underſtand Merchants, according to that which is ſaid,* עורבי מערבך *The men of Orbo of thy merchandize, Ezech.* XXVII. 27. Hence you may ſmell the reaſon, why the *Arabic* renders it *Orabimos.* To which ſenſe our *R. Judah*, who thinks that they were not *Ravens*, but the Inhabitants of the City of *Orbo* that miniſtred to *Elias.* But here the objection of *Kimchi* holds. *God commanded Elias*, ſaith he, *that he ſhould hide himſelf, that*

that none should know that he was there. And we see that Achab sought him every where, &c.

But omitting the triflingness of the dream, we are searching after the Chorogaphical concern: and if there be any truth in the words of *R. Judah*, that there was a City by ערבו *Orbo*, by name near *Bethshan*, we find the situation of the brook *Cherith*, or at least, where he thought it ran. That brook had for ever laid hid in obscurity, had not *Elias* lay hid near it: but the place of it as yet lies hid. There are some Maps which fix it beyond *Jordan*, and there are others fix it on this side; some in one place, and some in another, uncertainly, without any setled place. But I especially wonder at *Josephus*, who saith that Ἀνεχώρησεν εἰς τὰ πρὸς νότον μέρη, ποιούμενος παρὰ χειμάῤῥῳ τινὶ τὴν διατριβήν. *z He went away towards the North, and dwelt near a certain brook:* When God in plain words saith, *And thou shalt turn thee, or go towards the East.* ופנית לך קדמה For he was now in *Samaria*. God adds, *Hide thee at the brook Cherith*, אשר על פני הירדן *which is before Jordan.* So, you will say, was every brook that flowed into *Jordan*. But the sense of those words, *which is before Jordan*, is this, which (brook,) as thou goest to *Jordan*, is flowing into it on this side *Jordan*. So that although the Rabbin mistakes concerning the creatures that fed *Elias*, yet perhaps he does not so mistake concerning the place where the brook was.

z *Antiq.* lib. 8. cap. 7.

The story of the *Syrophenissian* Woman beseeching our Saviour for her possessed daughter, and of his return thence by *Decapolis* to the Sea of *Galilee*, hath occasioned a discourse of *the coasts of Tyre and Sidon*, and *the Region of Decapolis*. And now having finished the search after the places, let us speak one word of the woman her self. She is called by *Mark* Ἕλληνις Συροφοίνισσα *A Syrophenissian Greek*, which is without all scruple; but when she is called Χαναναῖα *A Canaanitish woman*, by *Matthew*, that is somewhat obscure. If those things, which in our animadversions upon *Matthew* we have said, upon that place, do not please any, let these things be added. 1. That *Canaan*, and *Phenicia* are sometimes convertible terms in the LXX, *Jos.* IV. 1, 12. &c. 2. If I should say that Ἕλληνις *A Greek woman*, and Χαναναῖα, *A Canaanitish woman* were also convertible terms, perhaps it may be laughed at; but it would not be so among the *Jews*, who call all Men servants, and Women servants not of *Hebrew* bloud, *Canaanites*. It is a common distinction עבד עברי *An Hebrew Servant*, and עבד כנעני *A Canaanite Servant*; and so in the feminine sex. But now *a Canaanite Servant*, say they, is a servant of any nation, besides the *Hebrew* nation. Imagine this woman to be such, and there is nothing obscure in her name: because she was a Servant woman of an Heathen stock, and thence commonly known among the *Jews* under the title שפחה כנענית Of *a Cnaanite woman Servant.*

CHAP. VIII.

Some Measurings.

I. *The Measures of the Jews.* II. *Their measuring of the Land by diets.* III. *And the measuring of the length of the Land within Jordan.* IV. *Ptolomy consulted and mended.* V. *Pliny to be corrected.* VI. *The length of the Land out of Antoninus.* VII. *The bredth of the ways.* VIII. *The distance of the Sepulchres from the Cities.*

SECT. I.

The Measures of the Jews.

IT obtained among the *Jews a That the Land of Israel contained the square of four hundred Parsæ.* And they are delighted I know not how, nor why, with this number and measure. *b Jonathan Ben Uzziel interpreted from the mouth of Haggai, Zachariah and Malachi; and the Land of Israel was moved* ד׳ מאות פרסה על ד׳ מאות פרסה *Four hundred Parsæ every way. c When a hog was drawn up upon the walls of Jerusalem, and fixed his hoofs upon them, the Land of Israel shook four hundred Parsæ every way.*

a Gloss in *Bava Mezia*, fol. 28. 1.
b *Megil.* f. 3. 1.
c *Bava Kama*, fol. 82. 2.

פרסה

פרסה *A Parſa* contains in it four miles. *Ten d Parſæ*, ſaith the Gloſs at the place in the Margin, *are forty miles.* Which might be proved largely elſewhere, if need were. So that *four hundred Parſæ*, (or ſo many thirty furlongs) made a thouſand ſix hundred miles. Which meaſure why they aſcribed it to the Land of *Iſrael* on every ſide of the ſquare of it, whether from the meaſurings of *Ezechiel*, or from ſomewhat elſe, we do not here enquire. But we cannot but obſerve this; that the ſame number is mentioned, and perhaps the ſame meaſure underſtood, *Revel.* XIV. 20. *Bloud iſſued out of the Lake to the horſes bridles for a thouſand ſix hundred furlongs.* Where the *Arabic* reads, אמיאל אלף וסתמאית *for the ſpace of a thouſand ſix hundred miles.*

d Gloſs in *Peſach*, fol. 93. 2.

The *Talmudiſts* meaſure ſometimes by *miles*, ſometimes by *Parſes*, ſometimes by *Diets.* Every one of theſe you will meet with in them very frequently.

Of the Talmudic *mile*, take this admonition of theirs. אחד משבע ומחצב במיל זה הוא ריס: Namely that *it e conſiſted* (not of eight, as the *Greek* and *Roman* did, but) *of ſeven furlongs and an half.* For by what other word to render ריס I know not, nor do I think it to be rendred by any other.

e *Bava Mtzia*, fol. 33. 1.

And of the *Diet* take this. *f R. Jochanan ſaith*, כמה מהלך אדם ביום *How much is a mans journey in one day?* פרסאות י' *Ten Parſes. From the firſt dawning of the morning to Sun riſe, five miles. From Sunſet until ſtars appear, five miles.* פשי ל' חמיסר מצפרא לפלגא חמיסר מפלגא דיומא לאורתא יומא: *There remain thirty. Fifteen from morning to noon. Fifteen from Noon till Even.* Behold a days journey, of forty miles in one ſenſe, that is, as much as may be diſpatched in one day; and of thirty in another, that is, as much as moſt uſually was wont to be diſpatched. Where you are admoniſhed by them alſo; that theſe are computed כיום בינוני *according to the Equinoctial day.*

f *Peſachin*, fol. 93. 2.

They *g* feign that *Saul* in one day travailed ſixty miles, as the *Iſraelites* did alſo from *Jordan* to mount *Gerizim:* but moſt commonly they judge the *Diet*, to be according to what was ſaid, namely, that under it are comprehended thirty miles.

g *Midr. Till.* fol. 7. 4. Gloſs in *Sanhedr.* fol. 44. 1.

And hither let thoſe paſſages be brought. אי זו היא דרך רחוקה *What h is a long way?* מן המודיעים וכו' *From Modim* (the Sepulchres of the *Macabees*) *and forward, and according to this meaſure on every ſide. He ſaith, moreover: From Modim to Jeruſalem were fifteen miles.* The Diſpute is upon that, *Numb.* IX. 10. where it is commanded that every one keep the Paſsover in the firſt month, unleſs he be unclean, או בדרך רחוקה *Or in a long way*, and it is concluded, that by *a long way* is to be underſtood the diſtance of fifteen miles at the leaſt, which was the half of a common *Diet.*

h *Peſach.* in the place above.

SECT. II.

The Jews meaſuring out the Land by Diets.

IN the place noted in the margin the Maſters ask, *i How long is any bound to make known by public outcry concerning ſomething found? R. Judah ſaith, Three feaſts, and ſeven days after the laſt feaſt. Namely, three days for any to go home to ſeek, whether he hath loſt any thing, and three days to come back* (to *Jeruſalem*) *and that ſtill one day might remain for public outcry.* (The Gloſs is, That he might make an outcry, I loſt, ſuch a thing, and theſe are the marks of it) *But they object, the third day of the month Marheſhvan they pray for rains. Rabban Gamaliel ſaith, the ſeventh of that month, which is the fifteenth day from the Feaſt of Tabernacles: namely, that the laſt of all the Iſraelites* (who came up to the Feaſt) *might go to Euphrates, and not be caught by the rains.*

i *Bava Mtzia*, fol. 28. 1.

It is preſumed by this Tradition, that the utmoſt bounds of the Land of *Iſrael* was within three days journy of *Jeruſalem*, nor amiſs: and under the ſame condition the utmoſt bounds of the Land beyond *Jordan*, are reckoned; namely that they exceeded not that diſtance; but how much they came ſhort of it, is left in doubt. It is not my purpoſe to determine of that buſines in this place: that which we purſue is, to meaſure out the bredth of the Land within *Jordan.*

SECT. III.

The Talmudiſts meaſuring the bredth of the Land within Jordan.

THere was a Traditon and National Cuſtom famous among them, concerning which we have mention ſomewhere, כרם רבעי היה עולה לירושלם מהלך יום אחד לכל צד *That a Vineyard of four years old ſhould go up to Jeruſalem in a days journey on every ſide.* The ſenſe of the Tradition is this; The ſecond Tithes were either to be eaten at *Jeruſalem*, or being ſold at home, the mony was to be brought to *Jeruſalem*, whence ſomethings were brought, that were eaten there. Now proviſion is made by this Ca-

k *Maaſar Sheni*, cap. 5. hal. 2.

non,

non, that the tithe of Vineyards which were within a Diet of the City should not be sold, but that they should be brought to *Jerusalem*, and eaten there.

But אי זו היא תחומה *What are the bounds say they, of that days journey.*

אילת מן דרום :	*Elath on the South.*
עקרבת מן הצפון :	*Acrabat on the North.*
לוד מן המערב :	*Lydda on the West.*
ירדן מן המזרח :	*Jordan on the East.*

m Etrah, f. 5. 1. Rosh Hashanah, fol. 31. 2.

So both *Mishnahs*. But the *Babylonian Gemara* in the *m* places noted in the margin reads אילת מן הצפון *Elath on the North, Acrabat on the South.* By what reason, and in what sense these words agree, Commentators endeavour to resolve obscurely enough: but it is not of so much moment, to detain us.

Elath recals to my mind some things which are spoken by the *Notitia* of the Eastern *Empire*. Where, *under the Disposition of the Honourable man the Duke of Palestine*, is substituted among others, *Præfectus Legionis Decimæ Fretensis Ailæ, The Lieutenant of the Tenth Fretensian Legion at Aila.* Where *Pancirollus* writes, that *Aila was seated on the shore of the Red Sea. S. Hieron.* upon *Ezek.* XLVII. writes thus, *The tongue of the Red Sea, on the shore of which Aila is seated, where a Roman Legion and Garrison is now quartered.* And the same Father *u* elsewhere, *Aila*, saith he, *is in the utmost borders of Palestine, joyned to the South Desert, and the Red Sea, whence men sail out of Egypt into India, and thence into Egypt. And there also is a Roman Legion called Decima*, The Tenth.

u De loc. Hebr.

We dare not contradict so great an oracle, otherwise my thoughts would run back to this our *Elath*: and that upon this reason especially, because it seems somewhat hard, to substitute a Garrison at the Red Sea *under the Duke of Palestine*, when that was so far distant from *Palestine*, and since there was a *Duke of Arabia* (in which *Elath* at the Red Sea was) as well as of *Palestine*.

You see the Fathers of the Traditions measuring from *Lydda* by *Jerusalem* to *Jordan* in a double diary: but here also they leave us again at uncertainties of the bredth of the Land; because *Lydda* was not upon the utmost coast of the Land on that side. Unless perhaps you might say, that whatsoever space went between *Lydda* and the Sea, was מדינת הים *The Region of the Sea*, esteemed as Heathen Land; when *Caphar Lodim*, which was seated in that Interval, and not far from *Lydda*, was of no better *o* account, Let us get therefore, if we can, more certain accounts, and more faithful direction.

o Gittin, cap. 1. hal. 1.

SECT. IV.

Ptolomy consulted and amended.

IT would be ridiculous so much as to dream, that the bredth of this Land is every where the same: since the Seas bounding on all sides, here the *Mediterranean*, there that of *Sodom*, the Sea of *Genazeret*, the Sea of *Samochonitis*, and *Jordan* gliding, between them, cannot but make the space very unequal by their various windings.

Take a prof of this from *Ptolomy* in the *Mediterranean* Shore. *p*

p Tabb. Asiæ, cap. 6.

Thus He		Thus the *Latine* version of him.	
Καισάρεια Στράτωνος.	ξς' δ'	*Cesarea Stratonis.*	66. 15.
Ἰόππη	ξέ γ'	*Joppa.*	65. 40.
Ἰαμνειτῶν λιμὴν.	ξέ	*Jamnetorum portus. The haven of the Jamnites.*	65.
Γαζαιῶν λιμὴν.	ξέ ς'	*Gazæorum portus. The haven of the Gazites.*	64. 45
Γάζα.	ξέ γ' ιβ	*Gaza.*	65. 26.

and more of the like variation.

Of the last, namely of *the haven of the Gazites*, and *Gaza* it self, we may justly be at some stand. In *Ptolomy* himself, as you see, *the Haven of the Gazites* is in ξέ ς' 65.45. But the *Latine* Interpreter hath 64. 45. Nor indeed without reason, when *Gaza* it self is only in 65. 26. But indeed on the contrary it is more probable, that the Haven of the *Gazites* should be placed in 65. 26. and *Gaza* it self in 65. 45, Where by the *Haven* is by no means to be understood that place where Ships put in, and unladed, but the whole Bay comprehended within the Promonotories, that thrust themselves out into the Sea; the very last poynt of which thrusting forth you may conceive to be in degr. 65. and 26. From the City 19 minutes.

If therefore you are minded to follow *Ptolomy* with this amendment in measuring out the bredth of the Land between *Gaza* and *Asphaltites*, take it thus. Let *Gaza* be in

in *degr.* 65. 45. And in him alſo, Ἀσφαλτίτιδ& τὸ μέσον ἐπέχει μοίρας ξ' ε' The *Latin* Verſion is, *Aſphaltitis medium continet gradus* 66. 50. *The middle of Aſphaltites contains degrees* 66. 50. From *Gaza* therefore to the middle of the *Dead Sea* will be a whole degree, and *ſ minutes*; to which LXV miles, and V *minutes* do anſwer: whence if you withdraw the half of the *Aſphaltites*, there will remain LV miles, or thereabouts, from the ſhore of it to *Gaza*.

SECT. V.

Pliny to be corrected.

AND here I cannot but amend the reading of *Pliny*, or at leaſt ſhew that it wants mending, in whom we read thus. *q Deinde Nabatæi oppidum*, &c. *Thence the Nabateans inhabit the Town called Petra*, The Rock, *in a Valley, little leſs then two miles in bigneſs, cirrounded with unacceſſible Mountains, a River running between. It is diſtant from Gaza, a Town of our Shore*, D. C. *miles. From the Perſian bay* CXXII. *miles. Two double ways meet here, the way of thoſe who went to Palmyra of Syria, and of thoſe who came from Gaza.* Thoſe words, *It is diſtant from Gaza*, &c. are they with which we have to do. q Nat. Hiſt. lib. 6. cap. 28.

What? D. C. M. ſix hundred miles from *Gaza* to *Petra*, the Metropolis of the *Moabites?* I wonder the very Learned *r Heidman* ſhould ſo ſoftly ſwallow down theſe words, and that without any regret. But let me have leave to conjecture, that *Pliny* in his own Copy wrote thus, *It is diſtant from Gaza, a Town of our Shore* CX. M. But by the careleſneſs of the Tranſcribers, the Numerical letter X was cut into two parts after this manner)(, and the left half of it at length cloſed in with the former C in this manner (), and ſo at laſt paſſed into D. And the other right hand half remained thus C, and was reckoned for an hundred. r See Heidman. Paläſt. c. 7 § 6.

However we may miſtake in our conjecture, yet certainly concerning the ſpace and number of the miles we do not ſo miſtake. For allow XXXVIII miles or thereabouts between *Petra* and *Aſphaltites*, and grant XX miles or thereabouts to the bredth of that Sea (that we may go ſomething in the middle between *Pliny* and *Joſephus* concerning the bredth of it) then there will remain, of the CX miles, which we ſuppoſe *Pliny* wrote, LII or thereabouts from that Sea to *Gaza*. Which is not far from the mark. But the mark is vaſtly overſhot, when DC miles are aſſigned from *Gaza* to *Petra*. You will ſurely favour our computation, and conjecture of the injury done *Pliny* by the Tranſcribers, when you ſhall have obſerved, that the firſt ſhore of *Gaza* is according to *Ptolomey*, as we have ſaid, in *Degr.* 65. 26. and *Petra* is only in *Degr.* 66. 45.

Let us therefore grant LII or LIII miles or thereabouts for the bredth of the Land from the ſhore of the *Mediterranean* Sea to the *Aſphaltites*: you muſt allow ſome more miles between the *Mediterranean* ſhore and *Jordan*: becauſe, by how much the more broad the *Aſphaltites* is, ſo much the leſs broad is the Land; and the ſame muſt be ſaid of the Sea of *Geneſaret*, and *Samochonitis*. And *Galilee* is not only ſtraitned according as they are enlarged, but it is ſtraitned alſo by the Territories of *Tyre* and *Sidon* running between it and the Sea.

So that it would be in vain to trace out an exact *bredth* of the Land every where; and it would be ridiculous to meaſure it by any one meaſure or extenſion. It is well enough, if one come near the thing by ſome convenient gueſs here and there, or err not much of it.

The determination of the *length* of the Land ſeems more ſure, while it is meaſured out by Towns and Cities, from *Sidon* to the River of *Egypt*: but here alſo is not the ſame ſpace to all, and in ſome places the meaſuring is very uncertain.

SECT. VI.

The length of the Land out of Antoninus.

THUS the *Itinerary of Antoninus.*

From *Sidon* to *Tyre*	XXIV	*miles*	*Phenicia.*
To *Ptolemais*	XXXII	*miles*	
Sicamina	XXIV	*miles*	
Ceſarea	XX	*miles*	
Betaro a	XVIII	*miles*	a *Paleſtine.*
Dioſpoli	XXII	*miles*	
Liamnia	XII	*miles*	
Aſcalon	XX	*miles*	
Gaza	XVI	*miles*	
Rapa	XXII	*miles*	
Rhinocolura	XXII	*miles*	
	CCXXXII.		

We have elſewhere meaſured out this ſpace by the cords of *Pliny* and *Strabo*, leſs than this number by thirteen miles: where if ſome miſtake hath crept into the computation, let *Gulielmus Tyrius* bear the blame, who ſtretched the bounds of *Phenicia* four or five miles only from *Tyre* Southward.

But what ſhall we ſay of another *Itinerary?* Which whether it be *Antoninus* his, I dare not define; where it is thus,

From *Ceſarea* to *Betaron*	XXXI	*miles*
To *Dioſpolis*	XXXVIII	*miles.*

exceeding the former computation nine and twenty miles. There is ſomewhat there alſo, which how to reconcile with *Joſephus*, it is not eaſie to ſhew: for it is ſaid,

From *Neapolis* to *Ælia*	XXX	*miles*
To *Eleutheropolis*	XX	*miles*
To *Aſcalon*	XXIV	*miles.*

Where from *Ælia* or *Jeruſalem* to *Aſcalon* run out only XLIV miles: whereas *Joſephus* ſaith of *Aſcalon*, that it was Τῶν Ἱεροσολύμων ἔλασσον ἑπτὰς τοῖς πεντακοσίοις ἀπέχουσα σταδίους: *s diſtant from Jeruſalem DXX furlongs*; or LXV miles. This breach is a little filled up by this, that *New Aſcalon* was nearer to *Jeruſalem*, than the old, by ſixteen miles, as *Benjamin* relates.

s De Bell. lib. 3. c. 2.

Whether *Betaron* were the ſame with ביתר *Betar*, where that horrible ſlaughter was under *Ben Cozba*, we will not diſpute here; there is no doubt to be made but *Liamnia* is illy writ for *Jamnia*. And now let us follow *Antoninus* to *Peluſium.*

Rhinocolura		
Oſtracena	XXIV	*miles*
Caſſio	XXVI	*miles*
Pentaſcino	XX	*miles*
Peluſio	XX	*miles.*

Which how they agree with *Pliny*, who numbers only ſixty five miles from *Peluſium* to *the ending of Arabia, viz.* to the *Sirbon*, on which *Rhinocolura* borders, I ſhall not take upon me to ſay. This I have ſaid elſewhere, that it is a wonder, that ſome Maps ſhould place the *Sirbon* between *Caſſius* and *Peluſium*, when the contrary manifeſtly appears both here, and in *Pliny* and *Strabo*. Perhaps they took the error from *Ptolomey*, or at leaſt from his Interpreter, in whom *Caſſius* is in Latitude, *Degr.* 31. 15. But the breaking out of the *Sirbon* in 31. 10.

SECT.

SECT. VII.

The bredth of the ways.

THE t *Rabbins deliver. A private way* (דרך היחיד) *is four cubits. A way from a City to a City is eight cubits. A publick way* (דרך הרבים) *is sixteen cubits. The way to the Cities of refuge is two and thirty cubits. The Kings way hath no measure: for the King may break down hedges to make himself a way. And the way to a Sepulchre hath no measure,* משום יקרא דשכבא *for the honour of the dead.* Compare *Matth.* VII. 13. 14. t Bav. Bathra, fol. 100.

There was this difference between *a way* from a City to a City, and דרך הרבים *a publick way*; that a publick way was that along which all Cities passed; *a way* from a City to a City was that, along which this City passed to that, and that to this, but no other City passed that way.

"*That* way from a City to a City was eight cubits, *saith the Gloss*, that if haply two "Chariots met, there might be space to pass.

The way to a sepulchre had no measure, that those that attended the Corps might not be separated by reason of the straitness of the way. They add, הבעמד ריני צפורי אמרו בית ד' קבין *A station, as the Judges of Zippor say, is as much as contains four Cabes*, By *Station* they understand the place where those that return from the Sepulchre stand about the Mourner to comfort him אבדים ושפחות אין עומדין עליהם *u* "For men servants and "women servants they do not stand, nor for them do they say the blessing of the Mourners. *The Gloss is*, When they returned from the Sepulchre היו עושים שורות they "stood in rows comforting him. And that row consisted not of less than ten. They "made him set, and they stood about him. *x* u Beracoth, fol. 16. 2.

x Gloss in *Chetubb.* fol. 8. 2.

בית ד' קבים "A piece of ground containing four Cabes of seed, *saith the Gloss*, is "thirty three cubits, and two hands bredth broad, and fifty long.

SECT. VIII.

The distance of Sepulchres from Cities.

BUrying places *z were not near the Cities*, לא היו בתי קבורות סמוכין לעיר They are the words of the Glosser upon *Kiddushin* in the place quoted; and that upon this Tradition: "For all the thirty days he is carried in his Mothers bosom, and is buried by "one Woman and two Men; but not by one Man, and two Women. The sense is this, An Infant dying before the thirtieth day of his age, hath no need of a Bier, but is carried in his Mothers bosom to burial, two men accompanying; but he is not carried by two women, one man only accompanying. And this reason is given, Because when the Burying places were a good way distant from the City, it might happen that two women might be enticed by one man to commit whoredom, when they were now out of the sight of men, but two men would not so readily conspire to defile one woman. z Gloss in *Kiddush.* fol 80 2.

They produce examples, "A certain woman, *say they*, carried out a living Infant, as "though it were dead, to play the whore with him, who accompanied her to the place "of burial. *And*, Ten men took up a living woman, as though she were dead, that "they might lye with her. Certainly, thou forgetest thy self, O *Jew*, when one while thou sayest, that two men would scarcely conspire together for the defiling the same woman, and other while, that ten men did.

The burying places were distant two thousand cubits from the *Levitical* Cities; from all other Cities a great space, if not the same. How far *Jerusalem* agreed with these in this matter, or not agreed, we must observe elsewhere.

CHAP. IX.

Some places ſcatteringly noted.

I. *The Roman Garriſons.* II. *Zin* צין *Cadeſh* רקם. III. אונו *Ono.*

SECT. I.

The Roman Garriſons.

BEing to ſpeak of ſome places ſcatteringly taken notice of here and there, let us begin with the *Roman Garriſons*, which were diſperſed all the Land over: and this we do the rather, becauſe the *Notitia Imperii*, whence they are tranſcribed, is not ſo common in every ones hand.

NOTITIA.

Under the Command of the Honourable perſon, The Duke of Paleſtine.

Equites Dalmatæ Illyriciani Beroſabæ.
Equites Promoti Illyriciani Menoide.
Equites Scutarii Illyriciani Chermulæ.
Equites Mauri Illyriciani Æliæ.
Equites Thamudeni Illyriciani Bitſanæ.
Equites Promoti Indigenæ Sabaiæ.
Equites Promoti Indiginæ Zodocathæ.
Equites Sagittarii Indigenæ Havanæ.
Equites Sagittarii Indigenæ Zoaræ.
Equites primi Fœlices Sagittarii Indigenæ Palæſtinæ Saburæ, ſive Veterocariæ.
Equites Sagittarii Indigenæ Mohaile.
Præfectus Legionis Decimæ Fretenſis Ailæ.
And thoſe that are taken out of the leſſer Muſter-roll.
Ala prima miliaria Sebaſtena Aſuadæ.
Ala Antana Dromedariorum Admathæ.
Ala Conſtantiniana Tolohæ.
Ala ſecunda Fœlix Valentiniana apud Præſidium.
Ala Prima miliaria haſtæ.
Ala Idiota conſtitutæ.
Cohors Duodecima Valeria Afro.
Cohors Decima Carthaginenſis Carthæ.
Cohors Prima Centenaria Tarbæ.
Cohors Quarta Phrygum Præſidio.
Cohors Secunda Gratiana Jehybo.
Cohors Prima equitata Calamonæ.
Cohors Secunda Galatarum Arieldelæ.
Cohors Prima Flavia Moleahæ.
Cohors Secunda Cretenſis juxta Jordanem fluvium.
Cohors Prima Salutaria inter Æliam & Hierichunta.
The Office ſtands thus.
Principem de Schola Agentium in rebus.
Numerarios & Adjutores eorum.
Commentarienſem.
Adjutorem.
A libellis, ſive ſubſcribendarium.
Exceptores, & cæteros Officiales.

All this out of *Notitia.*

SECT.

SECT. II.

Zin. צין *Cadeſh* רקם.

THESE places are named in the line bounding the Land Southward. *Numb.* XXXIV. and *Joſ.* XV.

The *Jews* teach us that it was called the *Deſart of Zin* from a Mountain of that name, and that the Mountain was ſo called from the Groves of *Palm-trees*, and that it was famous for *Iron-mines*. For thoſe words, *Numb.* XXXIV. 4. ועבר צנה *And paſs on to Zin*, are rendred by *Hieruſalem Targumiſt*, ועבר טוור פרולא *And the border paſſed on to the Mountain of Iron*. By *Jonathan* ועבר לציני טוור פרצלא *And paſſed on to the Palms of the Mountain of Iron*. ציני in the *Talmudiſts* are *leſſer Palms*. *a Rabh Judah* ſaith, *He that ſells a farm to his neighbour, muſt write, Poſſeß to thy ſelf,* דקלין תאלין הוצין וצינין Let the *Aruch* be an Interpreter for us. *a* Bava Bathra, fol. 69. 2.

דקלין *are loftier Palm-trees.*
תאלין *are the reſt of the greater trees.*
הוצין *are the reſt of the ſmaller trees.*
צינין *are the ſmaller Palm-trees.*

And the *Talmudiſts* again ציני דר ברזל כשרות *b The Palms of the Mountain of Iron are fit*, to make a bunch to hold in the hand in the feaſt of Tabernacles. Where the Gloſs, ציני *are ſmaller Palms.* *b* Succah. cap. 3. hal. 1.

It ſeems therefore to be ſome mountanous tract, very near to the borders of the Land of *Iſrael*, famous for Palms of a lower ſize, and Iron mines, called from its Palm-trees צין *Tſin*, and from that name giving a denomination to the adjacent Country, which was deſert.

Cadeſh, in the Eaſtern Interpreters רקם *Rekam*, was a bound of the Land; yet *Cadeſh* it ſelf was in effect without the Land. Hence thoſe words, *c He that brings a bill from a heathen place*, &c. *Yea, that brings it from Rekam.* And, *d All the ſpots that come from Rekam are clean.* The Gloſs is, *Some ſpots in the garments* (namely of a profluvious woman) *which came from Rekam, were clean, becauſe they determined not of the ſpots of ſtrangers.* Another Gloſs thus. *In Rekam were Iſraelites, and yet ſpots coming from Rekam are clean, becauſe they belong to Iſraelites, and the Iſraelites hide their ſpots*, &c. *c* Gittin, cap. 1. hal. 1. *d* Jevam. fol. 16. 1.

Cades, as *Bridenbachius*, relates, is called *Cawatha* by the *Arabians*: for thus he, *At length we came into a certain Country, which in the Arabian Tongue is called Cawatha, but in the Latine Cades.* Which while we read, thoſe things come into my mind, which the eminent *Edward Pocock S. T. D.* a man of admirable Learning, diſcourſeth concerning the word *Kawa* in his very Learned *Miſcellaneous Notes*, *e* that it ſhould ſignifie *Crying aloud, an outcry*, &c. To which whether the word גועה *Gohe*, and גיעה (whereby *Rekm* is alſo called) that denotes *Bellowing*, may any way anſwer, it is more fit for that great Oracle of Tongues to judge, than for ſo mean a man as I am. *e* Pag. 48, 49, &c.

SECT. III.

אונו *ONO.*

ONO *was diſtant three miles from Lydda*, *R. g Jacob ben* דוסתאי *Doſitheus ſaid, From Lydda to Ono are three miles; and I on a certain time went thither before day break, up to the anckles in hony of figs.* *h R. Simai and R. Zadok went to intercalate the year in Lydda, and kept the Sabbath in Ono.* *f* Juchas. fol. 39. 2. *g* Bab. Chetub. fol. 3. 2. *h* Cholin, f. 36. 2 Hitroſ. Megill. fol. 70. 5.

The Talmudiſts ſuppoſe this City was walled down from the days of *Joſua*, but fired in the war of *Gibeah*: becauſe it is ſaid, *All the Cities alſo to which they came, they ſet on fire, Judg.* XX. 48. but that it was rebuilt by *Elpaal* a *Benjamite*, 1 *Chron.* VIII. 12. *R. Lazar ben R. Joſah* ſaith, *It was deſtroyed in the days of the Concubine in Gibeah, but Elpael ſtood forth, and repaired it.*

With *Lod* and *Ono* is alſo joyned גיא החרשים or, *The Vally of Crafts-men*, *Nehem.* XI. 35. which ſome of the *Jews* ſuppoſe to be a particular City; and that it was walled from the days of *Joſua*. *But ſaith R. Chananiah in the name of R. Phineas, Lod and Ono* הן גיא החושים *themſelves are The Vally of Crafts-men.* That *i R. Chananiah* was איש אונו a Citizen of the City of *Ono*, eminent among the Rabbins, *one of the five Learned who judged before the wiſe Men. Theſe were Ben Azzai, Ben Zuma, Chanan, and Chananiah, and Ben Nanas.* *i* Juchas. in the place above.

Why the Maps placed *Lod* and *Ono* near *Jordan*, not far from *Jericho*, I can meet with no other reaſon, than that in *Joſephus* is found the Town *Adida*, not far from thence, and *Hadid* is reckoned with *Lod* and *Ono* in *Ezr.* II. 33. and *Lod* and *Hadid* are framed into

into one word Λοδαδὶ, *Lodadi*, *Ezr.* II. 33. and Λοδαδὶδ, *Lodadid*, *Nehem.* VII. 37. by the Seventy Interpreters. But there were more places called by the name of *Adida*, ſo that that reaſon fails, if that were the reaſon. For there was Ἀδιδὰ ἐν τῇ Σεφήλᾳ, *Adida in Sephel*, *l* 1 *Macc.* XII. 38. *Adida in the Vally.* *l* And, Ἀδιδὰ πόλις ἐπ' ὄρους κειμένη, *The City Adida in the Mountain*: ὑφ' ἧς ὑποκεῖται τὰ τῆς Ἰουδαίας πεδία. *Under which lay the plains of Judea.* *m* And, *Adida in Galilee before the great Plain*, *n* if it were not the ſame with *Adida* ἐν τῇ Σεφήλᾳ *in Sephel*.

m Joſ. Antiq. lib. 13. cap. 13.

n 1 *Macc.* XIII. 13.

Of *Lydda*, which we are now near, when we are ſpeaking of *Ono*, let that be conſidered for the ſake of young Students, which the Gloſs *o* adviſeth, That *Lydda* is called alſo לודקיא *Lodicea*: and frequent mention is made of הרוגי בלוד *The Martyrs in Lydda*, which is ſometimes alſo pronounced הרוגי בלודקיא *The Martyrs in Lodicea*; as in that ſtory among other places: *p When the Tyrant* (or *Trajan*) *endeavoured to kill Lolienus* (perhaps *Julianus*) *and Papus his brother* בלודקיא *in Lodicea*, &c. the Gloſs, לודקיא היא לוד *Lodicea that is Lydda*) *he ſaid to them, If you are of the people of Ananias, Michael and Azarius, let your God come, and deliver you out of my hand.*

o In Taanith.

p Taanith, fol. 18. 2.

The Martyrdom of theſe brethren is much celebrated, which they underwent for the Kings daughter, who was found ſlain, and the enemies of the *Jews* ſaid, that the *Jews* had ſlain her; and theſe brethren to deliver *Iſrael*, ſaid, We ſlew her, therefore thoſe alone the King ſlew. So the Gloſs.

In the Tract *Kelim* *q* there is mention of סנדל לדיקי which whether it refers to the ſame place, and be to be rendred *The Sandal of Lydda*, doth not appear. With it is mentioned alſo סנדל עמקי *The Emkean ſandal*, ſo called from כפר עמקי *Caphar Imki*; the mention of which place is in the Tract *Taanith*, where it is ſaid, *r The City out of which are five hundred footmen, as Caphar Imki*, &c. So the *Aruch* and *R. Solomon* cite the place, and pronounce the name of the City כפר עמקי *Caphar Imki*; but in the Talmudick Text it is כפר עמיקי *Caphar Imiki*. About which we ſhall not contend.

q Cap. 26. hal.

r Taanith, fol. 21. 2.

CHAP. X.

Of the various Inhabitants of the Land.

I. *It was the Land of the Hebrews, before it was the Canaanites.* II. *Whence it came to paſs that Canaan was only a part of Canaan*, Judg. IV. 1. III. *Who the Perizzites were.* IV. *The Kenites.* V. *Rephaim.*

SECT. I.

It was the Land of the Hebrews, before it was the Canaanites.

ABRAHAM is called עברי *Hebrew*, then only, when the difference between him, and the *Elamites* was to be decided by war. And the reaſon of the ſurname is to be fetched from the thing it ſelf, which then was tranſacted.

I. The hereditary right of the Holy Land, which by Divine diſpoſal was *Sems* Land, *Elem* the firſt born of *Sem* did deſervedly claim; nor was there any of the ſons of *Sem*, upon whom in humane judgment it was more equally and juſtly devolved. But the Divine Counſil and Judgment had deſigned it another way; namely, that it ſhould come to the family of *Arphaxad*, and *Heber*, of which family *Abraham* was. Him therefore God ſtrengtheneth againſt the Army of *Elam*, and declares him heir by a ſtupendious victory; which *Sem* himſelf likewiſe does, bleſſing him, although he had overthrown in battel his ſons the *Elamites*, born of his firſt born *Elam*. For that moſt holy Man, and a very great and noble Prophet withal, acknowledged the Counſel of God, whom he is ſo far from oppoſing him for the ſlaughter of his ſons, that on the contrary he bleſſeth the Conqueror, and yields him the choiſeſt fruits of his Land, Bread and Wine, not only for refreſhment to him and his Soldiers, but alſo perhaps for a ſign rather of reſignation, and inveſting him with the hereditary right of it, whom God by ſo ſignal a mark had ſhewn to be the heir. Upon very good reaſon therefore *Abraham* is called *Hebrew*, to point as it were with the finger, that God would derive the inheritance of that Land from the family of *Elam* to the family of *Heber*: from the firſt born to him that was born after, which was alſo done afterwards with *Ruben* and *Joſeph*.

II. It

II. It neither ought, nor indeed can be paſſed over without obſervation, that the Country of *Pentepolis*, and the Countries adjacent, were ſubjects and tributaries to *Chedorlaomer* King of *Elam*. What? Was there any part of the Land of *Canaan* ſubject to the King of the *Perſians*, when ſo many Kings and Countries lay between it and *Perſia*? No idle ſcruple and difficulty, I aſſure you, nor, as far as I can ſee, any otherwiſe to be reſolved, than that *Elam* the firſt born of *Sem*, or *Melchiſedek*, by his birthright was heir of that Land, which his father *Sem* poſſeſſed by divine right and Patent; and the ſons of *Elam*, alſo held after him, and his grandſons unto *Chedorlaomer*. For when it is ſaid, that thoſe Cities and Countries had ſerved *Chedorlaomer twelve years*, the times of his reign ſeem rather to be reckoned, than the years of the reign of the *Elamites*. Not that thoſe Nations were ſubject to the Scepter of the *Elamites* twelve years only, but that that year was only the twelfth of *Chedorlaomer*. But now God tranſlates the inheritance to the family of *Heber*, called *Hebrew* before, but now more particularly, and more honorably, ſince of all the families of *Sem*, that was now moſt eminent. עבר *Heber* denotes *Hebrews* as אשור *Aſſur* denotes *Aſſyrians* in thoſe words of *Balaam*, *Numb.* XXIV. 24. וענו אשור וענו עבר *And ſhall afflict Aſſur, and ſhall afflict Heber.*

It is a dream of ſome body among the Rabbins. *That * when the whole Land was divided among the ſeventy Nations, at the confuſion of Tongues, the Land of Canaan came to none: therefore the Canaanites betook themſelves thither; and being found not only empty, but conferred by lot upon none, they uſurped it for their own.*

* *Shem tobh*, in *Pſal.* XLVIII.

But what then ſhall we ſay of *Melchizedek*, whom now all acknowledge for *Sem*? Which is more probable, that he intruded among the *Canaanites*, now inhabiting the Land, or that they intruded upon him? Was not that Land hereditary to him and his rather, than uſurped by wrong and intruſion? And did not he by the direction of the Spirit of God betake himſelf thither rather, than either that he wandring about uncertainly lighted upon that Land by chance, or acted by a Spirit of ambition or uſurpation violently poſſeſſed himſelf of it? For my part, I ſcarcely believe, either that the *Canaanites* went thither before the confuſion of Tongues, or that *Sem* at that time was not there: but that he had long and fully inhabited the Land of *Canaan* (as it was afterwards called) before the entrance of the *Canaanites* into it: and that by the privilege of a Divine Grant, which had deſtin'd him and his poſterity hither: and that afterwards the *Canaanites* crept in here, and were firſt ſubjects to the family of *Sem*, whoſe firſt born was *Elam*, but at length ſhook off the yoke.

When therefore all thoſe original Nations from the Confuſion of Tongues, pertook of their names immediately from the fathers of their ſtock, as the *Aſſyrians* from *Aſſur*, the *Elamites* from *Elam*, &c. the ſame we muſt hold of the *Hebrew* Nation, namely, that it from that time was called *Hebrew* from *Heber*: and that it was called the Land of the *Hebrews* before it was called the Land of the *Canaanites*. For I can neither think, that the ſtock of the *Hebrews* had no name for almoſt three hundred years after the Confuſion of Tongues, until the paſſing of *Abraham* out of *Chaldea* found a name for it, which ſome would have: nor methinks is it agreeable, that *Abraham* was therefore called *Hebrew*, becauſe travailing out of *Chaldea* into the Land of *Canaan* he *paſſed Euphrates*; when upon the ſame reaſon both *Canaan* himſelf, and the Fathers of all the Weſtern Nations almoſt, ſhould be called *Hebrews*; for they paſſed over *Euphrates*, travailing out of *Chaldea*. And when the Patriarch *Joſeph* himſelf is called by his Miſtreſs a *Hebrew ſervant*, *Gen.* XXXIX. 17. and ſo called by the ſervants of *Pharaoh*, Chap. XLI. 12. and when he ſaith of himſelf, that he was ſtollen away *out of the Land of the Hebrews*, *Gen.* XL. 15. it is ſcarcely probable, that that whole Land was known to other Countries under that name, only for one family now dwelling there, and that family a ſtranger, a travailer, and living in danger from the Inhabitants: but rather that it was known by that name from antient ages, even before it was called *The Land of the Canaanites*. Nor, if we ſhould raiſe a conteſt againſt that opinion, which aſſerts that the Language of the *Canaanites* and the *Hebrews* was one and the ſame, would that argument any whit move us, that the Towns and Cities of the *Canaanites* bore names, which were alſo *Hebrew*; for thoſe their *Hebrew* names they might receive from *Sem*, *Heber*, and their children, before they were places of the *Canaanites*.

Heber lived when the Tongues were confounded, and the Nations ſcattered; and when none denied, that the ſons of *Heber* were *Hebrews* (yea, who would deny that that Land was the Land of *Heber*?) By what reaſon ſhould not they, and that Nation take their name from him, after the ſame manner, as other Nations took theirs from their father, at the Confuſion of Languages?

SECT.

SECT. II.

Whence Canaan was a part only of Canaan, Judg. IV. 2.

CANAAN with his people wandring from *Babylon* after the confusion of Languages, passed over *Euphrates* through *Syria*, and travailed towards *Palestine*, and the way led him straight into the Northern part of it first. And that which the *Jews* say of *Abraham* travailing thither, may be said of this person also, in this regard. *b God said to Abraham*, say they, לך לך *To thee, To thee, the words being doubled by reason of a double journy, one from Arain Naharaim, the other from Aram Nachor. While Abraham lived in Aram Naharaim, and Aram Nahor, he saw men eating, drinking, and playing: he said therefore, Let not my portion be in that Land. But after he came* לסולמרה של צור *To the ladder of the Tyrians, he saw men labouring in digging their grounds, in gathering their Vintage, and in husbandry: and then he said, Let my portion be in this Land.*

b Bereſh. rabb. §. 39.

Note, how *Abraham* coming into the Land of *Canaan*, is first brought into the North part of it; for there was *Scala Tyriorum*, *The Ladder of the Tyrians*. *Canaan* in like manner with his sons, travailing from *Babylon* went the same way, and possesseth first the North parts, both those that were without the Land of *Canaan*, and those that were parts of the Land of *Canaan* it self.

First, Let the seats of these his four sons without the Land of *Canaan* be observed.

I. ארודי *Arvadi*, The *Arvadites*. Which word in all Versions almost is read as *Aradi*, The *Aradites*. And their seats are easily discovered in *Arad*, and *Antarad*. *Jonathan* for ארודי *Arvadi* the *Arvadites*, reads לוטסאי The *Lutasites*. Which people, in what part of the World were they? When I search in the *Aruch* what the word לוטס *Lutas* means, he cites these words out of *Bereshith Rabba*. *A certain woman of the family of* טבריגוס *Tiberinus* was married ללוטס אחד *to one Lutas*: and when accordingly I search *Bereschith Rabbah*, I find it there written, *She was married* ללסטים אחד *to a certain robber.*

If it were written in *Jonathan* לטוסאי instead of לוטסאי I should suspect his eye was bent upon *Latavin*, a place of *Phenicia*: concerning which mention is made in the *Notitia Imperii*; where the *Roman* Garrisons under the *Duke* of *Phenice* are *Otthara*, *Euhara*, *Saltucha*, *Latavis*, &c.

II. צמרי *Zemari*, The *Zemarites*. In the Targumists both that of *Jerusalem*, and of *Jonathan* it is חמצי *Chamatsi*. So it is in the *Arabic*, and in the *Jerusalem* Gemarists *c*; and also in *Bereshith Rabbah d*; which either supposeth them called צמרי *Zemarites*, or alludes to the word, שעושין בצמר *because they wrought in* צמר *Zemer*, *woollen manufacture*. But *Chamats* and *Apamia* are convertible terms in the *Jerusalem Talmudists*: ימא דאפמיא ימא דחמץ *The Sea of Apamia*, say they, *is the Sea of Chamats*. *e* But now that *Apamia*, we shew elsewhere, is the same with *Sepham*; on the utmost coast of the Land of *Israel* North, and North East.

c Hieroſ. Megill. fol. 71. 2.
d Bereſh. rabb. § 37.
e Hieroſ. Chetubb, fol. 35. 2.

III. ערקי *Arki*, The *Arkites*. ארקו ארקם דליבנן *f Arki is Arcas of Libanus*. *Pliny* writes thus, *g Paneas, in which is Cesarea with the Spring before spoken, Abila, Arca*, &c. *Borchard* thus, *In terminos* (read *Inter*) *Libani & Antilibani offendimus castrum Arachos*, &c. *On* (or rather *between*) *the borders of Libanus and Antilibanus we found the strong hold Arachas, and built by Arachens the son of Canaan, when the deluge was over.*

f Bereſh. Rab. in the place before.
g Nat. Hiſt. lib. 5. 19.

IV. חמתי *Hamathi*, The *Hamathites*. In the *Jerusalem Targum* it is *Antioch*. And *Bereshith Rabbah* not much from that sense, though in very different words, סיני ארתוסיורה *A Smite*, saith he, *and Arethusia*: חמתי פיפניה *Chamathi is Epiphania*. Thus *Pliny*, *The rest of Syria hath these people, except what shall be said with Euphrates, the Aretheusians, the Bercans, and the Epiphanians.*

You see the *Antiochian* and *Syrophenician Syria* possessed by the *Canaanites*, and yet we are not come as far as the Land of *Canaan*.

Let us therefore proceed onwards with *Canaan*, and the rest of his sons. The borders of the Canaanites, saith the Holy Scripture, *were from Sidon to Gerar, even unto Gaza*, *Gen.* X. 19. You will say, they were from *Antioch*, and utmost *Phenicia*, and a great part of *Syria*. True indeed, those Countries, as we have seen, were planted by the sons of *Canaan*, but the Scripture doth not call them *Canaanites*, but where their Coasts end towards the South, there the *Canaanites* begin. The Tract therefore, or Region, first possest by them, is called by a peculiar name *Canaan*, as distinct from the rest of the Land of *Canaan*, *Judg.* IV. 2. Where *Jabin the King of Hazor*, is called *The King of Canaan*, that is, of the Northern coast of the Land of *Canaan*. And among the seven Nations, devoted by God himself to a curse and cutting off, the *Canaanites* are always numbred, when all indeed were *Canaanites*: and that, as it seems, upon a double reason: partly, because that Country was distinctly so called, as another Country, and was of a peculiar difference from those Countries inhabited by the sons of *Canaan*, of whom we have spoke:

partly

partly becauſe *Canaan* the Father, probably fixed his ſeat there himſelf, and thence both that Country was called *Canaan*, and the whole Land moreover called *The Land of Canaan.*

SECT. III.

The Perizzites, who?

REckon the ſons of *Canaan* in *Gen.* X. and where do you find the *Perizzites?* And yet, a matter to be wondered at, they are always numbered in that black Catalogue, of the ſeven Nations to be cut off.

I know, it is ſuppoſed by ſome, that they are called *Perizzites*, as much as to ſay *Villagers*, becauſe they dwelt in *Villages*, and ſmall Towns unfortified: which indeed varies not much from the derivation of the word: But certainly it is needleſs, when all the *Canaanitiſh* families are reckoned up, which poſſeſſed the whole Land, to add *The Villagers* over and above, who were ſufficiently included in the aforeſaid reckoning.

But that which we know was done by the *Iſraelites*, we juſtly ſuppoſe was done by the *Canaanites* alſo; namely, that ſome families of the *Canaanite* ſtock, were denominated not from the very immediate ſon of *Canaan*, from whom they derived their original, but from ſome famous and memorable man of that ſtock. Nor do we ſay this upon conjecture alone, but by very many examples among the *Iſraelites*, and indeed among other Nations, and this in that very Nation, of which we are ſpeaking. In *Gen.* XXXVI. *Zibeon* was the ſon of *Seir*, verſ. 20. and the whole Nation and Land was called, *The Nation and Land of the ſons of Seir.* But now that that *Seir* was of the *Canaanite* pedegree, appears ſufficiently hence, that his ſon *Zibeon* was called an *Hivite*, verſ. 2. After the ſame manner therefore as the *Seirites*, who were of *Canaanite* blood, were ſo named, I make no doubt the *Perizzites* were named from one *Perez*, a man of great name in ſome *Canaanite* ſtock.

SECT. IV.

The Kenites.

OF the ſame rank were the *Kenites*, the *Knizzites*, *Cadmonites*: by original indeed *Canaanites*, but ſo named from ſome *Cain*, and *Kenaz*, and *Cadmon*, men of famous renown in thoſe families. If ſo be the *Cadmonites* were not ſo called from their *antiquity*, or rather from their habitation *Eaſtward*: Which is the derivation of *Saracens*, from *Saracon*, the *Eaſt.*

The Maſters of the Traditions do not agree among themſelves what to reſolve concerning theſe Nations. In the *Jeruſalem* Talmudiſts you have theſe paſſages. *h Your Fathers poſſeſſed ſeven Nations, but you ſhall poſſeſs the Land of ten Nations. The three laſt are theſe, the Kenites, the Kenizzites, the Cadmonites, R. Judah ſaith, Theſe are the Salmeans, the Sabeans, and the Nabatheans. R. Simeon ſaith, Aſia,* אסטטיס *and Damaſcus. R. Lazar ben Jacob ſaith, Aſia and Cartagena, and Turky. Rabbi ſaith, Edom and Moab, and the firſt fruits of the children of Ammon.* h Hieroſ. Kidduſh. fol. 61. 4.

In the *Babylonian* Talmudiſts theſe paſſages. *i Samuel ſaith, All that Land, which God ſhewed to Moſes, is bound to tithes, To exclude what? To exclude the Kenites, the Kenizzites, the Cadmonites. A Tradition. R. Meir ſaith, Theſe are the Naphtuchites, the Arabians, and the Salmeans, R. Judah ſaith, Mount Seir, Ammon, and Moab. R. Simeon ſaith,* ערריסקים *Aſia and Spain.* i Bab. Bathra, fol. 56. 1.

l Theſe Nations were not delivered to Iſrael in this age, but they ſhall be delivered in the days of the Meſſias. ——— l Beriſh rab. fol. 28. 2.

In m the days of the Meſſias they ſhall add three other Cities of refuge. But whence? From the Cities of the Kenites, the Kenizzites, and the Cadmonites. Concerning whom God gave a promiſe to our father Abraham, but they are not as yet ſubdued. m Maimon. id רוצה cap. 8.

We may borrow light concerning theſe Nations from thoſe words of *Moſes*, *Gen.* X. 18. *Afterwards the families of the Canaanites were diſperſed.* Firſt, They repleniſhed *Phenicia*, and the Northern Country of the Land of *Canaan*; by little and little the whole Land of *Canaan* within *Jordan.* Then they ſpread themſelves into the Land which afterwards belonged to the *Edomites*, and there they were called *Horites* from Mount *Hor*; and the children of *Seir*, from *Seir* the father of thoſe families, he himſelf being a *Canaanite.* On the Eaſt they ſpread themſelves into thoſe Countries, which afterwards belonged to the *Moabites*, the *Ammonites*, the *Midianites*; and they were called *Kenites*, *Kenizzites*, *Cadmonites*, from one *Cain*, one *Kenaz*, and perhaps one *Cadmon*, the fathers of thoſe families; if ſo be the *Cadmonites* were not ſo called from the aforeſaid cauſes.

The mention of a certain *Cain*, calls to my mind the Town or City *Cain*, which you see in the Maps placed not far from *Carmel:* in that of *Doet*, adorned (shall I say?) or disfigured with a Dutch picture of one man shooting another, with this inscription *Cain wert geschoten van Lamech. Cain was shot by Lamech*, *Gen.* IV. A famous monument forsooth! That place indeed is obscure, *Gen.* IV. and made more obscure by the various opinions of Interpreters: and you, *Doet*, have chosen the worst of all. If the word *Lamech* may be cleared from the Text (and if you clear it not from the context, whence will you clear it?) they carry this plain and smooth sense with them. He had brought in *Bigamy:* that also had laid waste the whole World, *Gen.* VI. For so wretched a wickedness, and which by his example was the destruction of infinite numbers of men, Divine Justice and Vengeance strikes and wounds him with the horror and sting of conscience, so that groaning and howling before his two bigamous wives, *Adah* and *Zillah*, he complains, and confesseth that he is a much more bloody murtherer than *Cain*. For he had only slain *Abel*, but he an infinite number of young and old by his wicked example.

SECT. V.

רפאים *Rephaim.*

THE *Samaritan* Interpreter always renders these, *Aseans*, in *Gen.* XV. 20. written with *Cheth.* But in *Deut.* II. 20. with *Aleph.* If they were called *Aseans*, as they were by him, so by all other speaking *Syriac* and *Chaldee*; I know not whence the word *Asia* may more fitly be derived, than from the memory of this Gygantic race living almost in the middle of *Asia*, and monstrous and astonishing above all other *Asiatics*. The LXX call them Τιτάνας, *Titans*, 2 *Sam.* V. 18. 22. The word used by the *Samaritan* denotes *Physicians*, and so it is rendred by me in the *Polyglot Bible*, lately published at *London*, *Deut.* II. partly that it might be rendred word for word, but especially, that it might be observed by what sound, and in what kind of pronunciation he read the word רפאים *Rephaim.* So the LXX render it, Ἰατροί, *Physicians*, *Esa.* XXVI. 14. &c.

HORÆ
Hebraicæ & Talmudicæ,
OR,
HEBREW
AND
TALMUDIC
EXERCITATIONS upon the
Gospel of St. MARK.

CHAP. I.

VERS. I.

Ἀρχὴ τοῦ Εὐαγγελίου. *The beginning of the Gospel.*

THE Preaching and Baptism of *John* was the very gate, and entrance into the state and dispensation of the Gospel. For

I. He opened the door of a new Church by a new Sacrament of admission into the Church.

II. Poynting as it were with the finger at the *Messias* that was coming, he shewed the beginning עולם הבא *of the world to come.*

III. In that manner, as the *Jews* by Baptism admitted *Gentile* Proselytes, into the *Jewish* Church; he admits both *Jews* and *Gentiles* into the Gospel Church.

IV. For the doctrine of justification by works, which the Schools of the Scribes had defiled all Religion with, he brings in a new (and yet not a new) and truly saving doctrin of *Faith* and *Repentance.*

VERS. II.

Ὡς γέγραπται ἐν τοῖς Προφήταις. *As it is written in the Prophets.*

HERE a doubt is made of the true reading: namely, whether it be Ἐν τοῖς Προφήταις; *In the Prophets*, or Ἐν Ἡσαΐᾳ τῷ προφήτῃ, *In Esaias the Prophet.* These particulars make for the former.

I. When two places are cited out of two Prophets, it is far more congruously said, *As it is written in the Prophets*, than, *As it is written in Esaias*, but especially, when the place first alledged is not in *Esaias*, but in another Prophet.

II. It was very customary among the *Jews* (to whose custom in this matter it is very probable the Apostles conformed themselves in their Sermons) to hear many testimonies cited out of many Prophets under this form of speech ככתוב בנביאים *As it is written in the Prophets.* If one only were cited, if two, if more, this was the most common manner of citing them, *As it is written in the Prophets.* But it is without all example, when two testimonies are taken out of two Prophets, to name only the last, which is done here, if it were to be read, *As it written in Esaias the Prophet.*

III. It is clear enough from the scope of the Evangelist, that he propounded to himself to cite those two places, both out of *Malachi*; and out of *Esaias*. For he doth two things most evidently. 1. He mentions the Preaching of the *Baptist*, for the illustrating of which he produceth the same text, which both *Matthew* and *Luke* do, out of *Esaias*. 2. He saith that that preaching was *The beginning of the Gospel*; to prove which he very aptly cites *Malachi*, of *sending a Messenger*, and of *preparing the way of the Lord.*

But what shall we answer to Antiquity, and to so many, and so great men reading, *As it is written in Esaias the Prophet. I wonder*, saith the very learned *Grotius*, *that any doubt is made of the truth of this writing, when beside the Authority of copies, and Ireneus so citing it, there is a manifest agreement of the ancient Interpreters, the Syriac, the Latine, the Arabic.* True indeed, nor can it be denyed that very many of the Antients so read, but the Antients read also, *As it is written in the Prophets.* One *Arabic* copy hath, *In Esaiah the Prophet:* but another hath, *In the Prophets.* *Irenæus* once reads, *In Esaiah:* but reads twice, *In the Prophets.* a And, *so we find it written*, saith the famous *Beza*, (who yet follows the other reading,) *in all our ancient copies, except two, and that my very ancient one, in which we read,* Ἐν Ἡσαΐᾳ τῷ Προφήτῃ, *In Esaias the Prophet.*

a Lib. 3. cap. 11. & 18.

The whole knot of the question lies in the cause of changing the reading; Why, *As it is written in Esaias the Prophet*, should be changed into, *As it is written in the Prophets*; the cause is manifest, saith that very learned man, namely, because a double testimony is taken out of two Prophets. *But there could be no cause*, saith he, *of changing of them.* For if *Mark* in his own Manuscipt, wrote, *As it is written in the Prophets*, by what way could this reading at last creep in, *As it is written in Esaias*, when two Prophets are manifestly cited?

Reader, will you give leave to an innocent and modest guess. I am apt to suspect, that, in the Copies of the *Jewish Christians*, it was read, *In Esaiah the Prophet*; but in those of the *Gentile Christians*, *In the Prophets*: and that the change among the *Jews* arose from hence, that St. *Mark* seems to go contrary to a most received Canon and Custom of the *Jews.* b *He that reads the Prophets in the Synagouges* אין מרלגין מנביא לנביא *Let him not skip from one Prophet to another. But in the lesser Prophets, he may skip: with this provision only that he skip not backward: that is, not from the latter to the former.*

b Migil. f. 24. 1.

But you see, how *Mark* skips here (from whom far be it, to be subject to such foolish Canons) from a Prophet of one rank, namely, from a Prophet who was one of the twelve, to a Prophet of another rank; and you see also, how he skips backward from *Malachi* to *Esaiah.* This perhaps was not so pleasing to the *Christian Jews*, too much *Judaizing* yet, nor could they well bear, that this allegation should be read in their Churches, so differently from the common use. Hence, *In Esaiah the Prophet*, was inserted for, *In the Prophets.* And that they did so much the more boldly, because those words which are cited out of *Malachi* are not exactly agreeable either to the *Hebrew* Original, or the *Greek* Version: and those that are cited from *Esaiah*, are cited also by *Matthew* and *Luke*; and the sense of them which are cited from *Malachi* may also be fetched from the place alledged out of *Esaiah.*

VERS. VI.

Ἐνδεδυμένος τρίχας καμήλου. *Cloathed with Camels hair.*

IN the Talmudists it would be read צמר גמלים *Camels Wool.* c *He hath not a garment besides a Woolen one,* לרבות צמר גמלים וצמר ארנבים *to add wool* (or hair) *of Camels, and wool of Hares.* צמר רחלים וכו' d *Wool of Sheep, and Wool of Camels which they mix*, &c. And a little after, ואפיל עשה בגד מצמר גמלים *If he make a garment of Camels hair, and weave in it but one thred of Linnen, it is forbidden, as things of different kinds.*

c Menacoth, fol. 39. 2.

d Orach Chajim, lib. 2. 309.

There

There is one that thinks, that thoſe garments of *Adam*, concerning which it is ſaid, that God made for them כתנות עור *Coats of Skins*, were of Camels hair. בתורת רבי מצאו כתוב כתנות אור *In the Law of R. Meir, They found written* כתנות אור *Garments of light. R. Iſaac ſaith, that they were like thoſe thin linnen garments, which come from Beiſhan. R. Samuel bar Nachman ſaith, they were of the wool* (or hair) *of Camels, and the wool of Hares.* e Bereſh. Rab. §. 20.

We cannot paſs that by without obſervation that it is ſaid; *That in the Law of R. Meir they found written* כתנות אור *Garments of light*, for כתנות עור *Garments of Skins.* The like to which is that, f *In the Law of R. Meir they found it written inſtead of* והנה טוב מאד *Behold it was very good,* והנה טוב מות *And behold death is a good thing.* Where by *the Law of R. Meir*, ſeems to be underſtood ſome volum of the Law, in the margin of which, or in ſome papers put in, that *Rabbin* had writ his critical toyes, and his fooliſh pieces of wit upon the Law, or ſome ſuch trifling commentary of his own upon it. f Ibid. §. 9.

Ἐσθίων ἀκρίδας. *Eating Locuſts.*

They who had not nobler proviſion, hunted after Locuſts for food. g The *Gemariſts* feign, that there are eight hundred kinds of them, namely of ſuch as are clean. That Lexicographer certainly would be very acute, who could deſcribe all theſe kinds particularly by their names. g Hieroſ. Taanith, fol. 69. 2.

The Rabbins deliver, הצר הגבים והגוין וגו׳ h *He that hunts Locuſts, Waſps* (a kind of Locuſts) *Hornets, and Flies on the Sabbath, is guilty.* The Gloſs there, הגוין *are a kind of clean locuſts, and are eaten.* And the *Gemara* a little after, *He that hunts Locuſts in the time of the dew* (on the Sabbath) *is not guilty.* The Gloſs there writes thus, *The Locuſts in the time of the dew are purblind; ſo that if you hunt them at that time, they ſtop their pace.* The *Gemara* goes on, *Eliezer ben Mahbai ſaith, If they go in* Flocks *he is not guilty.* The Gloſs writes, *If they flock together in troops, and be as it were ready to be taken, he is not guilty, who hunts them even in the time of heat.* h Bab. Schabb. fol. 106. 2.

VERS. XIII.

Καὶ ἦν μετὰ τῶν θηρίων. *And was with the Wild Beaſts.*

HE was among the wild beaſts, but was not touched by them. So *Adam* firſt before his fall.

Καὶ Ἄγγελοι διηκόνουν αὐτῷ. *And Angels miniſtred to him.*

Forty days he was tempted by *Satan* invifibly, and Angels miniſtred to him viſibly. *Satan* at laſt put on the appearance of an Angle of light, and pretending to wait on him, as the reſt alſo did, hid his hook of temptation the more artificially.

VERS. XXIV.

Ἦλθες ἀπολέσαι ἡμᾶς; *Art thou come to deſtroy us?*

US? Whom? The Devils? or thoſe *Galileans* in the Synagouge? See what the Maſters ſay. i *In that Generation in which the Son of David ſhall come, ſaith Rabban Gamaliel, Galilea ſhall be laid waſt, and the Galileans ſhall wander from City to City, and ſhall not obtain mercy.* If ſuch a report obtained in the Nation, the Devil thence got a very fit occaſion in this poſſeſſed man, of affrighting the *Galileans* from receiving Chriſt, becauſe they were to expect nothing from his coming, but devaſtation. i Maſſecheth, Derech aretz Zuta, cap. 6.

VERS. XXXVIII.

Κωμοπόλεις. *Towns.*

WHAT this word means may be excellently well diſcovered by ſearching into the diſtinction between כרכים & כפרים and עירות to which Πόλεις, *Cities*, and κῶμαι, *Villages*, and κωμοπόλεις *Towns* in the Evangeliſts do anſwer.

I. I render כרכים by Πόλεις, *Cities*, But by what word, you will ſay, will you render עירות? By κωμοπόλεις, *Towns.* l *A man cannot compel his wife to follow him to dwell.* לא מעיר לכרך ולא מכרך לעיר *from Town to City, nor from City to Town.* The proper *Engliſh* of which take from what follows. שלמא מכרך לעיר *It is plain why he cannot force* l Bab. Chetub. fol. 110.

force her from City to Town, דבכרך שכיחי כל מילי *Because in a City any thing is to be found,* or to be had; אלא בעיר *But in a Town any thing is not to be had.* The Gloſs writes, כרך גדול מעיר Kerac *is greater than* Ir (that is, A City than a Town) *And there is a place of broad ſtreets, where all neighbouring Inhabitants meet at a Market, and there any thing is to be had.* So the ſame Gloſs elſewhere, *m* Kerac *is a place of broad ſtreets, where men met together from many places,* &c.

m Joma, fol. 12.

The *Gemariſts* go on: *R. Joſi bar Chaninah ſaith, Whence is it, that dwelling in* כרכין Keracin (cities) *is more inconvenient? For it is ſaid,* And they bleſſed all the people who offered themſelves willingly to dwell at *Jeruſalem.* (*Neh.* XI.) Note by the way, that *Jeruſalem* was כרך *Kerac.* The Gloſs there is, *Dwelling in Keracin is worſe, becauſe all dwell there, and the houſes are ſtreightned, and joyn one to another, ſo that there is not free air. But* בעיר *In a Town are gardens and paradices by the houſes, and the air is more wholeſome.*

כרכים *Keracim* therefore were 1. Cities girt with walls. Hence is that diſtinction כרכין המוקפין חומה מימי יהושע *that there were ſome Keracin which were girt with walls from the days of Joſhuah,* and ſome walled afterwards. 2. Trading and Mart Cities, and that were greater and nobler than the reſt.

II. כפרים therefore were *Villages,* or Country Towns, in which no Synagogue was. Hence is that כרך שאין בו י' בטלנין נדון ככפר *n A Kerac* (a City) *in which are not ten men to make a Synagogue, is to be reckoned for a Village.* And *o* where ſome of a Village are bound to read the book of *Eſther* in the Feaſt of *Purim:* ומקרימים ליום הכניסה *it is indulged to them to do it on a Synagogue day:* that is, when they had not a Synagogue among them, but muſt reſort to ſome neighbour Town, where a Synagogue was, it was permitted them to go thither on ſome week day, appointed for meeting together in the Synagogue; and that they might not take the trouble of a journey on another day, however that day was appoynted by Law for that Leſſion.

n פטקו דראש in *Megil.* cap. 1. *o Megil.* cap. 1.

III. עיר Which word is commonly rendred *Urbs* or *Civitas, A City,* and denoted generally fortified Cities and Towns alſo not fortified, where Synagogues were, and Villages where they were not. Hence is that diſtinction עיר גדולה *That was a great City where there was a Synagogue:* עיר קטנה *A ſmall City, where there was not.*

By κωμοπόλεις therefore here are to be underſtood Towns, where there were Synagogues, which nevertheleſs were not either fortified, or Towns of trade: among us *Engliſh* called *Church-Towns.*

CHAP. II.

VERS. IV.

Ἀπεστέγασαν τὴν στέγην, &c. *They uncovered the roof,* &c.

HERE I recollect that phraſe דרך גגין *The way of the roof.* *a When Rabh Honna was dead, his Bier could not be carried out through the door,* the door being too ſtraite, סבור שלשולי דרך גגין *Therefore they thought good* to draw it out and let it down through the roof, or (through the way of the roof.) *But Rabh Chaſda ſaid to them, Behold, we have learned from him, That it redounds to the honour of a wiſe man to be carried out by the door.*

a Bab. Mord Katon, fol. 25. 1.

b It *is written,* And they ſhall eat within thy gates (*Deut.* XXVI. 12.) *that is, when the entrance into the houſe is by the gate.* לאפולי דרך גגות *To except the way through the roof.* דרך פתחים וכו' *c Does he enter into the houſe, uſing the way through the gate? or uſing the way through the roof?* The place treats of an Houſe, in the lower part of which the Owner dwels, but the upper part, that which is called ὑπερῷον, is let out to another. It is asked, What way he muſt enter, who dwells in an upper room, whether by the door, and the lower parts, where the Owner dwels? Or whether he muſt climb up to the roof דרך גגין *by the way to the roof:* that is, as the Gloſs hath it, *That he aſcend without the houſe by a ladder ſet againſt it, for entrance into the* ὑπερῷον, *the Upper Room, and ſo go into the Upper Room.*

b Bava Metzia, fol. 88. 1. *c* Ibid. f. 117. 1.

By ladders ſet up or perhaps faſtned there before, they firſt draw up this *Parylitic* ἐπὶ δῶμα, *upon the Roof, Luke* V. 19. Then ſeeing there was a door in every roof, through which they went up from the lower parts of the houſe into the roof, and this being too narrow to let down the bed and the ſick man in it, they widen that ſpace by pulling off the tiles that lay about it.

Well:

Well: having made a hole through the roof, the *Paralitic* is let down εἰς τὸ ὑπερῶον, *Into the Upper Chamber.* There Chriſt ſits, and the *Phariſees*, and the Doctors of the Law with him, and not in the lower parts of the houſe. For it was cuſtomary for them, when they diſcourſed of the Law or Religion, to go up into the Upper Chamber.

d Theſe are the Traditions, which they taught בעליית *In the Upper Chamber of Hananiah, ben Hezekiah, ben Garon.* *e The Elders went up* לעליית *into an Upper Chamber in Jericho. They went up alſo into an Upper Chamber in Jabneh. Rab. Jochanan and his Diſciples went up* εἰς ὑπερῶον *to an Upper Chamber, and read and expounded.* Compare *Mark* XIV. 15. *Act.* I. 13. and XX. 8.

d Schabb. cap. 1. hal. 7. *e Hieroſ. Sanhedr.* fol. 24. 3.

VERS. VII.

Τίς δύναται ἁμαρτίας ; *Who can forgive ſins ?*

A Certain f Heretic ſaid to Rabh Idith, *It is written*, And he ſaid unto *Moſes*, Come up unto the Lord (*Exod.* XXIV. 1.) *It ſhould rather have been ſaid*, Come up to me. *He anſwereth, This is Mitatron, whoſe name is like the name of his Lord, as it is written*, My Name is in him, (*Exod.* XXIII. 21.) *If it be ſo, then ſaid the other, he is to be worſhipped. To whom Idith replyed,* אל תמר בו אל תמירני בו Properly: *Do not embitter*, or, provoke him; but they illy and perverſly read, *Do not change for him, do not exchange me for him. If that be the ſenſe, ſaid the other, What is the meaning of that*, He will not forgive your ſins? *He anſwered, true indeed,* בפרוונקא נמי לא קבלניה *For we received him not ſo much as for a meſſenger.* The Gloſs is, He will not forgive your ſins, *that is, He cannot pardon your ſins, and then what advantage is there from him? For he had not the power of pardoning our ſins; we therefore rejected him*, &c. Ye rejected him indeed, in whom was the name of *Jehovah:* but alas! how much to your own miſchief!

f Sanhedr. fol. 38. 2.

VERS. IX.

Τί ἐστιν εὐκοπώτερον εἰπεῖν ; *Which is eaſier to ſay*, &c.

HE that obſerves the uſe of the word נוחא *It is eaſie*, and קשיא *It is hard*, in the *Jewiſh* Schools (and the School men were now with *Chriſt*) cannot think it improper, that εὐκοπώτερον ſhould be of the ſame import with נוחא Which word denotes the thing, or the ſenſe plain, ſmooth and without ſcruple קשיא *It is hard*, denotes the contrary. As if our Saviour had ſaid, were not the ſenſe plainer, and more ſuited to the preſent buſineſs, to have ſaid, *Ariſe and take up thy bed*, than to ſay, *Thy ſins are forgiven thee?* But I ſay thus, *That ye may know that the Son of man hath power*, &c. He does not ſpeak of the eaſineſs of the pronunciation of the words, but of the eaſineſs of the ſenſe. And I ſhould thus render the words, *It is eaſier to ſay to the Paralytic, Thy ſins are forgiven thee, than to ſay*, &c. *Whether to ſay*, as it is vulgarly rendred, hath a ſenſe not to be diſapproved of; but, *Then to ſay*, hath a ſenſe more emphatical. Is not the ſenſe eaſier, as to the preſent buſineſs, to ſay, *Thy ſins are forgiven*, than to ſay, *Riſe up and walk.*

VERS. XII.

Ἐξῆλθεν ἐναντίον πάντων. *He went out before them all.*

IT is very well rendred, *Before them all:* and it might truly be rendred *Againſt them all*, according to another ſignification of the word ἐναντίον. That is, when the multitude was ſo crowded, that there was no way of going out through it, he being not only made whole, but ſtrong and luſty, preſſed through the preſs of the multitude, and ſtoutly made his way with his bed upon his ſhoulders.

VERS. XVI.

Καὶ ἁμαρτωλῶν. *And Sinners.*

WHO were they? g *Dicers, Uſurers, Plunderers, Publicans, Shepherds of leſſer Cattle, thoſe that ſell the fruit of the ſeventh year, thoſe that make gain of birds with their fiſts*, &c.

g *Sanhedr.* fol. 25. 2.

VERS.

VERS. XXVI.

Ἐπὶ Ἀβιάθαρ τοῦ Ἀρχιερέως. *In the days of Abiathar the High Priest.*

IT is well enough known, what is here said in defence of the purity of the text: namely, that *Ahimelech* the father was called *Abiathar*, and *Abiathar* the Son was called also *Ahimelech*. But I suppose, that something more was propounded by our Saviour in these words. For it was common to the *Jews*, under *Abiathar*, to understand the *Urim* and *Thummim*. Nor without good reason, when it appears, that under the Father and the Son, both of that name, the mention of enquiring by *Urim* and *Thummim* is more frequent, than it is ever any where else; and after *Abiathar* the Son, there is scarcely mention of it at all. *Christ* therefore very properly adds ὅτι Ἀβιάθαρ Ἀρχιερέως, *In the days of Abiathar the High Priest*, therein speaking according to a very received opinion in the Nation: as though he had said, *David* eat the Shew-bred given him by the High Priest, who had the Oracle by *Urim* and *Thummim* present with him, and who acted by the Divine direction.

b Bab. Sanhedr. fol. 16. 2. *h Ahitopel, that is, A Councellour, Benaiah, the Son of Jehoiadah, that is the Sanhedrin,* אביתר אילו אורים ותמים *Abiathar, that is, Urim and Thummim.*

CHAP. III.

VERS. IV.

Οἱ δὲ ἐσιώπων. *But they held their peace.*

THIS reminds me of the like carriage of the *Sanhedrin*, in judging a Servant of King *Janneus*, a murtherer, when *Janneus* himself was present in the *a Sanhedrin*. It was found sufficiently that he was guilty, but for fear they dared not to utter their opinion, when *Simeon ben Sheta*, President of the *Sanhedrin* required it. נפנה לימינו כבשו פניהם בקרקע *He looked on his right hand, and they fixed their eyes upon the earth, on his left hand, and they fixed their eyes upon the earth*, &c.

a Sanhedr. fol. 19. 1.

VERS. XVII.

Βοανεργές. *Boanerges.*

I SEE what *Beza* saith here. To which our very learned *Hugh Broughton*, a man very well exercised in these studies, replies. *The Jews to this very day pronounce* Ceva *by* oa, *as* Noabhyim *for Nebhyim. So Boanerges. When Theodore Beza will have it written* Benerges, *the very Jews themselves will defend our Gospel.*

Certainly it is somewhat hard, and bold to accuse the Scripture of St. *Mark*, as corrupt, for this manner of pronunciation, when among the *Jews*, the pronouncing of some letters, vowels, words, was so different and indifferent, that they pronounced one way in *Galilee*, another way in *Samaria*, and another way in *Judea*. *And I remember*, saith the famous *Ludovicus de Dieu*, b *that I heard the excellent Erpenius say, that he had it from the mouth of a very learned Maronite, that it could not be taught by any Grammatical rules, and hardly by word of mouth, what sound* Scheva *hath among the Syrians.*

b In his Preface ad Apoc. Syriac.

That Castel of noted fame, which is called *Masada* in *Josephus*, *Pliny*, *Solinus*, and others (in *Hebrew* מצדה) in *Strabo* is *Moasada*, very agreeable to this our sound. Πέλεκας τινὰς ὑπικαιομένας δείκνυσι Τραχεῖας περὶ Μοασάδα. *c Some scorched rocks about Moasada.* Where without all controversie, he speaks of *Masada*.

c Strab. Geograph. lib. 16.

II. There is is a controversie also about the word *Erges*. It is obscure in what manner it is applyed to *Thunder*. But give me your judgment, courteous Reader, what רגשא is in this story. *d The Father of Samuel sat in the Synagogue of Shaph, and Jathib, in Nehardea.* אתיא שכינתא *The divine Glory came,* ולא נפק רגשא קול שמע *He heard the voice of* רגשא *Rigsha, and went not out: the Angels came, and he was affrighted.*

d Megil. fol. 29. 1.

Of the word רגשא *Rigsha* the Glossers say nothing. And we do not confidently render it *Thunder*, nor yet do we well know how to render it better: if so be it doth not

denote

denote ἦχος ὥσπερ φερομένης πνοὴς βιαίας, *the ſound as of a mighty ruſhing wind, Act.* II. 2. But let the Reader judg.

III. As obſcure is the reaſon of the name, impoſed upon theſe two Diſciples, as the derivation of the word. We have only this certain in this buſineſs, that we never find them called by this name elſewhere. *Chriſt* called *Simon Peter*, and likewiſe others called him *Peter*, and he calls himſelf ſo. But you never find *James* called *Boanerges*, or *John* ſo called, either by themſelves or by others. We muſt truſt conjecture for the reſt.

IV. It is well enough known, what the Phraſe בת קול *Bath Kol, the daughter of thunder*, means among the *Jews*. Our Saviour uſing another word, ſeems to reſpect another Etymology of the name. But it is demanded, what that is. He calls *Simon Peter* with reſpect had to the work he was to ply, in building the Church of the *Gentiles* upon a rock. For he firſt opened the door to let in the Goſpel among the *Gentiles*. Whether were *James* and *John* called *Sons of thunder* with reſpect had to their ſtout diſcourſing againſt the *Jews*, we neither dare to ſay, nor can we deny it. *James* did this, as it ſeems, to the loſs of his life, *Act.* XII.

But what if alluſion be here made to the two Regiſters, or Scribes of the *Sanhedrin*? whereof one ſat on the right hand, and the other on the left; one wrote the Votes of thoſe that quitted, the other the Votes of thoſe that condemned. *e* Or to the Preſident himſelf, and the Vice-Preſident? Whoſe definitive ſentence, ſumming up the Votes of the whole *Sanhedrin*, was like thunder and lightning to the condemned perſons, and ſeemed to all like the Oracles given from *Sinai* out of lightning and thunder.

e Sanhedr. fol. 35. 1. & *Maimon.* in *Sanhedr. cap.* 1.

V. But whatſoever that was in the mind of our Saviour, that moved him to imprint this name upon them, when theſe two Brethren, above all the other Diſciples, would have fire fall from Heaven upon that Town of the *Samaritans*, which refuſed to give *Chriſt* entertainment, *Luke*, IX. 54. they ſeem to act according to the ſenſe of this ſurname. And when the Mother of theſe deſired a place for one of them on *Chriſts* right hand, and for the other on his left, ſhe took the confidence of ſuch a requeſt probably from this, that *Chriſt* had ſet ſo honourable a name upon them above the other Diſciples. And when *John* himſelf calls himſelf *The Elder* κατ' ἐξοχήν, and he was ſufficiently known to thoſe to whom he writ, under that bare title Ὁ Πρεσβύτερος *The Elder*; I cannot but ſuſpect, this diſtinguiſhing Character aroſe hence. All the Apoſtles indeed were *Elders*, which *Peter* ſaith of himſelf, 1 *Pet.* V. 1. but I ask, whether any of the twelve, beſides this our Apoſtle, (his Brother *James* being now dead) could be known to thoſe that were abſent under this title *The Elder*, by a proper, not additional name, as he is in his two latter Epiſtles.

VERS. XXI.

Ὅτι ἐξέστη. *He is beſide himſelf.*

IN the *Talmudiſts* it is, נחרפה דעתו *His judgment is gone*, and שף דעתיה *His underſtanding is ceaſed.* f *If any becomes mute*, ונכנה דעתו *and yet is of a ſound mind, and they ſay to him, ſhall we write a bill of Divorce for thy wife? and he nods with his head, and they try him thrice*, &c. *And it is neceſſary, that they make trial of him more exactly,* שמא נטרפה דעתו *leſt perhaps he might be deprived of his ſenſes.* This is to be underſtood of a dumb perſon, made ſo by ſome Paralytical or Apoplectical ſtroke, which ſometimes wounds the underſtanding.

f *Maimon. Geruſch. cap.* 2.

The g *Rabbins deliver: If any one is ſick, and in the mean time any of his friends die, they do not make it known to him, that ſuch a one is dead,* שמא תטרף דעתו *Leſt his underſtanding be diſturbed. One* h *thus lamented R. Simeon ben Lachiſh; Where art thou, O bar Lachiſh? Where art thou, O bar Lachiſh? And ſo cryed out* עד דשף דעתיה *Until his underſtanding periſhed.* For ſo the Gloſs renders it.

g *Moed Katon*, fol. 26. 2.

h *Bava Mezia*, fol. 84. 1.

How fitly this word ἐξέστη expreſſeth theſe Phraſes, is readily obſerved by him, who underſtandeth both Languages. And a *Jew* reading theſe words in *Mark*, would preſently have recourſe to the ſenſe of thoſe phraſes in his nation; which do not always ſignifie *madneſs*, or being bereft of ones wits, in the proper ſenſe, but ſometimes and very frequently ſome diſcompoſure of the underſtanding for the preſent, from ſome too vehement paſſion. So ſay *Chriſts* friends, נטרפה דעתו *His knowledg is ſnatched away.* He hath forgotten himſelf, and his own health, he is ſo vehement and hot in diſcharging his office, and in preaching, that he is tranſported beyond himſelf, and his underſtanding is diſturbed, that he neither takes care of his neceſſary food, nor of his ſleep. Thoſe his friends indeed have need of an Apology, that they had no ſounder, nor holier, nor wiſer conceit of him: but it is ſcarcely credible, that they thought him to be fallen into plain and abſolute madneſs, and pure diſtraction. For he had converſed among

the multitudes before, at all times, in all places, and yet his friends do not ſay this of him. But now he was retired to his own houſe at *Capernaum*, were he might juſtly exſpect reſt and repoſe; yet the multitudes ruſh upon him there, ſo that he could not enjoy his table and his bed at his own home. Therefore his friends and kinsfolk of *Nazareth* (among whom was his Mother, *verſ.* 31.) hearing this, unanimouſly run to him, to get him away from the multitude, for they ſaid among themſelves Ἐξέῃ, *He is too much tranſported* beyond himſelf, and is forgetful of himſelf.

CHAP. IV.

VERS. I.

Ἤρξατο διδάσκειν. *He began to teach.*

THAT is, *he taught*, by a Phraſe very uſual to theſe holy writers, becauſe very uſual to the Nation. שרי רב כהנא מאריך בצלותיה *a Rabh Cahah began to be tedious in his oration*; that is, He was tedious שרי ההוא תלמידא בכי *b That Scholar began to weep*, that is, He wept. שרי נעץ *c The Ox began to low*, that is, He lowed. *When the Tyrants letter was brought to the Rabbins* מרון בכיין *they began to weep*, *d* that is, They wept.

a Hieroſ. Sanhed. fol. 18. 3.
b Ibid. f. 23. 3.
c Beriſh. rabb. § 33.
d Ibid. §. 64.

This our Evangeliſt uſeth alſo another word, and that numberleſs times almoſt: the others alſo uſe it, but not ſo frequently: namely, the word Εὐθὺς, & εὐθέως, *preſently*; which anſwereth to the word מיך *Out of hand*, moſt common among the *Talmudiſts*. We meet with it in this our Evangeliſt ſeven or eight times in the firſt Chapter, and elſewhere very frequently: and that not ſeldom according to the cuſtom of the Idiom, more than out of any neceſſity of the thing ſignified.

VERS. IV.

Ὃ μὲν ἔπεσε. *And ſome fell.*

כדי נפילה : *c According to what falls.* The Gloſs there, *According to the meaſure which one ſows.* And there the *Gemariſts* ſpeak of מפולת יד *ſeed falling out of the hand*: that is, that is caſt out of the hand of the ſower: and of מפולת שוורים *ſeed falling from the Oxen*: that is, *that which is ſcattered and ſown* by the ſowing Oxen. *For*, as the Gloſs ſpeaks, *ſometimes they ſow with the hand, and ſometimes they put the ſeed into a cart full of holes, and drive the Oxen upon the plowed earth, and the ſeed falls through the holes.*

c Bava Metzia, fol. 105.

VERS. V.

Διὰ τὸ μὴ ἔχειν βάθος γῆς. *Becauſe it had not depth of earth.*

FOR it was rocky, whoſe turf nevertheleſs was thick enough, and very fruitful. But this ground which the parable ſuppoſeth, wanted that thickneſs. *f You have not a more fruitful land among all lands, than the land of Egypt: nor a more fruitful Country in Egypt, than Zoan. And yet Hebron, which was rocky, exceeded it ſevenfold.* Note that, It was rocky, and yet ſo fruitful.

f Sotah, fol. 34. 2 & *Chetub.* 112. 1

VERS. VII.

Ἐπὶ τὰς ἀκάνθας. *Upon thorns.*

THE Parable ſuppoſeth שדה שלא נתקופה *A field not freed from thorns.* *g*

g See *Sheviith*, cap. 4. hal. 2.

VERS.

VERS. XI.

Ἐκείνοις δὲ τοῖς ἔξω. *To them that are without.*

Οἱ ἔξω *Thoſe without* in *Jewiſh* ſpeech were the *Gentiles*; a phraſe taken hence, that they called all Lands and Countries, beſides their own חוצה לארץ *Without the land.* Would you have an exact inſtance of this diſtinction. *h A tree, half of which grows within the land of Iſrael, and half without the land, the fruits of it which are to be tithed, and the common fruits are confounded. They are the words of Rabba. But Rabban Simeon Ben Gamaliel* ſaith, *That part which grows within the place, that is bound to tithing* (that is, within the land of *Iſrael*) *is to be tithed: that which grows in the place free from tithing* (that is, without the land) *is free.* The Gloſs is, *For if the roots of the tree are without the land, it is free, although the tree it ſelf extends it ſelf ſixteen cubits within the land.* h *Bava Bathra*, fol. 27. 2.

Hence ספרים חיצונים *Books* οἱ ἔξω, *that are without*, are Heathen Books. ספרים החיצונים *Extraneous books of Greek wiſdom.* i

This is the common ſignification of the phraſe. And certainly it foretels dreadful things, when our bleſſed Saviour ſtigmatizeth the *Jewiſh* Nation with that very name, that they were wont to call the *Heathens* by. i *Aruch* in the word ברוס

The word חיצונים *Thoſe without*, occurs alſo in the Talmudiſts, when it ſignifies the *Jews* themſelves, that is ſome of the *Jewiſh* Nation. *l* Here קראים *the Karaites*, who rejected Traditions; there ציחונים οἱ ἔξω *Thoſe without*, are oppoſed to חכמים *The wiſe Men. He that puts his Phylacteries on his forehead, or in the Palm of his hand* הרי ו *Behold! he follows the cuſtom of the Karaites. And he that overlays one of them with gold, and puts it upon his garment, which is at his hand,* הרי ו דרך החיצונים *Behold! he follows the cuſtom of thoſe that are without.* Where the Gloſs, חיצונים *are men, who follow their own will, and not the judgment of the wiſe Men.* They are ſuppoſed to wear *Phylacteries*, and to be *Jews*; but when they do according to their pleaſure, and deſpiſe the rules of the wiſe Men, they are eſteemed as *Thoſe that are without*, or *Heathens.* So was the whole *Jewiſh* Nation according to *Chriſts* cenſure, which deſpiſed the Evangelical Wiſdom. l Megill. fol 24 2.

Ἐν παραβολαῖς πάντα γίνεται. *All things are done in Parables.*

I. How much is the Jewiſh Nation deceived concerning the times of the *Meſſias?* They think his forerunner *Elias* will explain all difficulties, reſolve ſcruples, and will render all things plain; ſo that when the *Meſſias* ſhall come after him, there ſhall be nothing obſcure or dark in the Law and in Religion. Hence theſe expreſſions and the like to them. *m One found a bill of contracts in his keeping, and knew not what it meant.* יהא מונח עד שיבא אליהו *Let it be laid up till Elias ſhall come.* And more in the ſame Tract concerning things found, when it is not known to whom they are to be reſtored, *Let them be laid up till Elias come.* פרשה ו עתיד אלידו לפרשה *n That paſſage* Ezek. XLV. 18, 19. *Where* עולה *A burnt offering is called* חטאת *A ſacrifice for ſin, Elias will unfold.* Infinite examples of that ſort occur. m *Bav. Metzia*, cap. 1. hal. ult. n *Menacoth*, fol. 45. 1.

But alas! thou art deceived, O *Jew!* all things are made clear which make to eternal Salvation, *Elias* and *Meſſias*, *John* and *Chriſt* preaching the Goſpel, when they came; but they are obſcure to you, both by reaſon of your voluntary blindneſs, who have ſhut your eyes and your mind againſt the ſaving Doctrine of the Goſpel; and from the juſt judgment of the *Meſſias*, who juſtly preached in clouds and in covered expreſſions to them, who would not ſee the Sun, and the open light.

II. How thoſe words have wracked Interpreters, *Is a Candle put under a buſhel?* &c. And, *There is nothing hidden*, &c. You ſee alſo without a Candle. A very eaſie ſenſe of them is gathered from the context. When Chriſt ſpeaks in Parables, *A light is put under a buſhel.* But *the light*, ſaith he, *is not come for this end*, that it ſhould be ſo hidden; nor indeed were it fit ſo to hide it, but that the Divine Juſtice would have it ſo, that they who will not ſee the light, ſhould not enjoy the light. But *There is nothing hid* which ſhall not be made manifeſt by the brightneſs of the Doctrine of the Goſpel, ſo there be Eyes, that do not refuſe the light, nor voluntarily become purblind. Therefore take you heed how you hear, leſt ye be like them, and Divine Juſtice meet to you by the ſame meaſure, as is meaſured to them, namely, that they ſhall never hear, becauſe they will not hear.

CHAP. V.

VERS. I.

Εἰς τὴν χώραν τῶν Γαδαρηνῶν. *Into the Country of the Gadarens.*

SO alſo *Luke*. But *Matthew*, εἰς τὴν χώραν Γεργεσηνῶν. *Into the Country of the Gergeſens.* And which ought not to be paſſed over without obſervation, *Mark* and *Luke*, who call it *the Country of the Gadarens*, make mention only of one poſſeſſed perſon, but *Matthew*, who calls it *the Country of the Gergeſens*, ſpeaks of two. We know what is here ſaid by Commentators to reconcile the Evangeliſts. We fetch their reconciliation from the very diſtinction of the words, which the Evangeliſts uſe, and that from thoſe concluſions.

I. We ſay, the Region of the *Gergaſens* was of broader extent and ſignification, than the Region of the *Gadarens* was, and that the Region of the *Gadarens* was included within it. For whether it were called ſo, from the old *Gergaſite* family of the *Canaanites*, or from the muddy and clayey nature of the ſoil, which was called גרגשתא *Gergiſhta*, by the *Jews*, which we rather believe; it was of wider extenſion than the Country of the *Gadarens*; which denoted only one City, and the ſmaller Country about it, and that belonged to *Gadara*. But this Country comprehended within it the Country of *Gadara*, of *Hippo*, and of *Magdala*, if not others alſo.

II. We ſay, *Gadara* was a City of *Heathens* (hence it is leſs marvail, if there were *Swine* among them.) Which we prove alſo elſewhere, when we treat of the Region of *Decapolis*.

III. We ſay, there were two poſſeſſed perſons, according to *Matthew*, one a *Gadaren*, another coming from ſome other place than the Country of *Gadara*, namely, from ſome place in the Country of the *Gergaſens*.

IV. We believe, that that *Gadarene* was a Heathen; and that *Mark* and *Luke* mentioned only him on ſet purpoſe, that ſo they might make the ſtory the more famous. Any one ſkilled in the Chorography of the land of *Iſrael*, might underſtand, that the Country of the *Gadarens* was of Heathen poſſeſſion: they therefore mark him with that name, that it might preſently be perceived, that *Chriſt* now had to do with a *Heathen* Poſſeſſed perſon; which was ſomewhat rare, and except the daughter of the *Syrophenisſian* woman, without any example. *Matthew* would deſcribe the greatneſs of the miracle; he therefore mentions *two* moſt miſerably poſſeſſed perſons; but *Mark* and *Luke* chuſe out only one, and him more remarkable for this very thing, that he was a *Gadarene*, and by conſequence, an *Heathen*. Theſe things well weighed, do not only confirm the concord between the Evangeliſts, but render the ſtory far clearer. For,

Firſt, It is to be marked, that the Devil adjures *Chriſt* not to torment him, *verſ.* 7. which is not elſewhere done by him. As though he were without *Chriſts* juriſdiction, not being among his people the *Jews*, but among the *Heathens*. And,

Secondly, *Chriſt* does not elſewhere aſk any about their name, beſides this alone, as being of more ſingular example and ſtory.

Thirdly, The Heathen name Λεγεὼν, *Legion*, argues him an *Heathen*, concerning whom the ſtory is.

Fourthly, The Devils beſought him much, that he would not ſend them out of the Country, for being among *Heathens*, they thought they were among their own.

Our Saviour therefore healed thoſe two in *Matthew* together, the one a *Gadarene*, and Heathen, and the other from ſome other place, a *Gergeſen*, and a *Jew*; and that not without a myſtery; namely, that there ſhould be comfort in *Chriſt* both to *Jews* and *Gentiles*, againſt the Power and Tyranny of *Satan*. Of thoſe two, *Mark* and *Luke* mention the more remarkable.

VERS. IX.

Λεγεὼν ὄνομά μοι. *My name is Legion.*

I. THIS name ſpeaks a numerous company, the Devil himſelf being the Interpreter; *Legion*, ſaith he, *is my name, for we are many.*

And among the *Jews*, when a man would expreſs a great number of any thing, it was not unuſual to name *a Legion*. *a R. Eliezer ben Simeon ſaith* נוח לו לאדם לגדל לגיון של זיתים בגליל

a Bereſh. rabb. §. 20.

בגליל *It is eaſier for a man to nouriſh a* Legion *of Olives in Galilee, than to bring up one child in the land of Iſrael.*

II. Among the Talmudiſts, *A Legion* beſpeaks an unclean company, at leaſt they reckoned all the Legions for unclean. *b The Rabbins deliver* לגיון העובר *A Legion that paſſeth from place to place, if it enter into any houſe, the houſe is thereby become unclean.* שאין לך כל לגיון ולגיון שאין לו כמה קרקפלין *For there is no Legion which hath not ſome Carcaphalia. And wonder not at this, when the Carcaphalion of R. Iſmael was faſtned to the heads of Kings.* קרקפל *Carcaphal,* ſaith the Gloſs, *is the ſkin of an head pulled off from a dead perſon, which they make uſe of in inchantments.* It is a *Greek* word ſaith the *Aruch.* (Καρακεφαλή.) b Cholin, fol. 133. 1.

III. What the *Romans* thought of their Legions, take from the words of *Ceſar* to the *Spainyards.* c *Did ye not conſider, if I were overthrown, that the people of Rome have ten Legions, which could not only reſiſt you, but pull down even Heaven it ſelf?* What then is the power of more than twelve Legions of Angels? c Comment. de Bell. civil lib. 6

VERS. XIV.

Ἀνήγγειλαν εἰς τὰς ἀγρούς. *Told it in the Country.*

TOLD *it,* εἰς τὰς ἀγροὺς *in the fields?* But to whom? What? To them that laboured, or that travailed in the fields? So Chap. VI. 36. Ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς, ἀγοράσωσιν ἑαυτοῖς ἄρτους· *That they may go away into the* fields *round about, and buy themſelves bread.* From whom I pray, ſhould they buy in the *fields?* And *verſ.* 56. Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας, ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας· *And whereſoever he entred into Towns or* fields, *they laid the ſick in the ſtreets,* or markets. What *ſtreets,* or *markets* are there in the *fields?*

Rabba ſaith, *That food made of meal,* דחקלאי מפושי ביה *of thoſe that dwell in the fields, in which they mingle much meal, over it they give thanks,* חקלאי ſaith the Gloſs, are בני כפר *Inhabitants of the Villages.* And the *Aruch* ſaith, חקלייתא *are private men, who dwell in the fields:* that is, in houſes ſcattered here and there, and not built together in one place, as it is in Towns and Cities.

VERS. XV.

Σωφρονοῦντα. *In his right mind.*

נכונה דעתו: *Firm,* or, *ſound of underſtanding,* in Talmudic ſpeech.

VERS. XXIII.

Τὸ θυγάτριόν μου. *My little daughter.*

ΗΝ αὐτῆς δώδεκα· *for ſhe was twelve years old,* verſ. 42. *A d daughter from her birth day, until ſhe is twelve years old compleat,* קטנה נקראת או תינוקת *is called* little, *or, a little maid.* מבת יב' שנה ויום אחד *But when ſhe is full twelve years old, and one day over* נקראת נערה *ſhe is called a* young Woman. d Maimon. in אשות cap. 2.

VERS. XXVI.

Καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν. *And had ſuffered many things of many Phyſicians.*

AND it is no wonder: for ſee what various and manifold kinds of Medicines are preſcribed to a woman labouring under a flux. e *R. Jochanan* ſaith, לייתי מתקל *Bring* (or Take) *of Gum of Alaxandria the weight of a Zuzee.* ווא קומא אלכסנדריא *And of Alum the weight of a Zuzee.* ומתקל ווא גביא גילא *And of Crocus Hortenſis the weight of a Zuzee.* ומתקל ווא כורכמא רישקא *let theſe be bruiſed together, and be given in Wine to the Woman, that hath an iſſue of blood,* &c. ולישחקינהו וכו' e Bab. Schabb. fol. 110.

But if this does not benefit, לייתי תלתא קפיוי שמכי פרסאי *Take of Perſian Onions thrice three logs, boile them in Wine, and then give it her to drink, and ſay* קום מוביך *Ariſe from thy flux.*

But if this does not prevail, לותבה אפרש דרכים *Set her in a place where two ways meet, and let her hold a cup of Wine in her hand; and let ſomebody come behind her, and affright her, and ſay,* קום מוביך *Ariſe from thy flux.*

But if that do no good, לייתי בונא דכמונא *Take a handful of Cummin,* ובונא דמריקא *And a handful of Crocus,* ובונא דשבלילתא *And a handful of Fœnum Græcum. Let theſe be boyled in Wine, and give them her to drink, and ſay, Ariſe from thy flux.*

But

But if these do not benefit, other Doses and others still are prescribed, in number Ten or more, which see, if you please, in the place cited. Among them I cannot omit this.

ליכרי ז' בירי *Let them dig seven ditches: in which let them burn some cuttings of such Vines, as are not circumcised*; that is, that are not yet four years old. *And let her take in her hand a cup of Wine. And let them lead her away from this ditch, and make her sit down over that. And let them remove her from that, and make her sit down over another. And in every removal you must say to her, Arise from thy flux,* &c.

VERS. XXIX.

Ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς. *The fountain of her blood was dried up.*

OF the fountain of the blood or of the flux, called by the *Hebrews* מקור See the places in the margin. *f* Where also it is treated of זבה גדולה *The greater profluvious woman,* and זבה קטנה *The lesser.* The former title you may well bestow upon this woman, who had laboured under a flux for twelve years.

f Niddah, cap. 2. hal. 4. *Maimon.* in *Issur. biah,* cap. 5. & 6

VERS. XLI.

Ταλιθὰ κοῦμι. *Talitha Kumi.*

Rabbi Jochanan saith, *We remember when* מטיילין טליא וטלייתא *Boys and Girls, of sixteen and seventeen years old, played in the Streets, and no body was offended with them.* Where the Gloss is, טליא וטלייתא *Tali, and Talitha is a boy and a girle.*

Τὸ κοράσιον, σοὶ λέγω, ἔγειραι. *Damsel, I say unto thee, Arise.*

Talitha Kumi signifies only, τὸ κοράσιον, ἔγειραι. *Maid, arise.* How comes that clause then, *I say unto thee,* to be inserted?

I. You may recollect here, and perhaps not without profit, that which was alledged before; namely, that it was customary among the *Jews,* when they applied Physick to the Profluvious woman, they said, *Arise from thy flux:* which very probably they used in other diseases also.

II. *Christ* said nothing else, than what sounded all one with, *Maid, arise*; but in the pronouncing and uttering those words, that authority and commanding power shined forth, that they sounded no less, than if he had said, *Maid, I say to thee, or I command thee, Arise.* They said, *Arise from thy disease,* that is, *I wish, thou wouldst arise:* but *Christ* saith, *Maid, Arise,* that is, *I command thee, Arise.*

VERS. XLIII.

Εἶπε δοθῆναι αὐτῇ φαγεῖν. *He commanded that something should be given her to eat.*

NOT as she was alive only, and now in good health, but as she was in a most perfect state of health, and hungry. *The son of Rabban Gamaliel was sick. He sent therefore two Scholars of the wise Men to R. Chaninah ben Dusa into his City. He saith to them, Wait for me until I go up into the upper chamber: he went up into the upper chamber, and came down again, and said, I am sure that the son of Rabban Gamaliel is freed from his disease. The same hour he asked for food.*

CHAP.

CHAP. VI.

VERS. III.

Οὐχ οὗτός ἐστιν ὁ τέκτων. *Is not this the Carpenter?*

AMONG other things to be performed by the Father for his Son, this was one, to bring him up in ſome Art or Trade. *a It is incumbent on the Father to circumciſe his Son, to redeem him, to teach him the Law, and to teach him ſome occupation. R. Judah* ſaith, *Whoſoever teacheth not his Son to do ſome work, is as if he taught him robbery. b R. Meir* ſaith, *Let a man always endeavour to teach his Son* אומנות נקיה *an honeſt Art*, &c. *Joſeph* inſtructs and brings up *Chriſt* in his Carpenters Trade.

a Toſapht. in Kidduſh. cap. 1

b Kidduſh. cap. 4. hal. 11.

VERS. VIII.

Μὴ πήραν. *No ſcrip.*

CONcerning the *Scrip*, we ſaid ſomewhat at *Matth.* X. 10. Let us add this ſtory. *c The Rabbins deliver, There is a ſtory of a certain man, whoſe ſons behaved not themſelves well. He ſtood forth, and aſſigned over his wealth to Jonathan ben Uzziel. What did Jonathan ben Uzziel do? He ſould a third part: a third part he dedicated to holy uſes; and a third part he gave back to the ſons of the deceaſed. Shammai came to him* במקלו ותרמילו *with his ſtaff, and with his ſcrip.* The Gloſs ſaith, He came to contend with *Jonathan*, becauſe he had violated the Will of the dead. Behold the Vice-preſident of the *Sanhedrin* carrying a ſcrip, in which he laid up Victuals for his journey.

c Bava Bathra, fol. 133. 2.

VERS. XIII.

Ἤλειφον ἐλαίῳ πολλοὺς ἀῤῥώστους. *Anointed with Oyl many that were ſick.*

THE *Oyl therefore was*, ſaith the famous *Beza*, *a ſymbol of that miraculous power, not a medicament whereby they cured diſeaſes.* But the *Jews* ſay, and that truly, ſuch an anointing was Phyſical, although it did not always obtain its end. But this anointing of the Apoſtles ever obtained its end. *d R. Simeon ben Eliezer* ſaith, *R. Meir permitted the mingling of Wine and Oyl, and to anoint the ſick on the Sabbath. But when he once was ſick, and we would do the ſame to him, he permitted it not.* This ſtory is recited elſewhere, *e* where for *R. Simeon ben Eliezer*, is *R. Samuel ben Eliezer.* Perhaps in the Manuſcript Copy it was written with an abreviation רש' and thence came the ambiguity of the name.

d Hieroſ. Berac. fol. 3 1.

e Schab. f. 14. 3.

Let it be granted, ſuch anointing was Medicinal, which cannot poſſibly be denied, and then there is nothing obſcure in the words of *James*, Chap. V. 14. *Let the Elders of the Church be called, and let the ſick man be anointed by them, or by others preſent, that their prayers may be joyned with the ordinary means.*

VERS. XXVII.

Σπεκουλάτωρα. *An Executioner.*

SO the Targum of *Jonathan*, upon *Gen.* XXXIX. 1. רב ספוקלטוריא *Rab Speculator.* See the *Aruch* in the word ספקלבור *Speculator.*

VERS. XXXVII.

Διακοσίων δηναρίων. *Two hundred pence.*

I. דינר *Denarius* and וז *Zuz* are of the ſame value among the *Rabbins.* *f The fourth part of a Shekel of Silver in the Targum is* זוזא חד דכספא *one Zuz of Silver. For a Shekel of the Law was* סלע Selaa. *And ſo in the Targum* שקל a Shekel *is* סלעא Selaa, *and is worth four Denarii*, or pence.

f Aruch in זוז.

But now a *Peny* and *Zuz* are the ſame. *g They call Pence in the Language of the Gemara, Zuzim.*

g Gloſſ. in Bathra, fol. 162. 1.

But

II. But now two hundred *Zuzees*, or *Pence*, was a ſumm very famous, and of very frequent mention. *h If one of elder years lay with a woman of leſs years, or if one of leſs years lay with a woman of elder years, or one that is wounded, their portion is* מאתים *two hundred Zuzees.* *i If one gives another a blow upon the cheek,* נותן לו מאתי זוז *Let him give him two hundred Zuzees.* *l A woman that is now become a widdow, or diſmiſſed by a Divorce, who was married a Virgin, let her have for her portion two hundred Zuzees.*

h Chetub. cap. 1. hal. 2. *i Bava Kama,* cap. 8. hal. 6. *l Chetubb.* fol. 17. 1.

Hence perhaps is the ſame number of *two hundred pence*, in the mouth of the Diſciples, becauſe it was a moſt celebrated ſumm, and of very frequent mention in the mouths of all.

VERS. XL.

Πεζαὶ πεζαί. *By ranks.*

שורות שורות *rank by rank* in *Talmudic* Language. The Univerſity of *Jabneh* is very frequently celebrated under the name כרם ביבנה *of the vineyard in Jabneh.* And *R. Solomon* gives the reaſon שהיו יושבין שורות שורות *Becauſe the Scholars ſat there ranks by ranks* בכרם הנטוע שורות שורות *Like a Vineyard which is planted rank by rank.*

m In *Jevamoth*, cap. 8.

CHAP. VII.

VERS. III.

Ἐὰν μὴ πυγμῇ νίψωνται. *Except they waſh their hands.*

Πυγμῇ, *The fiſt.* When they waſhed their hands, they waſhed the fiſt עד הפרק *unto the joyning of the arm.* ידים מטמאות ומיטהרות עד הפרק *a The hands are polluted, and made clean unto the joyning of the arm.* *b The Rabbins deliver.* לחולין עד הפרק *The waſhing of hands, as to common things* (or common food) *was unto the joyning of the arm.* *And the cleanſing of hands and feet in the Temple was to the joynt.* פרק faith the *Aruch*, *is where the arm is diſtinguiſhed from the hand.* So alſo where the foot is diſtinguiſhed from the leg.

a Jadaim, cap. 2. hal. 3. *b Cholin*, fol. 106.

c The ſecond Waters cleanſe, whatſoever parts of the hands the firſt waters had waſhed. But if the firſt waters had gone above the juncture of the arm, the ſecond waters do not cleanſe, becauſe they do not cleanſe אלא עד הפרק *beyond the juncture. If therefore the Waters, which went above the juncture, return upon the hands again, they are unclean.*

c Gloſs in *Jadaim*, in the place above.

VERS. IV.

Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίζωνται. *And when they come from the Market, except they waſh.*

THE *Jews* uſed גטילת ידים *the waſhing of the hands*, and טבילת ידים *The plunging of the hands.* And the word νίψωνται *Waſh*, in our Evangeliſt ſeems to anſwer to the former, and βαπτίζονται *Baptize*, to the latter.

I. That the plunging of the whole body is not underſtood here, may be ſufficiently proved hence, that ſuch plunging is not uſed, but when pollution is contracted from the more principal cauſes of uncleanneſs. *d A man and Veſſels contract not uncleanneſs,* אלא מאב הטומאה *but from the father of uncleanneſs. Such as, Uncleaneſs from a creeping thing, from the ſeed in the unclean act, from him that is polluted by the dead, from a Leper, from the water of purification, from him that lies with a menſtruous woman, from the fluxe of him that hath the Gonorrhea, from his ſpittle, from his urine, from the bloud of a menſtruous woman, from a profluvious man*, &c. By theſe a man was ſo polluted, that it was טיבול יום *A days waſhing*, and he muſt plunge his whole body. But for ſmaller uncleanneſſes, it was enough to cleanſe the hands.

d R. Sol. in *Kelim*, cap. 1.

II. Much leſs is it to be underſtood of the things bought; as if they when they were brought from the market, were to be waſhed (in which ſenſe ſome Interpreters render the words, *And what they buy out of the market, unleſs they waſh it, they eat it not*) when there were ſome things, which would not endure water, ſome things which when bought were not preſently

preſently eaten; and the Traditional Canons diſtinguiſh between thoſe things which were lawful as ſoon as they came from the market, and thoſe which were not.

III. The Phraſe therefore ſeems to be meant of the *immerſion* or plunging *of the hands only*, and the word πυγμῇ *Fiſt* is here to be underſtood alſo in common. Thoſe that remain at home eat not, ἐὰν μὴ πυγμῇ νίψωνται, *unleſs they waſh the fiſt*. But thoſe that come from the Market eat not, ἐὰν μὴ πυγμῇ βαπτίζωνται *unleſs they plunge their fiſt into the water*, being ignorant and uncertain what uncleanneſs they came near unto in the Market.

The e *waſhing of the hands, and the plunging of the hands were from the Scribes. The hands which had need* טבילה *of plunging, they dipped not but in a fit place, that is, where there was a confluence of forty Seahs of water. For in the place where any dipped Veſſels, it was lawful to dip the hands. But the hands which have need* נטילה *of waſhing only, if they dip them in the Confluence of waters, they are clean; whether they dip them in waters that are drawn, or in Veſſels, or in the pavement. They do not cleanſe the hands* (as to waſhing) *until waters are poured upon the hands out of a Veſſel. For they do not waſh the hands but out of a Veſſel.*

e *Maimon.* in *Mikvaoth*, cap. 11.

Ξεσῶν. *Pots.*

It is doubtful whether this word be derived from ξέστης *A Sextary*, (a certain meaſure) or form ξεστὰ, *Veſſels plained or engraven*. To take it as ſpeaking of *Sextaries*, is indeed very agreeable to the word, and not much different from the matter. And ſo alſo it is, if you derive it from ξεστὰ, by which word are denoted Veſſels *plained*, or *turned*, that is, of Wood. And perhaps thoſe Veſſels, which are called by the *Rabbins* פשוטים *Flat*, and are oppoſed to מקבלים *ſuch as may contain ſomething within them*, are expreſſed by this word. Of that ſort were Knives, Tables, Seats, &c. Concerning which as capable of polution, See *Maimonides*, f and the Talmudic Tract g *Kelim*. Where are reckoned up 1. שולחן *The very Table*, at which they eat. 2. חרלופקי *The little Table*, or the Wooden Side-Table, where wine and fruits were ſet, that were preſenttly to be brought to Table. 3. ספסל *A Seat*. 4. שרפרף *The footſtool* for the feet under the Seat.

f In *Kelim*, cap. 4.

g Chap. 21.

Χαλκίων. *Brazen Veſſels.*

כלי מתכת

Κλινῶν. *Of Beds.*

Beds contracted uncleanneſs, either that which they called מדרס טומאת or that which they called מדרס טומאת מגע One can hardly put theſe into good *Engliſh* without a Paraphraſe. מדרס טמאה מטה Was a bed, on which a profluvious man or woman, or a menſtruous woman, or a woman in chid-birth, or a leper, had either ſate or ſtood, or laid, or leaned, or hung. מדרס טמאה מגע מטה Was a bed which any thing had touched, that had been touched before by any of theſe.

The word therefore Βαπτισμὸς *waſhings*, applyed to all theſe, properly and ſtrictly is not to be taken of dipping or plunging, but in reſpect of ſome things, of waſhing only, and in reſpect of others of ſprinkling only.

VERS. XI.

Κορβᾶν (ὅ ἐστι Δῶρον.) *Corban, (that is a Gift.)*

THE word Δῶρον *A gift*, was known and common among the Talmudiſts. אמר רבא עולה דורון היא *h Rabba ſaith, A burnt ſacrifice is* δῶρον, *a guift*. Where the Gloſs writes thus, *A burnt ſacrifice is not offered to expiate for any deed: but after repentance hath expiated the deed, the burnt ſacrifice comes* להקביל פנים *that the man may be received with favour. As when any hath ſinned againſt the King* וריצהו עי פרקלטין *and hath appeaſed him by a* Paraclete, (an Advocate) *and comes to implore his favour, he brings* דורון δῶρον, *a Gift.*

h Zevachin, fol. 7. 2.

מצרים תביא דורון למשיח : *i Egypt ſhall bring* δῶρον *a Gift to the Meſſiah.*

i Peſachin, fol. 118. 2.

VERS. XIX.

Ἀρεδεῶνα. *The Draught.*

בירת הנסא *The house of the secret Seat.*

CHAP. VIII.

VERS. XII.

Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; *Why doth this generation seek after a sign?*

IN stead of a Comment take a story. *a On that day R. Eliezer answered to all the Questions in the whole world, but they hearkened not to him. He said therfore to them, If the Tradition be according to what I say, Let this Siliqua* (a kind of Tree) *bear witness. The Siliqua was rooted up, and removed an hundred cubits from its place: there are some who say four hundred. They say to him a proof is not to be fetched from a Siliqua. He saith to them again, If the Tradition be with me, let the rivers of waters testifie: the rivers of waters are turned backward. They say to him, a proof is not to be fetched from the rivers of waters: He said to them again, if the tradition be with me, let the walls of the Schools testifie: The walls bowed as if they were falling. R. Josua chid them saying, if there be a controversie between the Disciples of the wise men about Tradition, what is that to you? Therefore the walls fell not in honour of R. Josua. Yet they stood not upright again, in honour of R. Eliezar. He said to them moreover, If the Tradition be with me, let the heavens bear witness. The Bath-Kol, went forth and said, Why do ye contend with R. Eliezar with whom the Tradition always is? R. Jonah rose up upon his feet, and said,* It is not in Heaven (*Deut.* XXX. 12.) *What do these words,* It is not in Heaven, *mean? R. Jeremiah saith, when the Law is given from Mount Sinai, we do not care for the Bath Kol.*

a Bav. Mezia, fol. 59. 2.

Shall we laugh at the Fable? or shall we suspect some truth in the story? For my part, when I recollect with my self, how addicted to and skilful that Nation was in Art Magic; which is abundantly asserted not only by the *Talmudists*, but by the holy Scriptures; I am ready to give some credit to this story, and many others of the same nature: namely, that thing was really acted by the art and help of the Devil by those Ensign-bearers and Captains of errors, the more to establish their Honour and Tradition.

Therefore from the story, be it true or false, we obseve these two things.

I. How tenacious the *Jews* were of their Traditions, and how unmoveable in them even beyond the evidence of miracles. That *Eleazar* was of great fame among them, but he was a follower of *Shammai*. Hence he is called once and again שמותי The *Shammean*. *b* When therefore he taught, something against the School of *Hillel*, although he did miracles (as they themselves relate) they gave no credit to him, nay they derided him. The same was their practise, the same was their mind against the miracles of *Christ*. And to this may these words of our Saviour tend, *Why does this generation seek a sign?* A generation, which is not only altogether unworthy of miracles, but also which is sworn to retain their Traditions and doctrines, although infinite miracles be done to the contrary.

b Hieros. Trumah, fol. 43. 3. Jom. Tobb, fol. 60. 3, &c.

II. You see how the last testimony of the miracles of this conjurer is fetched from Heaven. For the *Bath Kol* went forth, &c. Which the followers of *Hillel* nevertheless received not: and therein not justly indeed; when they feign such a voice to have come to themselves from Heaven, as a definitive Oracle for the authority of the School of *Hillel*, not to be gainsaid: concerning which the *Talmudists* speak very frequently, and very boastingly.

After the same manner they require a sign from Heaven of our Saviour; not content with those infinite miracles that he had done; the healing of diseases, the casting out Devils, the multiplying of loaves, &c. They would also have somewhat from Heaven, either after the examole of *Moses*, fetching *Manna* from thence; or of *Elias*, fetching down fire; or of *Joshua* staying the Sun; or of *Esaias*, bringing it backwards.

CHAP.

CHAP. IX.

VERS. I.

Τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει. *The Kingdom of God coming in power.*

IN *Matthew* it is ὁ υἱὸς τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. *The Son of man coming in his Kingdom.* The coming of *Chriſt* in his Vengeance and power, to deſtroy the unbelieving and moſt wicked Nation of the *Jews*, is expreſſed under theſe forms of Speech. Hence the day of Judgment and Vengeance.

I. It is called *the great and terrible day of the Lord, Act.* II. 20. 2 *Theſ.* II. 2, 3.

II. It is deſcribed as the end of the world, *Jer.* XXIV. 24. *Mat.* XXIV. 29. &c.

III. In that phraſe, *In the laſt times, Eſa.* II. 1. *Act.* II. 17. 1 *Tim.* IV. 1. 2 *Pet.* III. 3. That is, in the laſt times of that City and Diſpenſation.

IV. Thence, the beginning of the *new World, Eſ.* LXV. 17. 2 *Pet.* III. 13.

V. The Vengance of *Chriſt* upon that Nation is deſcribed, as his *coming*: *Joh.* XXII. 21. *Heb.* X. 37. His *coming in the clouds, Rev.* I. 7. *In glory with the Angels, Mat.* XXIV. 30. &c.

VI. It is deſcribed as the inthroning of *Chriſt*, and his twelve Apoſtles judging the twelve tribes of *Iſrael. Mat.* XIX. 28. *Luke* XXII. 30.

Hence this is the ſenſe of the preſent place: Our Saviour had ſaid in the laſt verſe of the former Chapter, *Whoſoever ſhall be aſhamed of me, and of my words in this adulterous and ſinful generation; of him ſhall the Son of man be aſhamed, when he ſhall come in the glory of his father with his holy Angels*, to take puniſhment of that adulterous and ſinful generation. And he ſuggeſts with good reaſon, that that his coming in Glory ſhould be in the life time of ſome that ſtood there.

VERS. II.

Εἰς ὄρος ὑψηλόν. *Into an high mountain.*

NOW your pardon, Reader. I know it will be laughed at, if I ſhould doubt, Whether *Chriſt were transfigured* upon Mount *Tabor*; for whoever doubted of this thing? But let me, before I give faith to the thing, reveal my doubts concerning it: and the Reader, laying before his eyes ſome Geographical Map of *Galilee*, perhaps when he ſhall have heard me, will judge more favourably of my doubting.

I. Let him conſider that *Chriſt* in the ſtory next going before, was in the Coaſts of *Ceſarea Philippi, Mat.* XVI. 13. *Mark* VIII. 27. *Luke* IX. 18. and for any thing, that can be gathered out of the Evangeliſts, changed not his place before this ſtory. Who will deny thoſe words, *There are ſome that ſtand here, who ſhall not taſt of death*, &c. were uttered in thoſe coaſts of *Ceſarea Philippi*? And preſently the ſtory of the Transfiguration followed.

II. Six days indeed came between: in which, you will ſay, *Chriſt* might travail from *Ceſarea Philippi* to *Tabor*. He might indeed: But 1. The Evangeliſts intimate no change from place to place, ſaying only this, that he led up into the Mountain three of his Diſciples. 2. It ſeems indeed a wonder, that our Saviour would tyre himſelf with ſo long a journey, to chooſe *Tabor* whereon to be transfigured, when, as far as we read, he had never before been in that Mountain; and there were Mountains elſewhere, where he converſed frequently. 3. Follow the footſteps of the Hiſtory, and of *Chriſt* in his travail, from his transfiguration onwards. When he came down from the Mountain he healed a child poſſeſſed with a Devil: and when he betook himſelf into the houſe, they ſaid, *Why could not we caſt out the Devil*, &c. *And they departed thence, and paſſed through Galilee, And came to Capernaum.* Mark IX. 30. 33.

III. And now, Reader, look upon the Chorographical Map, and how incongruous will this travailing ſeem? 1. From *Ceſarea Philippi* to Mount *Tabor* through the whole length almoſt of *Galilee*. 2. From thence from Mount *Tabor* by a courſe back again to *Capernaum*, a great part of *Galilee* (eſpecially as the Maps place *Capernaum*) being again paſſed over. When *Capernaum* was in the way from *Ceſarea Philippi* to *Tabor*, and there was a Mountain there, well known to *Chriſt*, and very much frequented by him.

IV. So that it seems far more consonant to the History of the Gospel, that *Christ* was transfigured in some Mountain neare *Cesarea Philippi*; perhaps that, which, *Josephus* being witness, was the highest, and hung over the very fountains of *Jordan*, and at the foot whereof *Cesarea* was placed.

In that place formerly called *Dan*, was the first Idolatry set up, and now in the same place the Eternal Son of God is shewn, both in the confession of *Peter*, and in the unspeakably clear and illustrious demonstration of the *Messias*.

VERS. XXXVIII.

Εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια. *We saw one in thy name casting out Devils.*

I. WIthout doubt he truly did this work, whosoever he were. He cast out Devils truly and really, and that by the divine power, otherwise *Christ* had not said those things which he did, *Forbid him not: there is no man that doth a miracle in my name, who can speak evil of me*, &c.

II. Whence then could any one, that followed not *Christ*, cast out Devils? Or whence could any one that cast out Devils, not follow *Christ*?

I answer. We suppose

I. That this man cast not out Devils in the name of *Jesus*, but in the name of *Christ*, or *Messias*: and that it was not out of contempt that he followed not *Jesus*, but out of ignorance; namely, because he knew not yet that *Jesus* was the *Messias*.

II. We therefore conjecture, that he had been heretofore some Disciple of *John*, who had received his Baptism in the name of the *Messias* now speedily to come (which all the Disciples of *John* had) but he knew not as yet, that *Jesus* of *Nazareth* was the *Messias*: which *John* himself knew not, until it was revealed to him from Heaven.

III. It is probable therefore, that God granted the gifts of miracles to some lately baptized by *John*, to do them in the name of the *Messias*; and that to lay a plainer way for the receiving of the *Messias*, when he should manifest himself under the name of *Jesus* of *Nazareth*.

See *Vers.* 41. In my name Ὅτι Χριστοῦ ἐστε, *Because ye belong to Christ*: and Chap. XIII. 6. *Many shall come in my name*, not in the name of *Jesus*, but in the name of the *Messias*: for those false Prophets assumed to themselves the name of the *Messias*, to bring to naught the name of *Jesus*. That *Joh.* XVI. 24. *Hitherto ye have asked nothing in my name*, differs not much from this sense. The Apostles poured out their prayers, and all the holy men theirs, in the name of the *Messias*, but ye have as yet asked nothing in my name *Jesus*, &c.

VERS. XLIII.

Ἔκκοψον αὐτήν. *Cut it off.*

a Pirk. Schabb. fol. 108. 2.

a *Rabh Mona in the name of R. Judah saith A Drop of cold water in the morning* (applyed to the eye) *and the washing of the hands and feet in the Evening,* מכרל קילורין שבעולם *is good beyond all the Collyrium,* eye salve, *in the whole world. For he said* יד לעין תקצץ *The hand applyed to the eye* (in the morning before washing) *let it be cut off. The hand applyed to the nostril, let it be cut off: the hand put to the ear let it cut off*, &c.

VERS. XLIX.

Πᾶς γὰρ πυρὶ ἁλισθήσεται. *For every one shall be salted with fire.*

b In Spicileg. Scholast. Sacrific. Problem. 3.

THE great *Scaliger* is well chastized, and not without cause by b *John Clopenberg*, because he changed the reading here into πᾶσα πυρὶ ἁλισθήσεται *Every sacrifice shall be salted.* See what he saith.

Πᾶς, *All*, is not to be understood of every man, but of every one of them, *Whose worm dyeth not*, &c.

The sense of the place is to be fetched from those words, and the sense of those words, from *Esai.* LXVI. *ult. And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their Worm shall not dye, neither shall their fire be quenched; and they shall be an abhorring to all flesh.* Upon which place thus the *Jews* write: They shall go forth and look, &c. *Is not the finger of a man, if it be put into the fire, immediately burnt? But God gives power* (or being) *to wicked men to receive*

ceive torments. Kimchi upon the place thus, *They shall see the carcasses of them full of worms, and fire burning in them:* and yet the worms dye not.

The words therefore of our Saviour respect this. *Their worm dyeth not, and the fire is not quenched:* for every one of them shall be seasoned with fire it self, so as to become unconsumeable, and shall endure for ever to be tormented, as salt preserves from corruption.

That very learned man mentioned before called the common reading very improper. For what is it, saith he, Ἁλίζειν πυρί; *To season with fire?* Let me retort. And what is it πυρίζειν ἁλί; *To fire with salt?* And yet that sense occurs very frequently in the Talmudists. For in them הקדיח is *to burn* (which signifies properly indeed) and very frequently it is, To corrupt any thing with too much salting, so that it cannot be eaten, *To be fired with salt.* So in this place, *To be salted with fire*, that it cannot be corrupted or consumed.

Καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται. *And every sacrifice shall be salted with salt.*

Here the discourse is of *salting*, which was done at the Altar, See *Levit.* II. 13. c *In the ascent of the Altar they salted the parts of the sacrifice, and on the top of the Altar they salt the handful of meal, of frankincense, of incense, and the mincha of the Priests, and the mincha of the anoynted Priest, and the mincha of the drink offerings, and the sacrifice of birds.* Yea עצים קרבן מנחה הן ונסכין מלח d *The very wood is a Corban of the Mincha, and is to be salted.*

c Menacoth, fol. 21. 2.

d Fol. 20. 2.

But in the former clause the allusion was not to the fire of the Altar, but to the fire in the valley of *Hinnom*, where dead carcasses, bones and other filthy things were consumed. Carcasses crawl with worms, and instead of Salt, which secures against worms, they shall be cast into the fire, and shall be seasoned with flames, and yet the worms shall not dey. But he that is a true sacrifice to God, shall be seasoned with the salt of Grace to the incorruption of Glory.

Our Saviour speaks in this place with *Esaiah*, Chap. LXVI. 20. Ἄξουσι τοὺς ἀδελφοὺς ὑμῶν ἐκ πάντων τῶν ἐθνῶν δῶρον Κυρίῳ --- ὡς ἀνενέγκαιεν οἱ υἱοὶ Ἰσραὴλ τὰς θυσίας αὐτῶν ἐμοὶ μετὰ ψαλμῶν εἰς τὸν οἶκον Κυρίου. *They shall bring their brethren out of all the Nations for a gift to the Lord ---- as the children of Israel offer their sacrifices to me with Psalms in the house of the Lord.* And *Vers.* 24. Καὶ ἐξελεύσονται καὶ ὄψονται τὰ κῶλα τῶν ἀνθρώπων τῶν παραβεβηκότων ἐν ἐμοί. Ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, &c. *And they shall go forth, and look upon the limbs of the men that transgressed against me. For their worm shall not dy, and their fire shall not be quenched*, &c.

Πᾶσα θυσία, *Every sacrifice*, saith our Saviour, concerning holy men seasoned with Grace: So the Prophet, *They shall bring your Brethren for a gift to the Lord, as the children of Israel do the sacrifices.*

Ἁλισθήσονται πυρὶ, *shall be seasoned with fire*, saith our Saviour, of *wicked* men: in the same sense *Esaiah*, They shall be in unquencheable fire, and yet their worm shall not dye.

Their fire, and *their* worm: Whose? Concerning the former, tis somewhat obscure in our Saviours words, and so indeed, that it is without all obscurity, that he refers his words only to the words of *Esaiah*. But who they are in *Esaiah*, is plain enough.

CHAP. X.

VERS. I.

Ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου. *Cometh into the Coasts of Judea by the farther side of Jordan.*

HERE is need of a discerning eye, to distinguish of the true time, and method of this story, and of *Christs* journey. If you make use of such an eye, you will find half a year, or thereabouts to come between the uttering of the words immediately beforegoing, and this travail of our Saviour: however it seems to be intimated by our Evangelist, and likewise by *Matthew*, that when he had finished those words, forthwith he entred upon his journey: When in truth he went before to *Jerusalem*, through the midst of *Samaria*, to the Feast of Tabernacles, *Luke* IX. 51, &c. *Joh.* VII. And again. From *Galilee*, after he had returned thither, through the Cities and Towns, to *Jerusalem*, *Luke* XIII. 22. to the Feast of *Dedication*, *Joh.* X. 22. And

again beyond *Jordan* indeed, *Joh.* X. 40. but first taking his way into *Galilee*, and thence beyond *Jordan*, according to that story which is before us. The studious Reader, and that in good earnest imployeth his labour upon this business, has no need of further proof; his own eyes will witness this sufficiently. Thus the Wisdom and Spirit of God directed the pens of these holy Writers, that some omitted some things to be supplyed by others; and others supplyed those things which they had omitted: and so a full and compleat history was not composed but of all joyned and compared together.

I wish the Reverend *Beza* had sufficiently considered this, who rendreth πέραν Ἰορδάνου, not *Beyond*, but *By Jordan*, and corrects the vulgar Interpreter and *Erasmus*, who render it, *Beyond Jordan* properly and most truly. *As if by Perea*, saith he, *or the Country beyond Jordan, Christ passing over Jordan or the lake of Tiberias, came into Judea out of Galilee, which is not true.* But take heed you do not mistake, Reverend Old-man. For he went over *Jordan* from *Capernaum*, as it is very probable, by the bridge built over *Jordan* between *Chammath*, near to *Tiberias*, at the *Gadaren* Country. He betook himself to *Bethabara*, and stayed some time there, *Joh.* X. 40. thence he went along *Perea* to the bank over against *Jericho*. While he tarrieth there a Messenger sent from *Mary* comes to him concerning the death of *Lazarus*, *Joh.* XI. and thence after two days he passeth *Jordan* in *Judea*.

VERS. XVII.

Γονυπετήσας αὐτόν. *Kneeled to him.*

SO Chap. I. 40. Παρακαλῶν αὐτὸν, καὶ γονυπετῶν αὐτόν. *Beseeching him, and kneeling to him.* This is variously rendred, *Procidit ad pedes*, *Genu flexo*, *Genu petens*, *Ad genua procidens*, &c. *He fell at his feet*, *Bowing the knee*, *Beseeching upon his knee*, *Falleng down at his knees.* Which rendrings are not improper, but I suspect something more is included. For 1. It was customary for those that so adored, to take hold of the knees or the legs, 2 *King.* IV. 27. *Mat.* XXVIII. 9. 2. To kiss the knees or the feet. See what we have said at *Mat.* XXVIII. 9.

a Bab. Chetub. fol. 63. 1. When *a R. Akiba* had been twelve years absent from his Wife, and at last came back, his Wife went out to meet him: *and when she came to him, falling upon her face,* נשקה ליה לכרעיה *She kissed his knees.* And a little after, When he was entred into the City, his Father-in-Law knowing not who he was, but suspecting him to be some great *Rabbin*, went to him and falling upon his face נשקיה ליה לכרעיה *Kissed his knees.* *b* Speaking of *Job*, בא שטן נשקה לכרעיה *Satan came and he kissed his knees. But in all this Job sinned not with his lips*, &c. *c* When a certain *Rabbin* had discourse of divers things קם בר חמא ונקשיה אכרעיה *Bar Chama rose up and kissed his knees.*

b Id. *Bava Bathr.* *c Sanhedr.* fol. 27. 2.

VERS. XXI.

Ἠγάπησεν αὐτόν. *Loved him.*

THAT is, by some outward gesture he manifested that this man pleased him, both in his question, and in his answer: when he both seriously enquired concerning attaining eternal life, and seriously professed that he had addicted himself to Gods Commandments with all care and circumspection.

d Hieros. Chagigah, f. 77. 1. Let us compare the customs of the Masters among the *Jews*. *Eliezer d ben Erech* obtained leave from *Rabban Jochanan ben Zaccai*, to discourse of some things before him. He discoursed of *Ezekiels* Chariot (מעשה מרכבה Chap. I. or, Of Mystical Divinity) *When he had made an end, Rabban Jochanan arose up,* ונקשיה בראשיה *And kissed his head. R. e Abba bar Cahna heard R. Levi disputing profoundly. When he had made an end, R. Abba rose up, and kissed his head.* There is a story of a certain *Nazarite*, young man, that exceedingly pleased *Simeon the Just*, with a certain answer that he gave. Whereupon, said, *Simeon*, f *I bowed towards him with my head, and said, O Son, let such, as you, be multiplyed in Israel.* This story is found elsewhere, g Where for דרכנתיו בראשי *I bowed towards him with my head*, it is חבקתיו ונשקתיו על ראשו *I embraced him, and kissed his head.* *h Miriam before the birth of Moses had propheſied, My Mother shall bring forth a Son, who shall deliver Israel. When he was born the whole house was filled with light. His Father stood forth* ונשקה על ראשה *And kissed her upon the head and said, thy propheſie is fulfilled. And when they cast him into the River* טפחה על ראשה *He struck her upon the head.*

t Id. *Horaioth*, fol. 48. 3.

f Id. *Nedarim*, fol. 36. 4. *g Nazir*, fol. 51. 3. *h Bab. Megil.* fol. 14. 1.

What if our Saviour used this very gesture towards this young man? And that the more conveniently, when he was now upon his knees before him. Some gesture at least he used, whereby it appeared both to the young man, and to the standers by, that

that the young man did not a little pleaſe him, both by his queſtion, and by his anſwer. So אהבתי *I have loved*, Pſal. CXVI. 1. in the LXX, Ἠγάπησα, *I have loved*, one may render well, *Complacet mihi*; *It pleaſeth me well.* So *Joſephus* of *Davids* Souldiers, 1 *Sam.* XXX. Thoſe four hundred, who went to the battle, would not impart the ſpoils to the two hundred, who were faint and weary, Ἀγαπήσειν δὲ στρατιώτας γυναῖκας ἀπολαμβάνοντας ἔλεγον· *and ſaid, that they ſhould love* (that is, be well pleaſed) *that they had received their wives ſafe again.*

In ſome parity of ſenſe, *John* is called the Diſciple, ὃν ἠγάπα ὁ Ἰησοῦς, *whom Jeſus loved*; not that *Jeſus* loved him more than the reſt, with his eternal, infinite, ſaving love, but that he favoured him more with ſome outward kindneſs, and more intimate friendſhip and familiarity. And why? Becauſe *John* had promiſed that he would take care of *Chriſts* mother after his death. For thoſe words of our Saviour upon the Croſs to *John*, *Behold thy Mother!* and to his Mother, *Behold thy Son!* And that from thence *John* took her home; do carry a fair probability with them, that that was not the firſt time, that *John* heard of ſuch a matter, but that long before he had ſo promiſed.

Ἠγάπησά σε, *I have loved thee*, *Eſa.* LX. 10. is rendred רחמתיך *I have had pity upon thee:* which may here alſo agree very well, *Jeſus had pity upon him.*

VERS. XLVI.

Υἱὸς Τιμαίου Βαρτιμαῖος. *Bartimeus, the ſon of Timeus.*

SOME ſuſpect the Evangeliſt here guilty of a Soleciſm by making a Tautology: for it was neither neceſſary, as they think ſo to render the *Syriac* word in *Greek:* nor is it done ſo elſewhere in proper names of that nature. For it is not ſaid by any Evangeliſt, *Bartholomeus, the ſon of Tholomeus. Bar Abbas, the ſon of Abbas. Bar Jeſus, the ſon of Jeſus:* nor in the like names. True indeed; But

I. When the denomination is made from a common name, and not a proper, then it is not ſo ill ſounding to interpret the word: which is done once and again, *Mark* III. 17. Βοανεργές, ὅ ἐστιν, υἱοὶ βροντῆς· *Boanerges, which is, The ſons of Thunder*, Act. IV. 36. Βαρνάβας, ὅ ἐστιν, υἱὸς παρακλήσεως· *Barnabas, which is, a ſon of Conſolation.*

II. *Bar Timai* may be rendred otherwiſe then *The ſon of Timeus:* namely, either בר תימה *A ſon of Admiration*, or which is more proper, בר טימי *A ſon of profit.* The *Targum* in *Eſter* III. 8. ולמלכא לית ליה טימי מנהון *To the King ariſeth no profit* (Timai) *from them.* The Evangeliſt therefore deſervedly, that he might ſhew that this *Bartimeus*, was not named from this, or that, or ſome other Etymology, but from his fathers name, ſo interprets his name, Βαρτιμαῖος, υἱὸς Τιμαίου· *Bartimeus, the ſon of Timeus.*

III. Perhaps there was a *Timeus* of ſome more noted name in that age, either for ſome good report, or ſome bad: ſo that it might not be abſurd to the *Jews* that then converſed there, to ſay, This blind *Bartimeus* is the ſon of the ſo much famed *Timeus.* So it is unknown to us, who *Alexander* and *Rufus* were, Chap. XV. 21. But they were without doubt of moſt eminent fame either among the Diſciples, or among the *Jews.*

IV. What if תימא *Thimai* be the ſame with סימא *Simai, Blind*, from the uſe of ת *Thau* for ס *Samech* among the *Chaldeans*; ſo that *Bartimeus the ſon of Timeus*, might ſound no more than, *The blind ſon of a blind Father.*

CHAP. XI.

VERS. II.

Καὶ περιβλεψάμενος πάντα. *And when he had looked round about upon all things.*

COmpare *Mark* with the other Evangeliſts concerning the time of caſting out the Merchants out of the Temple, and it will appear that the word περιβλεψάμενος *he looked about*, denotes not a bare beholding or looking upon, but a beholding with reproof and correction, אוהרה *Admonition*, among the *Jews.*

VERS. XIII.

Οὐ γὰρ ἦν καιρὸς σύκων. *For the time of figs was not yet.*

SEE what we have ſaid at *Matth.* XXI. 19. The ſum is this.

I. The time of Figs was ſo far off, that the time of leaves was ſcarcely yet preſent.

II. The

II. The other Fig-trees in the Mount were of the common kind of Fig-trees: and on them were not leaves as yet to be seen. But that which *Christ* saw with leaves on it, and therefore went to it, was a Fig-tree of an extraordinary kind.

III. For there was a certain Fig-tree called בנורת שוח *Benoth Shuach*, which never wanted leaves, and never wanted Figs. For every year it bare fruit, but that fruit came not to full ripeness before the third year. And such we suppose was this Fig-tree.

VERS. XVI.

Καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. *And would not suffer, that any should carry any Vessel through the Temple.*

a B. b. Jevamon, fol. 6. 2. a *WHAT is the Reverence of the Temple? That none go into the Mountain of the Temple,* (or, the Court of the Gentiles) *with his staff, and his shoes, with his purse, and dust upon his feet* ולא יעשנו קפנדריא ורקוק *And that none make it his common thorow-fare, nor make it a place of spitting.*

b Megill. f. 28. 1. c Fol. 27. 2. The same thing is ordered concerning a Synagogue; yea concerning a Synagogue that is now laid waste, much more of one that flourisheth. לא עשין קפנדריא *b A Synagogue now laid waste let not men make it a common passage.* And, *c His Disciples asked R. Eleazar ben Shammua, Whence hast thou lived so long? He answered, I never made a Synagogue a common thorow-fare.*

It is therefore forbid by the Masters, that the Court of the Temple be not made a passage, for a shorter way. And was not this bridle sufficient, wherewith all might be kept back from carrying Vessels through the Temple? But the *Castel of Antonia* joyned to the Court; and there were *Shops* in the Court of the Gentiles, where many things were sold, and that prophane Vessels were brought hither, is scarcely to be denied. And these Vessels might be said to be carried διὰ τοῦ ἱεροῦ *Through the Temple*; although those that carried them went not through the whole Temple.

CHAP. XII.

VERS. I.

Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, &c. *A certain man planted a Vineyard.*

THE Priests and *Pharisees* knew, saith *Matthew*, that *these things were spoken of them*, *Matth.* XXI. 45. Nor is it any wonder. For the *Jews* boasted, that they were the Lords Vineyard; and they readily observed a wrong done to that Vineyard by any: but how far were they from taking notice, how unfruitful they were, and unthankful to the Lord of the Vineyard?

a Tanchum, fol. 54. 3. *The a matter may be compared to a King that had a Vineyard; and there were three, who were enemies to it. What were they? One cut down the branches. The second cut off the bunches. And the third rooted up the Vines. That King is the King of Kings, the Blessed Lord. The Vineyard of the Lord is the House of Israel. The three enemies are Pharaoh, Nebuchadnezzar and Haman,* &c.

Ἀμπελώνα. *A Vineyard.*

b Kilaim, cap. 4. hal. 5. *If b a man plants one row of five Vines, the School of Schammai saith, that it is a Vineyard. But the School of Hillel saith, It is not a Vineyard, until there be two rows of Vines there.*

Περιέθηκε φραγμόν. *Set an hedge about it.*

c Ibid. hal 3. *c What is an hedge? Let it be ten hands bredths high.* Less than so is not an hedge.

Ὤρυξεν ὑπολήνιον. *Digged a place for the Wine fat.*

d Ibid. חרון שהוא עמוק י׳ ורחב ד׳ : *d Let the fat be ten hands bredths deep, and four broad.*

Ὠκοδό-

Ὠκοδόμησε πύργον. *Built a Tower.*

שומרה שבכרם גבוהה י' ורחבה ד': e *Let the watch houſe which is in the Vineyard, be ten high, and four broad.* Cubits are to be underſtood. For *Rambam* ſaith, שומרה *is a High place, where the Vine-dreſſer ſtands, to overlook the Vineyard.* e Ibid. cap. 5. hal. 3.

Ἐξέδοτο αὐτὸν γεωργοῖς. *Let it out to Husbandmen.*

Ὁ ἐκδιδὺς ἀμπελῶνα αὐτῦ, &c. f *He that lets out his Vineyard to a keeper* בין באריסות בין בשמירו חנם *Either as a* γεωργὸς, An huſbandman, *or as one to keep it gratis, and he enters into Covenant with him, to dig it, prune it, dreſs it at his own coſt; but he neglects it, and doth not ſo; he is guilty, as if he ſhould with his own hand lay the Vineyard waſte.* f Maimon. in שכירות c. 2.

VERS. II.

Ἀπέστειλε πρὸς τὸς γεωργὸς τῷ καιρῷ. *And at the ſeaſon he ſent to the husbandmen.*

THAT is, In the fourth year after the firſt planting it: when it now was כרם רבעי *A Vineyard of four years old.* At leaſt before that year there was no profit of the fruits. כרם רבעי מציינין אותו בקורט ארמה g *They paint*, or note, *a Vineyard of four years old by ſome turf*, or clod, *of earth*, coloured, של עלה בחרסית *and that uncircumciſed with clay. And ſepulchres with chalk.* g Maaſar Sheni, cap. 5. hal. 1.

The Gloſs is this, *On a Vineyard of four years old they paint ſome marks out of the turf of the Earth, that men may know, that it is a Vineyard of four years old, and eat not of it, becauſe it is holy, as the Lord ſaith* (Levit. XIX. 24.) *and the owners ought to eat the fruit of it at Jeruſalem, as the ſecond tithe. And an uncircumciſed Vineyard* (that is, which was not yet four years old: See *Levit.* XIX. 23.) *they mark with clay.* הוא טיט השרוף *that is, digeſted in fire. For the Prohibition of* (a Vineyard) *uncircumciſed, is greater than the Prohibition concerning that of four years old: for that of four years old is fit for eating, but that uncircumciſed is not admitted to any uſe. Therefore they marked not that by the Turf, leſt the mark might perhaps be defaced, and periſh, and men not ſeeing it might eat of it*, &c.

VERS. IV.

Λιθοβολήσαντες ἐκεφαλαίωσε. *At him they caſt ſtones, and wounded him in the head.*

I. I See no need to wreſt the word ἐκεφαλαίωσε from its true and genuine ſenſe. Κεφαλαῖον ſignifies *to reduce and gather into a certain ſum*; as the Lexicons teach us; and why not in the ſame ſenſe in this place? They caſt ſtones at the ſervant, and deriding him made up the ſum with him: Saying perhaps this, or ſome ſuch thing to him, Do you come for fruit and rent? Behold this fruit? (caſting a ſtone at him) behold another fruit? (caſting another ſtone) and ſo many times together: and ſo they ſent him away ἠτιμωμένον, derided, and loaded with diſgrace.

II. But be it, that the word is to be tranſlated, as it is commonly rendred, *They wounded him in the head:* then this way of ſtoning is thus diſtinguiſhed from that, whereby they were ſlain who were ſtoned by the *Sanhedrin.* That was called Λιθοβολία *ſtone-caſting:* for it was the caſt of a ſtone indeed, but of one only, and that a very great one; and that upon the heart of the condemned perſon, when now he lay along upon his back. But this ſtoning was of many ſtones thrown out of the hand through the air, ſtriking him here and there and every where. The head of him that was ſtoned by the *Sanhedrin* was unhurt, and without any wound, but here, *They caſt ſtones at him and wounded him in the head.*

VERS. X.

Λίθον ὃν ἀπεδοκίμασε. *The ſtone which the builders rejected.*

THE Targum upon *Pſalm*, CXVIII. thus, טליא שביקו אריכליא *The builders rejected the child.* Either for אבן he read הבן or rendred it according to the *Arabick* Idiom, *The ſon:* ſo alſo *R. Solomon.* And verſ. 27. כפיתו טליא לנכסת הגא *Bind the child to the Sacrifice of the ſolemnity with chains, until ye ſhall have ſacrificed him, and poured out his blood upon the horns of the Altar: ſaid Samuel the Prophet.*

VERS.

VERS. XVI.

Τίνος ἡ Εἰκὼν; Καίσαρος. *Whose is this Image? Cesars.*

I. THIS was a *Cesars Peny.* דינרא קיסראנה *Denarius Cæsareanus.* For *Zuz* among the *Jews* was also a peny, as we shewed elsewhere; but we scarce believe it was of the same form and inscription. *h A certain Heathen sent to R. Judah the Prince* דינרא קיסראנה *A Cesarean Peny, and that on a certain festival day of the Heathens. Resh Lachish sat before him. R. Judah said, What shall I do? If I receive it, I shall consent* (to their festival) *If I receive it not, Enmity will rise against me. Resh Lachish answered, Take the peny, and while he looks upon you, cast it into the well,* &c.

h Bab. Avod. Zar. fol. 6 2.

II. It was a silver peny, not a gold one. דינרין כתם משם שרי כסף *Pence absolutely put are to be understood silver pence.* Where the Glos is, *Pence absolutely put are silver, until it is explained, that they are gold.*

But now a gold peny was worth five and twenty silver pence. *i When Turtle Doves and young Pigeons were sold at Jerusalem sometime for a gold peny, Rabban Simeon ben Gamaliel said, By this Temple, I will not rest this night, unless they are sold for a silver peny.* Where the Glos, *A gold peny is worth five and twenty silver pence.*

i Cherituth, cap. 1. hal. 7.

III. It was צורי a *Roman* peny, not פשוטי a *Jerusalem:* for this distinction they sometimes use. ווי פשוטי the Glos being witness, are ווי מדינה *Jerusalem Zuzees.* But more frequently, מטבע צורי and מטבע של מדינה *Mony of Tzur*, and *mony of Jerusalem.* מטבע צורי one may well render *Tyrian mony.* But hear the *Aruch*, where he had been treating of mony צורי *of Tzur*, at length he brings in this passage: *R. Eliezer saith, Whersoever in the Scripture* [צור *Tzur*] *is written full, the Scripture speaks of the City Tyre: but where it is written defectively* [צר without ו *Vau*] *it speaks of Rome.* Be it *Tyrian* or *Roman* mony, this held among the Masters. *l Whereseever any thing is said of the silver mony* של מדינה *of Jerusalem, it is the eight part of the Tyrian mony.*

l Bava Kama, fol. 36. 2. in Gloss.

Hence I should resolve that riddle, at which the Glosser himself sticks, if I may have leave to conjecture in a *Jewish* affair, after a doubting *Jew.* In the Tract now cited *m*, there is discourse concerning מעורת כוביורת ירושלמיות *Jerusalem Cozbian monies.* A riddle truly. *Ben Cozbi* indeed coined monies when he made an Insurrection against the *Romans n:* But whence is this called *Jerusalem* mony, when in the days of *Ben Cozbi*, *Jerusalem* lay buried in its own rubbish? If I may be the Resolver, it was so called, because it was of the same weight and value with the *Jerusalem* mony, and not with that of *Tyre.*

m Bava Kama, fol 97. 2.

n Hieros. Maasar Sheni, fol. 52 4.

The Jerusalem mony, say they, *is the eighth part of the Tyrian.* Here again some words of the Masters entangle me in a riddle. The *Aruch* saith, *o A Peny and Zuz are the same.* And elsewhere *p*, *They call Pence, in the Gemaristick Language, Zuzim*; which we observed at *Chap.* VI. *vers.* 37. *Zuz* was *Jerusalem* mony; how then was it the same with a Peny, which was *Tyrian* mony; when it was the eighth part only? And these words spoken by *Rambam q* do add a scruple over and above; דרינר ו' ווים *A Peny contains six Zuzim.* If he had said *eight Zuzim*, it had been without scruple. But what shall we say now?

o In זוז

p Glos. in Bava Bathra, fol. 166. 1.

q In Peah, cap. 8. hal. 7.

The former knot you may thus unty: that *Zuz* among the *Jews* is called also a *Peny*, a *Jewish* peny indeed, but different from the *Roman:* as the *Scots* have their *Shilling*, but much different from our *English.* But the second knot let him try to unty, that is at leisure.

IV. This mony was signed with the image of *Cesar*; but of the *Jerusalem* mony, thus the *Jews* write, whom you may believe, when you please. *What r is the Jerusalem mony? David and Solomon were stamped on one side*; and on the reverse ירושלם עיר הקודש *Jerusalem the holy City.* But the Glosser enquires, whether it were lawful to stamp the image of *David* and *Solomon* upon mony, which he scarcely thinks. He concludes therefore, that their names were only inscribed not their Effigies.

r Bava Kama, fol 97 2.

Upon s Abrahams mony were stamped on one side an old man, and an old woman; on the other, a young man and a young maid. On Josua's mony, on one side an Ox, on the other a Monoceros. On Davids mony, on one side a Staff and a Scrip; on the other a Tower. On Mardochai's mony, on one side Sackcloth and Ashes, on the other a Crown. Let the truth of this be upon the credit of the Authors.

s Tanchith Rab. fol. 24 2.

VERS.

VERS. XXVIII.

Ποία ἐστὶ πρώτη πασῶν ἐντολή; *Which is the firſt Commandment of all?*

IT is not ſeldom that this diſtinction occurs in the *Rabbines*, between תורה *The Law*, and מצוה *The Precept*: by the latter they underſtand ſome ſpecial, or greater rite (themſelves being judges) ſuch as, Circumciſion, The repeating of the Phylacteries, Keeping the Sabbath, *&c.* This queſtion propounded by the Scribe ſeems to reſpect the ſame: namely, whether thoſe great precepts (as they were eſteemed) and other Ceremonial precepts of that nature, ſuch as Sacrifices, Purifications, keeping Feſtivals, were the greateſt Precepts of the Law, or no; and if it were ſo, which among them was the firſt.

By his anſwer he ſeems to encline to the Negative, and to prefer the Moral Law. Whence Chriſt ſaith, That *he was not far from the Kingdom of Heaven:* And while he ſuits an anſwer to him from that very paſſage, which was the firſt in the reciting of the Phylacteries שמע ישראל *Hear, O Iſrael*, he directs the eyes, and the minds of thoſe that repeated them to the ſenſe and the marrow of the thing repeated, and that they reſt not in the bare work of repeating them.

VERS. XLI.

Ὁ ὄχλος βάλλει χαλκόν. *The people caſt mony.*

היו מטילין שם המעות: *t They were caſting in ſmall mony there.* *u According to his pleaſure any one might caſt into the Cheſts how little ſoever he would: namely, in the Cheſt which was for gold, as little gold as a grain of barley would weigh: and in the Cheſt for Frankincenſe, as much Frankincenſe as weighed a grain of barley. But if he ſhould ſay,* הרי עלי *Behold I vow Wood, he ſhall not offer leſs than two pieces, of a cubit long, and bredth proportionable. Behold I vow Frankincenſe; he ſhall not offer leſs than a pugil of Frankincenſe.* That is, not leſs mony, than that which will buy ſo much.

t Gloſs. in Shekal. fol. 8.4
u Ibid.

VERS. XLII.

Λεπτὰ δύο, ὅ ἐστι κοδράντης· *Two mites, which make a farthing.*

ב' פרוטות קדריונטס: *x Two Prutahs are a farthing.* *y A Prutah is the eighth part of an Italian Aſſarius. An Aſſarius is the twenty fourth part of a ſilver peny.* We rendred before, *The people caſt mony*, χαλκὸν, *braſs*, by היו מטילין מעות *They were caſting in ſmall mony:* one would think it ſhould rather be rendred, היו מטילין נחושת *They were caſting in braſs.* But conſider well this paſſage הפורט סלע של מעשר שני *z He that changeth the Selaa of the ſecond Tenth, the School of Shammai ſaith,* מעות כל סלע *let him change the whole Selaa* into מעות (you would perhaps render it, *Into monies*, or *into Meahs*, but it is properly to be rendred, *Into braſs*, as appears by what follows) *The School of Hillel ſaith,* שקל כסף ושקל מעות *Into a Shekel of ſilver, and a Shekel of braſs.* So alſo the Gloſſers, and the *Aruch* * moreover: *He that changeth a Selaa*, and receives for it מעות של נחושת *braſs mony, that is Prutahs.*

x Hieroſ. Kidduſh. foi. 58 4.
y Bava Metzia, fol. 44.2.
z Maaſar Shini, cap. 2. hal. 8, 9. And Adajoth, cap. 1. 9, 10.
* In the word פורט

None might by the Canon even now mentioned, enter into the Temple, no nor indeed into the Court of the Gentiles, with his purſe, therefore much leſs into the Court of the women; and yet ſcarce any entred, who carried no mony with him, to be offered to the *Corban*, whether in his hand, or in his boſom, or elſewhere, we do not define: ſo did this very poor woman, who for two mites purchaſed her ſelf an eternal fame, our Saviour himſelf ſetting a value upon the thing above all the gifts of them that offered.

CHAP.

CHAP. XIII.

VERS. III.

Ἐις τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ. *On the Mount of Olives over against the Temple.*

a Middoth, cap. 1. hal 3. b Cap. 2. hal. 4. c Parah. cap. 3 hal. 9.

THE *a East gate of the Court of the Gentiles, had the Metropolis Shushan painted on it. And through this gate the High Priest went out to burn the red Cow.* And, *b All the Walls of that Court were high, except the East Wall; because the Priest, when he burnt the red Cow, stood upon the top of Mount Olivet, and took his aim, and looked upon the gate of the Temple, in that time when he sprinkled the blood.* And, *c The Priest stood with his face turned Westward, kills the Cow with his right hand, and receives the blood with the left, but sprinkleth it with his right, and that seven times, directly towards the holy of Holies.*

It is true indeed, from any Tract of *Olivet*, the Temple might be well seen: but the word Κατέναντι, *over against*, if it doth not direct to this very place, yet some place certainly in the same line: and it cannot but recal to our mind that action of the High Priest.

VERS. VII.

Μὴ θροεῖσθε. *Be not troubled.*

THINK here, how the Traditions of the Scribes affrighted the Nation with the Report of *Gog* and *Magog*, immediately to go before the coming of *Messiah*.

d Bereth. Rabb. §. 41. e Bab. Sanhedr. fol 95. 2. f Ibid. fol. 97. 1

d R. Eliezer ben Abina saith, When you see Kingdoms disturbing one another, צפה לרגלי של משיח *Then expect the footsteps of the Messiah. And know that this is true from hence, that so it was in the days of Abraham; for Kingdoms disturbed one another, and then came redemption to Abraham.* And elsewhere *e, So they came against Abraham, and so they shall come with Gog and Magog.* And again, *f The Rabbins deliver. In the first year of that week* (of years) *that the Son of David is to come, shall that be fulfilled,* I will rain upon one City, but I will not rain upon another (*Amos* IV.) The second year, *The Arrows of famine shall be sent forth.* The third, *The famine shall be grievous, and men and women and children, holy men, and men of good works, shall dye. And there shall be a forgetfulness of the Law among those that learn it.* The fourth year, *Fulness, and not fulness.* The fifth year, *Great fulness, for they shall eat, and drink and rejoyce, and the Law shall return to its Scholars.* The sixth year, *Voices.* (The Gloss is, A fame shall be spread, that the Son of *David* comes, or, they shall sound with the trumpet) The seventh year, *Wars, and in the going out of that* seventh year, *the Son of David shall come.*

VERS. VIII.

Ἀρχὴ ὠδίνων ταῦτα. *These are the beginnings of sorrows.*

ESai. LXVI. 7, 8. Πρὶν τὴν ὠδίνουσ' τεκεῖν, πρὶν ἐλθεῖν τὸ πόνον τῶν ὠδίνων ἐξέφυγε, καὶ ἔτεκεν ἄρσεν. Τίς ἤκουσε τοιοῦτο; &c. *Before she travailed she brought forth, before the labour of pains came, she was delivered, and brought forth a male. Who hath heard such a thing?* &c. Εἰ ᾤδινε γῆ ἐν ἡμέρᾳ μιᾷ, ἢ καὶ ἐτέχθη ἔθνος εἰς ἅπαξ, ὅτι ᾤδινε καὶ ἔτεκε Σιὼν τὰ παιδία αὐτῆς. *Does the earth bring forth in one day, or is a Nation also brought forth at once? For Sion was in travail and brought forth her sons.*

The Prophet here says two things.

g Hieron. a sancta fide, lib. 1. contra Judaeos, cap. 2.

I. That *Christ* should be born before the destruction of *Jerusalem*. The *Jews* themselves collect and acknowledge this out of this Prophesie. *g It is in the* Great Genesis, *a very antient book, thus R. Samuel bar Nahaman said, Whence prove you, that in the day when the destruction of the Temple was, Messias was born? He answered, From this that is said in the last Chapter of Esaiah,* Before she travailed, she brought forth; before her bringing forth shall come, she brought forth a male child. *In the same hour that the destruction of the Temple was, Israel cryed out, as though she were bringing forth. And Jonathan in the Chaldee translation said, Before her trouble came, she was saved, and before pains of childbirth came upon her, Messiah was revealed.* (In the *Chaldee* it is, יתגלי מלכה *A King shall manifest himself.*)

In

In like manner in the same Book: R. Samuel bar Nahaman said; It happened that Elias went by the way in the day, wherein the Destruction of the Temple was, and he heard a certain voice crying out and saying, The holy Temple is destroyed. Which when he heard, he imagined, how he could destroy the World; but travailing forward, he saw men plowing and sowing; to whom he said, God is angry with the World, and will destroy his house, and lead his children Captives to the Gentiles, and do you labour for temporal Victuals? And another voice was heard saying, Let them work, for the Saviour of Israel is born. And Elias said, where is he? And the voice said, In Bethlehem of Judah, &c. These words this Author speaks, and these words they speak.

II. As it is not without good reason gathered, that *Christ* shall be born before the destruction of the City, from that clause, *Before she travailed, she brought forth; before her bringing forth came* (πόνος τῆς ὠδῖνων *the pangs of travail*) *she brought forth a male child:* so also from that clause εἰ ἐτέχθη ἔθνος εἰς ἅπαξ, ὅτι ὠδίνε ἡ ἔτεκε Σιὼν, &c. *Is a Nation brought forth at once, for Sion travailed and brought forth her children*; is gathered as well, that the *Gentiles* were to be gathered and called to the faith, before that destruction; which our Saviour most plainly teacheth, *ver.* 10. *But the Gospel must first be preached among all Nations.* For how the Gentiles which should believe are called *the Children of Sion*, and *the Children of the Church of Israel*, every where in the Prophets, there is no need to shew, for every one knows it.

In this sense is the word ὠδίνων, *pangs*, or *sorrows*, in this place to be understood, and it agrees not only with the sense of the Prophet alledged, but with a most common phrase and opinion in the Nation concerning חבלי משיח *The Sorrows of the Messiah*, that is concerning the calamities which they expected would happen at the coming of the *Messiah*.

אמר עולא ייתי ולא איחמינינהו *h Ulla saith, the Messias shall come, but I shall not see him, so also saith Rabba, Messias shall come, but I shall not see him.* That is, he shall not be to be seen. *Abai saith to Rabba, Why?* משום חבלו של משיח *Because of the sorrows of the Messias. It is a Tradition. His Disciples asked R. Eleazar, What may a man do to be delivered from the sorrows of Messias? Let him be conversant in the Law, and in the works of mercy.* The Gloss is, חבלו *That is the terrors and the sorrows, which shall be in his days.* *i He that feasts thrice on the Sabbath day, shall be delivered from three miseries,* מחבלו של משיח *From the sorrows of Messiah, from the judgment of Hell, and from the War of Gog and Magog.* Where the Gloss is this, From the sorrows of Messias. *For in that age wherein the Son of David shall come, there will be* קטגוריא *an accusation of the Scholars of the Wise men.* חבלו לשון חבלי יולדת The word חבלו *denotes such pains as women in child birth endure.*

h Sanhedr. fol. 98. 2.

i Sheab. fol. 118. 1.

VERS. XXXII.

Περὶ δὲ τῆς ἡμέρας ἐκείνης, ἢ τῆς ὥρας οὐδεὶς οἶδεν. *But of that day and hour knoweth no man.*

OF what *day* and *hour*? That the discourse is of the *day* of the destruction of *Jerusalem*, is so evident, both by the Disciples question, and by the whole thread of Christs discourse, that it is a wonder, any should understand these words of the day and hour of the last judgment.

Two things are demanded of our Saviour, *ver.* 4. The one is, *When shall these things be*, that one stone shall not be left upon another? And the second is, *What shall be the sign of this consummation?* To the latter he answereth throughout the whole Chapter hitherto. To the former in the present words. He had said indeed in the verse before, *Heaven and Earth shall pass away*, &c. not for resolution to the question propounded, (for there was no enquiry at all concerning the dissolution of Heaven and Earth,) but for confirmation of the truth of thing, which he had related. As though he had said, ye ask when such an overthrow of the Temple shall happen; when it shall be, and what shall be the signs of it. I answer, These and those, and the other signs shall go before it; and these my words of the thing it self, to come to pass, and of the signs going before, are firmer than Heaven and Earth it self. But whereas ye enquire of the precise time, that is not to be enquired after, For *of that day and hour knoweth no man.*

We cannot but remember here, that even among the Beholders of the destruction of the Temple, there is a difference concerning the *Day* of the destruction; that that day and hour was so little known before the event, that even after the event they who saw the flames disagreed among themselves concerning the *Day*. *Josephus*, an eye witness, saw the burning of the Temple, and he ascribed it to the *Tenth* day of the month *Ab*, or *Lous*. For thus he, *l The Temple perished the tenth day of the month Lous,* (or August) *a day*

l De Bell. lib. 6. cap. 25.

a day fatal to the Temple, as having been on that day conſumed in flames by the King of Babylon. Rabban Jochanan ben Zaccai ſaw the ſame conflagration, and he together with the whole *Jewiſh* Nation, aſcribes it to the *ninth* day of that month, not the *tenth*; yet ſo that he ſaith, *If I had not lived in that age, I had not judged it, but to have happened on the tenth day.* For as the Gloſs upon *Maimonides* [m] writes, *It was the evening, when they ſet fire to it, and the Temple burnt until ſun-ſet the tenth day. In the Jeruſalem Talmud therefore Rabbi, and R. Joſua ben Levi faſted the ninth and tenth days.* See alſo the Tract *Bab. Taanith* [n].

[m] In *Taanith*, cap. 5.

[n] Fol. 29. 1.

Οὐδὲ οἱ ἄγγελοι. *Neither the Angels.*

[o] Bab. Sanhedr. fol. 99. 1.

For o the day of Vengeance is in my heart, and the year of my redeemed cometh, Eſai. LXIII. 4. *What means?* The day of Vengeance is in my haert? *R. Jochanan ſaith, I have revealed it to my heart, to my members I have not revealed it. R. Simeon ben Lachiſh ſaith, I have revealed it to my heart,* למלאכי השרת לא גליתי *but to the miniſtring Angels I have not revealed it.* And *Jalkut* on that place thus: לבא לפומא לא גלי פומא למאן גלי *My heart reveals it not to my mouth, to whom ſhould my mouth reveal it?*

Οὐδὲ ὁ υἱός. *Nor the Son.*

Οὐδὲ ἄγγελοι, οὐδὲ υἱός, that is, *Neither the Angels, nor the Meſſias.* For in that ſenſe the word Υἱὸς, *Son*, is to be taken in this place, and elſewhere, very often. As in that paſſage, *Joh.* V. 19. *The Son*, that is, The Meſſias, *can do nothing of himſelf, but what he ſees the Father do.* ver. 20. *The Father loveth the Meſſias*, &c. ver. 26. *He hath given to the Meſſias to have life in himſelf*, &c. And that the word *Son*, is to be rendred in this ſenſe, appears from verſe 27. *He hath given him authority alſo to execute judgment, becauſe he is the Son of man.* Obſerve that, *Becauſe he is the Son of man.*

I. It is one thing to underſtand *the Son of God* barely and abſtractly for the ſecond perſon in the Holy Trinity; another to underſtand him for the *Meſſias*, or that ſecond perſon incarnate. To ſay that the ſecond Perſon in the Trinity knows not ſomething, is blaſphemous; to ſay ſo of the *Meſſias*, is not ſo, who nevertheleſs was the ſame with the ſecond Perſon in the Trinity. For although the ſecond Perſon, abſtractly conſidered according to his mere Diety, was co-equal with the Father, co-omnipotent, co-omniſcient, co-eternal with him, &c. Yet *Meſſias*, who was God-man, conſidered as *Meſſias*, was a ſervant and a meſſenger of the Father, and received commands and authority from the Father. And thoſe expreſſions, *The Son can do nothing of himſelf*, &c. will not in the leaſt ſerve the *Arians* turn; if you take them in this ſenſe, which you muſt neceſſarily do; *Meſſias* can do nothing of himſelf, becauſe he is a Servant and a Deputy.

II. We muſt diſtinguiſh between the execellencies, and perfections of *Chriſt*, which flowed from the Hypoſtatical union of the two natures, and thoſe which flowed from the donation and anoynting of the Holy Spirit. From the Hypoſtatical Union of the Natures flowed the infinite dignity of his Perſon, his impeccability, his infinite ſelf-ſufficiency to perform the Law, and to ſatisfie the divine juſtice. From the anoynting of the Spirit flowed, his Power of miracles, his fore-knowledg of things to come, and all kind of knowledg of Evangelic Myſteries. *Thoſe* rendred him a fit and perfect Redeemer; *theſe* a fit and perfect Miniſter of the Goſpel.

Now therefore the fore-knowledg of things to come, of which the diſcourſe here is, is to be numbred among thoſe things, which flowed from the anoynting of the Holy Spirit, and from immediate revelation; not from the Hypoſtatic Union of the Natures. So that thoſe things which were revealed by *Chriſt* to his Church, he had them from the revelation of the Spirit, not from that Union. Nor is it any derogation or detraction from the Dignity of his Perſon, that he ſaith, he knew not that day and hour of the deſtruction of *Jeruſalem*: yea it excellently agrees with his Office and Deputation, who being the Fathers Servant, Meſſenger, and Miniſter, followed the orders of the Father, and obeyed him in all things. *The Son knoweth not*, that is, It is not revealed to him from the Father, to reveal to the Church. *Revel.* I. 1. The Revelation of *Jeſus Chriſt, which God gave to him.*

We omit enquiring concerning the Knowledge of *Chriſt*, being now raiſed from death: whether, and how far, it exceeded his knowledg while yet he converſed on earth. It is without doubt, that being now raiſed from the dead, he merited all kind of Revelation (See *Revel.* V. 9. *And they ſung a new ſong, ſaying, thou art worthy to take the book, and to open the ſeals thereof, for thou waſt ſlain*, &c.) and that he converſing on earth before his death, acted with the vigor of the Holy Spirit, and of that unſpeakable holineſs which flowed from the Union of the Humane Nature with the Divine, the

Divine

Divine Nature in the mean time ſuſpending its infinite activity of Omnipotence. So that *Chriſt* might work miracles, and know things to come, in the ſame manner as the Prophets alſo did, namely, by the Holy Ghoſt, but in a larger meaſure; and might overcome the Devil not ſo much by the Omnipotence of the Divine Nature, as by the infinite holineſs of his Perſon, and of his obedience. So that if you either look upon him, as the Miniſter and Servant of God; or if you look upon the conſtitution, as I may ſo call it, and condition of his Perſon, Theſe words of his, *of that day and hour knoweth not the Son alſo*, carry nothing of incongruity along with them: yea, do excellently ſpeak out his ſubſtitution, as a Servant, and the conſtitution of his Perſon, as Θεάνθρωπος, *God-man.*

The reaſon, why the Divine Wiſdom would have the time of the deſtruction of *Jeruſalem* ſo concealed, is well known to it ſelf; but by men, ſince the time of it was unſearchable, the reaſon certainly is not eaſie to be ſearched. We may conjecture, that the time was hid, partly leſt the Godly might be terrified with the ſound of it, as 2 *Theſ.* II. 2. partly, that the Ungodly, and thoſe that would be ſecure, might be taken in the ſnares of their own ſecurity, as *Mat.* XXIV. 38. But let ſecret things belong to God.

CHAP. XIV.

VERS. III.

Νάρδου πιστικῆς. *Of Spikenard.*

WHAT if I ſhould render it, *Nardinum Balaninum, Nardin of Balanus?* *Nardin* a *conſiſts of Omphacium, Balaninum, Bulruſh, Nard, Amomum, Myrrhe, Balſame*, &c. And again, b *Myrobalanum* is common to the *Troglodytes, and to Thebais, and to that part of Arabia, which divides Judea from Egypt, a growing oyntment, as appears by the very name, whereby alſo is ſhewn that it is the maſte of a tree.*

a *Pliny*, lib. 13. cap. 1.
b Idem, lib. 12. cap. 21.

Βάλανος, as all know, among the *Greeks*, is *Glans, Maſte*, or an *Acorn*: ſo alſo is תסתקא *Piſtaca* among the *Talmudiſts*. There are preſcribed by the Talmudiſts *c* various remedies for various diſeaſes: among others this: לברסכם ליתי בי פסתקא ורנישרר *For a Pluriſie* (or as others will have it, A certain diſeaſe of the head) *Take to the quantity of the Maſte of Ammoniac.* The Gloſs is, פיסתקא *is the maſte of Cedar.* The *Aruch* ſaith, פיסתקא *is the grain of a fruit, which is called* גלנרא Glans.

c *Bab. Gittin*, fol. 69. 1.

The word Νάρδος, *Nard*, is *Hebrew* from the word נרד *Nerd*, and the word פיסתקא is *Syriac*, from the word פיסתקא *Piſtaca*. So that the Oyntment might be called *Unguentum Balaninum, Balanine oyntment*: in the compoſition of which, *Nard*, and פיסתקא *Maſte* or *Myrobalane* were the chief ingredients.

Κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς. *Poured it upon his head.*

In *Talmudic* Language, דרדיגרה משחא ארישרה *d What are the Teſtimonies that the woman married is a Virgin? If ſhe goes forth to be married* בהינומא *with a veil let down over her eyes, yet with her head not veiled. The ſcattering of nuts is alſo a teſtimony. Theſe are in Judea, but what are in Babylon? Rabh ſaith,* דרבנין דרשחא ארישא *If oyntment be upon the head of the Rabbins* (The Gloſs is, *the women poured oyntment upon the heads of the Scholars, and anoynted them*) *Rabh Papa ſaid to Abai,* משחא דחפיפוחא תלמידין קאמר מר *Does that Doctor ſpeak of the aromatic oyntment uſed in bridg-chambers?* (The Gloſs is, *Are the Rabbins ſuch, to be anoynted with ſuch oyntments?*) *He anſwered,* יתמא *O Orphan* (that is, O thou unacquainted with the Cuſtoms) *Did not thy Mother pour out oyntment for you* (at thy wedding) *upon the heads of the Rabins. Thus, a certain Rabbin got a wife for his ſon in the houſe of Rabbah bar Ulla; and they ſaid to him, Rabbah bar Ulla alſo got a wife in the houſe of a certain Rabbin for his Son* ודרדיג ארישא דרבנן *And he poured out oyntment upon the heads of the Rabbins.*

d *Bab. Chetubb.* fol. 17. 2.

From the Tradition produced, it may be asked, whether it were cuſtomary in *Judea* to wet the heads of the Rabbins with oyntments in the marriages of Virgins, as it was in *Babylon*? Or, whether it were ſo cuſtomary otherwiſe, to anoynt their heads; as that ſuch an anoynting at weddings, were not ſo memorable a matter, as it was in *Babylon*? Certainly in both places, however they anoynted mens heads for healths

sake, it was accounted unfitting for *Rabbins* to ſmell of aromatical oyntments. *e It is unde-*
e Hieroſ. Berac. fol. 11. 2. *cent*, ſay the *Jeruſalem* Talmudiſts, *for a Scholar of the Wiſe men to ſmell of ſpices.* And you have the judgment of the *Babylonians* in this very place, when it is enquired among them, and that as it were with a certain kind of diſatisfaction, whether *Rabbins* be ſuch as that they ſhould be anoynted with aromatical oyntments, as the more nice ſort are wont to be anoynted. From this opinion every where received among them, you may more aptly underſtand, why the other Diſciples as well as *Judas*, did bear the laviſh of the oyntment with ſome indignation: *He* out of wicked covetouſneſs; but *they* partly as not willing that ſo precious a thing ſhould be loſt, and partly, as not liking ſo nice a cuſtom ſhould be uſed towards their Maſter, from which the Maſters of the *Jews* themſelves were ſo averſe. And our Saviour taking off the envy of what was done, applies this anoynting to his burial, both in his intention, and in the intention of the woman; that it might not ſeem to be done out of ſome delicate niceneſs.

VERS. V.

Ἐπάνω τριακοσίων δηναρίων. *Above three hundred pence.*

I. THE prizes of ſuch precious oyntments (as it ſeems in *Pliny*) were commonly known. For thus he, *f The price of Coſtus is* XVI *pounds. The price of Spike*
f Lib. XII. c. 12. (Nard) *is* XC *pounds. The Leaves have made a differenee in the value. From the broadneſs of them, it is called Hadroſpherum, with greater Leaves, it is worth* X xxx (that is thirty pence) *That with a leſſer leaf, is called Meſoſpherum, it is ſold at* X lx (ſixty pence) *The moſt eſteemed is that called Microſpherum, having the leaſt leafe, and the price of it is*
g Cap. 20. X lxxv (ſeventy five pence) And elſewhere. *g To theſe the merchants have added, that which they call Daphnois, ſurnamed Iſocinnamon, and they make the price of it to be* CCC (τριακοσίας δηναρίους, *Three hundred pence.*) See more there.

II. It is not eaſie to reduce this ſum of *three hundred pence* to its proper value; partly becauſe a peny was twofold, a ſilver peny, and a gold one: partly, becauſe there was a double value and eſtimation of mony, namely that of *Jeruſalem*, and that of *Tyre*, as we obſerved before. Let theſe be ſilver (which we believe) which are of much leſs value than gold: and let them be *Jeruſalem* pence (which we alſo believe) which are cheaper than the *Tyrian*; yet they plainly ſpeak the great wealth of *Magdalen*, who poured out an oyntment of ſuch a value, when before ſhe had ſpent ſome ſuch other.

Which brings to my mind thoſe things, which are ſpoken by the Maſters, concerning קופת הבשמים *The box of ſpices*, which the husband was bound to give the wife accor-
h Bab. Chetub. fol. 66. 2. ding to the proportion of her dowry. *h But this is not ſpoken, ſaith Rabh Iſhai, but o Jeruſalem people. There is an example of a daughter of* נקדימון *Nicodemus ben Gorion, t whom the Wiſe men appoynted four hundred crowns of gold for a cheſt of ſpices for on day. She ſaid to them, I wiſh you may ſo appoynt for their daughters; and they anſwere after her, Amen.* The Gloſs is, *The husband was to give to his wife ten Zuzees for ever Manah, which ſhe brought with her, to buy ſpices with which ſhe uſed to waſh her ſelf, &c* Behold! a moſt wealthy woman of *Jeruſalem*, daughter of *Nicodemus*, in the contra and inſtrument of whoſe marriage, was written *A thouſand thouſand gold pence out of th houſe of her Father, beſides thoſe ſhe had out of the houſe of her Father-in-Law:* whom ye you have in the ſame ſtory reduced to that extream poverty, that ſhe picked up barl corns for her food out of the cattles dung.

VERS. VII.

Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν. *For ye have the poor always with you.*

i Bab. Schabb. fol. 63. 1. SAmuel i ſaith, *There is no difference between this world, and the days of the Meſſia* אלא שעבור מלכיות *anleſs in regard of the affliction of the Heathen kingdoms, as it ſaid, A poor man ſhall not be wanting out of the midſt of the earth* (Deut. XV. 11.) O ſerve a *Jew* cofeſſing that there ſhall be poor men even in the days of the *Meſſias*. Whic how it agrees with their received opinion of the pompous kingdom of the *Meſſias*, l him look to it. *R. Solomon* and *Aben Ezra* write, *If thou ſhalt obey the words of t Lord, there ſhall not be a poor man in thee: but thou wilt not obey, therefore a poor m ſhall never be wanting.* Upon this received reaſon of the thing, confeſs alſo, *O Samu* that there ſhall be diſobedient perſons in the days of the *Meſſias*; which indeed, wh the true *Meſſias* came, proved too too true, in thy Nation.

VER

VERS. XII.

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων. *And on the firſt day of unleavened bread.*

SO *Matth.* Chap. XXVI. 17. and *Luke*, Chap. XXII. 7. And now let them tell me; who think that *Chriſt* indeed kept his Paſsover the fourteenth day, but the *Jews* not before the fifteenth, becauſe this year their Paſsover was transferred unto the fifteenth day, by reaſon of the following Sabbath: Let them tell me, I ſay, whether the Evangeliſts ſpeak according to the day preſcribed by *Moſes*, or according to the day preſcribed by the Maſters of the Traditions, and uſed by the Nation: If according to *Moſes*, then the fifteenth day was πρώτη Ἀζύμων, *the firſt of Unleavened bread*, *Exod.* XII. 15, 18. But if according to the manner of the Nation, then it was the fourteenth. And whether the Evangeliſts ſpeak according to this cuſtom, let us enquire briefly.

Sometime indeed the whole ſeven days feaſt was transferred to another month; and that not only from that Law, *Numb.* IX. but from other cauſes alſo; concerning which ſee the places quoted in the margin *l*. But when the time appointed for the feaſt occurred, the Lamb was always ſlain on the fourteenth day.

l Hieroſ. in *Maaſar Sheni*, fol 56. 3. & *Maimon.* in *Kidduſh. Hodeſh*, cap 4.

I. Let us begin with a ſtory, where an occaſion occurs, not very unlike that, for which they, of whom we ſpake, think the Paſsover this year was transferred; namely, becauſe of the following Sabbath. The ſtory is this. *m* "After the death of *Shemaiah* and *Abta-* "*lion*, the ſons of *Betyra* obtained the chief place: *Hillel* went up from *Babylon* to en- "quire concerning three doubts. When he was now at *Jeruſalem*, and the fourteenth "day of the firſt month fell out on the Sabbath; (*obſerve that*) it appeared not to the "ſons of *Betyra*, whether the Paſsover drove off the Sabbath, or no. Which when "*Hillel* had determined in many words, and had added moreover, that he had learnt this "from *Shemaiah* and *Abtalion*, they laid down their authority, and made *Hillel* preſident. "When they had choſen him Preſident, he derided them ſaying, What need have you of "this *Babylonian*? Did you not ſerve the two chief Men of the world, *Shemaiah* and *Abta-* "*lion*, who ſat among you? Theſe things which are already ſaid make enough to our purpoſe; but with the Readers leave, let us add the whole ſtory. "While he thus ſcof- "fed at them, he forgat a Tradition. For they ſaid, What is to be done with the peo- "ple, if they bring not their knives? He anſwered, I have heard this tradition, but I "have forgot. But let them alone, for although they are not Prophets, they are Pro- "phets ſons. Preſently every one, whoſe Paſsover was a Lamb, ſtuck his knife into the "fleece of it; and whoſe Paſsover was a Kid, hung his knife upon the horns of it.

m Hieroſ Peſachin, fol. 33. 1.

And now, let the impartial Reader judge between the reaſon which is given for the transferring the Paſsover this year unto the fifteenth day, namely, becauſe of the Sabbath following, that they might not be forced to abſtain from ſervile work for two days together; and the reaſon, for which it might with good reaſon be transferred that year, concerning which the ſtory is. The fourteenth day fell on a Sabbath, a ſcruple ariſeth, whether the Sabbath gives way to the Paſsover? Or the Paſsover to the Sabbath? The very chief men of the Sanhedrin, and the Oracles of Traditions are not able to reſolve the buſineſs. A great Article of Religion is tranſacting, and what is here to be done? O ye ſons of *Betyra*, transfer but the Paſsover unto the next day, and the knot is untied. Certainly, if this had been either uſual, or lawful they had provided, that the affairs of Religion, and their authority and fame, ſhould not have ſunk in this ſtrait. But that was not to be ſuffered.

II. Let us add a Tradition, which you may juſtly wonder at. *n Five things, if they come in uncleanneſs, are not eaten in uncleanneſs: the ſheaf of firſt fruits, the two loaves, the Shew-bread, the Peace-offerings of the Congregation, and the Goats of the New-Moons.* But הפסח שבא בטומאה נאכל בטומאה *The Paſsover which comes in uncleanneſs, is eaten in uncleanneſs: becauſe it comes not originally, unleſs to be eaten.*

n Peſachin, cap. 7. hal. 4.

Upon which Tradition thus *Maimonides*. *The Lord ſaith*, And there were ſome that were unclean by the Carkaſs of a man, (*Numb.* IX. 6.) *and he determines of them, that they be put off from the Paſsover of the firſt month to the Paſsover of the ſecond. And the Tradition is, that it was thus determined, becauſe they were few. But if the whole Congregation ſhould have been unclean, or if the greateſt part of it ſhould have been unclean, yet they offer the Paſsover, though they are unclean. Therefore they ſay, Particular men are put off to the ſecond Paſſover, but the whole Congregation is not put off to the ſecond Paſsover. In like manner, All the oblations of the Congregation, they offer them in uncleanneſs, if the moſt are unclean; which we learn alſo from the Paſsover. For the Lord ſaith of the Paſsover,* במועדו *That it is to be offered in its ſet time,* (Note that) *and ſaith alſo, of the oblations of the Congregation, Ye ſhall do this to the Lord in your ſet times, and to them all he preſcribes a ſet time. Every thing therefore, to which a time is ſet, is alſo offered in uncleanneſs, if ſo be very many of the Congregation, or very many of the Prieſts be unclean.*

o Hieros. Sotah, fol. 16. 3. *We o find, that the Congregation makes their Paſsover in uncleanneſs, in that time, when moſt of them are unclean. And if known uncleanneſs be thus diſpenſed with, much more doubted uncleanneſs.* But what need is there of ſuch diſpenſation? Could ye not put off the Paſsover, O ye Fathers of the Sanhedrin, for one or two days, that the people might be purified? By no means: for the Paſsover is to be offered במועדו *In its ſet time*, the fourteenth day, without any diſpenſation. For

III. Thus the Canons of that Church concerning that day. אור ליד' בורקין את החמץ לאור

p P ſach. cap. 2 hal. 1. הנר *p In the light of the fourteenth day they ſeek for leaven by candle light.* The Gloſs is, *In the night to which the day following is the fourteenth day.* And go to all the Commentators, and they will teach, that this was done upon the going out of the thirteenth day. And

q In חמץ ומצה cap. 2. *Maimonides, q From the words of the Scribes, they look for and rid away leaven in the beginning of the night of the fourteenth day, and that by the light of the Candle. For in the night time all are within their houſes, and a Candle is moſt proper for ſuch a ſearch. Therefore they do not appoint employments in the end of the thirteenth day, nor doth a wiſe Man begin to recite his Phylacteries in that time, leſt thereby by reaſon of his length he be hindred from ſeeking for leaven in its ſeaſon.* And the ſame Author elſewhere,

r Ibid. cap. 1. *r It is forbidden to eat leaven on the fourteenth day from noon, and onwards,* viz. *from the beginning of the ſeventh hour ---- Our wiſe Men alſo forbad eating it from the beginning of the ſixth hour ---- Nay, the fifth hour they eat not leaven, leſt perhaps the day be cloudy, and ſo a miſtake ariſe about the time ------ Behold, you learn, that it is lawful to eat leaven on the fourteenth day to the end of the fourth*

s In Corban Peſach. cap. 1. *hour; but in the fifth hour it is not to be uſed.* The ſame Author elſewhere writes thus*s*, *The Paſsover was not to be killed, but in the Court, where the other ſacrifices were killed. And it was to be killed on the fourteenth day after noon, after the daily ſacrifice.*

And now, Reader, tell me what day the Evangeliſts call πρώτην Ἀζύμων *The firſt day of unleavened bread:* and whether it be any thing probable, that the Paſsover was ever transferred unto the fifteenth day? Much leſs is it probable, that *Chriſt* this year kept his Paſsover one day before the Paſsovers of the *Jews*.

For the Paſsover was not to be ſlain but in the Court, where the other ſacrifices were ſlain, as we heard juſt now from *Maimonides*; and ſee the Rubric of bringing in the

t Peſach. cap. 5 hal. 5, 6. Lambs into the Court, and of ſlaying them *t*. And then tell me ſeriouſly, whither it be credible, that the Prieſts in the Temple, againſt the ſet decree of the Sanhedrin that year (as the opinion we contradict imports) would kill *Chriſts* one, only, ſingle Lamb; when by that decree it ought not to be killed before to morrow? When *Chriſt* ſaid to his Diſciples, *Ye know, that after two days is the Paſsover*; and when he Commanded them, *Go ye, and prepare for us the Paſsover*, it is a wonder they did not reply, True indeed, Sir, it ought to be after two days, but it is put off this year to a day later, ſo that now it is after three days. It is impoſſible therefore that we ſhould obey you now; for the Prieſts will not allow of killing before to morrow.

We have ſaid enough, I ſuppoſe, in this matter. But while I am ſpeaking of the day of the Paſsover, let me add a few words, although not to the buſineſs concerning which we have been treating; and they perhaps not unworthy of our conſideration.

u Peſach. cap. 8 *u He that mourns waſhes himſelf, and eats his Paſsover in the Even. A Proſelyte, which is made a Proſelyte on the Eve of the Paſsover, the School of Shammai ſaith, Let him be baptized, and eat his Paſsover in the Even: the School of Hillel ſaith, He that ſeparates himſelf from uncircumciſion* (that is, From Heathens and Heatheniſm) *is, as if he ſeparated himſelf from a ſepulchre.* The Gloſs, *And hath need of ſeven days purification.* אסרטוטותהיו בירושלם

x Hieroſ. Peſach. fol. 36 2. *There x were Souldiers at Jeruſalem, who baptized themſelves, and eat their Paſsovers in the Even.* A thing certainly to be noted, Proſelytes, the ſame day made Proſelytes, and eating the Paſsover; and that, as it ſeems, without Circumciſion, but admitted only by baptiſm.

The care of the School of *Hillel* in this caſe, did not ſo much repulſe a Proſelyte from eating the Paſsover, who was made a Proſelyte and baptized on the day of the Paſsover; as provided for the future, that ſuch an one in following years ſhould not obtrude himſelf to eat the Paſsover in uncleanneſs. For while he was in Heatheniſm, he contracted not uncleanneſs from the touch of a Sepulchre, but being made a Proſelyte he contracted uncleanneſs by it. Theſe are the words of the Gloſs.

Ἑτοιμάσωμέν ἵνα φάγῃς τὸ πάσχα. *That we prepare, that thou mayeſt eat the Paſsover.*

y Peſachim, cap. 8. hal. 2. For the Paſsovers were prepared by the ſervants for their Maſters. *If y any ſay to his ſervant, Go and kill me the Paſsover, and he kills a Kid, let him eat of it: if he kill a Lamb, let him eat of it: if a Kid and a Lamb, let him eat of the former,* &c.

VERS.

VERS. XXVI.

Καὶ ὑμνήσαντες. *And when they had ſung an Hymn.*

I. WHAT [z] *difference is there between the firſt Paſſover and the ſecond?* (that is, The Paſſover of the firſt month, and of the ſecond, *Numb.* IX.) *In the firſt, every one is bound under that Law,* Leaven ſhall not be ſeen, nor found among you. *In the ſecond, Leaven and unleavened bread may be with a man in his houſe. In the firſt, he is bound to an Hymn, when he eats the Paſſover. In the ſecond, he is not bound to an Hymn, when he eats it. In both, he is bound to an Hymn while he makes,* or kills. *Both are to be eaten roſt, and with unleavened bread, and bitter herbs, and both drive away the Sabbath.* The *Gemariſts* aſk, *Whence this is, that they are bound to an Hymn, while they eat the Paſſover? R. Jochanan in the name of R. Simeon ben Joſedek ſaith, The Scripture ſaith,* You ſhall have a ſong, as in the night, when a Feaſt is kept (*Eſa.* XXX. 29.) *The night which is ſet apart for a Feaſt, is bound to an Hymn: The night which is not ſet apart for a Feaſt, is not bound to an Hymn.* The Gloſs writes thus, *As ye are wont to ſing in the night, when a Feaſt is kept. But there is no night, wherein they are obliged to a ſong, beſides the night when the Paſſover is eaten.* [z] *Pſach.* cap. 9 hal. 3.

II. That Hymn is called by the *Rabbins* the *Hallel*; and was from the beginning of *Pſal.* CXIII. to the end of *Pſal.* CXVIII. which they cut in two parts, and a part of it they repeated in the very middle of the banquet, and they reſerved a part to the end.

How far the former portion extended, is diſputed between the Schools of *Shammai*, and *Hillel.* That of *Shammai* ſaith, Unto the end of *Pſal.* CXIII. That of *Hillel* ſaith, Unto the end of *Pſalm* CXIV. But theſe things muſt not ſtop us. The Hymn which *Chriſt* now ſung with his Diſciples after meat, was the latter part. In which, as the Maſters of the Traditions obſerve, theſe five things are mentioned. *a The going out of Egypt. The cutting in two of the Red Sea. The delivery of the Law. The Reſurrection of the dead, and the ſorrows of the Meſſias. The going out of Egypt, as it is written,* When Iſrael went out of Egypt. *The cutting in two of the Red Sea, as it is written,* The Sea ſaw it and fled. *The Delivery of the Law, as it is written,* The Mountains leaped like Rams. *The Reſurrection of the dead, as it is written,* I will walk before the Lord in the Land of the living. *And the ſorrows of the Meſſias, as it is written,* Not unto us Lord, Not unto us. [a] *Peſachin*, fol. 118. 1.

Ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. *They went out to the Mount of Olives.*

They were bound by the Traditional Canons to lodge within *Jeruſalem.* *b On the firſt Paſſover every one is bound to lodge* (טעון לינה) *Alſo on the ſecond Paſſover he is bound to lodge.* The Gloſs thus, *He that keeps the Paſſover is bound to lodge in Jeruſalem the firſt night.* But it is diſputed, whether it be the ſame night, wherein the Lamb is eaten: or the night firſt following the feaſt day. See the place: and let not the Lion of the Tribe of *Judah* be reſtrained in thoſe cobwebs. [b] *Peſach.* fol. 95 2.

SECT. XXXVI.

Ἀββᾶ ὁ πατήρ. *Abba Father.*

AS it is neceſſary to diſtinguiſh between the *Hebrew* and *Chaldee* Idiom in the words אבי *Abi*, and אבא *Abba.* So you may, I had almoſt ſaid, you muſt diſtinguiſh of their ſenſe. For the word אבי *Abi*, ſignifies indeed a natural Father, but withal a civil Father alſo, an Elder, a Maſter, a Doctor, a Magiſtrate: But the word אבא *Abba*, denotes only a natural Father, with which we comprehend alſo an adopting Father: yea, it denotes *My Father.*

שלא יאמר אדם לחבירו אבא גדול מאביך: *c Let no man ſay to his neighbour* אבא *My Father is nobler than thy Father.* *d R. Chaija asked Rabh the ſon of his brother, when he came into the Land of Iſrael,* אבא קיים *Doth my Father live? And he anſwereth* אמא קיימת *And doth your Mother live?* As if he ſhould have ſaid, You know your Mother is dead, ſo you may know your Father is dead. *e Solomon ſaid, Obſerve ye* מה פירש אבא *what my Father ſaith?* So in the *Targum* infinite times. [c] *Bab. Sanhed.* fol. 37. 1. [d] *Aruch* in אבא [e] *Bathr.* fol. 10. 2

And we may obſerve in the Holy Scriptures, whereſoever mention is made of a natural Father, the *Targumiſts* uſe the word אבא *Abba:* but when of a civil Father, they uſe another word.

I. Of

I. Of a natural Father.

Gen. XXII. 7, ויאמר אבי *And he ſaid*, Abi, *my Father.* The *Targum* reads ואמר אבא *And ſaid*, Abba, *my Father.*

Gen. XXVII. 34. ברכני גם אני אבי *Bleſs me even me alſo* אבי Abi, *O my Father.* The *Targum* reads, ברכני אוף לי אבא *Bleſs me alſo*, Abba, *my Father.*

Gen. XLVIII. 18. לא כן אבי *Not ſo*, Abi, *my Father.* Targum לא כדין אבא *Not ſo*, Abba, *my Father.*

Judg. XI. 36. אבי פתחת פיך Abi, *my Father, if thou haſt opened thy mouth.* Targum, אבא פתחת פומך Abba, *my Father, if thou haſt opened thy mouth.*

Eſa. VIII. 4. The *Targum* reads ידע עולימא למקרי אבא ואמא *Before the child ſhall know to cry*, Abba, *my Father, and my Mother.* See alſo the *Targum* upon *Joſ.* II. 13. and *Judg.* XIV. 16. and elſewhere very frequently.

II. Of a civil Father.

Gen. IV. 20, 21. אבי הוה יתיר *He was*, Abi, *the Father of ſuch as dwell in Tents.* ----- *He was*, Abi, *the Father of ſuch as handle the Harp*, &c. The *Targum* reads הוא הוה רבהון *He was*, Rabba, *the Prince*, or, *the Maſter of them.*

1 *Sam.* X. 12. ומי אביהם *But who is*, Abihem, *their Father.* Targum, ומן רבהון *Who is their*, Rab, *Maſter*, or, *Prince.*

2 *Kings* II. 12. אבי אבי Abi, Abi, *my Father, my Father.* The *Targum*, רבי רבי *Rabbi, Rabbi.*

2 *Kings* V. 13. ויאמרו אבי *And they ſaid*, Abi, *my Father.* The *Targum*, ואמרו מרי *And they ſaid*, Mari, *my Lord.*

2 *Kings* VI. 21. אכה אבי Abi, *my Father, ſhall I ſmite them?* Targum, אקטול רבי Rabbi, *ſhall*, &c.

Hence appears the reaſon of thoſe words of the Apoſtle, *Rom.* VIII. 15. Ἐλάβετε πνεῦμα υἱοθεσίας ἐν ᾧ κράζομεν, Ἀββᾶ ὁ Πατήρ. *Ye have received the ſpirit of adoption, whereby we cry Abba, Father.* And *Gal.* IV. 6. *Becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.* It was one thing to call God אבי *Father*, that is, Lord, King, Teacher, Governor, *&c.* and another to call him אבא *Abba, my Father.* The doctrine of adoption in the proper ſenſe was altogether unknown to the *Jewiſh* Schools, (though they boaſted that the people of *Iſrael* alone were adopted by God above all other Nations:) and yet they called God אבי *Father*, and אבינו *Our Father*, that is, our God, Lord and King, *&c.* But *ſince ye are ſons*, ſaith the Apoſtle, ye cry אבא *Abba, O my Father*, in the proper and truly paternal ſenſe.

Thus *Chriſt* in this place, however under an unſpeakable agony, and compaſſed about on all ſides with anguiſhments, and with a very cloudy and darkſome providence: yet he acknowledges, invokes, and finds God אבא *his Father*, in a moſt ſweet ſenſe.

Κράζομεν Ἀββᾶ ὁ πατήρ· *We cry Abba, Father.* Did the Saints invoking God, and calling him *Abba*, add alſo *Father?* Did *Chriſt* alſo uſe the ſame addition of the Greek word πατήρ, *Father*, and did he repeat the word Ἀββᾶ, *Abba*, or אבי *Abi? Father* ſeems rather here to be added by *Mark*, and there alſo by St. *Paul*, for explication of the word *Abba:* and this is ſo much the more probable alſo, becauſe it is expreſſed ὁ Πατήρ, *Father*, and not ὦ Πάτερ, *O Father*, in the Vocative.

VERS. LI.

Περιβεβλημένος σινδόνα ἐπὶ γυμνῷ. *Having a linnin cloth caſt about his naked body.*

IT is well rendred by the Vulgar, *Amictus Sindone*, *Cloathed in Sindon*, or, *fine linnin:* for to that the words have reſpect: not that he had ſome linnin looſly and by chance caſt about him; but that the garment wherewith he always went clothed, was of *Sindon*, that is of *linnin.* Let us harken a little to the *Talmudiſts.*

ſ *Menachoth*, fol. 40. 1. 1

ſ *The Rabbins deliver*, סידון בציצית *Sindon* (linnin) *with fringes, what of them? The School of Shammai abſolves; The School of Hillel binds. And the wiſe Men determine according to the School of Hillel. R. Eliezer ben R. Zadoc ſaith, Whoſoever wears Hyacinth* (purple) *in Jeruſalem, is among thoſe who make men admire.* By *Hyacinthinum*, תכלת *purple*, they underſtand thoſe fringes that were to put them in mind of the Law, *Numb.* XV. And by סידון *Sindon, linnin*, is underſtood טלית *A Cloak*, or that garment which as it ſerves for cloathing the body, ſo it is doubly ſerviceable to Religion. For, 1. To this garment were ציצית *The fringes* faſtned, concerning which mention is made *Numb.* XV. 38. 2. With this garment they commonly covered their heads when they prayed. Hence that in the *Gemariſts* in the place quoted. טלית שמתכסה בו קטן ראשו ורובו *Talith*, or, *the Cloak, whereby the boy covereth his head, and a great part of himſelf, if any one of elder years, goes forth*

forth cloathed with it in a more immodeſt manner, he is bound to wear fringes. And elſewhere, *g The Prieſts who vail themſelves, when they go up into the pulpit,* בטליתשאינו להם *with a cloak which is not their own,* &c.

g Pisbe Toſaphoth in Menachoth numer. 150.

But now it was cuſtomary to wear this cloak, in the Summer eſpecially, and in *Jeruſalem* for the moſt part, made of *Sindon*, or of linnin. And the queſtion between the Schools of *Shammai*, and *Hillel* aroſe hence, that when the fringes were woolen, and the cloak linnin, how would the ſuſpicion of wearing things of different ſorts be avoided? שרא ר' זירא לסרוניה *R. Zeira looſed his Sindon.* The Gloſs is, *He looſed his fringes from his Sindon* (that is, from his *Talith* which was of *Sindon, linnin*) *becauſe it was of linnin,* &c. *h The Angel found Rabh Ketina* דמיכסי סרינא *cloathed in Sindon; and ſaid to him, O Ketina, Ketina,* סרינא בקייטא *Sindon in the Summer,* וסרבלא בסיתוא *And a ſhort cloak in the Winter.*

h Ibid. fol. 11. 1.

You ſee that word which is ſpoke by the Evangeliſt ἐπὶ γυμνῷ *About his naked body*, carries an emphaſis: for it was moſt uſual to be cloathed with Sindon for an outer garment. What therefore muſt we ſay of this young man? I ſuſpect in the firſt place, that he was not a Diſciple of *Jeſus*, but that he now followed, as ſome curious looker on to ſee what this multitude would at laſt produce. And to ſuch a ſuſpicion they certainly do conſent, who think him to have been rouzed from his bed, and haſtily followed the rout with nothing but his ſhirt on, without any other cloaths. I ſuppoſe, ſecondly, St. *Mark* in the phraſe περιβεβλημένος σινδόνα *having a Sindon caſt about him*, ſpake according to the known and vulgar dialect of the Nation מיכסי סרינא or מתכסה סדין *Cloathed with a Sindon.* For none ſhall ever perſwade me, that he would uſe an Idiom any thing uncouth, or ſtrange to the Nation; and that when he uſed the very ſame phraſe in *Greek*, with that *Jewiſh* one, he intended not to propound the very ſame ſenſe. But now, you clearly ſee, they themſelves being our Teachers, what is the meaning of *being clothed with a Sindon*, with them; namely, to have a *Talith* or cloak made of *linnin*; that garment to which the fringes hung. I ſuppoſe, in the laſt place, that this young man, out of Religion, or ſuperſtition rather, more than ordinary, had put on his *Sindon* and nothing but that upon his naked body, neglecting his inner garment (commonly called חלוק *Chaluk*,) and indeed neglecting his body. For there were ſome amongſt the *Jews* that did ſo macerate their bodies, and afflict them with hunger and cold even above the ſevere rule of other Sects.

Joſephus in his own life, writes thus: "I was ſixteen years old, and I reſolved to make "trial of the inſtitution of the three Sects among us, the Phariſees, the Sadducees and "the Eſſenes: for I judged I ſhould be able very well to chooſe the beſt of them, if I "thorowly learned them all. Afflicting therefore and much tormenting my ſelf, I tried "them all. Καὶ μηδὲ τοῦτο ἐντὸς ἦν ἐμπειρίαν ἱκανὴν ἐμαυτῷ νομίσας εἶναι, &c. But judg-"ing with my ſelf, that it was not enough to have tried theſe Sects, and hearing of one "*Banus*, that lived in the Wilderneſs, that he uſed a garment διὰ δένδρων made *of leaves*, "or the bark of trees, and no food but what grew of its own accord, and often by day "and by night waſhing himſelf in cold water, I became a Follower of him, and for "three years abode with him.

And in that place in the *Talmudiſts*, which we but now produced, at that very ſtory of *Rabh Ketina*, wearing a Sindon in the Winter for his *Talith*, we have theſe words; *The Religious in elder times, when they had wove three wings* (of the *Talith*) *they joyned* תכלת *The Purple*, whereof the Fringes were made. *But otherwiſe* חסידים דמחמרי לנפשייהו *They are Religious who impoſe upon themſelves things heavier than ordinary.* And immediately follows the ſtory of the Angel and *Ketina*, who did ſo. There were ſome who heaped up upon themſelves burthens and yokes of Religion above the common rule; and that this is to be underſtood by מחמרי לנפשייהו *ſuch as laid upon themſelves heavier things than ordinary*, both the practice of ſome *Jews* perſwade, and the word it ſelf ſpeaks it, being uſed by the *Gemariſts* in the ſame ſenſe elſewhere.

Such we ſuppoſe was this young man (as *Joſephus* was, when a young man, of whom before) who, when others armed themſelves againſt the cold with a double garment, namely חלוק An *inner* garment, and טלית a *Talith*, or *Cloak*, he clothed himſelf with a ſingle garment, and that of *Sindon*, or linnin, and under the ſhew of ſome more auſtere Religion; neglecting the ordinary cuſtom, and care of himſelf.

The thing taken in the ſenſe which we propound, ſpeaks the furious madneſs of this moſt wicked rout ſo much the more, in as much as they ſpared not a man, and he a young man, bearing moſt evident marks of a more ſevere Religion.

VERS.

VERS. LVI.

Ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. *Their witneſs agreed not together.*

THE Traditional Canons in theſe caſes divide teſtimonies into three parts.

I. There was עדות בטולה *A vain teſtimony:* which being heard, there is no more enquiry made from that witneſs, there is no more uſe made of him, but he is ſet aſide, as ſpeaking nothing to the buſineſs.

II. There was עדות קיימת *A ſtanding teſtimony,* (for let me ſo turn it here) which although it proved not the matter without doubt, yet it was not rejected by the Judges, but admitted to examination by הזמה *Citation,* that is, others being admitted to try to diſprove it, if they could.

III. There was the Teſtimony כשרבריהם מכוונים *of the words of them that agreed,* or, *fitted together.* (this alſo was עדות קיימת *A ſtanding evidence*) when the words of two witneſſes agreed, and were to the ſame purpoſe. Μαρτυρία ἴση, *An even evidence.*

[c] Cap. 5 hal. 3, 4. Of theſe ſee the Tract *Sanhedrin.* Where alſo diſcourſe is had concerning exact ſearch and examination of the Witneſſes by בדיקות and חקירות and הזמה *Inquiſition*, and *Scrutiny* and *Citation:* by which curious diſquiſition, if they had examined the witneſſes that babbled, and barked againſt *Chriſt*, Oh! the unſpeakable and infinite innocence of the moſt Bleſſed *Jeſus*, which envy and madneſs it ſelf, never ſo much ſworn together againſt his life, could have faſtned any crime upon!

It is ſaid *verſ.* 55. Ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν· *They ſought for witneſs againſt Chriſt.* This is neither equal, O Fathers of the Sanhedrin, nor agreeable to your rule. דיני

[d] Sanhedr. c. 4. נפשות פותחין לזכות ואין פותחין לחובה *d In judgments about the life of any man, they begin firſt to tranſact about quitting the party, who is tryed, and they begin not with thoſe things which make for his condemnation.* Whether the *Sanhedrin* now followed that Canon in their ſcrutiny about *Chriſts* caſe, let them look to it: by their whole proceſs it ſufficiently appears, whither their diſquiſition tended. And let it be granted, that they pretended ſome colour of juſtice and mercy, and permitted that any who would might come forth ללמד עליו זכות *and teſtifie ſomething in his behalf*; Where was any ſuch now to be found? When all his Diſciples turned their backs upon him, and the Fathers of the Traditions had provided, that whoſoever ſhould confeſs him to be *Chriſt* ſhould be ſtruck with the thunder of their excommunication, *Joh.* IX, 22.

CHAP. XV.

VERS. I.

Ἐπὶ τὸ πρωὶ συμβούλιον ποιήσαντες, οἱ ὅλον τὸ Συνέδριον. *Early in the morning they held a Conſultation, and the whole Council.*

[a] Maimon. Sanhedr. cap. 3. AT a *what time do the Judges ſit in judgment? The leſſer Sanhedrin and the Bench of Three ſit after morning prayers are ended, until the end of the ſixth hour. But the great Sanhedrin ſits after the morning daily ſacrifice to the afternoon daily ſacrifice. And on Sabbaths, and feaſt days* (as this day was that is here ſpoken of) *it ſat in Bethmidraſh* (or the Chappel) *in the Court of the Gentiles.*

The Sanhedrin of one and ſeventy Elders, it is not neceſſary, that they all ſit in their place which is in the Temple. But when it is neceſſary, that all meet together, let all meet together. Ὅλον τὸ συνέδριον· *The whole Council.*

But in other times, he that hath buſineſs of his own, let him attend his own buſineſs, and then return. With this Proviſo, *that nothing be wanting of the number of three and twenty upon the Bench continually during the whole time of the Seſſion* (συμβούλιον, *the Conſultation.*) *If any muſt go out, let him look round, whether his Collegues be three and twenty: if they be, let him go out: but if not, let him wait till another enter in.*

VERS.

VERS. VI.

Κατὰ δὲ τὴν ἑορτὴν ἀπέλυεν, &c. *At the feaſt he releaſed,* &c.

THE *Syriac* reads בכל עדנא and ſo the *Arab*, פי כל עיד *Every feaſt. Beza, ſingulis feſtis, At each of the feaſts,* which pleaſes me not at all. For it is plainly ſaid by *Pilate* himſelf, *That I ſhould releaſe unto you one at the Paſſover*, Joh. XVIII. 39. And the releaſing of a priſoner ſuites not ſo well to the other feaſts, as to the *Paſſover*. Becauſe the *Paſſover* carries with it the memory of the Releaſe of the people out of *Egypt:* but other feaſts had other reſpects. Κατὰ τὴν ἑορτὴν, I would render by way of paraphraſe, *According to the nature and quality of the feaſt*, which was a monument of releaſe.

The words עדנא and עיד here and there uſed by the *Syrian*, and the *Arab* for *feaſt*, and eſpecially עיד remind me of that Diſputation of the *Gemariſts* upon the ſecond word in the Tract *Avodah Zarah*; namely, whether it be to be writ אידיהן or עידיהן whereby is denoted a feaſt day of the Heathens.

VERS. VII.

Βαραββᾶς· *Barabbas.*

LET us mention alſo with him a very famous rogue in the *Talmudiſts* בן דינאי *Ben Dinai*, whoſe name alſo was *Eleazar*. Of whom they have this paſſage worthy of Chronological obſervation. *b From the time that murtherers were multiplied the beheading the red Cow ceaſed; namely, from the time that Eleazar Ben Dinai came; who was alſo called Tichinnah ben Periſhah: but again they called him,* בן הרצחן *The ſon of a murtherer.* Of him mention is made elſewhere *c*, where it is written בן רונא *Ben Donai*. See alſo בן נצר *Ben Nezer* the King of the Robbers *d*.

b Sotah, fol. 47. 1.

c Chetubh. fol. 27. 1. And *Kelim*, fol. 12. 2.

d Chetubh. fol. 51. 2.

VERS. XXI.

Ἐρχόμενον ἀπ' ἀγροῦ. *Coming out of the Country,* or, *field.*

מביאים עצים מן השדה: *e They bring wood out of the field* (on a Feaſt day) *either bound together:* or, מן הקרפף *from ſome place fenced round, or ſcattered.* The Gloſs there is, *They bring wood on a feaſt day out of the field, which is within the limits of the Sabbath, if it be bound together on the Eve of the feaſt day,* &c. קרפף *is a place watched and fenced in every way.* And *Rambam* writes, *Rabbi Joſe* ſaith, *If there be a door in* קרפף *ſuch a fenced place, although it be diſtant from the City, almoſt two thouſand cubits, which are the limits of the Sabbath, one may bring wood thence.*

e Betſah, fol. 31. 1.

It may be conceived, that *Simon* the *Cyrenean*, came out of the field thus loaded with wood; and you may conceive that he had given occaſion to the Souldiers or Executioners, why they would lay the Croſs upon him, namely, becauſe they ſaw that he was a ſtrong bearer, and inſtead of one burthen, they laid this other upon him to bear.

VERS. XXV.

Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν· *And it was the third hour, and they crucified him.*

BUT *John* ſaith, Chap. XIX. 14. Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡσεὶ ἕκτη. *And it was the preparation of the Paſſover, and about the ſixth hour:* namely, when *Pilate* delivered him to be crucified. From the former clauſe, *It was the preparation of the Paſſover*, hath ſprung that opinion, of which we have ſaid ſomething before, concerning the transferring of the eating of the Lamb this year to the fifteenth day. For they think by *The preparation of the Paſſover*, is to be underſtood the preparation of the Lamb, or for the eating of the Lamb. For which interpretation they think that makes, which is ſaid by the ſame *John*, Chap. XVIII. 28. *They would not go into the Judgment Hall, leſt they ſhould be defiled, but that they might eat the Paſſover.* And hence it is confidently concluded by them, that however *Chriſt* eat his Lamb the day before, yet the *Jews* were to eat theirs this very day.

We will diſcourſe firſt of the *day*, as it here occurs under the name of Παρασκευὴ τοῦ πάσχα, *The preparation of the Paſſover*; and then of the *hour*.

I. Every

I. Every *Iſraelite* was bound, within that ſeven days ſolemnity, after the Lamb was eaten, to theſe two things. 1. To appear before the Lord in the Court, and that with a Sacrifice. 2. To ſolemn joy and mirth, and that alſo with Sacrifices. The former was called by the *Jews* ראייה *Appearance.* The latter חגיגה *Chagigah, The Feſtival.*

f Chagigah, c. 1. hal. 1. הכל חייבין בראייה *f All are bound to appear, except deaf and dumb, fools, young children,* &c. And a little after, *The School of Shammai ſaith, Let the appearance be with two ſilver pieces of mony* (ראייה בשתי כסף) *And the Chagigah be with a Meah of Silver* (וחגיגה מעה כסף) *The School of Hillel ſaith, Let the Appearance be with a Meah of Silver, and the Chagigah with two pieces of Silver.* The Gloſs writes thus, *All are bound to make their Appearance from that precept,* All thy Males ſhall appear, &c. (*Exod.* XXXIII. 17.) *And it is neceſſary that they appear in the Court in the Feaſt. He that appears, when he placeth himſelf in the Court, Let him bring a burnt offering, which is by no means to be of leſs price than two peices of ſilver, that is of two Meahs of Silver. They are bound alſo to the Peace offerings of the Chagigah, by that Law,* וחגתם אותו חג לה' Ye ſhall keep it a Feaſt to the Lord (*Exod.* XII. 14.) *Rambam* upon the place thus; *ſaith the Lord,* let them not appear before me empty, *Deut.* XVI. 16. That is, קרבן עולה *Let him bring an oblation of a burnt Sacrifice in his hand, when he goes up to the Feaſt. And thoſe burnt Sacrifices are called* עולות ראייה *Burnt Sacrifices of Appearance, and alſo* ראייה *Appearance, without the addition of the word, Burnt Sacrifice. And the Chagigah, from thence becauſe the Lord ſaith,* Ye ſhall keep it a Feaſt to the Lord. *It means this* שיביא קרבן שלמים *That a man bring Peace offerings, and theſe Peace offerings are called Chagigah.*

II. Of theſe two, namely, The *Appearance* and the *Chagihah,* the *Chagigah* was the greater and more famous. For

g Chagigah, fol. 2. 2. Firſt, Certain perſons were obliged to the *Chagigah,* who were not obliged to the *Appearance. g He that indeed is not deaf, but yet is dumb, is not obliged to Appearance;* but yet he is obliged לשמחה *to rejoyce.* It is true ſome of the *Gemariſts* diſtinguiſh between חגיגה *Chagigah,* and שמחה *Rejoycing. h* But one Gloſſer upon the place

h Fol. 5. 2. alledged כי קאמר דמחייב בשמחה וכו' *That which he ſaith of Rejoycing obtains alſo of the Chagigah.* And another ſaith, *He is bound* לשמחה *to Rejoycing, namely to rejoyce in the Feaſt; as it is written,* And thou ſhalt rejoyce in thy Feaſt. *And they ſay elſewhere, that that rejoycing is over the Peace offerings,* namely, *in eating fleſh.*

Secondly, *Appearance* was not tyed ſo ſtrictly to the firſt day, but the *Chagigah* was tyed to it. עולות נדרים ונדבות במועד באות ביט אינן באות *Burnt ſacrifices by vow and free will-offerings are offered on the common days of the Feaſt, they are not offered on a Feaſt day:* וראייה באה אפיל ביט *But the burnt ſacrifices of Appearance may be offered alſo on a Feaſt day: and when they are offered, let them not be offered but* מן החולין *out of common cattle:* ושלמי שמחה *But the Peace offerings of Rejoycing alſo out of the Tithes.* חגיגה יום טוב ראשון של פסח *The Chagigah of the firſt Feaſt day of the Paſsover, the School of Shammai ſaith, let it be of* (Cholin) *common cattle: the School of Hillel ſaith, let it be of the Tithes. What is it, that it teaches of the Chagigah of the firſt Feaſt day of the Paſsover? Rabh Iſhai ſaith,* חגיגת ט' אין *The Chagigah of the fifteenth day is ſo:* חגיג יד' לא *The Chagigah of the fourteenth, not.* The Gloſs is, *The burnt-offerings of Appearance were not offered the firſt day of the Feaſt, although they were due to the Feaſt, becauſe compenſation might be made by them the day following.*

The Chagigah of the firſt Feaſt day was without doubt due; although it had fleſh enough otherways. For as it was ſaid a little before, *They offered Peace-offerings on that Feaſt-day* לפי שיש בהם צורך למאכל הריוט *becauſe they had need of them for private food:* and although there was food enough, yet the *Chagigah* was to be offered, as the due of the day.

The Chagigah of the fourteenth day was this, בשהיתה חבורת פסח מרובה *When any* Φρατρία, *company was numerous, they joyned the Chagigah alſo with the Paſchal Lamb, that they might eat the Paſsover even till they were filled. But now the Chagigah of that firſt day was not but of common cattle: but the Chagigah of the fourteenth day might alſo be of the Tithes.*

It was a greater matter to offer of common cattle (or *Cholin*) than of the Tithes or the Firſt born; for they were owing to the Lord by right; but to offer the *Cholin,* was the part of further devotion and free-will.

That therefore which *John* ſaith, That *the Jews would not go into the Judgment-Hall, leſt they ſhould be polluted, but that they might eat the Paſsover,* is to be underſtood of that *Chagigah,* of the fifteenth day, not of the Paſchal Lamb: for that alſo is called the *Paſsover, Deut.* XVI. 2. *Thou ſhalt ſacrifice the Paſsover to the Lord of thy flocks and of thy herds. Of thy flocks;* this indeed by vertue of that precept, *Exod.* XII. 3. But what have we to do with herds? *Of thy herds,* ſaith *R. Solomon,* for the *Chagigah.* And *Aben Ezra* ſaith, Of thy Flocks, *according to the Duty of the Paſsover;* Of thy

thy Herds, *for the Peace offerings*, and produceth that 2 *Chron.* XXX. 24. and XXXV. 8. The Targum of *Jonathan* writes, *Ye ſhall kill the Paſsover before the Lord your God, between the Eves, and your ſheep and Oxen on the morrow, in that very day, in joy of the Feaſt.*

In one Gloſſer, *i* mention is made of פסח קטן *The leſs Paſsover*, by which if he underſtands not the Paſsover of the ſecond month, which is very uſually called by them, פסח שני *The ſecond Paſsover*, or the Paſsover of the ſecond month, inſtruct me what he means by it. However this matter is clear in *Moſes*, that Oxen or the ſacrifices offered after the Lamb eaten, are called alſo the *Paſsover* as well as the Lamb it ſelf. *i* Ad *Chabig.* fol. 17. 2.

And no wonder, when the Lamb was the very leaſt part of the Joy, and there were ſeven Feaſt days after he was eaten: and when the Lamb was a thing rubbing up the remembrance of affliction, rather than denoting gladneſs and making merry. For the unleavened bread was marked out by the Holy Scripture under that very notion, and ſo alſo the bitter herbs, which were things that belonged to the Lamb. But how much of the ſolemnity of the Feaſt is attributed to the *Chagigah*, and the other Sacrifices after that, it would be too much to mention, ſince it occurs every where.

Hear the author of the *Aruch* concerning the *Chagigah* of Pentecoſt. The word חג *Chag denotes dancing, and clapping hands for joy. In the Syriac Language it is* חיגא *Chigah: and ſo in the Scripture* יחוגו וינועו כשיכור (*Pſal.* CVII. 27. The interlinear Verſion reads *They went in a round, and moved themſelvs like a drunken man*) *And from this root it is that they eat and drink, and dance*, or make holy day. *And the Sacrifice of the Chagigah, which they were bound to bring on a Feaſt day, is that concerning which the Scripture ſaith* ועשית חג שבועות And thou ſhalt make חג *Chag* a Solemnity of weeks to the Lord thy God, a free-will-offering of thy hand, *&c. Deut.* XVI. 10.

And now tell me, whence received that Feaſt its denomination that it ſhould be called חג *The Feaſt* of weeks? Not from the offering of the loaves of firſt-fruits, but from the *Chagigah*, and the feaſting on the *Chagigah*. The ſame is to be ſaid of the *Feaſt* of the *Paſsover*. So that *John* ſaid nothing ſtrange to the ears of *Jews*, when he ſaid, *They went not into the Judgement Hall, leſt they might be polluted, but that they might eat the Paſsover*; poynting with his finger to the *Chagigah*, and not to the Lamb eaten indeed the day before.

The word *Paſsover* might ſound to the ſame ſenſe in thoſe words of his alſo, *It was the Preparation of the Paſsover, and about the ſixth hour.* It was the Preparation to the *Chagigah*, and not to the Lamb. But I ſuſpect ſomething more may be underſtood, namely, that on that day both food was prepared, and minds for the mirth of the whole Feaſt. So that the *Paſsover* denotes τὴν ἑορτὴν, *The Feaſt*, not this or that particular appendage to the *Feaſt*. The burnt Sacrifices which were offered in the *Appearance* כולה לגבוה *they all became Gods*, as the Maſters ſay truly; and he who offered them, carried not back the leaſt part of them with him. But the Sacrifices of the *Chagigah*, whether they were oxen, or ſheep, the greateſt part of them returned to them that offered them; and with them, they and their friends made ſolemn and joyful feaſtings, while they tarried at *Jeruſalem*. So that the oblation of theſe the firſt day of the Feaſt, was Παρασκευὴ τὸ πάσχα, *The Preparation of the Paſsover*; and Παρασκευὴ τῆς Πεντηκοστῆς, *The Preparation of Pentecoſt*, and Παρασκευὴ τῆς Σκηνοπηγίας, *The preparation of the Feaſt of Tabernacles.* That is, the Day and manner of preparing food for the following mirth of the Feaſt. In the ſame ſenſe was παρασκευὴ, *The Preparation of the Sabbath*, namely, The preparation of food and things neceſſary to the Sabbath. Of which we ſhall ſpeak at *Verſ.* 42.

Having thus diſpatched theſe things, let us now come to the *hour* it ſelf. *It was the Preparation of the Paſsover*, ſaith *John*, *and about the ſixth hour*, when *Pilate* delivered *Chriſt* to be crucified. *And it was the third hour*, ſaith *Mark*, *and they crucified him.*

It is diſputed by the *Gemariſts*, *l* how far the evidences of two men may agree and conſent, whereof one ſaith, This I ſaw done in that hour; and the other ſaith, I ſaw it done another hour. *One ſaith, the ſecond hour, another, the third,* עדותן קיימה *Their Teſtimony conſiſt together. One ſaith, The third hour, another, the fifth* עדותן בטילה *Their Teſtimony is vain; as R. Meir ſaith. But ſaith R. Judah, Their Teſtimony conſiſts toge her. But if one ſaith, The fifth hour, another, the ſeventh hour, their teſtimony is vain; becauſe in the fifth hour, the Sun is in the Eaſt part of Heaven; in the ſeventh, in the Weſt part.* They diſpute largely concerning this matter in the place alledged, and concerning evidences differing in words, nevertheleſs as to the thing it ſelf they conclude, that both may be true, becauſe witneſſes may be deceived in the computation of hours. Which to conclude concerning the Evangeliſts were impious and blaſphemous. But there is one ſuppoſes the Copiers were deceived in their tranſcription, and would have the computation of *John* corrected into ἦν δὲ ὥρα ὡσεὶ τρίτη *And it was about the third hour.* Too bodily, and indeed without any reaſon. For it is neither credible, *l* In *Bab. Petſach.* fol. 11. 2.

nor poſſible indeed, that thoſe things which went before our Saviours crucifixion ſhould be done בחלת שעי קמיתא (to uſe the words of the *Talmudiſts m*) *in the three firſt hours of the day.* The Harmony therefore of the Evangeliſts is to be fetched elſewhere?

m Sanhedr. fol. 105. 2.

I. Let us repeat that out of *Maimonides*; *The great Sanhedrin ſat from the morning dayly Sacrifice until the afternoon daily Sacrifice.* But now when the morning dayly Sacrifice was at the third hour, the *Sanhedrin* ſat not before that hour. Take heed therefore Thou, that wouldſt have the words of *John*, *And it was about the ſixth hour*, to be changed into , *And it was about the third hour*, leſt thou becomeſt guilty of a great Soleciſm. For *Pilate* could not deliver *Chriſt* to be crucified about the third hour, when the Sanhedrin ſat not before the Third hour, and *Chriſt* was not yet delivered to *Pilate*.

But you will ſay, The words of *Mark* do obſcure theſe things much more. For if the *Sanhedrin* that delivered up *Chriſt* met not together before the third hour, one can no way ſay, that they crucified him the third hour.

We do here propound two things for the explanation of this matter.

Let the *firſt* be taken from the *day* it ſelf, and from the *hour* it ſelf. That day was *the Preparation of the Paſsover*, a day of high ſolemnity, and when it behoved the Prieſts, and the other Fathers of the *Sanhedrin*, to be preſent at the third hour in the Temple, and to offer their *Chagigahs*, that were preparative to the whole ſeven days feſtivity: but they employed themſelves in another thing, namely this. You may obſerve, that he ſaith not, *It was the third hour*, when; but *It was the third hour*, And *they crucified him.* That is, When the third hour now was, and was paſſed, yet they omitted not to proſecute his crucifixion, when indeed, according to the manner of the Feaſt, and the obligation of Religion, they ought to have been employed otherwiſe. I indeed ſhould rather ſit down ſatisfied with this interpretation, than to accuſe the holy Text as depraved, or to deprave it more with my amendment. But

Secondly, There is another ſenſe alſo not to be deſpiſed, if our judgment is any thing, which we fetch from a cuſtom uſual in the *Sanhedrin*, but from which they now ſwerved. *n* They are treating concerning a guilty perſon condemned to hanging; with whom they deal in this proceſs משהין אותו עד סמוך לשקיעת החמה *They tarry until Sunſet approach* וגומרין את דינו וממיתין אותו *And then they finiſh his judgment, and put him to death.* Note that, They finiſh not his judgment until Sunſet draw near. If you ask the reaſon, a more *general* one may be given, which reſpected all perſons condemned to dye; and a more *ſpecial* one, which reſpected him which was to be hanged.

n Sanhedr. fol. 46. 2.

I. There was that which is called by the *Talmudiſts* עינוי הדין *The affliction of judgment*: by which Phraſe they underſtand not judgment that is not juſt, but when he that is condemned, after judgment paſt, is not preſently put to death. לגמריה לדינא *o If you finiſh his judgment on the Sabbath* (mark that) *and put him to death on the firſt day of the week* נמצא אתה מענה את דינו *You afflict his judgment.* Where the Gloſs is, *As long as his judgment is not finiſhed, it is not the affliction of judgment, becauſe he expects every hour to be abſolved. But when judgment is ended, he expects death*, &c. Therefore they delayed but little between the finiſhing of judgment, and execution.

o Sanhedr. fol. 35. 1.

II. As to thoſe that were to be hanged משהין אותו את גמר דינו *They delayed the finiſhing his judgment, and they hanged him not in the morning, leſt they might grow ſlack about his burial, and might fall into forgetfulneſs*, and might ſin againſt the Law, (*Deut.* XXI. 23.) *but near Sunſet, that they might preſently bury him.* So the Gloſs. They put him to death not ſooner for this reaſon: they finiſhed not his judgment ſooner for the reaſon above ſaid.

And now let us reſume the words of *Mark*, *And it was the third hour, and they crucified him.* The *Sanhedrin* uſed not to finiſh the judgment of hanging, until they were now ready to riſe up and depart from the Council and Bench, after the *Mincha*, the day now inclining toward Sunſet: but theſe men finiſhed the Judgment of *Jeſus*, and haſtened him to the Croſs, when they firſt came into the Court at the third hour, at the time of the dayly ſacrifice; which was very unuſual, and different from the cuſtom.

VERS.

VERS. XXXIV.

Ἐλωΐ, Ἐλωΐ. *Eloi, Eloi.*

IN *Matthew* it is אלי אלי *Eli, Eli* in the very ſame Syllables of *Pſal.* XXII. 1. *Mark* according to the preſent dialect (namely, the *Chaldee*) uſeth the pronunciation of the word אלהא or at leaſt according to the pronunciation of the word אלהים Ἤλωΐ, *Eloi*, *Judg.* V. 5. in the LXX.

VERS. XLII.

Παρασκευή, ὅ ἐστι, προσάββατον. *The Preparation, that is, the day before the Sabbath.*

YOU will ask, whether any day going before the Sabbath was called *Paraſceue, The Preparation.* Among the *Hebrews* indeed it is commonly ſaid ערב השבת *The Eve of the Sabbath.* But be it granted: whence is it called, *The Preparation?* Either that they prepared themſelves for the *Sabbath?* or rather, that they prepared proviſions to be eaten on the Sabbath? And that by the Law, *On the ſixt day they ſhall prepare,* &c. *Whatſoever ye will bake, bake to day; and whatſoever ye will ſeeth, ſeeth to day,* &c. *Exod.* XVI. 5, 23. Hence הכנה that is, *Preparation*, is a very uſual word with them in this ſenſe חול מכין לשבת וחול מכין ליו״ט *p A common day prepares for the Sabbath, and a common day prepares for a feaſt day.* *q But thoſe reaſons do not hold good* לאסור הכנה *to forbid the Preparation, while as yet there remains much of the day.* הכנה παρασκευή, *Preparation.*

p Maimon. in *Jom tobh* c. 1. *q* Gloſs Ibid. in cap. 6.

But you will ſay, *If a Feaſt day prepares not for the Sabbath*, which *Maimonides* ſaith, ſuch an Interpretation will not ſuit with the words, which we are now handling, that it ſhould be called *The Preparation*, in reſpect of proviſions prepared for the Sabbath, on that day. Let the Maſters themſelves anſwer.

יום טוב שחל להיות ערב שבת: *r On a feaſt day, which happens on a Sabbath Eve, let not, a man in the beginning ſeeth food after the Feaſt day for the Sabbath day, but let him ſeeth for the Feaſt day, and if any remains, let it be reſerved for the Sabbath. But* עושה תבשיל (according to the letter, *Let him make a boyling*, but the ſenſe is) *Let him prepare food on the Eve of the Feaſt day, and let him depend upon it for the Sabbath. The School of Shammai ſaith* שני תבשילין *A twofold food: that of Hillel ſaith One food.*

r Bab. Jom tobh, fol. 15. 1.

Maimonides ſpeaks plainer. *s* "On a Feaſt day, that falls in with a Sabbath Eve, "they do not bake nor ſeeth on the Feaſt day what they eat on the Sabbath. And this "prohibition is from the words of the Scribes: namely, That none ſeeth on a Feaſt day "for a common day: for this is arguing *a majori ad minus*, from the greater to the "leſs: if a man ſeeth not for the Sabbath day much leſs for a common day. But if "he provides food on the Eve of the Feaſt day, on which he may depend, (שמומך "עליו) then if he bake or ſeeth on the Feaſt day for the Sabbath, it is permitted: and "that, on which he depends, is called עירוב תבשילין The mixing of food. And why "it is called עירוב *Mixing?* (συναμίξις A mingling together) Namely, as that mixing "which they make concerning the Courts or the Veſteries, on the Sabbath Eve, is for "acknowledgment, that is, that they ſhould not think, that it is lawful to carry any "thing from place to place on the Sabbath: So this food is for acknowledgment and re-"membrance, that they ſhould not think or imagine that it is lawful to bake any thing "on a Feaſt day, which is not eaten that day: therefore this food is called עירובי "תבשילין the mixing of food.

s Jom. tobh, cap. 6.

Of עירובי חצירות *the mixing of Courts* we ſpeak 2 *Cor.* X. 16. The ſum of the matter is this; many families dwelt by one common Court: now therefore when it was not lawful to carry out any thing on the Sabbath מרשות לרשות *from a place which was of one right, and condition, to a place which was of another*; therefore it was not lawful for any of thoſe families to carry out any thing out of his houſe into the Court joyning to his door, and on the contrary; All partook of the communion and mixture of the right, and that by eating together of that food, which was brought together by them all, and then it was lawful. So in this caſe, whereof we are now treating. Since it was not lawful by the Canons of the Scribes, to prepare any food on a Feaſt day for the Sabbath that followed on the morrow: and ſince of neceſſity ſomething was to be prepared for the Sabbath, they mollified the rigor of the Canon thus; that firſt ſome food ſhould be prepared on the Feaſt day, which was עירוב *a mixture* as it were of right; and depending upon this thus prepared, they might prepare any thing for the morrow Sabbath.

Of עידובי תבשילין *the mixture of foods*, mention occurs in the *Talmudists* infinite times, and these things which have been spoke concerning them, afford not a little light to the clause, which we are now handling, and to others, where the word *Prepanation* occurs; and make those things plainer, which we have said concerning *the Preparation of the Passover*; namely, that it denoteth not either the preparation of the Paschal Lamb, nor the preparation of the people to eat the Lamb; but the preparation of meats to be eaten in the Pasover week. Nor in this place, if it be aplyed to the Sabbath, doth it denote any other thing than the preparation of food for the Sabbath now approaching. So that that day, wherein *Christ* was crucified, was a double preparation in the double sense alledged. Namely, the whole day, but especially from the third hour was *The Preparation of the Passover*, or of the whole week following; and the Evening of the day was the Preparation of the Sabbath following on the morrow.

Of that Sabbath *John* saith, which we cannot let pass, that μεγάλη ἦν ἡ ἡμέρα ἐκείνη τοῦ Σαββάτου. That *the day of that Sabbath was a great day*, Chap. XIX. 31. For it was the day of the peoples appearance in the Temple; it was the day of the offering of the sheaf of firstfruits; and I ask, whether before that day *Christs* persecuters had offered their *Chagigahs?*

VERS. XLIII.

Εὐσχήμων βουλευτής. *An honourable Councellor.*

THE Vulgar reads, *Nobilis Decurio, A noble Officer.* Erasmus, *Honestus Senator, An honourable Senator.* Beza, *Honoratus Senator, An honourable Senator.* The *Talmud* may serve here instead of a Lexicon.

t Bab. Joma, fol. 8. 2. *Was it t the Chamber* פרהודרין Πρεσβέων, *of the chief Men? Was it not the Chamber* בולווטי βουλευτῶν, *of the Councellors? First it was called* לשכת בולווטי *The Chamber of the Councellors: but when the high priesthood was brought with mony, and yearly changed* כפרהודרין הללו *as the* Πρέσβεις *the cheif Councellors of the King are yearly changed, thence it was called* לשכת פרהודרין *The Chamber* πρεσβέων *of the* Proedri *Chief Men.* The Glos is, בולווטי לשון שרים βουλευταὶ *Councellors, denotes Princes.* True indeed and hence, בולווטיא ופגניא u *Noble men and common Persons* are contradistinguished. But should one not understand those *Princes* and *Nobles* in the proper sense of the word βουλευταὶ, that is, *Councellors?* For who sees not that the word is *Greek?* and so the *Aruch* לשון יון הוא *It is a Greek word.*

u Hieros. Schab. fol. 13. 3.

Which fixeth our eyes faster upon the words of the Glos at the *Gemara* in the place alledged, *From the beginning, in the days of Simeon the Just, who lived a greater while, they called it* לשכת בולווטי *The Chamber* βουλευτῶν, *of the Councellors.* What? Did the *Greek* Language so flourish at *Jerusalem* in the times of *Simeon the Just*; that, a Chamber in the Temple should be called by a *Greek* name? If that *Simeon* be he who met *Aleander the Great*, which the *Talmudists* suppose, x then some reason appears for it, but if not, enquire further. However that was the Chamber of the High Priest, as appears often in the *Talmudists*, not that he always lived there, nor that once in the year he resorted thither; but because it was that place, where he sate with the Councel of the Priests, and consulted concerning the publick service, and affairs of the Temple. Hence in the *Jerusalem* writers mention is made of שמעון בולווטא *Simeon the Councellor.* And in this sense is that to be taken, if I mistake not, which occurs once and again in the *Babylonian Talmudists*, concerning בני כהנים הגדולים *The Sons of the high Priest*, deciding several things; and בית דין של כהנים *The house of Judgment of the Priests.* y

x Joma, fol. 69. 1.

y Chetub. cap. 1.

Hence we think *Joseph of Arimathea* was called with good reason βουλευτὴν, *A Councellor*, because he was a Priest, and one of that Sacerdotal Bench לשכת בולווטי פירוש חכמי עצרה *It was called the Chamber* βουλευτῶν, saith the *Aruch*, that is, *of Councellors.*

CHAP.

CHAP. XVI.

VERS. I.

Ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν· *That they might come and anoint him.*

WHAT a *is that, that is allowed as to the living,* (on the Sabbath day) *but as to the dead it is not? It is anointing.* a *Hieroſ. Sabb.* fol. 12. 1.

VERS. II.

Καὶ λίαν πρωΐ, &c. *And very early in the morning,* &c.

THE diſtinction of the *Twilight* among the Rabbins was this.

I. אילתא דשחרא· *The hinde of the morning:* the firſt appearance of light. *b R. Chaiia Rabb, and R. Simeon ben Chalaphta travailing together in a certain morning in the Valley of Arbel, ſaw the hinde of the morning, that its light ſpred the skie. R. Chaiia ſaid, Such ſhall be the Redemption of Iſrael. Firſt, It goes forward by degrees, and by little and little, but by how much the more it ſhall go forward, by ſo much the more it ſhall encreaſe.* b *Hieroſ. Berach.* fol. 2. 3.

It was at that time that *Chriſt* aroſe; namely, in the firſt morning; as may be gathered from the words of *Matthew.* And to this the title of the two and twentieth *Pſalm* ſeems to have reſpect, על אילת השחר See alſo *Revel.* XXII. 16. *I am the bright and morning Star.* And now you may imagine the women went out of their houſes towards the Sepulchre.

II. משיכיר בין תכלת ללבן *When one may diſtinguiſh between purple colour and white. c From what time do they recite their Phylacterical prayers in the morning? From that time, that one may diſtinguiſh between purple colour and white. R. Eliezer* ſaith, *Between purple colour and green.* Before this time was *Obſcurum adhuc cœptæ lucis. The obſcurity of the begun light,* as *Tacitus* his expreſſion is *d.* c *Berac.* cap. 1. hal. 2. d *Hiſt.* lib. 4. cap. 11.

III. משאור המזרח *When the Eaſt begins to lighten.*

IV. בנץ החמה *Sunriſe.* e *From the hinde of the morning going forth, until the Eaſt begins to lighten; and from the time the Eaſt begins to lighten, until Sun riſe,* &c. e *Hieroſ.* in the place before.

According to theſe four parts of time, one might not improperly ſuit the four Phraſes of the Evangeliſts. According to the firſt, *Matthews,* τῇ ἐπιφωσκούσῃ· *As it began to dawn.* According to the ſecond, *Johns,* Πρωΐ σκοτίας ἔτι οὔσης· *Early in the morning when it was yet dark.* To the third, *Lukes,* Ὄρθρου βαθέως· *Very early in the morning.* To the fourth, *Marks,* Λίαν πρωΐ· *Very early in the morning,* and yet, Ἀνατείλαντι τῷ ἡλίῳ. *At the riſing of the Sun.*

For the woman came twice to the Sepulchre, as *John* teacheth: by whom the other Evangeliſts are to be explained. Which being well conſidered, the reconciling them together is very eaſie.

VERS. XIII.

Οὐδὲ ἐκείνοις ἐπίστευσαν· *Neither believed they them.*

THAT in the verſes immediately going before the diſcourſe is of the two Diſciples going to *Emmaus,* is without all controverſie. And then, how do theſe things conſiſt with that relation in *Luke,* who ſaith, That *they two returning to Jeruſalem, found the Eleven gathered together, and thoſe that were with them, who ſaid, The Lord is riſen indeed, and hath appeared to Simon? Luke* XXIV. 23, 34. The word Λέγοντας, *ſaying,* evidently makes thoſe to be the words τῶν ἑνδεκα, *of the Eleven,* and of thoſe that were gathered together with them. Which when you read the Verſions you would ſcarcely ſuſpect. For when that word is rendred by the *Syriac,* בר אמרין by the *Arabic* והם יקולון by the Vulgar, *Dicentes*; by the *Italian, Dicendo*; by the *French, Diſans*; by the *Engliſh, Saying*; who, I pray, would take it in another ſenſe, than that thoſe two, that returned from *Emmaus,* ſaid *The Lord is riſen indeed,* &c. But in the Original *Greek*, when it is the accuſative caſe, it is plainly to be referred to the Eleven Diſciples, and thoſe that were together with them. As if they had diſcourſed among themſelves of the appearance made to *Peter,* either before, or now in the very acceſs of thoſe two coming from *Emmaus.* And yet ſaith this our Evangeliſt, that when thoſe two had related the whole buſineſs

buſineſs, they gave credit, no not to them. So that according to *Luke*, they believed *Chriſt* was riſen and had appeared to *Simon*, before they told their ſtory; but according to *Mark*, they believed it not, no not when they had told it.

The reconciling therefore of the Evangeliſts is to be fetched thence, that thoſe words pronounced by the Eleven, Ὄντως ἠγέρθη ὁ Κύριος ὄντως, &c. *The Lord is riſen indeed*, &c, doth not manifeſt their abſolute confeſſion of the Reſurrection of *Chriſt*, but a conjectural reaſon of the ſudden and unexpected return of *Peter*.

I believe that *Peter* was going with *Cleophas* into *Galilee*, and that being moved with the words of *Chriſt* told him by the women, *Say to his Diſciples and Peter, I go before you into Galilee.* Think with your ſelf, how doubtful *Peter* was, and how he fluctuated within himſelf, after his threefold denial, and how he gaſped to ſee the Lord again, if he were riſen, and to caſt himſelf an humble ſupplicant at his feet. When therefore he heard theſe things from the women (and he had heard it indeed from *Chriſt* himſelf, while he was yet alive, that when he aroſe, he would go before them into *Galilee*) and when the reſt were very little moved with the report of his Reſurrection, nor as yet ſtirred from that place, he will try a journy into *Galilee*, and *Alphæus* with him. Which when it was well known to the reſt, and ſaw him return ſo ſoon, and ſo unexpectedly, Certainly, ſay they, the Lord is riſen, and hath appeared to *Peter*, otherwiſe he had not ſo ſoon come back again. And yet when he and *Cleopas* open the whole matter, they do not yet believe even them.

VERS. XV.

Πάσῃ τῇ κτίσει. *To every creature.*

לכל הבריות *To every Creature*, a manner of ſpeech moſt common among the *Jews*: by which

f Bab. Chetub. fol. 17. 1. I. Are denoted *all men.* *f The wiſe Men ſay, Let the mind of man always be* מעורבת עם הבריות *mingled*, or complacent, *to the creatures.* The Gloſs there is. *To do with every man according to complacency* משרה רוח קדש על הבריות *g He makes the Holy Spirit to dwell upon the creatures:* that is, Upon men. *h In every Judge in the Bench of three is required Prudence, Mercy, Religion, hatred of mony, Love of truth,* ואהבת הבריות *and love of the creatures:* that is, φιλανθρωπία, *The love of mankind.*

g Midr. Till. In *Pſal.* CXXXV. *h Maimon.* in *Sanhedr.* cap. 2.

i Bab. Chagig. fol. 12. 2. II. But eſpecially by that phraſe the *Gentiles* are underſtood. *R. Joſe i ſaith,* אוי להם לבריות *Wo to the Creatures, which ſee, and know not what they ſee; which ſtand and know not upon what they ſtand, namely, upon what the earth ſtands*, &c. He underſtands the *Heathens* eſpecially, who were not inſtructed concerning the creation of things. שיחתן של בריות *l The ſpeech of all the Creatures* (that is, of the Heathens) *is only of earthly things,* וכל תפלתן של בריות *And all the prayers of the Creatures are for earthly things; Lord let the Earth be fruitful, let the Earth proſper. But all the prayers of Iſraelites are only for the holy place; Lord let the Temple be built*, &c. Obſerve, how בריות *The Creatures*, are oppoſed to *Iſraelites.*

l Bereſh. Rabba, §. 13.

And the parallel words of *Matthew*, Chap. XXVIII. do ſufficiently prove this to be the ſenſe of the phraſe πάσῃ κτίσει, *every creature*, in this place: that which in *Mark* is, Κηρύξατε πάσῃ τῇ κτίσει. *Preach to every creature*, in that place in *Matthew* is, Μαθητεύσατε πάντα τὰ ἔθνη. *Diſciple all Nations*; as thoſe words alſo of S. *Paul*, *Coloſſ.* I. 23. Εὐαγγελίου τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει. *The Goſpel that was preached in all the creation.*

In the ſame ſenſe you muſt of neceſſity underſtand the ſame phraſe, *Rom.* VIII. 22. Where, if you take the whole paſſage concerning the *Gentiles* breathing after the Evangelical liberty of the Sons of God, you render the ſenſe very eaſie, and very agreeable to the mind of the Apoſtle, and to the ſignification of the word κτίσις, *Creature*, or *Creation*. When they who render it otherwiſe, daſh upon, I know not what, rough and knotty ſenſe. Let me, although tis out of my road, thus paraphraſe the whole place.

Verſ. 19. Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως, &c. *For the earneſt expectation of the Creature*, or of the Heathen World, *waiteth for the revelation of the Sons of God.* For God had promiſed, and had very often pronounced by his Prophets, that he would gather together, and adopt to himſelf innumerable ſons among the *Gentiles.* Therefore the whole *Gentile* World doth now greedily expect the revelation, and production of thoſe ſons.

Verſ. 20. Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, &c. *For the Creature*, the whole Heathen World, *was ſubjected to the vanity* of their mind: (as *Rom.* I. 21. Ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν. *Became vain in their imaginations.* And *Eph.* I. 17. Ἔθνη περιπατεῖ ἐν

ἐν ματαιότητι τῆς νοὸς αὐτῶν. *The Gentiles walk in the vanity of their mind, not willingly, but because of him that ſubjected it.*

Verſ. 21. *Under hope, becauſe the Creature alſo* (or that Heathen World) *ſhall be freed from the ſervie of* (ſinful) *corruption* (which is in the World through luſt, 2 *Pet.* I. 4.) *into the* (Goſpel) *liberty of the Sons of God.* From the ſervice of Satan, of Idols, and of Luſts, into the liberty, which the ſons of God enjoy through the Goſpel.

Verſ. 22. Οἴδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις, &c. *For we know, that the whole Creature* (or Heathen World) *groneth together, and travaileth,* and, as it were with a convex weight, boweth down unto this very time, to be born and brought forth.

Verſ. 23. Οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ, &c. *Neither the Gentiles only, but we Jews alſo* (however we belong to a Nation, envious of the *Heathen*) *to whom God hath granted the firſt fruits of the Spirit, we ſigh among our ſelves for their ſakes, waiting for the adoption, that is, the redemption of our* Myſtical *body,* whereof the *Gentiles* make a very great part.

FINIS.

JEWISH

AND

TALMUDICAL

EXERCITATIONS

UPON THE

Evangeliſt St. LUKE.

To which are premiſed ſome

CHOROGRAPHICAL NOTES

UPON THE

Places mentioned in this EVANGELIST.

By *JOHN LIGHTFOOT*, D.D. late Maſter of *Katharine-Hall* in the Univerſity of CAMBRIDGE.

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TO THE

MOST REVEREND

Father in CHRIST

GILBERT,

BY

DIVINE PROVIDENCE

ARCHBISHOP

OF

CANTERBURY:

PRIMATE of all *ENGLAND*, &c.

May it pleaſe your Grace,

HAVING at length finiſhed (in ſuch a manner as it is) this undertaking of mine upon the four Evangeliſts; Religion, Gratitude and Duty require it from me, to commemorate and recognize the infinite mercy of God toward me, in bringing me thus far, continuing my life, preſerving to me that ſtrength of Eye-ſight, vigor both of body and mind to and in ſo great a degree of old age. To all which the ſame Divine mercy hath added this great benefit, that it hath indulged me your Grace's Compaſſion, Favour, and Patronage. This hath not a little ſweetned all the reſt, ſecuring to me ſo much leiſure for Books, tranquility in my Studies, the ſettlement of my Family, and an eaſie condition of life. Without this, my mind bent toward ſtudies muſt have wanted its opportunities: I muſt have been to ſeek for leiſure, retirement, and a quiet ſeat. The bloſſomings of theſe my labours (if now there be any thing in them that is valuable) muſt have withered in their firſt putting out, if by the Divine favour the dew of your Grace's favour had not watered them.

Your Grace may have forgotten (for you are not wont to write your good turns in marble) what great things you did for me in my ſtreights: what kindneſs and good will I then found from you, what induſtry of doing me good; even to admiration. However, they muſt never ſlip out of my remembrance and acknowledgment, till I have forgot my ſelf, and remember no more what I am. But ſince your humanity hath been ſuch, as cannot be fully ſpoken out, let me comprize the whole matter in this ſhort compendium; that my Family had periſhed, if God's mercy by the means of your compaſſion had not ſaved it.

What ſhall I render to the Lord for all his benefits, and what to your Grace for ſo great an one? But can ſuch an one as I think of making returns to God or you? Let God himſelf the Father of mercies (when I cannot) become your reward: and by an addition of his mercy make me capable of rendring him my ſelf. Grant that I might be wholly His, and He yours. I pray that he would long preſerve, protect, and direct your Grace, and at length make you everlaſtingly happy. This from the heart and without ceaſing is the prayer of,

Moſt Reverend Father,

Your Grace's moſt humble

and moſt devoted Servant,

JOHN LIGHTFOOT.

A FEW CHOROGRAPHICAL NOTES.

CHAP. I.

Of the places mentioned in *LUKE* III.

I. *Some Hiſtorical Paſſages concerning the Territories of Herod and the Tetrarchies of his Sons.* II. *Whether Perea was not alſo called Galilee.* III. *Some things in general concerning the Country beyond Jordan.* IV. *Trachonitis.* V. *Auranitis.* VI. *Iturea.* VII. *Abilene.* VIII. 2 Sam. XX. 18. *diſcuſt.*

SECT. I.

Some Hiſtorical Paſſages concerning the Territories of Herod, &c.

BEFORE we make any particular enquiries into the Countries mentioned *Luke* III. 1. it will not be amiſs to dip into Hiſtory a little more generally.

a Auguſtus Ceſar received Herod's Sons Alexander and Ariſtobulus, upon their arrival at Rome, with all the kindneſs imaginable, καὶ δίδωσιν Ἡρῴδῃ τὴν Βασιλείαν ὅτῳ βούλοιτο βεβαίων τῆς ἐξ αὐτοῦ γεγονότων; *granting a power to Herod to eſtabliſh the Kingdom in which of his Sons he pleaſed:* Καὶ χώραν ἐπὶ τούτοις τε Τραχῶνα, καὶ Βαταναίαν, καὶ Αὐρανίτιν: *yea and moreover, gave him the Region of Trachonitis, Batanea, and Abranitis.* We find *Perea* (peculiarly ſo called) not mention'd in this place, when yet it was moſt aſſuredly under *Herod*'s juriſdiction; how elſe could he have built *Herodium*, which was in the extreme confines of *Perea*, Southward, where he himſelf was buried? a *Joſeph. Antiqu.* lib. 15. cap. 13.

Neither indeed doth St. *Luke* ſay any thing of *Perea*, even then when he mentions the Tetrarchy of *Herod Antipas*, under whoſe juriſdiction *Joſephus* tells us, was both *Perea* and *Galilee.* Ἐγένετο γὰρ τούτῳ [Ἀντίπᾳ] ὅτε Περαία καὶ Γαλιλαία, *b Perea and Galilee were both under Antipas,* b *De Bell.* lib. 2. cap. 9.

Why *Joſephus* ſhould not mention *Perea* when he is ſpeaking of the Fathers Kingdom, or why St. *Luke* ſhould omit it, when he inſtances the Tetrarchy of the Son, that being ſo unqueſtionably within his juriſdiction; I confeſs is ſomething ſtrange to me: nor could I paſs it without ſome remarque.

The ſame *Joſephus* tells us this of the Tetrarchy of *Philip*: Βαταναία τε καὶ Τραχὼν, &c. *c Batanea alſo and Trachonitis, Auranitis, and ſome parts of Zeno's Houſe, about Jamnia; yielding the profits of one hundred talents, were under Philip's Government.* And again, τότε δὲ καὶ Φίλιππος τελευτᾷ τὸν βίον, εἰκοστῷ μὲν ἐνιαυτῷ τοῦ Τιβερίου Ἀρχῆς. *d Then died Philip, in the twentieth year of the Reign of Tiberius, when he himſelf had governed for ſeven and thirty years, over Trachonitis, Gaulonitis, and the Country of the Bataneans.* Here we ſee *Auranitis* is not mentioned, but *Gaulonitis* is; and in St. *Luke*, neither *Batenea*, nor *Gaulonitis*, nor *Auranitis*; but inſtead of them, *Iturea.* There is a Chronological diſ- c *De Exid.* lib. 2. cap. 9. d *Antiq.* lib. 18. cap. 6.

ficulty in these words of *Josephus*, which is not easily solved; but this is not the business of this Treatise.

It is hard to say whether this Ζήνωνος οἶκος *House of Zenon*, have any relation with *Zenodorus* the robber. *Josephus* in the place above quoted, mentions him, saying, That *Augustus* was the more willing to put *Batanea*, *Trachonitis*, and *Auranitis* under the Government of *Herod the Great*, that he might the more effectually suppress the Thefts and Rapines committed by one *Zenodorus* and the *Trachonites*. [e] *Strabo* also speaks of this *Zenodorus*, telling us, That *there were few Robberies committed now; κατελυθέντων τῶν περὶ Ζηνόδωρον τὸν λῃστὴν, The Robbers of Zenodorus party being cut off.*

[e] Strab. lib. 15.

But if the name should be writ in the mothert ongue, בית ציונן *Beth Zenun*, it might signifie *a place or region of cold*; and so denote some Country adjacent to the Snows of *Lebanon*; or some part טור חלגא *the mountain of Snow*; which I rather believe.

SECT. 2.

Whether Perea may not also be called Galilee.

I. ALthough the whole Transjordanine Country might justly enough be called Περαία, *Perea*; for this very reason; because it was πέραν τοῦ Ἰορδάνου, *on the other side Jordan*: yet, generally speaking, the Country is distinguisht, and that is peculiarly called *Perea*; which was the Kingdom of *Schon*, the dwelling afterwards of the *Reubenites*, and part of the Tribe of *Gad*.

Hence that of *Ptolomey*, That Ἀπ' Ἀνατολῶν τοῦ ποτ' Ἰορδάνου, *From the East of the River Jordan*; there are only these Cities reckoned up by him.

Κοσμᾶ. *Cosmos.*
Λιβίας. *Livias.*
Καλλιῤῥόη. *Callirrhoe.* Of old *Lasha.*
Γάζωρος. *Gazorus.*
Ἐπικαιρᾶ. *Epicerus.*

Other places that were beyond *Jordan*, he mentions under other districts; as some under *Celosyria*, others under *Batanea*.

That which we are now enquiring about is, whether the *Transjordanine* Country was ever called *Galilee*. The rise of this question is, because our Evangelist mentions the whole Tetrarchy of *Herod*, under the name of *Galilee*, when as *Perea* was a great part of it. I incline much to the affirmative, for these Reasons: And first, I suppose that the upper part of the Country *beyond Jordan* might be called *Galilee*.

1. From *Matth.* IV. 15. ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, *By the way of the Sea beyond Jordan, Galilee of the Gentiles.* Are not those places beyond the Sea of *Gennesaret*, called in this place *Galilee of the Gentiles*, in distinction to *Galilee* properly so called, on this side *Jordan*?

2. *Judas* who moved the Sedition against the Roman Tax, is by *Gamaliel* called *Judas of Galilee*, Acts V. 37. who yet by *Josephus* is called Γαυλονίτης ἀνὴρ ἐκ πόλεως ὄνομα Γαμάλα, *a Gaulonite of the City of Gamala.* Now it is well enough known, that *Gaulona* and *Gamala* were beyond *Jordan*.

[a] Antiq. l. b. 18. cap. 1.

II. I suppose *Perea*, properly so called, to have gone also under the name of *Galilee*, for these Reasons:

1. The whole Land of *Canaan*, both that beyond, and that on this side *Jordan*, was under the jurisdiction of *Herod the Great*. So that divide this whole Country into four Tetrarchies, the first *Judea*; the second, *Samaria*; both which were under the Government of *Pilate*; the third, *Iturea* and *Trachonitis*, under *Philip*; the fourth will be *Galilee* on this side, and *Perea* beyond *Jordan*. Whereas therefore St. *Luke*, in the division of the Tetrarchies, names only *Galilee*, as that which belonged to *Herod*; it is manifest he includes *Perea* under that of *Galilee*, and speaks of it as a known, and commonly received thing.

2. In *Luke* XVII. 11. It is said of *Jesus*, That *as he went to Jerusalem, he passed through the midst of Samaria and Galilee.* One would have thought it had been proper to have said, *through the midst of Galilee and Samaria.* For when he went from *Jerusalem* to his own Country, he then passed through *Samaria*, and so into *Galilee*; but going from home to *Jerusalem*, he in his passage went through *Galilee*, and then through *Samaria*: But now it is very certain that in that journey he did pass through *Perea*, having first gone through the *Samaritan* Country. Whence it is very probable that *Perea* is called by our Evangelist in this place, *Galilee*; in the very same manner as he had also included it in the mention of *Galilee*, *Luke* III. 1.

3. In that Tragical Feast wherein the last mess was the Head of *John Baptist*, those who

who then were treated by *Herod*, are called the *great eſtates of Galilee*, Mark VI. 21. Now that Supper was kept in the Palace *Herodium* which was in the very extreme parts of *Perea* toward the South, and therefore ſurely thoſe *great Eſtates of Galilee* that were with him, muſt be no other than the Great Eſtates of *Perea*.

4. There is mention גלילות הירדן *of Geliloth of Jordan*, Joſh. XXII. 11. when the paſſage was concerning *Perea*: whence that Country might well take its name of *Galilee*.

SECT. III.

Some things in general concerning the Country beyond Jordan.

AS to the Tetrarchies of *Herod* and *Philip*: this I ſuppoſe we may determine without prejudice or queſtion, that nothing was within their juriſdiction, but what was within the confines of the Land of *Iſrael*, properly ſo called. (As to what may be objected concerning *Iturea*, we ſhall conſider in its own place.) Whiles we are therefore looking into theſe Countries, our main buſineſs will be with what was beyond *Jordan*; for that on this ſide the River, was only *Galilee*, about which we ſhall not much trouble our ſelves, becauſe there is no difficulty concerning it.

The *Trans-jordanine* Country, if I miſtake not, from geateſt Antiquity, is divided in that ſtory, *Gen.* XIV. 5. *Chedorlaomer and the Kings that were with him, ſmote the Rephaims in Aſhtaroth-Karnaim*, and *the Zuzims in Ham*, and *the Emims in Shaveh Kiriathaim*, and *the Horites in Mount Seir.*

Theſe two things we may apprehend from this paſſage: 1. That the Country of *Baſhan* was inhabited by the *Rephaims*; *Perea* (another part of the Land beyond *Jordan*) by the *Zuzims*, *Moab* by the *Emims*. 2. That *Aſhtaroth-Karnaim*, *Ham*, and *Shaveh Kiriathaim*, are not every one the names of whole Countries, but particular places in thoſe Countries; perhaps where the ſeveral fights were, or where the people of that Country had been ſubdued.

As to *Aſhtaroth-Karnaim*, there is little doubt but that was in the Kingdom of *Baſhan*, the larger Region being called *Aſtaroth*, Karnaim is added in a diſtinguiſhing limited ſenſe: [*Deuter.* I. 4. *Og the King of Baſhan which dwelt at Aſhtaroth in Edrei.*]

Of the place it ſelf the Jewiſh Doctors thus: עד כ אמה יושב אדם בצל סוכה *At twenty Cubits a Man ſits in the ſhadow of his tent* (*viz.* in the Feaſt of Tabernacles) *he does not ſit in the ſhadow of his Tabernacle beyond twenty cubits*, but *in the ſhadow of its ſides.* [That is, if the roof or cover of his Tabernacle be above twenty cubits high.] *Abai ſaith unto him, if therefore any one ſhall pitch a Tabernacle in Aſhtaroth-Karnaim, is not the Tabernacle ſo alſo?* Gloſſe. *Aſhtaroth Karnaim were two great Mountains, with a Valley between; and by reaſon of the height and ſhadow of thoſe Mountains, the Sun never ſhone upon the Valley.* [a] Succah. fol. 2. 1.

Why the Samaritan Copy ſhould uſe here עפינית קרנית *Aphinith Karnaiah*, inſtead of *Aſhtaroth Karnaim*, eſpecially when it retains the word *Aſhtaroth* elſewhere, is not eaſie to ſay, unleſs it ſhould have ſome relation to עפין *Boughes*; as a place thick and ſhady with Boughes. But ſuch is the confuſion of the guttural Letters in the *Samaritan* Language, that we can determine nothing poſitively.

That the *Zuzims* inhabited *Perea*, as it is diſtinguiſht from the Country of *Baſhan*, may be evident from the progreſs of the Conquerour; for, whereas it is plain that the *Rephaims* dwelt in *Baſhan*, and the *Emims* in the Country of *Moab*, *Deuter.* II. 10, 11. It is manifeſt that the *Zuzims* who were conquered after the *Rephaims*, and before the *Emims*, lay in a Country between both, and that was *Perea*.

And hence are thoſe to be corrected, that would correct the reading here, and inſtead of הזוזים בהם *the Zuzims in Ham*, would render it, *the Zuzims with them.* So the *Gr. Vulg.* &c. As if the *Zuzims* were amongſt the *Rephaims*, when they were diſtinguiſht both in Nation and dwelling. The *Samaritan* we may be ſure took בהם for no other than a place, when it renders it בלישה *In Liſhah.*

When the Iſraelites went out of *Ægypt* into that Land, the whole Trans-jordanine Region was divided into theſe two Seigniories, *the Kingdom of Sehon*, and *the Kingdom of Og*. That of *Sehon* was *Perea*, ſtrictly ſo called now; That of *Og* was all the reſt under the name of *Baſhan*. But, after the return of *Iſrael* from *Babylon*, *Baſhan* was ſo ſub-divided, that *Batanea*, or *Baſhon*, was only a part of it, the reſt going under the name of *Trachonitis*, *Auranitis*, and, if you will, *Gualonites* too, for we meet with that diſtinction alſo in *Joſephus b.* To give therefore all theſe Countries at this time their proper bounds and limits, if it does not exceed all humane skill and wit, I am ſure it doth mine. [b] Lib. de Excid. 3. cap. 4.

So that all we can do in this matter, is only to propound a few things of these places thus divided, as far as conjecture may carry us, which we submit fairly to the fair and candid judgment of the Reader. Let us therefore begin with *Trachonitis*.

SECT. IV.

TRACHONITIS.

ARGOB mentioned *Deuter.* III. 14. is by the Targumists called מרכונא *Trachona*. And so *Jonath.* 1 *Kings* IV. 13. the *Samaritan* hath it ריגובאה *Rigobaah*, which seems akin to רגב *Regab*, amongst the Talmudists.

a *Menacoth*, fol. 85. 2. *a Tekoah hath the preeminence for Oyl: Abba Saul saith,* שניה לה רגב בעבר הירדן *the next to that is Regab beyond Jordan.*

b *De Bell. Sacr.* lib. 10. cap. 9. *Gul. Tyrius* would derive the name from *Dragons*. For so he: *It b* (Trachonitis) *seems to have taken its name from Dragons. Those hidden passages and windings under-ground, with which this Country abounds, are called Dragons. Indeed, almost all the people of this Country, have their dwellings in Dens and Caves; and in these kind of Dragons.*

Other things might be offered as to the signification of the word: but we are looking after the situation of the place, not the Etymology of the name. And the first things to be enquired into, as to its situation, is, whether it extended in longitude from the South to the North, or from the West to the East. The reason of our enquiry is partly upon the account of *Auranitis*, which we are to speak of presently, and partly those words in *Josephus* c ὡρίζετο ἡ αὐτὴ Βαταναίᾳ τῇ Τραχωνίτιδι· *Batanea was bounded with Trachonitis*. How so? Either that *Batanea* lay between *Perea* and *Trachonitis*, extending it self from the West toward the East, or between *Trachonitis* and *Galilee*, strictly so called, extending it self in length from the South toward the North: which last I presume most probable; and so we place *Trachonitis* in the extreme parts of the Trans-jordanine Country toward the East. And both which, upon these reasons taken together.

c *Antiqu.* lib. 17. cap. 2.

1. The Gemarists describing the circumference of the Land from the North, do mention תרנגולא עילאה דלמעלה מן קיסרין וטרכונא וכו' *Tarnegola* [or Gabara] *the upper, which is above Cesarea* [Philippi] *and Trachona which extends to Bozrah d*: where the extension of *Trachona*, must not be understood of its reaching to some *Bozrah* in those Northern borders; but to some *Bozrah* or *Bosorrah* in the confines of *Perea e*: and so it supposes the Country extending it self from the North toward the South.

d *Hieros. Shevith*, fol. 36. 3.

e *Antiqu.* lib. 12. cap. 12.

2. f Βαταναίας χώρας, *Of the Province of Batanea; East of which is Saccea, and here under the Hill Alsadamus, are the Trachonite Arabians.* Behold here the *Trachonites* living East of *Batanea*.

f *Ptol.* cap. 15. toward the end.

3. g Ἥτε Γαμαλιτικὴ καὶ Γαυλονίτις, Βαταναία τε καὶ Τραχωνίτις· *The Country of Gamala, and Gaulonitis, and Batanea, and Trachonitis.* But were not *Gamalitica* it self and *Gaulonitis* within *Batanea?* right; but by this distinction he divides between that *Batanea* that was nearer *Galilee*, and that that was further off. That Country that lay nearest, from those noted Towns, of *Golan*, and *Gamala*, he calls *Gaulonitis*, and *Gamalitica*; and that which was further off, he calls by its own name of *Batanea*, and what lies still yond that, *Trachonitis*.

g *Joseph.* de excid. lib. 3. cap. 4.

There was a time when all that whole Country which now is distinguisht into these severals, had one general name of *Bashan:* which word, how it came to change into *Bathan*, or *Batanea*; as also with the Targumists and Samaritane, into *Bathnin* and *Mathnin*, any one indifferently skilled in the *Syrian* Tongue will easily discern.

SECT. V.

AURANITIS.

THAT *Auranitis* took its denomination from *Hauran*, hardly any one will question, especially that observes אשר אל גבול חורן, *Ezek.* XLVII. 16. to be rendered by the Gr. *Interp.* Ἃ ἐστιν ἐπάνω τῆς ὀρέων Αὐρανίτιδος; *which are upon the borders of Auranitis.*

Hauran is reckoned up amongst those Hills, at the top of which, by lifting up some flaming Torches, they were wont to give notice of the new year.

h *Rosh hashanah*, cap. 2. Hal. 2. *a Where did they hold up those lights?* מהר המשחה לסרטבא *From Mount Olivet to Sartaba.* ופסרטבא לגרופינא *And from Sartaba to Gryphena.* ומגרופינא לחורן *And from Gryphena to Hauran.* ומחורן לבית בלתין *And from Hauran to Beth Baltin. And from Beth Baltin, he that held up the light there, did not depart, but waved it hither and thither, up and down, till he saw the lights kindled throughout the whole Captivity.*

The

The Gemariſt quæries, *What is Beth Baltin? Rabh ſaith it is Biram. What is the Captivity? Rabh Joſeph ſaith it is Pombeditha.* Gloſſe. *The ſenſe of it is this: That Biram is in the Land of Iſrael.* How? Is *Biram* the ſame with *Beth Baltin*, and yet is *Biram* within the Land of Iſrael? When in the *Jeruſalem* Gemara, *Rabh Honna ſaith, When we came hither, we went up to the top of Beth Baltin, and diſcerned the Palm-trees in Babylon.* If this be true, the Geographers are to conſider whether there can be any proſpect of *Babylon* from the Land of Iſrael. In their ſenſe it may be true enough, who commonly by the name of *Babylon*, underſtand all thoſe Countries into which the *Babyloniſh Captivity* were carried; not only *Chaldea*, but *Meſopotamia* alſo, and *Aſſyria*: So that bounding the Land of Iſrael with the River *Euphrates*, (which indeed the Holy Scriptures themſelves do) they make it contiguous with *Meſopotamia*, the River only between; and they place *Beth Baltin* not far from the bank on this ſide the River.

The *Gemariſts* acknowledge that Lights were lifted up upon ſome Hills between thoſe which they had mentioned, but theſe were the moſt known and celebrated, and therefore they named them only. Now it is probable enough that Mount *Hauran* gave the denomination to the whole Country *Auranitis*, which we are now upon: Perhaps there might be ſome part of *Antilibanus*, called *Hauran*, either from the Syriac word חור *Havar*, which ſignifies *white*; or from the Hebrew word חור *Hor*, a *Cave*. It may well enough agree either way, the Hill being *white* with Snow, and *hollow* with the ſubterranean paſſages that were there.

However, it is plain enough from the place in *Ezekiel* before quoted, that *Hauran* was ſituated in the very extreme parts of the Land, toward the North, and from thence the Country as it had its ſituation there, ſo had its name *Auranitis*. *Gul. Tyrius a* (by what authority I cannot tell) placeth it near the Sea of *Genneſaret Subitò enim tranſcurſâ regione Auranitide quæ ſecus Mare Tyberiadis eſt*, &c. *The Country of Auranitis being ſuddenly run through, which is by the Sea of Tiberias*, &c.

a Lib. 22. 26.

And that the River *Orontes* [Springing between *Libanus* and *Antilibanus* near *Heliopilis*, as *Pliny b* hath it; took its name from *Hauran*, the word it ſelf ſeems to aſſure us. Although ſome quoted by *Euſtath.* in *Dionyſ. Περιηγ.* do apprehend it to be a Latine name. Ἄλλοι δέ φάσιν (ſaith he) ὅτι Καῖσαρ Τιβέριῳ ἐκ Δεξιονίῳ αὐτὸν Ὀρόντην μετανόμασεν, ὃ σημαίνει Ἀνατολικόν· As if *Orontes* were the ſame with *Orientalis*, *The Eaſtern*. But what that ἐκ Δεξιονίῳ ſhould mean is a little difficult. *Orontes* was of old called *Typhon*, as *Strabo c* tells us.

b Lib. 5. cap. 22.

c Lib. 16.

SECT. VI.

ITUREA.

THE Reader muſt excuſe me if I make a narrower ſearch into the ſituation of *Iturea*, although *Barradius* may confidently enough have told him (upon his own truſt meerly, as far as I can learn) That *the Country is in the Tribe of Nepthali, at the foot of Mount Libanus.* Perhaps he hath followed *Borchard*, who himſelf writes only upon the credit of *Jacobus de Vitriaco: Scias regionem Decapolin quàm variè in Scripturis denominari*, &c. *You muſt know the Region of Decapolis hath ſeveral names in Scripture. Sometimes it is called Iturea, ſometimes Trachonitis; ſometimes the plain of Libanus, ſometimes the Land of Moab: in one place Gabul, in another place Galilee of the Gentiles, and the upper Galilee; but every where it is all one and the ſame Country.* Thus he confuſedly enough.

a Pliny places ſome Nation or other, called by the name of the *Itureans*, in *Cyrriſtica* of *Syria: Et inde Cyrriſtica*, &c. *Next that is Cyrriſtica, the Irneates, the Gindareni, the Gabeni, two Tetrarchies, which are called Granii Comatitæ, the Emiſenes, the Hylatæ, a Nation of the Itureans, and thoſe of them alſo called the Betarreni, the Mariamitani*, &c.

a Lib. 5. 23.

b After Macra, is Marſyas, wherein are ſome hilly places, on one of which ſtands Chalcis a Garriſon of Marſyas. The beginning of it is Laodicea, about Libanus. Τὰ μὲν ὄρεινὰ ἔχουσι πάντες Ἰτυραῖοί τε καὶ Ἄραβες, κακοῆθες πάνυ γένος· *The Itureans and Arabs hold all the Mountanous places, a very miſchievous ſort of people, all of them.*

b Strabo, lib. 16.

c Σιλεπτοῦσαι δ' οὖν [Δαβίδ] καὶ ὅτι Ἰδουμαίους, καὶ Ἀμμωνίτας, καὶ Μωαβίτας, καὶ Ἰτυραίους, καὶ Ναβαταίους, καὶ Ναβδαίους· *David made war with the Edomites, the Ammonites, the Moabites, the Itureans, the Nabbathites and Nabdites*, He had ſaid before, That *he had ſubdued the Syrians dwelling by Euphrates and Commagene*, καὶ τοὺς ἐν Γαλλαδηνῇ Ἀσυρίους καὶ Φοινίκας, *the Aſſyrians and Phenicians that were in Galladene.*

c Eupolemus in Euſeb. Præpar. Evangel. lib. 9. cap. 30.

d Secus Mare Galilææ viam carpentes, &c. *Taking the way by the Sea of Galilee, we entred Phenice, and leaving Paneas, which is Ceſarea Philippi, on the right hand, we came to Iturea.*

d Gul. Tyr. de bell. Sacro lib. 9. cap. 15.

e Rex pertranſiens agrum Sydonenſem, &c. *The King paſſing through the Country of Sidon, and going up ſome hilly places, which lay between ours and the enemies borders, he came*

e Ibid. lib. 21. cap. 11.

came to a place every way accomodated with all neceſſaries, a fruitful ſoil, and well watered; the name of it Meſſahara. Going thence into the Valley called Bacar, *he found the Land which hath been ſaid to flow with Milk and Honey. Some are of opinion, that this Country was of old called Iturea. But long before that,* viz. *in the days of the Kings of Iſrael, it was called the Grove of Libanus.*

Where at length ſhall find this *Iturea*? Had *Philip* any part of his Tetrarchy within *Cyrriſtica, Chalcidice* of *Syria*? And yet, if you believe either *Pliny* or *Strabo*, there were the *Itureans*. I ſuſpect there is ſomething coucht in the Etymology of the word, that may as much puzzle as the ſituation of the place.

If *Bacar*, as it is deſcribed by *Tyrius*, be indeed *Iturea*, it may be derived from חיתור *Hittur*, which ſignifies *wealth*; or from עטור which denotes *crowning*, eſpecially when the Country its ſelf is crowned with ſo much plenty. It is a notion familiar enough amongſt the *Talmudick* Authors.

Indeed, if I could believe that *Iturea* were the ſame with *Decapolis*, then I would ſuppoſe the word עשר *Ten*, might have been altered by the change of ש *Shin* into ת *Thau*, according to the Syriack manner; but I neither can believe that, nor have I ever met with ſuch a change made in that word, but rather that it would go into ס, *Samech*.

May it not therefore be derived from חיתורי *Hitture*, *diggings*; becauſe of the Caves and hollows under-ground? So that the *Itureі* might ſignifie the ſame with *Troglodyte*, *thoſe that dwell in Caverns and holes*. And ſo the *Troglodytes* which were on the North of Iſrael, are diſtinguiſht from thoſe that were on the South, *viz.* the *Horites* in *Edom*. Now that theſe Countries of which we are treatiug, were peculiarly noted for Caves and Dens; and they not only numerous, but ſome very ſtrange and wonderful, *Strabo*, *Joſephus*, *Tyrius* and others do abundantly teſtifie.

f Strab. lib. 16. *f* Ὑπέρκειται δὲ αὐτῆς [Δαμάσκου] δύο λεγόμενοι Τραχῶνες· *There are beyond Damaſcus two Mountains called Trachones.* Afterward; *Toward Arabia and Iturea, there are ſome cragged Hills, famous for large and deep Caves; one of which was capable of receiving four thouſand men in it.* But that was a prodigious Cave of *Zedechiah*'s, whereever it was, that was XVIII. miles ſpace; at leaſt if thoſe things be true which are related concerning it *g*.

g Bemidbar rab. fol. 211. 2.

There was a Cave beyond *Jordan*, about XVI. miles from *Tiberias*, that was three ſtories high; had a lower, a middle, and an upper Dining-room *h*. Which indeed was fortified, and held a Garriſon of Souldiers in it.

h Gul. Tyr. lib. 22. 15.

So that we may, not without reaſon, conjecture the *Iturea* of which we now ſpeak, might be ſo called from חיתורי *Chitture*, ſuch kind of *diggings* under ground. And that *Pliny* and *Strabo* when the talk of the *Nation of the Itureans in Cyrriſtica and Chalcis*, do not place the Country of *Iturea* there; only hinted that the *Troglodytes*, who dwelt in Dens and Caves were there.

Iturea therefore, mentioned by our Evangeliſt was in the Country beyond *Jordan*, *viz.* *Batanea*, and *Auranitis* or Auranitis alone, as may appear out of *Joſephus*, compared with this our Evangeliſt. For St. *Luke* ſaith, That *Philip* was Tetrarch of *Iturea* and *Trachonitis*: *Joſephus*, That he was Tetrarch of *Trachonitis*, *Batanea*, aud *Auranitis*: Either therefore *Auranitis* and *Batanea* in *Joſephus*, is the *Iturea* in St. *Luke*, or elſe *Batanea* in *Joſephus* is confounded with *Trachonitis* mentioned in St. *Luke*, and *Auranitis* alone is *Iturea*. For that paſſage in *Joſephus* *i* ought to be taken notice of: Δωρεῖται δ' Ἀγρίππᾳ τὴν Φιλίππου Τετραρχίαν, καὶ Βαταναίαν, προσθεὶς αὐτῇ Τραχωνίτην σὺν Ἀβίλλᾳ· *Cæſar inveſts Agrippa with the Tetrarchy that Philip had, and Batanea, adding moreover Trachonitis with Abella.* Where it is obſervable, that there is mention of the Tetrachy of *Philip* diſtinct from *Batanea* and *Trachonitis*; And what is that? certainly *Auranitis* in *Joſephus*, and perhaps *Iturea* in St. *Luke*.

i Antiqu. lib. 20. cap. 5.

SECT. VII.

ABILENE.

Joſephus in the words before quoted, ſpeaking of *Abella*, adds this paſſage; Λυσανίᾳ δὲ αὕτη ἐτετράρχει, *that had been the Tetrarchy of Lyſanias.* So alſo *Ptol.* Ἄβιλα ἐπικληθεῖσα Λυσανίου, *Abila that bore the name of Lyſanias*: and he reckons this up among the Cities of Celo-Syria under theſe degrees:

Heliopolis	68.	40.	33.	40.
Abila.	68.	45.	33.	20.

Pliny a ſpeaks of *Abila* in that Country: *Paneas in quâ Cæſarea, cum ſupra dicto fonte* [viz. cap. 15.] *Abila, Arca, Ampeloeſſa, Gabo.*

a Nat. Hiſt. lib. 5. cap. 18.

It is

It is not without cauſe diſtinguiſht by its relation to *Iſſanias*, becauſe in one place or another, there were ſeveral *Abila's* or *Abella's*: for the Hebrew word אבל *Abel*, goes into that termination in the Greek; and there were many places of that name.

Abel Shittim, where the Iſraelites pitcht their Tents immediately after they had paſſed the River *Jordan*, in *Joſephus* *b* is called Ἄβιλα *Abila*, *diſtant from Jordan threeſcore furlongs*: which he alſo mentions with *Julias* *c* אבל מחולה Περαίαν, *in Perea*. There is alſo *Abel Meholah*, and *Abel beth Maacah*, &c.

b *Antiq.* lib. 5. cap. 1. *c* *De Exid.* lib. 2. 22.

Near this ſound comes אבלם קליקאי *d* *Abelas of the Cilicians*. The very word אבילין *Abilene* is in *Vajicra Rabba* *e* ותפול שבא יתקחם *The Sabeans fell upon them, and took them away*, Job I. 15. *R. Abin bar Cahna ſaith*, יצאו מכפר קריינוס *They came out of Caphar Karinus*, והלכו את כל האבילין *and they went through all Abilene*, *and came to* מגדל צבעיא *Migdol Zabaiah*, *and there dyed*.

d Targ. *Jonath.* upon *Numb.* xxxiv. 8. *e* Fol. 184. 1.

SECT. VIII.

2 *Sam.* XX. 18. *diſcuſſt.*

AMongſt all the Cities and Countries that bear the name of *Abel*, the moſt celebrated is that in 2 *Sam.* XX. made famous by the Hiſtory of a fooliſh *Sheba* and a wiſe Woman. The Woman's expreſſion is not a little wreſted and tortured by Interpreters. דבר ידברו בראשונה לאמור שאול ישאלו באבל וכן התמו: *They were wont to ſpeak in old time, ſaying, they ſhall ſurely ask counſel at Abel; and ſo they ended the matter.*

The Greek Verſion hath more perplext it: Λόγον ελάλησαν ἐν πρώτοις λέγοντες, ἐρωτηθήσεται ἐρωτηθὲν ἐν τῇ Ἀβὲλ καὶ ἐν Δὰν εἰ ἐξέλιπον ἃ ἔθεντο οἱ πιστοὶ τοῦ Ἰσραήλ· Ἐρωτῶντες ἐπερωτήσουσιν ἐν Ἀβέλ, καὶ οὕτως εἰ ἐξέλιπον· The Latine Interpreter renders it thus: *They ſpake a word in former days, ſaying, asking he was asked in Abel, and in Dan, if thoſe things have failed which the faithful of Iſrael laid up. Asking they will ask in Abel, and ſo if they have failed.*

If any one can make any tolerable ſenſe of theſe words, he would do well to teach others how to do it too; eſpecially let them tell the reaſon why *Dan* ſhould be added here. It is true *Dan* and *Abel beth Maacah* are mentioned together as not very diſtant from one another, 1 *King.* XV. 20. And if we do by the words underſtand their neighborhood to one another, I ſee nothing elſe that can be pickt out of them.

However, both the *Roman* and *Alexandrian* Edition agree in this reading, which have the preference of all other Editions of the Greek Verſion. And let them now who are for correcting the Hebrew Bibles by the Greek, ſay whether they are for having them corrected here: only let them give me leave to enjoy the Hebrew Text as we now have it.

The Hebrew makes the ſenſe plain if the firſt words דאר ידברו בראשונה be but rightly applied, namely to *Sheba* and his party ſpeaking; *When Sheba and his followers come hither, they at firſt certainly ſaid thus, that they would ask Abel of its peace, or on whoſe ſide it was* וכן התמו *and ſo they made the matter intire*, or made a ſhow of their own integrity. For that that *Ioab* was chiefly to be ſatisfied in, was, that this City had not taken part with the Conſpirators, which is directly done, if we admit this ſenſe and interpretation of the words. This prudent Woman aſſures him that thoſe of *Abel* had by no means invited *Sheba* and his fellow Rebels into their Town, or by any conſent with them in their Rebellions would ever willingly have admitted them, but that they were miſerably deceived by their fawning and falſe words, whiles they only pretended to enquire about the peace and well being of that City. And that you may know more effectually that all this is true which I now affirm to you, we will immediately throw you the head of *Sheba* over our wall.

CHAP.

CHAP. II.

SAREPTA.

I. *Zarephath, Obad. ver.* 20. *where.* II. *Sepharad. where.* III. *The ſituation of Sarepta.*

SECT. I.

Zarephath. Obad. verſ. 20. *where.*

SAREPTA in the Story of *Elijah*, 1 *King.* XVII. is written in Hebrew צרפת *Tzarephath*, and with the ſame Letters in *Obad* verſ. 20. and therefore it may be reaſonably enquired whether it be one and the ſame place. Indeed, there would hardly be any doubt in it, but that the Jews ordinarily by צרפת underſtand *France*, and by ספרד *Sepharad*, which by the Prophet is uſed in the very ſame verſe, *Spain*. The words of the Prophet are very variouſly rendered, and yet in all that variety, nothing hinders but that *Zarephath* there may be underſtood of the *Zarephath* mentioned in the *Kings*. For, whether the paſſage concern the Captivity's being detained in *Zarephath*, or the Captivity's poſſeſſing the Land to *Zarephath* (for in that variety chiefly, the words are expounded) in either ſenſe, it may well enough be, that the *Sarepta that belongs to Zidon*, may be the ſcene of the affair. As to the former, if we compare but that paſſage concerning *Tyre*, the Siſter of *Sidon*, *Amos* I. 9. and withal the potency and dominion of the *Sidonians*, it may not be improbable but that the Iſraelites might be captived in *Sarepta* of *Sidon*. And as to the latter, whereas in the *verſ.* immediately before, the diſcourſe is of the poſſeſſion of the Mount of *Eſau*, of the Fields of *Ephraim*, *Samaria*, and *Gilead*, and then there is mention of poſſeſſing the Land of *Canaan*, as far as *Zarephath*; who would ſeek *Zarephath* in *France*, and not in ſome neighbouring place, according to all the reſt of the places their named, which were all very near. Let me add moreover, that whereas there is mention of poſſeſſing the Land of *the Canaanites even unto Zarephath*, the Greek Interpreters will tell you who thoſe *Canaanites* were, that are diſtinguiſht from the reſt of the Nations in the Land of *Canaan*, *viz.* the *Phenicians*, Joſh. V. 1. And by the *Kings of the Hittites* mentioned 1 *Kings* X. 29. and 2 *Kings* VII. 6. I would likewiſe ſuppoſe the Βασιλεῖς Φοινίκης *Phenician Kings*.

SECT. II.

SEPHARAD. Where.

THE Italian Interpreter for *Sepharad*, retains *Zarphath*: For ſo he, *Et i transferiti de queſto eſercito de figlioli de Iſrael, che ſono de Chenahanei, in fino a Zarphath, & i transferiti di Jeruſalem, che sono in Zarphath*, &c. Whether too warily, or too unwarily he hath thus done, let him look to that himſelf.

The Greek hath Ἐφραθὰ *Ephratha*, with which the *Arabian* Interpreter agrees. But the *Syriack* with the Targumiſt, *Spain*. The vulgar, *Boſphorus*, confuſedly, beſides that it makes the prepoſition ב a radical Letter: And yet *Nobilius* hath this paſſage. St. *Jerom tells us, the other Interpreters agreed with the Hebrew word Sepharad, which he rendered Boſphorus.* If he means that all agreed in acknowledging the word *Sepharad*, he tells us no news: but who agreed with his word *Boſphorus*?

I muſt confeſs, *Sepharad* is not a place ſo obvious as *Zarephath*, nor can any thing be offered in it, but conjecture only: and if I might be allowed my gueſs; I would look for *Sepharad* in *Edom*, rather than in *Spain*: and that becauſe *Obadiah* propheſies againſt the *Edomites*, properly ſo called. Whereas therefore he tells us, That the Captivity of *Iſrael* in *Sarepta* of the *Phenicians* ſhall poſſeſs the Land of the Canaanities: It is probable he means by the Captivity in *Sepharad*, thoſe Captives in *Edom*, who ſhall poſſeſs the Cities of the South. The *Zarphathani*, or *Sareptani* were of the North, the *Sepharadeni* of the South: amongſt the [a] Ἐρεμβοὶ *Erembi*, Οὓς εἰκὸς λέγειν τὺς τρωγλοδύτας Ἄραβας, *Whom you may rightly call the Troglodyte Arabs*, ſaith *Strabo*, [b] That is, probably the *Horims* in Mount *Seir*; for I ſuſpect *Horim*, by ill uſe, might form it ſelf into *Eremb*.

[a] *Hom. Odyſſ.* δ'.

[b] *Strab* lib. 1.

If

If we consider that the Jews do generally by *Edom*, understand the *Roman Empire*, and indeed all the Christian Nations in the West, we shall easily perceive why they fix these places *Zarephath*, and *Sepharad* so far from *Palestine*. For *Obadiah* prophesying against the *Edomites*, properly so called, the Jews change the scene and persons, according to the vulgar construction of *Edom*, which they had received amongst themselves.

SECT. III.

The situation of Sarepta.

[a] INDE [*à Tyro*] *Euhydra, ac Sarepta, & Ornithon oppida. Et Sidon artifex vitri Thebarumque Bœotiarum parens. From Tyre is Euhydra, and Sarepta, and Ornithon, certain Towns so called: Sidon where Glass is made, and from whence sprung the Beotian Thebes.* [a] Plin. lib. 5. cap. 19.

Borchard. *A Tyro ad tres leucas admodum breves*, &c. *About three very short leagues from Tyre, the River Eleutherus runs into the Sea; About two leagues from that River is Sarepta: About two leagues from Sarepta is Sidon. Sarepta at this time doth not consist of above eight Houses, though the ruines do still say it was once a brave Town.*

Some would have *Zarephath* signifie as much as *a place of melting*; from boiling and melting metals, but especially Glass.

b Between Acon and Tyre there is a shoare all spread over with little hillocks of sand; φέρων τ' ὑαλίτιν ἄμμον, *that bears a glassey sand: the Glass indeed is not cast here, but being carried to Sidon, there it is made fusile*, &c. [b] Strabo, lib. 16.

CHAP. III.

NAIN. Luk. VII. 11.

I. *Concerning Naim near Tabor, shewn to strangers.* II. *Concerning Nain in Josephus and the Rabbins.* III. *The Greek Version of* עין גנים *Eugannim.*

SECT. I.

Concerning Naim near Tabor, shewn to strangers.

IN the Alexandrian Copy עין *Ijon* is Νάιν *Nain*, 1 *Kings* XV. 20. In the Roman, it is Αἰν *Ain*. So *Hazar-Enan* Numb. XXXIV. 9. in the Roman Copy is Ἀσερνάιν *Arsenain*, in the Alexandrian, Ασερνάιν *Asernain*; neither of them agrees with our *Nain*. For it is very absurd to conceive that our Saviour ever was at Hazar-Enan the utmost borders of the Land toward *Syria*; nor can we suppose him in *Ijon*, that seeming to be according to the order of the places as they are ranked in the Text above quoted, either beyond *Dan*, or in the extreamest borders of the Land on that side.

As to our *Nain*, Borchard saith thus, *A Nazareth duabus leucis*, &c. *Two leagues from Nazareth, not much above one from Mount Tabor, Southward is Mount Hermon the less, on the North side of which is the City Nain; at whose Gates Jesus recovered a Widows Son from death, as we read, Luke* VII. So also *Breidenbach*: So some Tables as to the situation of *Hermon* near *Tabor*, and the situation of *Naim* near *Hermon*.

I am well enough satisfied that they should place *Naim* in the Tribe of *Issachar*, if there be no mistake among them as to Mount *Tabor*. For whereas *Tabor* is indeed the very utmost border of *Issachar*, Northward, *Jos.* XIX. 22. [a] It must needs be that what is beyond that, Southward, a league or two, should be reckoned within that Tribe. But I much suspect the *Tabor* mentioned by them, and that which is now shewn to Travellers, is not the true *Tabor*: nor do I much question but that *Hermon* of which they talk, is made out of a mistake, and misconstruction of *Psal.* LXXXIX. 12. *Tabor* and *Hermon shall rejoice in thy Name.* My scruple as to Mount *Tabor*, ariseth hence; because [a] *Joseph. Antiq.* lib. 5. cap. 1.

that *Tabor* which is shewn to strangers, as our Country-man *Biddulph*, and another acquaintance of mine own, who were on the top of it, do describe it, does not at all agree with the description *Josephus* gives us of the true *Mount Tabor*. Our Country-man tells us, *It is an hill not very steep, nor very high, nor very large; but a round beautiful hill*, &c. On the contrary, *b* Ἰταβύριον ὄρος τὸ μὲν ὕψος ἐπὶ τριάκοντα σταδίους ἀνίσχει, μόλις πρόσβατον κατὰ τὸ προσάρκτιον κλίμα, πεδίον δ' ἐστὶν ἡ κορυφὴ, σταδίων ἓξ καὶ εἴκοσι· *Mount Tabor is in height thirty furlongs, very difficult of ascent on the North-side; the top is a great plain of about six and twenty furlongs.*

b Joseph. de excid. lib. 4. cap. 6.

The *Persian* Interpreter instead of *Nain* hath נאבלס *Nabelis*, that is, *Neapolis*, which is also *Sychem*: but for what reason I know not. Nor do I suppose that it was conceived by any one Expositor, that the Widow's Son whom Christ raised from death, was a *Samaritan*; he was indeed upon the borders of *Samaria*, but at a great distance from *Sychar*.

SECT. II.

Concerning the Nain in Josephus and the Rabbins.

THE *a Darshanim* (Expositors) upon *Beresh. rabb.* speak of a certain place called נעים *Naim*, upon this occasion. *Issachar is a bony* (or strong) *Ass*, [Gen. XLIX. 14.] *It is spoken of Issachar's Country. For as an Ass is low before and behind, and high in the middle; so is it in the Tribe of Issachar; it is a Valley here and a Valley there, and hilly otherwhere; it couches between two borders. These are the two valleys*, בקעת פסלן *the Valley of Pislan, and the Valley of Jezreel. And he saw that rest was good*, וי תנעם *this is Tinaam: And the Land, that it was pleasant* וי נעים *this is Naim.*

a Sect. 98.

We have here by the way a tast of those allegorical and far-fetcht ways of expounding the Scriptures, wherein these egregious Commentators do so much please and value themselves. However, we are thus far beholding to them, that they have given us to understand, that there was a *Naim* in the Tribe of *Issachar*, called so from the pleasantness of its situation (as indeed *Tinaam* bears the same derivation) which we have some reason to judge was the same *Naim* with ours in the Evangelist, and that in *Josephus*.

b It was usual for the Galileans, coming up to the holy City to the Feasts, to take their journey through the Samaritans Country, καὶ τότε κάθοδον αὐτοῖς κώμης τῆς Ναΐς λεγομένης· *And then their way lay through a Town called Nais.* (I confess the Greek expressions are something perplext; but it is no great matter.) *It happened that some of the Samaritans and inhabitants of the great plain, fought with them, and killed a great number.*

b Antiqu. lib. 20. cap. 5.

You may think he repeats the very same Story, though differing in some circumstances *c*. *There was another fight betwixt the Galileans and Samaritans*; κατὰ γὰρ τὴν Γέμαν καλουμένην κώμην ἥτις ἐν τῷ μεγάλῳ Πεδίῳ κεῖται τῆς Σαμαρείτιδος· *For hard by a Town called Gema situated in the great plain of Samaria, multitudes of Jews going up to the Feast there was a certain Galilean slain.*

c In Lib. 2. de excid. cap. 21.

It is not much worth our examining whether they be one and the same story with the other, or whether this *Gema* be the same Town with *Nain*; but this we may gather hence, That *Nain* was in the extreme borders of *Issachar*, touching upon the Samaritan Country, and *Gema* in the extreme borders of *Samaria* that were next adjoining to *Issachar*. And when the Galileans went down from *Nain*, a Town in *Issachar*, into the great plain of *Samaria*, the first Town in their way is *Gema*, there the enemy meets and fights them: if at least *Gema* and *Nain* be not one and the same place.

SECT. III.

ENGANNIM.

THere is a great inclination in me to believe, that *Naim* is the same with *Engannim*, mentioned *Josh.* XIX. 21. and Chap. XXI. 29. For, I. Both of them were within the Tribe of *Issachar*; *Engannim*, as the H. Scriptures, and *Naim* as the Jewish Doctors tell us; and why we should not take their word in such a thing as this, I know no reason. II. Both of them signifie *pleasantness*: *Naim* in the very *Etymon* implies *pleasantness*: and *Engannim*, *a Fountain and Gardens*. III. The *Engannim* mentioned *Jos.* XXI. 29. in 1 *Chron.* VI. 73. is ענם *Anem*. Now if you transpose the Letters (as is done in סרח and חרס) it will be נעם *Naim*. IV. Let me add, That *Engannim* (if there be any credit to those guides, that commonly shew these places to Travellers) lies directly in the way, going from *Galilee* to *Jerusalem*; and so, as is very evident, was our *Naim*. Of this place, thus our Country-man *Biddulph*: a Town, commonly called *Jenine*, of old *Engannim*: exceedingly pleasant, abounding with waters and gardens, and delightsome walks.

Why

Why the LXX should render עין גנים *Engannim* by πηγὴ γραμμάτων *a fountain of letters*, Jos. XXI. 29. let those that are more learned search out. It is true the Children of *Issachar* are celebrated for their skill in computing the times, 1 *Chron.* XII. 32. where the *Targumist*; *They were skilled in calculating the beginnings of the Years, the Calends of the Months, and the intercalation both of Years and Months* סופיסטין במולרא רסידרי *Sophists* [skilful] *in new Moons* אינדולוגין במוליא וכוכביא *Astrologers* [conversant] *about Planets and Stars*, &c.

If we would include the Levites that dwelt amongst the Tribe of *Issachar*, under the general name of *Issachar*, then might *Engannim* (being a Levitical City) be an Academy for that kind of Mathematical learning; but in both we are very uncertain. Nor is it less obscure that the same Greek Interpreter hath instead of *Remeth, Engannim, Enhaddah*, and *Bethpazes* rendered, Ῥεμμὰς καὶ Ἰεὼν, καὶ Τομμὰν, καὶ Αἰμερὲκ, καὶ Βηρσάφης· *Remmas, and Jeon, and Tomman, and Æmerec, and Bersaphes, Jos.* XIX. 21.

CHAP. IV.

EMMAUS. Luk. XXIV.

I. *Several things about its name and place.* II. *Its situation.* III. *Some Story of it. Also of Timnath, and Mount Gilead, Judg.* VII. 3.

SECT. I.

Several things about its name and place.

WE have spoken something already concerning *Emmaus* in our *Choragraphical Century*, Chap. 45. let us add some few things in this place.

I. It was distant from *Jerusalem*, as appears both from our Evangelist, and *Josephus* [a], *about threescore furlongs*. By account of common miles, Seven and a half: Eight of the Jewish. What copy therefore of *Josephus* must the Learned *Beza* have by him, who thus speaks upon the place? Ἑξήκοντα *sixty, so the Syriac hath it and indeed all copies: so that here is either a mistake in the number, or else it is ill written in Josephus* [b]; *thirty furlongs*. Our *Josephus* plainly hath it, χωρίον ὁ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῆς Ἱεροσολύμων σταδίους ἑξήκοντα· *A Town called Emmaus distant from Jerusalem threescore furlongs.*

[a] *De Excid.* lib. 7. cap. 27.

[b] Lib. de Bell. Jud. 7. cap. 27.

II. The *Syriac*, *Arabic*, and *Persia* Interpreters write the name in the Evangelist with an ע at the beginning; the *Syriac* and *Persian* עמאוס. So also the Syriac, in 1 *Macc.* III. 40. But the *Arabic* עמואס, the Talmudists אמאוס with א in the beginning. Indeed in *Talm. Bab.* in *Erachim*, fol. 10. 1. it is writen עימאוס; but in the *Misnaioth* printed by themselves it is אמאוס. So it is in *Succah.* fol. 51. 1.

III. *Josephus* commonly renders *Chammoth* of *Tiberias* (a place so called from the *Hot-Baths*) by Ἀμμαοὺς, *Ammaus*; but whether our *Emmaus* ought to have this derivation is a question. There were indeed at *Emmaus* noted waters; but we can hardly suppose they were warm, if we consider but the usual writing of the word amongst the Talmudists.

[c] *Rabban Johanan ben Zacchai had five Disciples, who while he lived sate always with him, but when he died they retired to Jasne. But R. Eliezer ben Erech betook himself to his Wife* לאמאוס *at Emmaus*, מים יפים ונוה יפה *a place of pleasant waters, and pleasant dwelling.* There is something in this little Story that might not be unworthy our enquiry, as to the Scholastical History of the Jews; *viz.* where *Rabban Johanan* should make his abode, if not in *Jabneh?* for that is the place they commonly allot to him: But this is not a place to dispute of such matters.

[c] *Midras Coheleth*, fol. 101. 2.

[d] *Pervenerunt Nicopolim*, &c. *They came to Nicopolis: Now Nicopolis is a City in Palestine. This the Book of the Gospel calls Emmaus; while it was yet a Village. There through the plenty of good waters, and all necessary provisions, they enjoyed a good comfortable night.*

[d] *Gul. Tyr.* lib. 7. cap. 24.

This Author, upon this occasion, quotes some passages out of *Sozomen, in the sixth Book of the Tripartite History*, which are in his fifth Book, Chap. 20. wherein the waters

at *Emmaus* are celebrated not only for their plenty, but as they were wonderfully wholesome and medicinal. For thus he: *There is a City in Paleſtine which now hath the name of Nicopolis, of which the Holy Goſpel makes mention, as of a Village (for then it was ſo)* ὡς Ἐμμαοῦς ἀπεσαμβλύνει *and calls it Emma. The Romans, having ſackt Jeruſalem, and gained an entire victory over the Jews, from the event of that War, gave this Town the name of Nicopolis. Before the City near the road (where our Saviour after he had ariſen from the dead, walking with Cleophas, made as if he was haſtening to another Town) there is a certain Medicinal Spring, wherein not only men that are ſick, being waſht, are cured, but other ſort of Animals alſo, of whatſoever diſeaſes they are afflicted with. The report is, that Chriſt as he was once going that way with his Diſciples, turned aſide to that fountain, and having waſht his feet in it, the waters have ever ſince retained an healing quality and vertue in them.*

We leave the credit of the Story to the relater of it: only one thing we may obſerve from the hint he gives us, that it is no wonder if in the Evangeliſts time, *Emmaus* was but a little Village, whenas not long before it had been burnt and deſtroyed by *Varus*. Nor is it more ſtrange that its antient name *Emmaus*, ſhould change into *Nicopolis*, when the place it ſelf, became a Roman Colony *f*.

e Joſeph. Antiq. lib. 17. cap. 12. and *de Excid.* lib. 2. cap. 7.

f Id. de Excid. lib. 7. cap. 27.

SECT. II.

Its ſituation.

PTOLOMEY tells us ſomething of its ſituation by its degrees, ſaying, *Emmaus*, 65. 45. 31. 45.

As to the vicinage of Countries or places adjacent; thus the *Jeruſalem Sheviith a*: מבית חורון ועד אמאוס הר *From Beth-horon to Emmaus it is hilly.* מאמאוס ועד לוד שפלה *From Emmaus to Lydda it is Champagne, and from Lydda to the Sea is Valley.*

a Fol. 38. 4.

If you would hear *Ptolomey* more largely, thus he writes:

Jamnia	65.	40.	32.	0.
Lydda	66.	0.	32.	0.
Antipatris	66.	20.	32.	0.
Emmaus	65.	45.	31.	45.
Jeruſalem	66.	0.	31.	40.

Although this account of the diſtance betwixt *Jeruſalem* and *Emmaus*, doth not very well agree, with what our Evangeliſt, and *Joſephus* have ſaid; yet may we learn, from the places named along with it, in what quarter of the Heaven it was ſituated. To all which we may add that of *Joſephus* Antiq. lib. 12. cap. 11. and 1 *Maccab.* IV. *Judas Maccabeus* engages with *Gorgias* near *Emmaus*: the *Gorgians* fly, and the *Maccabeans* purſue μέχρι Γαδάρων, καὶ τῶν πεδίων τῆς Ἰδουμαίας καὶ Ἀζώτου, καὶ Ἰαμνείας, *As far as Gadaron* (Gezer) *to the plains of Edom, Azotus, and Jamnia.*

I therefore recite this paſſage, that it may appear that *Emmaus*, lay toward *Galilee*, although from *Jeruſalem* it inclined alſo Weſtward: For whereas, conſidering the latitude of *Galilee* extending it ſelf from Weſt to Eaſt, there muſt of neceſſity be ſeveral Roads from *Jeruſalem* to this or that part of it: So this through *Emmaus* was one; through *Beth Horon* another; through *Antipatris* a third; if at leaſt this laſt did not fall in with that of *Emmaus*. That paſſage in *Gul. Tyr.* makes me think it might; who, deſcribing the Encampings and journeyings of the *Croyſade* Army, tells us, *b Relictis a dextrâ*, &c. *Leaving the Maritime Towns, Antipatris and Joppe, on the right, they paſſed through Eleutheria, and came to Lydda, which is Dioſpolis.* And *Cap.* 24. *From whence, taking guides along with them, perſons well skilled in thoſe places, they came to Nicopolis:* Which is the ſame with *Emmaus*.

b Lib. 2. cap. 22.

From all which, we may reaſonably preſume that the two Diſciples were going to *Emmaus*, not as to the utmoſt limit of their journey, but as that lay in their way toward *Galilee*.

SECT. III.

Some Story of it. Alſo of Timnath and Mount Gilead, Jud. VII. 3.

TO what Tribe *Emmaus* belonged would be ſomething hard to determine, becauſe of the ſituation of *Bethoron*, which was in *Ephraim*, *Joſh.* XVI. But that the Talmudiſts do clearly enough ſay it was not in the *Samaritan* Country.

a Erachin, fol. 10. 1. and *Succab*, fol. 51. 1. *a They were Servants of the Prieſts, ſaith R. Meir. But R. Joſe ſaith, They were of the Family of Beth Pegarim, and Beth Zippory, in Emmaus, who had placed their Daughters in Marriage with the Prieſts.*

The

The diſcourſe is about the Muſicians in the Temple, and the diſpute is, whether they were Levites, or Iſraelites, particularly natives of *Emmaus*, and of thoſe two Families who for their purity were thought worthy to be taken into the affinity and blood of the Prieſts themſelves. And this paſſage indeed puts it out of all queſtion that *Emmaus* was not within the Tribe of *Ephraim*; becauſe it would be ridiculous to ſuppoſe that either *Samaritan* Women ſhould be joyned in Marriage with the Prieſts, or that *Samaritan* Men ſhould be admitted to play on the Inſtruments in the Temple. *Emmaus* therefore muſt be placed in the Tribe of *Benjamin*, which, what it was called before, is not eaſie to gueſs.

I conceive there is mention made of this place, in *Spihra b.* *R. Akibah ſaid*; *I asked Rabban Gamaliel, and R. Joſhua* באטלם של אמאוס *in the ſhambles of Emmaus, when they went to receive the Beaſt to make a Feaſt for their Son*, &c. Now *Rabban Gamaliel*, and *R. Joſhua* were both of *Jafneh*; ſo that by conſidering the ſituation of *Jafne* we may more confidently believe, that they were in the *Emmaus* we are ſpeaking of. We have the ſame paſſage in *Maccoth*, fol. 14. 1. b Fol. 9. 4.

It was one of the larger Cities: For ſo *Joſephus* ſpeaks of it; c Καὶ τέτταρας πόλεις Ἡγεμονίζειν Κάσιος, ὧν ἦσαν αἱ δυνατώταται Γόφνα καὶ Ἐμμαοῦς, πρὸς ταύταις δὲ Λυδδα καὶ Θαμνᾶ. *Caſſius diſfranchiſed four Cities, the greateſt of which was Gophna and Emmaus: and next to theſe was Lydda and Thamna.* c *Antiqu.* lib. 14. cap. 18.

d Under the diſpoſition of the Duke of Paleſtine amongſt the reſt, was *Ala Antana of the Dromedaries of Admatha*; where *Pancirole* notes that *Admatha* in St. *Jerom in his Hebrew places*, is called *Ammata*. This, by the agreeableneſs of ſound may ſeem to be our *Emmaus*, unleſs more probably at this time it bore the name of *Nicopolis*. d *Notitia Imper. Orient.*

When I take notice that *Chammath* חמת or the *Baths of Tiberias*, are commonly in the Greek rendered Ἀμμαοῦς: and withal, that our *Emmaus* was much celebrated for famous Waters: I cannot forget the *waters of Nephtoa*, or the *Fountain of Etam*, from whence water was conveighed by Pipes into the Temple. This was in the ſame quarter from *Jeruſalem* with our *Emmaus*: So that our Ἐμμαοῦς may as well be derived from אמת *Ammath*, *a Channel of waters*, as well as the other Ἀμμαοῦς from חמת *Chammath*, *the warm Baths*. But this I leave to the Reader's judgment.

In memory of this place let us record a Story out of *Sigeverts Chronicle* in the Reigns of *Theodoſius* and *Valentinianus*. *Hoc tempore in caſtello Judeæ Emmaus*, &c. *At this time in a Garriſon in Judea called Emmaus, there was a perfect Child born. From the Navel upward, he was divided, ſo that he had two Breaſts, and two Heads, either of which had their proper ſenſes belonging to them: The one eat when the other did not: the one ſlept when the other was awake. Sometime they ſlept both together; they plaid one with another: they both wept, and would ſtrike one another. They lived near two years; and after one had died, the other ſurvived about four days.*

If this two headed Child was the iſſue of a *Jew*, then might that queſtion be ſolved, which is propounded, *Menacoth*, fol. 37. 1. מי שיש לו שני ראשים *If any one ſhould have two heads* באיזה מהן מניח תפילין *on which of the Foreheads ſhould the Phylacteries be bound?* No mean ſcruple indeed. But let us have from the Gloſſator as conſiderable a Story: *Aſmodeus produced from under the pavement before Solomon, a Man with two heads. He Marries a Wife, and begot Children like himſelf, with two heads, and like his Wife with one. When the Patrimony comes to be divided, he that had two heads requires a double portion; and the cauſe was brought before Solomon to be decided by him.*

As to that *Thamna* or *Timnath* which *Joſephus* in the place above quoted makes mention of, it is diſputed in *Sotah*, fol. 17. 1. where *Rabh aſſerts, that there were two Timnaths, one in Judea, and the other that of Samſon.* We all know of a third of that name, *Joſua's Timnath*, viz. *Timnath-Serah* in *Mount Ephraim* where *Joſua* was buried, *Joſ.* XXIV. 30. Here give the Rabbins a little play, and let them trifle by tranſpoſing the names of סרח *Serah* and חרס *Cheres*, and from thence ground a fiction that the image of the *Sun* was fixed upon the Sepulchre of *Joſua*, in remembrance of the Sun's miraculous ſtanding ſtill by his word. This is like them. Nor indeed is that of a much better mould, which the LXX add, ἐκεῖ ἔθηκαν μετ' αὐτοῦ εἰς τὸ μνῆμα, &c. *There they put into the monument with him, the ſtone-knives, with which he circumciſed the Children of Iſrael in Galgal, when he brought them out of Egypt, as the Lord had commanded them.* Were theſe, think you, in the Hebrew Text once, and have they ſlipt out ſince? Do they not rather ſavour of the *Samaritan* gloſs, or the *Jewiſh* tradition?

They recede from the Hebrew Text in the ſame Story, but ſomething more tolerably when they render מצפון להר נעש *on the North-ſide of the Hill Gaaſh*: Ἀπὸ βορρᾶ τοῦ ὄρους τοῦ Γαλααδ, *From the North-ſide of the Hill Galaad*: where, as far as I am able to judge, they do not paraphraſe ill, though they do not render it to the Letter. Let us conſider that obſcure paſſage which hath ſo much vext Interpreters in *Jud.* VII. 3. *Proclaim now in the ears of the people, ſaying, whoſoever is fearful and afraid,* ישב יצפר מהר גלעד

let

let him return early from Mount Gilead. The place where this thing was acted was either in or very near the vale of *Jezreel*, distant from *Mount Gilead* beyond Jordan, twenty or thirty miles; and therefore how could these *Gideonites* depart from *Mount Gilead?* I am not ignorant what some do alledge toward the untying this knot, *viz.* that it should be taken thus, *Whoever be of Mount Gilead let them return.* The Targumist to this sense; *Whosoever is fearful, let him return,* ויתבחר מטורא רגלעד *and let choice be made out of Mount Gilead.* i. e. Let the *Gileadites* be chosen. But whether his meaning was, that the *Gileadites* should be chosen to remain because they are not afraid; or be chosen to return because they were; I shall not reckon it worth the while to enquire.

But may not *Mount Gilead* in this place, be understood of the *Hill Gaash?* It is certain, the situation agrees well enough, and perhaps there is no great difference in the name.

Whence that Mount *Gilead* beyond *Jordan* first had its name, is not unknown; namely, from that *heap of stones* set up by *Jacob* for a witness of the Covenant betwixt him and *Laban*, *Gen.* XXXI.

We read of something not unlike it, set up by *Josua* near *Shechem*, in testimony of the Covenant betwixt the people and God, *Jos.* XXIV. 26. Now therefore, who can doubt but that *Josua* was buried near *Shechem?* For when that place was particularly bequeathed and set out by *Jacob*, for his Son *Joseph*; who of the whole stock and lineage of *Joseph* could justlier inherit that part of the Country than *Josua?*

He was buried on the North-side of the *Hill Gaash*, in his own ground. Might not that Hill be also called *Gilead*, upon the account of that Pillar of *Witness* that was built there a little from *Sichem?* whence the foot of the Hill, and the Hill it self beginning to rise (if it were Northward, which we suppose, then it) might very well reach not far from that place where this matter of *Gideon* was transacted. For, whereas the field wherein the Battel was, was within the Tribe of *Manasseh*, contiguous to Mount *Ephraim*, and *Gideon* proclaims that whosoever were afraid should depart from Mount *Gilead*; we can perhaps think of no proper sense wherein this *Mount Gilead* can be taken, than that that part of *Mount Ephraim* was so called from the Pillar of Testimony placed on the South-side of it, when the common name for it was the *Hill Gaash.*

HORÆ

HORÆ
Hebraicæ & Talmudicæ,
OR,
HEBREW
AND
TALMUDICAL
EXERCITATIONS upon the
Evangeliſt St. LUKE.

CHAP. I.

VERS. I.

Ἐπειδήπερ πολλοὶ ἐπεχείρησαν, &c. *Foraſmuch as many have taken in hand*, &c.

WHEREAS it was ſeveral years after *the Aſcenſion of our Lord*, before the four Books of the Holy Goſpel were committed to writing, the Apoſtles, the Seventy Diſciples, and other Miniſters of the Word in the mean time every where diſperſing *the glad tydings*; no wonder if many pious and greedy Auditors had for their own memory ſake, and the good of others, noted in their own private Table-books as much as they were capable of carrying from the Sermons and Diſcourſes they ſo frequently heard. Nor is it more ſtrange if ſome of theſe ſhould from their own collections, compile and publiſh now and then ſome Commentaries, or ſhort Hiſtories of the paſſages they had met with. They might *take in hand to ſet forth in order a declaration of thoſe things*. Which, however they might perform out of very good intentions, and a faithful impartial Pen; yet were theſe writings far from commencing an infallible Canon, or eternal unalterable rule of the Chriſtian Faith.

It was not in the power of theſe kind of writers either to ſelect what the Divine Wiſdom would have ſelected for the Holy Canon, or to declare thoſe things in that ſtile, wherein the Holy Spirit would have them declared, to whom he was neither the guide in the action, nor the director of their Pen.

Our Evangeliſt therefore takes care to weigh ſuch kind of writings, in ſuch a balance, as that it may appear they are neither rejected by him as falſe or heretical, nor yet received as Divine and Canonical. Not the firſt, becauſe he tells us they had written καθὼς παρέδοσαν, even thoſe very things, which the heavenly Preachers *had delivered* to them.

them. Not the latter, for to those Writings he opposeth, that he himself was παρηκολουθηκὼς ἄνωθεν, *One that had perfect understanding of things from above.* Of which we shall consider in its proper place.

Ἀναταξάσθαι διήγησιν. *To set forth in order a Declaration.*

A kind of phrase not much unlike, what was so familiar amongst the Jews סדר הגדה *An orderly Narration*: saying, that that was more peculiarly applied by them to the Commemoration of the passover. And yet it is used in a larger sense too, לסדר אגדה *a* which you way render, who was the Ἀναπάσων διήγησιν, *He who set forth in order a declaration.*

a Succah. fol. 53 1.

Περὶ τῶν πεπληροφορημένων, &c. *Of those things which are more surely believed amongst us,* &c.

Let us recollect what the unbelieving Jews think and say of the Actions, Miracles, and Doctrine of Christ, and then we shall find it more agreeable to render this clause, *of those things which are most surely believed amongst us,* according to what *Erasmus, Beza,* our own English Translators, and others have rendered it, than with the *Vulgar, Quæ in nobis completæ sunt rerum; of the things which are fulfilled amongst us.* They had said, this deceiver seduceth the people, those wonders he did were by the power of *magick; But we do most surely believe those things which he did and taught.*

VERS. II.

Οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται, &c. *Who from the beginning were eye witnesses and Ministers of the Word,* &c.

IF ἀπ' ἀρχῆς, *from the beginning,* have reference to the time wherein Christ publisht the Gospel upon Earth, as no one need to doubt; then there is little distinction to be made between αὐτόπται and ὑπηρέται, *Eye-witnesses and Ministers*; for who from that time had been made a *Minister of the Word,* that had not been an *eye-witness,* and seen Christ himself? So that we may easily conjecture who are these αὐτόπται and ὑπηρέται here, *viz.* the Apostles, the Seventy Disciples and others that filled up the number of the Hundred and Twenty mentioned *Acts* I. 15.

It is said of *Mnason,* that he was Ἀρχαίῳ μαθητὴς, *an old Disciple,* Acts XXI. 16. It may be supposed of him that he had been a Disciple ἀπ' ἀρχῆς, *from the beginning*; that is, from the very time wherein Christ himself publisht his glad tidings. Those words ἀφ' ἡμερῶν ἀρχαίων, *a good while ago,* Acts XV. 7. ought to be understood also in this sense.

VERS. III.

Παρηκολουθηκότι ἄνωθεν πᾶσιν. *Having had perfect understanding of things from the very first.*

THIS is not indeed ill rendered, *having understood these things from the very first:* but it may perhaps be better, *having attained to an understanding of these things from above, from heaven it self.* So ἄνωθεν, *from above,* signifies ἐξουρανόθεν, *from heaven, Joh.* III. 3. 31. & *Chap.* XIX. 11. *James* I. 17. & III. 17, &c. For,

I. This Version includes the other, for he that hath a perfect understanding of these things *from above,* or by Divine inspiration, did understand them *from the beginning.*

II. Take notice of the distinction that is in *Josephus* b Δεῖ τὸν ἄλλοις παραδίδοντα, &c. *He that undertakes to give a true relation of things to others ought himself to know them first very accurately,* ἢ παρηκολουθηκότα τοῖς γεγονόσι, ἢ παρὰ τῶν εἰδότων πυνθανόμενον, *having either very diligently observed them himself, or learnt by enquiry from others.* We see he opposeth τὸν παρηκολουθηκότα to τῷ πυνθανομένῳ. Now if St. *Luke* had writ his History as *he had learnt from others* (as they wrote whom he instances in *Vers.* I.) then he had been amongst the πυνθανομένους *those that had learned from others*; not the παρηκολουθηκότας nor could he promise more than they might do of whom he said πολλοὶ ἐπεχείρησαν, &c. *That many had taken in hand,* &c.

b Cont. Appion. lib. 1.

Κεφάτης

Κράτιστε Θεόφιλε. *Moſt excellent Theophilus.*

There is one gueſſes, this *moſt excellent Theophilus*, to have been an *Antiochian*; another thinks he may be a *Roman*: but it is very uncertain either who or whence he was. There was one *Theophilus* amongſt the Jews, at that very time probably, when St. *Luke* wrote his Goſpel; but I do not think this was he. *Joſephus* c mentions him. *King Agrippa removing Jeſus the Son of Gamaliel from the High-prieſthood,* ἔδωκεν αὐτὴν Ματθίᾳ τῷ Θεοφίλου· *He gave it to Matthias the Son of Theophilus:* Καθ' ὃν ὁ πρὸς Ῥωμαίους πόλεμος Ἰουδαίοις ἔλαβεν ἀρχήν· *In whoſe time the Jewiſh War begun.*

c *Antiqu.* lib. 20. cap. 8.

VERS. V.

Ἐξ ἐφημερίας Ἀβιά. *Of the courſe of Abiah.*

THEY are very little verſed in the Holy Scriptures, and leſs in the Jewiſh learning, that could imagine this *Zachary* to have been the High-Prieſt, when he is ſaid to have been but of the eight *courſe*, and to have attained this turn of attendance by lot.

As to the inſtitution of the Courſes under the firſt Temple, there is no need to ſay any thing, becauſe every one hath it before him 1 *Chron.* XXIV. But under the ſecond Temple there was indeed ſome difference, not as to the order of their *courſes*, but as to their Heads and Families. Of which thing the Talmudiſts treat largely, and indeed not altogether from the purpoſe: Let them comment in my ſtead.

I. d *Four* משמרות *or courſes of Prieſts went up out of Babylon, Jedaiah, Harim, Paſhur, and Immer.* [Ezr. II. 36, &c.] *The Prophets who were converſant amongſt them at that time, obliged them, that if Jehojarib himſelf ſhould come up from the captivity, that he ſhould not thruſt out the courſe that preceded him, but be, as it were, an appendix to it. The Prophets come forth and caſt in four and twenty lots into the Urne; Jedaiah comes and having drawn five, himſelf was the ſixth. Harim comes, and having drawn five, himſelf was the ſixth. Paſhur comes, and having drawn five, himſelf was the ſixth. Immer comes, and having drawn five, himſelf was the ſixth. It was agreed amongſt them, that if Jehojarib himſelf ſhould return out of Captivity, he ſhould not exclude the foregoing courſe, but be, as it were, an Appendix to it. The heads of the courſes ſtand forth, and divide themſelves into the Houſes of their Fathers,* &c. We have the ſame thing in *Bab. Erachin* e.

d *Hieroſ. Taanith*, fol. 68. 1.

If theſe things be true (and indeed by comparing them with the place in *Ezra*, before quoted, we may believe they are not much amiſs) then the Ἐφημερία τοῦ Ἀβιά, *the courſe of Abiah*, both here and *Nehem.* XII. 17. muſt not ſo much be underſtood of the Stock or Race of *Abijah*, as, that that *courſe*, retained the name of *Abijah* ſtill: For though there were four and twenty *Claſſes* made up of the four only named, yet did they retain both their antient order, and antient names too. If therefore *Jehojarib*, i. e. his *courſe* ſhould come up out of *Babylon* (which however did not happen) it was provided, that he ſhould not diſturb the fixt and ſtated order, by intruding into the firſt place; but retaining the name of *Jehojarib* in the firſt Claſſe, which conſiſted now of thoſe of *Jedaiah*, Ἐφημερία, *his courſe*, ſhould be diſtributed amongſt thoſe orders.

e Fol. 12. 2.

II. f *The Rabbins have a tradition: there were XXIV courſes of Prieſts in the Land of Iſrael, and XII courſes in Jericho. What? XII in Jericho? This would encreaſe the number too much. No, but there were twelve of thoſe in Jericho; that when the time came about, that any Courſe ſhould go up to Jeruſalem, half a Courſe went up from the Land of Iſrael, and half a courſe from Jericho, that by them might come a ſupply both of water, and food to their brethren that were at Jeruſalem.*

f *Bab. Taanith*, fol. 27. 1.

Gloſſe. When the time came that any Courſe ſhould go up to *Jeruſalem*, it divided it ſelf, that half of it ſhould go to *Jeruſalem*, and half of it to *Jericho*, that they might ſupply their brethren with water and food, *&c.*

III. As to the circulation of theſe *courſes* or turns, we may gueſs ſomething of it from *Gloſſ. in Midras Coheleth* g. The *Midras* it ſelf hath theſe words. It is *R. Chaija's* Tradition: *It is written,* שבע שבתות תמימות תהיינה *Seven Weeks, ſhall be compleat,* i. e. between the Paſſover and Pentecoſt, *Levit.* XXIII. 15. *But when are they ſo?* בזמן שאין ישוע ושכניה ביניהם *when Joſhuah and Shecaniah do not interfere.*

g Fol. 82. 4.

Where the Gloſſe from another Author hath it thus: *When the Calends of the Month Niſan fall in with the Sabbath, then does the Paſſover fall in with the Sabbath too; and then let them begin to number from the going out of the Sabbath, and the weeks will be compleat according to the days of the Creation. He takes an inſtance from Joſhua and Shecaniah. For there were XXIV Courſes, which took their turns alternately every Sabbath: Amongſt which Joſhua was the ninth, and Shecaniah the tenth. On the firſt week of the Month Niſan, Jehojarib was the firſt Courſe, on the ſecond week, Jedaiah.* שבת של פסח וכו' *on the Paſchal week,*

all the Courses attended together. The six weeks to that Sabbath, that immediately preceded the Pentecost, there ministred six Courses, Harim, Seorim, Malchijah, Mijamin, Hakkos, Abiah. In the Sabbath that precedes the Pentecost, Josua enters, but does not attend till after Pentecost. Behold Josua and Shechaniah come not between the Passover and Pentecost: for if Josua was between the Passover and Pentecost, the weeks would not be compleat according to the days of the Creation.

He adds a great deal more, but I confess it is beyond my reach: Such is that that immediately follows: *They are not compleat as the days of the Creation* כי יש למנות מג עך גאו מה עך ה *for we may number from three to three, or from five to five, and so Josua and Shechaniah will enter* [upon their course] *before the Pentecost. For behold, the Sabbath before Nisan let it be Jehojarib's turn* ויהיו ו שבועות עך הפסח *and let there be seven weeks to the Passover*, &c. which must either be some fault in the Printer, or a riddle to me, that I cannot tell what to make of.

However, by the whole series of the discourse it appears, that the beginning of the double circulation of the *Courses*, was with the twofold beginning of the year, *Nisan* and *Tisri*: as also that all the *Courses* performed their ministry together in the Feasts. As to the *Passover* indeed here is mention only, but we do not want for authorities to make it out, that as they did so then, so also at the Feasts of *Pentecost*, and *Tabernacles*. Let *Jehojarib* therefore begin the first *Course* in the beginning of the month *Nisan*; and (remembring, that all the Courses together performed their Service at the Passover and Pentecost) the Courses will all have run out in half the year; for so (taking in those two Feasts) six and twenty weeks are spent off. Then let *Jehojarib* begin again with the Month *Tisri*, and suppose all the Courses jointly ministring at the Feast of Tabernacles, and they will have finisht their round (excepting one week over) by the Month Nisan again: which gap of that one week how it is filled up, as also the *intercalar* Month when it happened, would be too much for us to discuss in this place.

IV. The Course of *Bilgah* is put out of its just order, and thrown into the last place, if that be true which we meet with in *Jerusalem Succah h*. They say, *All that went into the Mountain of the Temple, made their entry on the right hand, and went out at the left; but Biljah went toward the South, because of the apostacy of his Daughter Mary: for she went and married a certain Souldier of the Kingdom of the Grecians. He came and struck the top of the Altar, saying,* לוקום לוקום *O Wolf, Wolf, thou that devourest all the good things of Israel, and yet in a time of streights helpest them not. There are also that say, that the reason why this was thus ordered, was because Bilgah's Course was once neglected, when it came about to them to have gone up to have performed their ministry: Bilgah therefore was always amongst those that went out, as Isbab was amongst those that came in; having cast that Course out of their order.*

h Fol. 51. 4.

V. *i* על כל משמר ומשמר היה מעמך כירושל *For every Course, there was a Stationary Assembly of Priests, Levites, and Israelites at Jerusalem. When the time came wherein the Course must go up, the Priests and the Levites went up to Jerusalem; but the Israelites that were within that Course, all met within their own Cities, and read the History of the Creation,* Gen. I. *The Stationary men fasting four days in that week;* viz. *from the second to the fifth.*

i Taanith, cap. 4. hal. 2.

Glosse. *There was a Stationary Assembly* מעמר *for every Course stated and placed in Jerusalem, who should assist in the Sacrifices of their brethren: besides these that were stated in Jerusalem, there was a Stationary Assembly in every City. All Israel was divided into Twenty four Stations, according to the Twenty four Courses. There was the station of Priests, Levites and Israelites at Jerusalem; the Priests of the Course, went up to Jerusalem to their Service, the Levites to their Singing; and of all the Stations there were some appointed and settled at Jerusalem, that were to assist at the Sacrifices of their Brethren. The rest assembled in their own Cities, poured out Prayers that the Sacrifices of their Brethren might be accepted; Fasting, and bringing forth the Book of the Law on their Fast-day,* &c. So the glosse hath it.

The reason of this Institution, as to Stationary Men, is given us in the *Mishnah*, בי היאך קרבנו של ארם קרם והוא אינו עומך על גבזו *For how could every mans offering be made, if he himself were not present?* Now whereas the daily sacrifice, and some other offerings were made for all Israel, and it was not possible that all Israel should be present, these Stationaries were instituted, who in the stead of all Israel should put their hands upon the daily Sacrifice, and should be present at the other Offerings that were offered for all Israel. And while these were performing this at *Jerusalem*, there were other Stationaries in every *Course*, who by Prayers and Fasting in their own Cities, helpt forward, as much as they could, the Services of their Brethren that were at *Jerusalem*.

k The Children of Israel lay on their hands, but the Gentiles do not. The Men of Israel lay on their hands, but the Women do not. R. Jose saith, Abba Eliezer said to me, we had once a Calf for a Peace-offering: and bringing it into the Court of the Women, the Women put their hands upon it: not that this belonged to the Women so to do, אלא מפני נחת רוחות

k [illegible], fol. [illegible]

רוחות שיל נשים *but that the Womens ſpirits might be appeaſed. A remarkable thing.*

The Prieſts throughout all the *Courſes*, grew into a prodigious number, if that be true in *Jeruſalem Taanith* l. *R. Zeora in the name of Rabh Honnah ſaid, that the leaſt of all the Courſes brought forth Eighty five thouſand branches of Prieſts.* A thing not to be credited. l Fol. 69. 1.

Καὶ ἡ γυνὴ αὐτῦ ἐκ τῶν Θυγατέρων Ἀαρών. *And his Wife was of the Daughters of Aaron.*

In the Talmudiſts כוהנת a *Prieſteſs, viz.* one born of the lineage of Prieſts. It was lawful for a Prieſt to marry a Leviteſs, or indeed a Daughter of Iſrael *m.* But it was moſt commendable of all, to marry one of the Prieſts line. Hence that Story in *Taanith ubi ſupr. Fouſcore pair of Brethren-Prieſts, took to Wife fourſcore pair of Siſter-Priſteſſes in Gophne, all in one night.* m *Kiddaſhin*, cap. 4. hal. 1.

There was hardly any thing among the Jews, with greater care and caution lookt after, than the marrying of their Prieſts, *viz.* that the Wives they took, ſhould not by any means ſtain and defile their Prieſtly blood: and that all things which were fit for their eating ſhould be hallowed. Hence that uſual phraſe for an excellent Woman דוגנת להנשא לכהונה *She deſerves to marry with a Prieſt.*

n *Joſephus* ſpeaks much of this care Ὅπως τὸ γένος τῶν Ἱερέων ἄμικτον καὶ καθαρὸν διαμένῃ. *That the whole prieſtly Generation might be preſerved pure and unblended.* n *Joſeph. cont. Appion.* lib. 1. pag. mihi 918.

Ἐλισαβέθ. *Elizabeth.*

The Seventy give this name to *Aarons* Wife, *Exod.* VI. 23.

VERS. VI.

Ἐν πάσαις ταῖς ἐντολαῖς, καὶ δικαιώμασι, &c. *In all the Commandments and Ordinances*, &c.

So *Numb.* XXXVI. 13. Αὗται αἱ ἐντολαὶ καὶ τὰ δικαιώματα, *Theſe are the Commandments and judgments.* It would perhaps ſeem a little too fine and curious, to reſtrain the ἐντολαὶ to the Decalogue or Ten Commandments, and the δικαιώματα to the Ceremonial and judicial Laws, though this does not wholly want foundation. It is certain the precepts delivered after the Decalogue, from *Exod.* XXI. to *Chap.* XXIV. are called δικαιώματα, *judgments*, or ordinances, *Exod.* XXI. 1. & XXIV. 3.

The *Vulgar* can hardly give any good account, why he ſhould render δικαιώματα by *juſtifications*; much leſs, the followers of that Tranſlation, why they ſhould from thence fetch an Argument for *juſtification* upon obſervation of the Commands, when the *commands and inſtitutions of men*, are by foreign Authors called δικαιώματα, nay the corrupt cuſtoms that had been wickedly taken up have the ſame word, 1 *Sam.* II. 13. Καὶ τὸ δικαίωμα τῦ ἱερέως πρὸς τὸν λαόν, &c. *The Prieſts cuſtom with the people was*, &c. 2 *Kings* XVII. 8. Καὶ ἐπορεύθησαν τοῖς δικαιώμασι τῶν ἐθνῶν, &c. *And walked in the Statutes of the Heathen.*

The word δικαιώματα is frequently rendered by thoſe Interpreters from חוקים and חוקות which to wave all other inſtances may abundantly appear from *Pſalm* CXIX. and the very things which the Jews ſpeak of the Hebrew word, obtain alſo in the Greek.

a *Perhaps Satan and the Gentiles will queſtion with Iſrael what this or that Command means, and what ſhould be the reaſon of it; the anſwer that ought to be made in this caſe is,* חוקה הוא *It is ordained, it is a Law given by God, and it becomes not thee to cavil.* a *R. Solomon* in *Numb.* XIX.

b את חקתי תשמרו *Ye ſhall obſerve my ſtatutes. That is, even thoſe which Satan and the Nations of the World do cavil at. Such are thoſe Laws about eating Swines fleſh; heterogeneous cloathing, the neareſt Kinſman's putting off the Shoe, the cleanſing of the Leper, and the ſcape Goat. If perhaps it ſhould be ſaid that theſe precepts are vain and needleſs, the Text ſaith, I am the Lord. I the Lord have ordained theſe things and it doth not become thee to diſpute them.* They are δικαιώματα juſt and equal, deriving their equity from the authority of him that ordained them. b *Joma*, fol. 67. 2.

VERS. VIII.

Ἐν τῇ τάξει τῆς ἐφημερίας. *In the order of his courſe.*

a THE heads of the Courſes ſtood forth, and divided themſelves into ſo many Houſes of Fathers. *In one Courſe perhaps there were five, ſix ſeven, eight, or nine Houſes of Fathers: of the Courſe wherein there were but five Houſes of Fathers, there were three of them* a *Hieroſ. Taanith*, ubi ſupr.

them miniſtred three days, and two, four days: If ſix, then five ſerved five days, and one, two days: If ſeven, then every one attended their day: If eight, then ſix waited ſix days, and two one day: If nine, then five waited five days, and four, the other two.

Take the whole order of their daily attendance from *Gloſſ. in Tamid.* Cap. 6. *The great Altar*, or the Altar of Sacrifice, *goes before the leſſer*, or that of incenſe. *The leſſer Altar goes before the pieces of Wood*, or the laying on the Wood upon the fire of the great Altar: *The laying on the Wood goes before the ſweeping the inner Altar*, or that of the incenſe: *The ſweeping of the inner Altar goes before the ſnuffing of the Lamps: The ſnuffing of the Lamps goes before the ſprinkling of the blood of the daily Sacrifice: the ſprinkling of the blood of the daily Sacrifice goes before the ſnuffing of the two other Lamps: The ſnuffing of the two other Lamps goes before the Incenſe: The Incenſe goes before the laying on the parts of the Sacrifice upon the Altar: The laying on the parts, goes before the Mincha: The Mincha goes before the meal*, or the two loaves *of the Chief Prieſt: The two loaves of the Chief Prieſt go before the Drink-offering: The Drink-offering before the additional Sacrifices. So Abba Saul.* But a little after. *The Wiſe-men ſay, the blood of the Sacrifice is ſprinkled; then the Lamps ſnuffed; then the Incenſe; then the ſnuffing of the two other Lamps: and this is the tradition according to the Wiſe-men.*

VERS. IX.

Κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε, &c. *According to the cuſtom of the Prieſts Office, his lot was*, &c.

a Tamid. cap. 3. hal. 1. *a* THE *Ruler* of the Temple *ſaith* בואו והפיסו *come ye and caſt your lots*, that it may be determined *who ſhall kill the Sacrifice, who ſprinkle the blood, who ſweep the inner Altar, who cleanſe the Candleſtick, who carry the parts* of the Sacrifice *to the aſcent of the Altar; the head, the leg, the two ſhoulders, the tail of the back-bone, the other leg, the breaſt, the gulet, the two ſides, the entrails, the flower, the two loaves, and the wine.* וכר מי שוכה *He hath it to whom it happens by lot.*

b Joma, fol. 25. 1. *b The room Gazith* (in which the lots were caſt) *was in the form of a large Hall: the caſting of the lots was on the Eaſt-ſide of it, ſome Elder ſitting on the Weſt.* (i. e. Some Elder of the Sanhedrim, that inſtructed them in the cuſtom and manner of caſting the lot.) *The Prieſts ſtood about in a circle, and the Ruler coming ſnatcht off a Cap from the head of this or that perſon, and by that they underſtood where the lot was to begin.*

c Gloſſ. ibid. fol. 22. 1. *c* "They ſtood in a circle, and the Ruler coming, ſnatches off a Cap from the head of "this or that man; from him the lot begins to be reckoned, every one lifting up his "finger at each number: The Ruler alſo ſaith, in whomſoever the number ends, he ob- "tains this or that Office by lot, and he declares the number. *e. g.* There is it may be "the number, one hundred, or threeſcore, according to the multitude of the Prieſts "ſtanding round. He begins to reckon from the perſon whoſe Cap he ſnatcht off, and "numbers round, till the whole number is run out; now in whomſoever the number "terminate, he obtains that Office about which the lot was concerned. And ſo it is in "all the lots.

I will not enquire at preſent, whether this caſting of lots was every day, or whether for the whole week, wherein ſuch or ſuch a Courſe performed its attendance. It ſeems that at this time the number, whatever it was, for the choice of one to burn Incenſe, ended in our *Zachary*; whoſe work and buſineſs in this Office, let it not be thought tedious to the Reader to take an account of, in theſe following paſſages.

Τῷ θυμιάσαι: *To burn Incenſe.*

d Tamid. cap. 5. hal. 4. *d* מי שוכה בקטורת "He whoſe lot it was to burn incenſe, took a Veſſel containing "the quantity of three Cabs; in the midſt of which there was a Cenſer full and heaped "up with Incenſe: over which there was a cover.

e Halac. 5. *e* מי שוכה במחתה "He to whom the lot fell of the Veſſel wherein the coals were "to be taken up, takes it and goes up to the top of the Altar, there ſtirring the fire "about, takes out ſome of the hotteſt coals, and going down pours them out into a "golden Veſſel.

f Halac. 6. *f* "When they had come from hence to the ſpace between the Altar and the Porch of "the Temple, one of them tinkles a little Bell, by which, if any of the Prieſts be with- "out doors, he knows that his brethren the Prieſts are about to worſhip, ſo that he "makes all ſpeed and enters in. The Levite knows his brethren the Levites are begin- "ning to ſing, ſo he makes haſt and enters in too. Then the chief head or ruler of the "courſe for that time, ſets all the unclean in the Eaſt-gate of the Court, that they "may be ſprinkled with blood.

g "When

g "When they were about to go up the ſteps of the Porch, thoſe whoſe lot it was to "ſweep off the aſhes from the inner Altar, and the Candleſtick, went up firſt: He "that was to ſweep the Altar went in firſt, takes the Veſſel, worſhips, and goes out. *g* Cap. 6. Hal. 1.

h "He who by lot had the veſſel for gathering up the coals, placeth them upon the "inner Altar, lays them all about to the brim of the Veſſel, then worſhips and goes "out. *h* Halac. 2.

i "He who was to burn the Incenſe, takes the Cenſer from the midſt of the Veſſel "wherein it was, and gives it to one ſtanding by. If any incenſe had been ſcattered in "the Veſſel, he gives it him into his hand: ſcatters the incenſe upon the coals and goes "out. He does not burn the incenſe till the Ruler bids him do it. *i* Halac. 3.

VERS. X.

Καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω. *The whole multitude of the people were praying without.*

WHEN the Prieſt went in unto the Holy place to burn incenſe, notice was given to all by the ſound of a little Bell, that the time of Prayer was now: as hath been already noted.

I. As many as were in the Court where the Altar was, retired from between the Temple and the Altar, and withdrew themſelves lower. *a* פורשין מבין אולם למזבח בשעת הקטרת *They drew off from the ſpace that was between the Porch and the Altar, while the Incenſe was burning.* *a Joma*, fol. 44. 1.

b R. Joſe ſaith, "That in five circumſtances the ſpace between the Porch and the Al- "tar, is equal to the Temple it ſelf. For no one comes thither bare-headed, diſturbed "with Wine, or with hands and feet unwaſht. And as they withdraw themſelves from "the Temple it ſelf in the time of Incenſe, ſo do they the ſame at that time from the "ſpace that is between the Porch and the Altar. *b Bemidb. rab.* fol. 244. 3.

II. In the other Courts they were not bound to retire, or change their place; but in all they gave themſelves to Prayer, and that in deep ſilence. *c The Fathers ordained Prayers in the time of the daily ſacrifice.* And of what kind ſoever the prayers were, whether their Phylacterical ones alone, or their Phylacterical in conjunction with others, or others without their Phylacterical, ſtill they uttered them very ſilently. *d He that repeats his prayers in that ſilent manner that he does not hear himſelf, he does his duty. But R. Joſe would have it, that he repeats his prayers ſo, that the ſound of his own voice may reach his own ears.* To this deep ſilence in the time of Incenſe and Prayers, that paſſage ſeems to allude, *Revel.* VIII. 1, 3. *c Beracoth*, fol. 26. 1. *d* Ibid. cap. 2; hal. 3.

When the Incenſe and Prayers were ended, the parts of the Sacrifice were laid upon the Altar, and then the Levites begin their Pſalmody, and the Prieſts their ſounding the Trumpet.

VERS. XI.

Ὤφθη δὲ αὐτῷ ἄγγελος κυρίου. *There appeared unto him an Angel of the Lord.*

IT might be a reaſonable doubt, whether ever there had appeared an Angel in the Temple; even in the firſt, when elſewhere, the appearance of Angels was ſo very familiar; much leſs in the ſecond when every thing of that nature, had ſo perfectly ceaſed, till now that the Goſpel began to dawn and ſhine out.

What we find related *a* concerning *Simeon* the Juſt; how *for thoſe forty years wherein he had ſerv'd as High-Prieſt, he had ſeen an Angel clothed in white, coming into the Holy place, on the day of expiation, and going out again: only his laſt year he ſaw him come in, but did not ſee him go out again; which gave him to underſtand that he was to dye that year:* We may ſuppoſe this invented rather for the honour of the man, than that any ſuch thing happened for the greater ſolemnity of the day. *a* Ritroſ. *Joma*, fol. 42. 3.

Ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου. *Standing on the right ſide of the Altar of Incenſe.*

b It is a tradition. The Table [of the Shew-bread] *was on the North-ſide, diſtant from the wall two cubits and an half. The Candleſtick on the South, diſtant fom the wall two cubits and an half. The Altar* [of Incenſe] *placed in the middle, and drawn out a little toward the Eaſt.* *b Bab. Joma*, fol. 33. 2.

So that the Angel ſtanding on the right ſide of the Altar, ſtood on the North-ſide: on which ſide if there were an entrance into the Holy of holies, as *R. Chaninah* thinks *c*, then we may ſuppoſe the Angel by a very ſudden and unexpected appearance came out from the Holy of holies himſelf. *c Joma*, fol. 59. 1.

VERS.

VERS. XV.

Οἶνον καὶ Σίκερα. *Neither Wine nor ſtrong Drink.*

THAT is, If the Jews may be our Interpreters properly enough, *neither new nor old Wine, Numb.* VI. 3, יין ושכר מין Greek, Ἀπ' οἴνου καὶ σίκερος ἁγνισθήσεται, *from wine and ſtrong drink.* Targum, מחסר חרת ועתיק יור *he ſhall ſeparate himſelf fom wine new and old.* So *Deut.* XIV. 26.

[a] *Bemidb. rab.* fol. 240. 3. *a R. Joſe of Galilee ſaith; why doth the Scripture double it* יין ושכר *Wine and ſtrong drink? For is not wine ſtrong drink, and ſtrong drink wine?* שכר is *Wine* no doubt, *Numb.* XXVIII. 7. *Thou ſhalt cauſe the ſtrong wine to be poured out before the Lord.* שכר ליהוה Greek, σίκερος Κυρίῳ. Targum, נסך דחמר עתיק *a drink-offering of old wine.*

Whiles I a little more narrowly conſider that ſevere interdiction, by which the *Nazarite* was forbidden, the total uſe of the Vine, not only that he ſhould not drink of the Wine, but not ſo much as taſte of the Grape, not the pulp nor ſtone of the Grape, no not the bark of the Vine: I cannot but call to mind,

[b] *Sanhedr.* fol. 70. 1. *Bemidb. rab.* fol. 140. 2. & fol. 238. 4, &c. I. Whether the Vine might not be the Tree in Paradiſe, that had been forbidden to *Adam*, by the taſting of which he ſinned. The Jewiſh Doctors poſitively affirm this without any ſcruple *b*.

II. Whether that Law about the Nazarites had not ſome reference to *Adam* while he was under that prohibition, in the ſtate of innocency. For if the bodily and legal uncleanneſſes, about which there are ſuch ſtrict precepts, *Numb.* V. eſpecially the Leproſie the greateſt of all uncleanneſſes, did excellently decipher the ſtate and nature of Sin: Might not the Laws about *Nazarites* which concerned the greateſt purities in a moſt pure Religion, [*Lam.* IV. 7.] be ſomething in commemoration of the ſtate of man before his fall?

There was, as the Doctors call it, the יין מצוה *the wine of command*; which they were bound by precept to drink. Such was *that wine of the tithes, Deut.* XII. 17, 18. that was commanded to be drunk at *Jeruſalem*; and the Cup of Wine to be drunk at the Paſsover: What muſt the Nazarite do in this caſe? If he drink he violates the command of his order: if he do not drink, he breaks the command about tithes, and the Laws of his Fathers. יתרץ אליהו *Let Elias untie this knot when he comes.*

VERS. XVII.

Ἐν πνεύματι καὶ δυνάμει Ἠλίου. *In the ſpirit and power of Elias.*

I. THE Baptiſt is *Elias*, as our Saviour was *David*, that is, the Antitype, *Malach.* IV. 5. *Hoſe.* III. 5, &c. It is leſs wonder that the Jews, from the words of *Malachi*, ſhould expect the perſonal coming of *Elijah*, ſince there are not a few Chriſtians that would be looking for the ſame thing: Although they have an Angel in this place interpreting it otherwiſe, and our bleſſed Saviour elſewhere himſelf, *Matth.* XI. 14. *This is Elias that was for to come.* But they miſunderſtood the phraſe of *the great and dreadful day of the Lord*; as alſo were deceived into the miſtake by the Greek Verſion, *that Elias muſt come before the laſt judgment.*

II. It is not ſaid by the Prophet *Malachy*, *behold I will ſend you Elijah the Tiſhbite*, but *Elijah the Prophet*; which perhaps might be better rendered, *Behold I ſend you a Prophet Elijah.* And I may confidently ſay, it would not be ſo wide from the ſenſe and meaning of *Malachy*, as the Greek Interpreter, who by a prodigious daringneſs, in favour of the Jewiſh traditions have rendered it Ἰδοὺ ἐγὼ ἀποστελῶ ὑμῖν Ἠλίαν τὸν Θεσβίτην· *I ſend you Elijah the Tiſhbite.*

III. If I miſtake not, *Elias the Prophet* is but twice mentioned (I mean in thoſe very terms) throughout the whole Book of God: once in this place in *Malachy*: the other in 2 *Chron.* XXI. 12. And in both thoſe places, I believe it is not meant *Elijah the Tiſhbite* in his own perſon, but ſome one in the ſpirit and power of him. That the words in *Malachy* ſhould be ſo underſtood, both the Angel and our Saviour teach us; and it ſeems very proper to be ſo taken in that place in the *Chronicles.*

IV. That great prophet that lived in *Ahab*'s days, is called the *Tiſhbite* throughout the whole Story of him, *and not the Prophet.* Nor is he called the *Prophet*, *Luke* IV. 25. (where yet it is ſaid *Elizeus the Prophet:*) Nor by St. *James*, Chap. V. 17. for the very word תשבי *Tiſhbi*, which is his Epithet, ſufficiently aſſerts his Prophetick Dignity, when it denotes no other than a *Converter.* Whence can we better derive the Etymology? to which indeed the Prophet *Malachy* ſeems to have alluded, Behold I ſend you *Elijah the Prophet* והשיב *and he ſhall turn*, &c.

V. But

V. But be it ſo that he might be called *Tiſhbite* from the City *Toſhab*, as the *Targum* and other Rabbins would have it (which yet is very far fetcht) that very thing might evince that it is not he himſelf that is meant by *Malachy*, but ſome other, becauſe he does not mention the *Tiſhbite*; but a *Prophet Elias*, that is, a Prophet in the ſpirit of *Elias*.

So among the Talmudiſts, any one skilled in ſigns and languages is called *Mordecai*, *viz.* becauſe he is like him who lived in the days of *Ahaſuerus*. *Menacoth*, fol. 64. 2. and the Gloſſe, *ibid.*

Ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα. *To turn the hearts of the Fathers to the Children.*

John came ἐν δυνάμει in the *power of Elias*, not that power by which he wrought miracles; [for *John* wrought none, *Joh.* X. 41.] but in *the power of Elias* turning the hearts of men, &c. *Elias* turned many of the Children of Iſrael toward the Lord their God, 1 *Kings* XVIII. So did *John*, who over and above, *turned the hearts of the Fathers toward their Children.* Which, what it ſhould mean is ſomething dark and unintelligible. You will hardly allow the Jewiſh gloſs upon this place, who do ſo greatly miſtake about the perſon, and who will allow nothing of good to be done by the *Elias* they expect, but within the compaſs of Iſrael. But are not the Gentiles to be converted? They in the Prophets dialect are the *Children* of *Zion*, of *Jeruſalem*, of the Jewiſh Church, nothing more frequent. And in this ſenſe are the words of *Malachy* we are now handling, to be underſtood. *Elias* the Baptiſt, will turn the hearts of the Jews toward the Gentiles and of the Gentiles toward the Jews. This was indeed the great work of the Goſpel to bring over the Jew and Gentile into mutual embraces through the acknowledgment of Chriſt. Which *John* moſt happily begun, who came *that all men through him might believe*, Joh. I. 7. Yea and the *Roman Souldiers* did believe as well as the Jews, *Luke* III. 14.

Ἀπειθεῖς ἐν φρονήσει δικαίων. *The diſobedient to the wiſdom of the juſt.*

The Greek in *Malachy* hath it, Καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ, *The heart of a man toward his neighbour.* The words of the Prophet having been varied, the Angel varies too, but to a more proper ſenſe: For the Gentiles were not to be turned to the Jews, as ſuch, or to the Religion of the Jews, but to God, *in the wiſdom of the juſt. The Children to the Fathers.* The phraſe *Fathers*, according to the Jewiſh ſtate at that time was of doubtful ſound, and had ſomething of danger init; for by that word, generally at that time was meant nothing elſe but the Fathers of Traditions, to whom, God forbid any ſhould be turned, to thoſe Fathers in the folly of Traditions, but to God in the wiſdom of the juſt.

VERS. XVIII.

Ἐγὼ γάρ εἰμι πρεσβύτης. *For I am an old man.*

IF ſo *old a man*, why then was he not ſequeſtred from the ſervice of the Temple by the Law of Superannuation? *Numb.* IV. 3. & VIII. 24, 25. Hear what the Rabbins ſay in this caſe.

a "There is ſomething that is lawful in the Prieſts, that is unlawful in the Levites: "and there is ſomething lawful in the Levites, that is unlawful in the Prieſts. The Rab- "bins deliver, that the Prieſts upon any blemiſh are unfit, as for their years they are "not unfit; the Levites for their years may be unfit, but by reaſon of blemiſh are not. "From that which is ſaid, that at the age of fifty years they ſhall ceaſe waiting, we "learn that years may make the Levites unfit. Perhaps the Prieſts alſo are made unfit "through years: And indeed does it not ſeem in equity that if the Levites whom a "blemiſh doth not make unfit, ſhould yet be made unfit by ſuperannuation? ſhould not "much more the Prieſts be made unfit by ſuperannuation, when even a ſpot or blemiſh "will make them unfit? But the Text ſaith, this is the Law of the Levites; not, this "is the Law of the Prieſts. The Rabbins deliver, that what time a Prieſt comes to "maturity, till he grow old he is fit to miniſter: and yet a ſpot or blemiſh makes him "unfit. The Levite from his thirtieth to his fiftieth year, is fit for ſervice; but being "ſuperannuated he becomes unfit. How muſt this be underſtood concerning the Le- "vites? To wit, for that time wherein the Ark was in the Wilderneſs; But at Shiloh, "and in the Temple, they were not rendered unfit, unleſs through the defect of their "voice *a*.

a Chelin. fol. 24. 1.

a See Bemidbar. rad. 222. 3.

VERS.

VERS. XXI.

Ἐθαύμαζον ἐν τῷ χρονίζειν. *They wondered that he tarried ſo long.*

THere is ſomething told of this kind of *Simeon* the juſt; concerning whom we have made ſome mention already.

a Hieroſ. Joma, fol. 43. 2.

a "The High-Prieſt made a ſhort prayer in the Holy place. He would not be long "in Prayer, leſt he ſhould occaſion any fear in the people. There is a Story of one "that tarried a long while at it, and the people were ready to have entred in up- "on him. They ſay it was *Simeon* the juſt. They ſay unto him, why didſt thou tarry "ſo long? He anſwered them, ſaying, I have been praying for the Temple of your God, "that it be not deſtroyed: They anſwered him again, However, it was not well for you "to tarry ſo long.

VERS. XXII.

Ἦν διανεύων. *He beckoned unto them.*

THere is alſo ἐνένευον, *verſ.* 62. *they made ſigns.* חרש רומו ונרמו the deaf and dumb man, διανεύει αὐτοῖς. ἦν ἐνεύων αὐτῷ, *he nods to them and they nod to him a.* The Talmudiſts diſtinguiſh the judgments given by a dumb man into הרכנת ראש *the nodding of the head*; and רמיות חרש *the dumb mans making ſigns.*

a Gittim. cap. cap. 5. Hal. 7.

b Maimon. in *Geruſhim*, cap. 2.

b If any perſon be dumb, and yet hath his underſtanding, ſhould they ſay to him, may we write a bill of divorce to thy wife, וחרכין בראשו *and he nod with his head, they make the experiment upon him three times*, &c. And a little after, אין סוכין על רמיות חרש *they do not much rely upon the ſigns of the deaf and dumb man.* For, as it is in the ſame place, אין רין מי שנשתתק כרין חרש *the dumb perſon, and the deaf and dumb differ.* Gloſs. *The one can hear and not ſpeak, the other can neither hear nor ſpeak.*

Amongſt the Doctors the חרש *the deaf and dumb perſon*, is commonly lookt upon as one made ſo by ſome fit of Palſie or Apoplexy, by which the intellectuals are generally affected; whence the deaf and dumb are, according to the traditional Canons, deprived of ſeveral offices and priviledges, of which others are capable.

This caſe therefore of *Zachary* might have occaſioned a conſiderable queſtion whether he ought not to have been ſequeſtred from his miniſtry, and deprived of all the priviledges of his Prieſthood, becauſe he had been ſtruck deaf and dumb, but that it happened to him in ſo ſignal and extraordinary a way.

VERS. XXIV.

Περιέκρυβεν ἑαυτὴν μῆνας πέντε. *She hid her ſelf five months.*

SHE hid her ſelf five Months, ſaying, Thus hath the Lord dealt with me, in the days wherein he looked on me, to take away my reproach among men.

She was big with child, it is plain, becauſe God had looked on her and taken away her reproach among men. She hid her ſelf, becauſe the Lord had dealt ſo with her, till he had taken away her reproach: giving her ſo remarkable a Son, one who was to be ſo ſtrict a Nazarite, and ſo famous a Prophet. Leſt therefore ſhe ſhould any way defile her ſelf by going up and down, and thereby contract any uncleanneſs upon the Nazarite in her womb, ſhe withdraws and ſequeſters her ſelf, from all common converſation. Conſult *Judg.* XIII. 4.

There were ſeveral amongſt the Jews, that were wont to take upon them the Sect of the Nazarites by their own voluntary vow. [Three hundred at once in the days of *Jannæus* the King, came together to *Simeon ben Shetah. a*] But there were but two only ſet apart by divine appointment, *Sampſon* and the *Baptiſt.* Whom the ſame divine appointment deſigning to preſerve untoucht from all kind of pollution even in their Mothers Wombs, directed that the Mothers themſelves ſhould keep themſelves as diſtant as might be from all manner of defilement whatſoever. *Elizabeth* obeys, and for the whole time wherein ſhe bore the Child within her, *ſhe hid her ſelf*, for her more effectual avoiding all kind of uncleanneſſes; although it is true we have the mention but of five months, by reaſon of the Story of the ſixth month which was to be immediately related, *Verſ.* 26.

a Hieroſol. Berac. fol. 11. 2. & *Nazir.* fol. 53. 3.

There is mention of אישה מחפה עצמה a big bellyed Woman hiding her ſelf for another reaſon *b.*

b Jevamoth, fol. 42. 1.

VERS.

VERS. XXVI.

Ὁ Ἄγγελος Γαβριήλ. *The Angel Gabriel.*

R. *Simeon ben Lachiſh ſaith,* a *The names of Angels went up by the hand of Iſrael out of Babylon. For before, it is ſaid, Then flew one of the Seraphims unto me; the Seraphims ſtood before him,* [Iſai. VI.] *but afterward, the man Gabriel,* [Dan. IX. 21.] *and Michael your Prince,* [Dan. X. 21. a Hieroſ. Roſh haſhanah, fol. 56. 4.

The Angel calls *Zachary* back to *Dan.* IX. where the prediction concerning the coming of the *Meſſiah,* was foretold by *Gabriel.*

VERS. XXIX.

Διεταράχθη, &c. *Was troubled,* &c.

I. IT was very rare and unuſual for men to ſalute any Women. At leaſt if that be true in *Kiddnſhin a. Rabh Judah* the Preſident of the Academy of *Pombeditha,* went to *Rabh Nachman* Rector of the Academy of *Neharde,* and after ſome talk amongſt themſelves, *ſaith Rabh Nachman, let my Daughter Doneg bring ſome drink, that we may drink together. Saith the other, Samuel ſaith, we muſt not uſe the miniſtry of a Woman: But this is a little Girl, ſaith Nachman. The other anſwers, but Samuel ſaith, we ought not to uſe the miniſtry of any Woman at all. Wilt thou pleaſe ſaith Nachman, to ſalute Lelith my Wife? But ſaith he, Samuel ſaith, the voice of a Woman is filthy nakedneſs. But ſaith Nachman, thou maiſt ſalute her by a meſſenger. To whom the other, Samuel ſaith, they do not ſalute any Woman. Thou maiſt ſalute her, ſaith Nachman, by a proxie, her Husband.. But Samuel ſaith, ſaith he again, they do not ſalute a Woman at all.* a Fol. 70. 1.

II. It was ſtill much more rare and unuſual to give ſuch a kind of Salutation as this Χαῖρε κεχαριτωμένη, *Hail thou that art highly favoured* בת חמורות or אשת חמורות: By which title *Gabriel* had ſaluted *Daniel* of old: with this exception, that it was terror enough ſo much as to ſee an Angel.

VERS. XXXII.

Υἱὸς ὑψίστου κληθήσεται. *Shall be called the Son of the higheſt.*

THAT is, *he ſhall be called the Meſſiah:* for *Meſſiah,* and *the Son of God,* are convertible terms. Whether the Angel expreſt it by בר עליון or בר גבוה is uncertain. It is certain that both theſe words were very much in uſe in that Nation. עליון very commonly in uſe in the Holy Scriptures, גבוה more frequently in Talmudick Authors. As to the former, we may take notice of that paſſage in *Roſh Haſhanah a.*

The Kingdom of the Greeks made a ſevere decree, that the name of God ſhould not ſo much as be mentioned amongſt the Jews. But when the Kingdom of the Aſmoneans prevailed and overcame them, they decreed, that they ſhould mention the name of God even in their writings of contracts: for ſo they wrote בשנת כו וכך ליוחנן כג לאל עליון *In the year N. or N. of Johanan the High-Prieſt of the High God.* a Fol. 18. 2.

But גבוה is much more in uſe amongſt the Talmudiſts.

VERS. XXXV.

Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σε, &c. *The Holy Ghoſt ſhall come upon thee,* &c.

I. THIS Verſe is the Angel's gloſs upon that famed Prophecy, *Behold a Virgin ſhall conceive and bring forth.* The veracity of which, *Mary* not queſtioning, believing further that ſhe her ſelf was that Virgin deſigned, and yet being utterly ignorant of the manner how ſo great a thing ſhould be brought about, ſhe only asks, *How ſhall this be,* &c? Doubtleſs ſhe took the Prophecy in its proper ſenſe, as ſpeaking of a Virgin untoucht. She knew nothing then, nor probably any part of the Nation at that time ſo much as once thought of that ſenſe, by which the Jews have now for a great while diſguiſed that place and the word עלמה

II. Give me leave for their ſakes in whoſe hands the book is not, to tranſcribe ſome few things out of that noble Author *Morney a,* which he quotes concerning this grand myſtery from the Jews themſelves. a De Verit. Chriſt. Relig. cap. 28.

b Truth ſhall ſpring out of the earth. R. Jotten, ſaith he, notes upon this place, That it is not ſaid truth ſhall *be born,* but ſhall *ſpring out*; becauſe the Generation and Nati- b *Moſes Haddarſon* in Pſa. LXXXV.

vity of the Messiah, is not to be as other creatures in the world, but shall be begot without Carnal Copulation, and therefore no one hath mentioned his Father, as who must be hid from the knowledge of men, till himself shall come and reveal him. And upon Genes. *Ye have said*, saith the Lord, *we are Orphans, bereaved of our Father; such an one shall your redeemer be whom I shall give you.* So upon *Zachary*, *Behold my servant whose name is of the branch:* And out of Psal. CX. *Thou art a Priest after the order of Melchizedech:* He, saith *R. Berachiah*, delivers the same things. And *R. Simeon Ben Jochai* upon Genes. more plainly, *viz. That the Spirit, by the impulse of a mighty power, shall come forth of the Womb though shut up, that will become a mighty Prince, the King Messiah.* So he.

VERS. XXXVI.

Συνειληφμὰ υἱὸν ἐν γήρᾳ αὐτῆς. *Hath also conceived a Son in her old age.*

THE Angel teaches to what purpose it was, that Women either barren before, or considerably stricken in years, should be enabled to conceive and bring forth, *viz.* to make way for the easier belief of the Conception of a Virgin. If they either beside or beyond nature conceive a Child, this may be some ground of belief that a Virgin, contrary to Nature, may do so too. So *Abraham* by Faith saw Christ's day, as born of a pure Virgin, in the birth of his own Son *Isaac* of his old and barren Wife *Sarah.*

VERS. XXXIX.

Ἐπορεύθη εἰς τὴν ὀρεινὴν, &c. *She went into the hill Country,* &c.

THAT is, to *Hebron*, Jos. XXI. 11. For though it is true indeed, the Priests after the return from *Babylon*, were not all disposed and placed in all those very same dwellings they had possest before the Captivity; yet is it probable that *Zachary*, who was of the seed of *Aaron*, being here said to dwell *in the hill Country of Judah*, might have his House in *Hebron*, which is more peculiarly said to be the City of *Aaron*'s offspring.

VERS. XLI.

Ἐσκίρτησε. *The Babe leaped in her Womb.*

SO the Seventy, *Gen.* XXV. 22. Ἐσκίρτων τὰ παιδία ἐν αὐτῇ, *The Children leaped in her womb.* Psal. CXIV. 4. τὰ ὄρη ἐσκίρτησαν, *the Mountains skipped.* That which is added by *Elizabeth*, Vers. 44. Ἐσκίρτησεν ἐν ἀγαλλιάσει· *The babe leaped in the womb for joy*, signifies the manner of the thing not the cause: q. d. *it leaped with vehement exultation.* For *John* while he was an *Embryo* in the Womb, knew no more what was then done, than *Jacob and Esau* when they were in *Rebecca*'s Womb, knew what was determined concerning them.

[a] *At the Red Sea, even the infants sung in the wombs of their Mothers, as it is said* ממקור ישראל Psal. LXVIII. where the Targum to the same sense, *Exalt the Lord* עבריא במעי אימון *ye infants in the bowels of your Mothers, of the seed of Israel.* Let them enjoy their Hyperboles.

[a] Hieros. Sotah, fol. 2. 3.

Questionless *Elizabeth* had learnt from her Husband, that the Child she went with, was designed as the fore-runner of the *Messiah*, but she did not yet know, of what sort of Woman the *Messiah* must be born, till this leaping of the infant in her womb became some token to her.

VERS. LVI.

Ἔμεινε μῆνας τρεῖς. *Abode with her three Months.*

A Space of time very well known amongst the Doctors, defined by them to know whether a Woman be with Child or no. Which I have already observed upon *Matth.* I. [a]

[a] Jevamoth, fol. 33 2. & 34. 2. & 35. 1, &c.

VERS.

VERS. LIX.

Καὶ ἐκάλουν αὐτό. *And they called it*, &c.

I. THE *Circumciſer ſaid* a, *Bleſſed be the Lord our God, who hath ſanctified us by his precepts, and hath given us the Law of Circumciſion. The Father of the infant ſaid who hath ſanctified us by his precepts, and hath commanded us to enter the Child into the Covenant of Abraham our Father.* But where was *Zachary's* tongue for this ſervice?

a Schaar. fol. 137. 2.

II. God at the ſame time inſtituted Circumciſion, and changed the names of *Abraham* and *Sarah*: hence the cuſtom of giving names to their Children at the time of their Circumciſion.

III. Amongſt the ſeveral accounts why this or that name was given to the Sons, this was one that chiefly obtained, *viz.* for the honour of ſome perſon whom they eſteemed they gave the Child his name. Which ſeems to have guided them in this caſe here when *Zachary* himſelf being dumb, could not make his mind known to them. *Mahli* the Son of *Muſhi*, hath the name of *Mahli* given him, who was his Uncle, the Brother of *Muſhi* his Father, 1 *Chron.* XXIII. 21, 23.

b R. Nathan ſaid, I once went to the Iſlands of the Sea, and there came to me a Woman, whoſe firſt born had died by Circumciſion, ſo alſo her ſecond Son. She brought the third to me. I bad her wait a little till the blood might aſſwage. She waited a little, and then Circumciſed him, and he lived: They called him therefore by my name נתן בבלי *Nathan of Babylon.* See alſo *Jeruſalem Jevamoth c.*

b Cholin. fol. 47. 2.

c Fol. 7. 4.

d There was a certain Family at Jeruſalem, that were wont to die about the eighteenth year of their age: They made the matter known to R. Johanan ben Zacchai, who ſaid, perhaps you are of Elie's Lineage, concerning whom it is ſaid, The increaſe of thine Houſe ſhall die in the flower of their age. Go ye and be diligent in the ſtudy of the Law, and ye ſhall live. They went and gave diligent heed to the Law, and lived. They called themſelves therefore משפחת יוחנן *The Family of Johanan, after his name.*

d Bab. Jevam. fol. 105. 1.

It is diſputed in the ſame Tract e, whether the Son begot by a Brother's raiſing up ſeed to his Brother, ſhould not be called after the name of him that is deceaſed; for inſtance, if one dies without a Son, and his name be *Joſeph*, or *Johanan*, whether the Son that is born to this man's Brother, taking his Brother's Widow to Wife, ſhould not have the name after him that firſt had her, and be called *Joſeph*, or *Johanan*. Otherwiſe, indeed it was very ſeldom that the Son bore the name of the Father, as is evident both in the Holy Scriptures, and the Rabinical Writers. It cannot be denied but that ſometimes this was done, but ſo very rarely, that we may eaſily believe the reaſon why the Friends of *Zachary* would have given the Child his own name, was meerly, either becauſe they could by no means learn, what he himſelf deſigned to call him; or elſe in honour to him, however he lay under that divine ſtroke at preſent, as to be both deaf and dumb.

e Fol. 24. 1.

VERS. LXXVIII.

Ἀνατολὴ ἐξ ὕψους. *The day-ſpring from on high.*

I Would readily have rendred it the *branch from on high*, but for what follows, *to give light*, &c.

I. It is known and obſerved by all that צמח is by the Seventy rendred Ἀνατολή, *Jerem.* XXIII. 5. *Zech.* III. 8. & VI. 12. Now every one knows, that צמח ſignifies a *branch*: And as to the word Ἀνατολὴ.

II. There is Ἀνατολὴ ἄγρου, as well as Ἀνατολὴ ἀγροῦ, *Ezek.* XVI. 7. Καθὼς ἡ ἀνατολὴ τοῦ ἀγροῦ· *As the bud* (or ſpring) *of the the field*, Ibid. cap. XVII. 10. σὺν τοῖς βότρυσι ἀνατολῆς αὐτῆς ξηρανθήσεται· *It ſhall wither in the clod where it grows.*

And well may Chriſt indeed in this ſenſe be ſaid to be the Ἀνατολὴ ἐξ ὕψους, *the branch or ſpring from on high*, in oppoſition to that branch from below, by which mankind was undone, *viz.* the forbidden Tree in Paradiſe.

VERS. LXXX.

Ἐν ταῖς ἐρήμοις. *In the deſarts.*

WHether *John* was an *Eremite* in the ſenſe as it is now commonly taken, we may enquire and judge by theſe two things: I. Whether there was ever any *Eremite* in this ſenſe among the Jews. II. Whe he abſented himſelf from the Synagogues, from

the Feasts at *Jerusalem*, and to this may be added, whether he retired and withdrew himself from the society of mankind: If he absented from the Synagogues, he must have been accounted שכן רע *a wicked neighbour a.* If from the Feasts, he transgressed the command, *Exod.* XXIII. 17. If from the society of mankind; what agreeableness was there in this? It seems very incongruous, that he that was born for this end, *to turn the disobedient*, &c. should withdraw himself from all society and converse with them. Nothing would perswade me sooner that *John* was indeed an *anchoret*, than that which he himself saith, that he did not know *Jesus*, *Joh.* I. 31. whereas he was so very near akin to him. One might think, surely he must have layen hid in some Den or Cave of the Earth, when for the space of almost thirty years wherein he had lived, he had had no society with *Jesus*, so near a kinsman of his, nay not so much as in the least to know him. But if this were so, how came he to know, and so humbly refuse him when he offered himself to be baptized by him? *Matth.* III. 14. And this, before he was instructed who he was by the descent of the Holy Ghost upon him, *Joh.* I. 33.

a *Maimon. Tephil.* cap. 8.

From this question may arise two more.

I. Whether *John* appeared or acted under the notion of a Prophet, before his entrance into the thirteenth year of his age? I am apt to think he did not, and hence I suppose it is said concerning him, *that he was in the desarts*, that is, he was amongst the Rusticks and common rank of Men, as a Man of no note or quality himself, till he made himself publick under the notion and authority of a Prophet.

II. Whether he might not well know his Kinsman *Jesus* in all this time, and admire his incomparable sanctity, and yet be ignorant that he was the *Messiah*? Yea and when he modestly repulsed him from his Baptism, was it, that he acknowledged him for the *Messiah*? (which agrees not with *Joh.* I. 33.) or, not rather, that by reason of his admirable holiness, he saw that he was above him?

Ἕως ἡμέρας ἀποδείξεως. *Till the day of his shewing unto Israel.*

John was unquestionably כהן מיוחס *a Priest by birth*, and being arrived at the thirtieth year of his age, according to the custom of that Nation, he was after examination of the great Council, to have been admitted into the Priestly Office, but that God had commissioned him another way.

b *Middoth*, cap. 5. hal. 4.

b In the room Gazith the great Council of Israel sate, and judged concerning the Priesthood. The Priest in whom any blemish was found, being cloathed, and veiled in black, went out and was dismist: but if he had no blemish, he was cloathed and veiled in white, and going in ministred and gave his attendance with the rest of the Priests his Brethren. And they made a gawdy day, when there were no blemish found in the Seed of Aaron the Priest.

CHAP. II.

VERS. I.

Παρὰ Καίσαρος Αὐγούστου. *From Cæsar Augustus.*

THE New Testament mentions nothing of the *Roman* Government, but as now reduced under a Monarchical form. When that head which had been mortally wounded, in the expulsion of the *Tarquins*, was healed and restored again in the *Cesars*, *Rev.* XIII 3. *All the world wondered*, saith St. *John*, and well they might, to see Monarchy, that had for so many hundred years been antiquated and quite dead, should now flourish again more vigorously and splendidly than ever.

But whence the *Epocha* or beginning of this Government should take its date is something difficult to determine. The foundations of it, as they were laid by *Julius Cesar*, so did they seem overturned, and erased again in the death he met with in the Senate-house, It was again restored, and indeed perfected by *Augustus*; but to what year of *Augustus* should we reckon it? I would lay it in his one and thirtieth, the very year wherein our Saviour was born. Of this year *Dion Cassius* lib. 55. speaks thus.

Πληρωθείσης δὲ οἱ καὶ τῆς τρίτης δεκαετίας, τὴν ἡγεμονίαν τὸ τέταρτον ἐκβιασθεὶς δίκην ὑπεδέξατο· *The third decennium* (or term of ten years) *having now run out, and a fourth beginning*

ning, he being forced to it, undertook the Government. Obſerve the force of the word ἀναγκασθείς. Then was *Auguſtus conſtrained*, or *compelled* to take the Empire upon him. The Senate, the people, and as it ſhould ſeem, the whole Republick, with one conſent, ſubmitting themſelves entirely to a Monarchical form of Government, did even conſtrain the Emperour *Auguſtus* (who for ſome time ſtiffly refuſed it) to take the reins into his hands.

I am not ignorant that the computation of *Auguſtus* his Reign, might reaſonably enough commence from his Battel and victory at *Actium*; nor do the *Gemariſts* count amiſs, when they tell us that the *Roman Empire took its beginning in the days of Cleopatra.* [a] And you may if you pleaſe call that a Monarchical Government, in oppoſition to the Triumvirate, which at that battel breathed its laſt. But that certainly, was the pure and abſolute Monarchy, which the Senate and the Common-wealth did agree and conſent together to ſet up.

[a] *Avodah. Zaah*, fol. 8. 2.

Ἀπογράφεσθαι. *Should be taxed.*

The Vulgar, and other *Latin* Copies read, *ut deſcriberetur, ſhould be deſcribed*, which, according to the letter might be underſtood of the ſetting out the whole bounds of the Empire, according to its various and diſtinct Provinces. Only that *Æthicus* tells us this had been done before; whoſe words ſince they concern ſo great and noble a Monument of antiquity, may not prove tedious to the Reader, to be tranſcribed in this place.

Julius Cæſar Biſſextilis rationis inventor, &c. *Julius Ceſar the firſt inventer of the Biſſextile account, a man ſingularly inſtructed in all divine and humane affairs, in the time of his Conſul-ſhip, by a decree of the Senate procured that the whole Roman juriſdiction, ſhould be meaſured out, by men of greateſt skill, and moſt ſeen in all the attainments of Philoſophy. So that Julius Ceſar, and M. Antony being Conſuls, the world began to be meaſured.*

That is, from the Conſulſhip of Ceſar above mentioned, to the Conſulſhip of Auguſtus the third time, and Craſſus; the ſpace of One and twenty years, five months, and eight days, all the Eaſt was ſurveighed by Zenodoxus.

From the Conſulſhip likewiſe of Julius Ceſar and M. Antony, to the Conſulſhip of Saturnius and Cinna, the ſpace of two and thirty years, one month, and ten days, the South was meaſured out by Polyclitus; ſo that in two and thirty years time, the whole world was ſurveighed, and a report of it given in unto the Senate.

Thus he: Though ſomething obſcurely in the accounts of the Conſuls; as alſo in his ſilence about the Weſt; which things I muſt not ſtand to enquire into at this time. This only we may obſerve, that *Julius Ceſar* was Conſul with *Antony* A. U. C. 710. And that the ſurveigh of the Roman Empire being two and thirty years in finiſhing, ended A. V. C. 742. that is, twelve years before the Nativity of our Saviour.

Let us in the mean time gueſs what courſe was taken in this ſurveigh: I. It is very probable, they drew out ſome Geographical Tables, wherein all the Countries were delineated, and laid down before them in one view. II. That theſe Tables or Maps were illuſtrated by Commentaries, in which were ſet down the deſcription of the Countries, the names of places, the account of diſtances, and whatever might be neceſſary to a compleat knowlede of the whole bounds of that Empire. That ſome ſuch thing was done by *Auguſtus* his own hand ſo far as concerned *Italy*, ſeems hinted by a paſſage in *Pliny b*, *Quâ in re præfari neceſſarium eſt Authorem nos Divum Auguſtum ſecuturos, deſcriptionemq; ab eo factam, Italiæ totius in regiones XI. In which thing, we muſt tell before hand, that we intend to follow Auguſtus, and the deſcription he made of all Italy, dividing it into XI Countries.*

[b] Lib. 3. cap. 5.

And now, after this Surveigh of Lands and Regions, what could be wanting, to the full knowledge of the Empire, but a ſtrict account of the people, their Patrimony and Eſtates? and this was *Auguſtus* his care to do.

c Recepit & morum legumque regimen æque perpetuum. &c. *He took upon him the Government both of their manners and Laws, and both perpetual. By which right, though without the title of Cenſor, he laid a tax upon the people three times. The firſt and third with his Collegue, the ſecond alone.* The firſt, with his Collegue, M. *Agrippa.* The third, with his Collegue *Tiberius.* The ſecond, by himſelf alone: and this was the Tax, our Evangeliſt makes mention of, in this place.

[c] *Sutton.* In Octaviano. cap. 27.

VERS.

VERS. II.

Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο, &c. *This taxing was first made*, &c.

NOT the *first* taxing under *Augustus*, but the *first* that was made under *Cyrenius*. For there was another *taxing* under him, upon the occasion of which the Sedition was raised by *Judas* the *Gaulonite*. Of this Tax of ours *Dion Cassius* seems to make mention, the times agreeing well enough, though the agreement in other things is more hardly reducible.

a Lib. 55. a Αὐτὸς δὲ ἀπογραφὰς τῶν ἐν τῇ Ἰταλίᾳ κατοικούντων, &c. *He began a tax upon those that dwelt in Italy, and were worth two hundred Sesterces: sparing the poorer sort, and those that lived beyond the Countries of Italy, to avoid tumults.*

If those that lived out of *Italy* were not taxed, how does this agree, with the Tax our Evangelist speaks of? unless you will distinguish. In one sense, they were not taxed, that is, as to their Estates, they were not to pay any thing: but in another sense they were; that is, as to taking account of their names, that they might swear their allegeance, and subjection to the Roman Empire. As to this, let the more learned judge.

VERS. IV.

Διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβίδ. *Because he was of the House and Lineage of David.*

WE read in the Evangelists of two Families that were of the Stock and Line of *David*; and the *Talmudick* Authors mention a third. The Family of *Jacob* the Father of *Joseph*, the Family of *Eli* the Father of *Mary*, and the Family of *Hillel*, the President of the Sanhedrin, והיה מזרע דוד מן שפטיה בן אביטל *who was of the seed of David, of Shephatiah the Son Abital a.*

a Jachas. fol. 19. 2.

I do not say that all these met at this time in *Bethlehem*. It is indeed remark't of *Joseph* that he was *of the House of David*; partly because he was to be the reputed (though he was not the real) Father of Christ; and partly also, that the occasion might be related, that brought *Mary* to *Bethlehem*, where the *Messiah* was to be born. But it may be considered, whether *Cyrenius* being now to take an estimate of the people, might not on purpose and out of policy summon together all that were of *David*'s Stock, from whence he might have heard the Jews *Messiah* was to spring, to judge whether some danger might not arise from thence.

VERS. VII.

Οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. *There was no room for them in the Inn.*

FRom hence it appears that neither *Joseph* nor his Father *Jacob* had any House of their own here, no nor *Eli* neither, wherein to entertain his Daughter *Mary* ready to lye-in. And yet we find, that two years after the birth of Christ, *Joseph* and *Mary* his Wife lived there in an hired House, till they fled into *Egypt*.

a Midras. Echab. fol. 48. 3. a *A certain Arabian said to a certain Jew, the Redeemer of the Jews is born; saith the Jew to him; what is his name? Menahem, saith the other. And what the name of his Father? Hezekiah. But where dwell they?* בבירת ערבא בדביתלחם יהודה *In Birath Arba in Bethlehem Judah.* He shall deserve many thanks, that will but tell us what this *Birath Arba* is. The Gloss tells us, no other than that this *Birath Arba was a place in Bethlehem*, which any one knows from the words themselves. But what, or what kind of place was it? בירה *Birah* indeed is a *Palace*, or *Castle*; but what should ערבא *Arba* be? A man had better hold his tongue than conjecture vainly and to no purpose; otherwise, I might quote that in *Sotah b*, ערבא וערבא דערבא which speaks concerning a *promise*, or a *surety* for the performance of the Law. But I forbear.

b Fol. 37. 2.

VERS. VIII.

Καὶ ποιμένες ἦσαν — ἀγραυλοῦντες, &c. *And there were Shepherds — keeping watch over their flock*, &c.

a Schabb. fol. 45. 2. & Bezah. fol. 40. 1. אילו תן מדבריות *These are the sheep of the wilderness*; viz. *those which go out to pasture, about the time of the Passover and are fed in the fields*, ונכנסות ברביעה ראשונה *and return home upon the first rain.*

b *Which*

b Which is the firſt rain? It begins on the third of the month Marheſhvan. The middle rain is on the ſeventh: The laſt is the ſeventeenth. So R. Meir. But R. Judah ſaith, on the ſeventh, ſeventeenth, and one and twentieth. b Nedarim, fol. 63. 1. & Taanith, fol. 6. 1.

The Spring coming on, they drove their Beaſts into Wilderneſſes, or champagne grounds, where they fed them the whole Summer, keeping watch over them night and day, that they might not be empaired, either by Thieves or ravenous Beaſts. They had for this purpoſe מגדל נוצרים *their Tower to watch in*, or elſe צריפין *certain ſmall Cottages* erected for this very end, as we have obſerved elſewhere. Now in the month *Marheſhvan*, which is part of our *October*, and part of *November*; the Winter coming on, they betook themſelves home again with the Flocks and the Herds.

VERS. XIII.

Πλῆθος στρατιᾶς οὐρανίου αἰνούντων. *A multitude of the heavenly hoſt praiſing God.*

THE *Targumiſt* upon *Ezek.* I. 24. משריתא מלאכי מרומא *An hoſt of Angels from above.* So in 1 Kings XIX. 11, 12. משריתא מלאכי רוחא *An hoſt of the Angels of the wind. An hoſt of the Angels of commotion. An hoſt of the Angels of fire: And after the hoſt of the Angels of fire,* קל חמשבחין בחשו *the voice of the ſilent Singers.*

VERS. XIV.

Δόξα ἐν ὑψίστοις Θεῷ, &c. *Glory to God in the higheſt.*

WE may very well underſtand this Angelick Hymn, if εὐδοκία ἐν ἀνθρώποις, *good will toward men*, be taken for the ſubject, and the reſt of the words, for the predicate. *The good will of God toward men, is glory to God in the higheſt, and peace on Earth.* Καὶ, *And*, is put between Δόξα and Εἰρήνη, *Glory* and *Peace*, not between them and εὐδοκία, *good will.*

But now this εὐδοκία, or *good will of God* toward men, being ſo wonderfully made known in the birth of the *Meſſiah*, how highly it conduced to the glory of God, would be needleſs to ſhew: and how it introduced *peace on the Earth*, the Apoſtle himſelf ſhews from the effect, *Epheſ.* II. 14. *Coloſſ.* I. 20. and ſeveral other places.

VERS. XXI.

Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν, &c. *And when eight days were accompliſhed, for the Circumciſion of the Child.*

THE *diſciples of R. Simeon ben Jochai asked him, why the Law ordained Circumciſion on the eighth day? To wit, leſt while all others were rejoycing, the Parents of the Infant ſhould be ſad. The Circumciſion therefore is deferred, till the Woman in Child-bed hath got over her uncleanneſs.* For as it is expreſt a little before, *The Woman that brings forth a man-child, is prohibited her Husband the ſpace of ſeven days; but on the ſeventh day, at the coming in of the evening, which begins the eighth day,* טובלת ומותרת לבעלה *ſhe waſheth her ſelf, and is allowed to go in unto her Husband.* If ſhe came nigh him within the ſeven days ſhe made him unclean. On the eighth day therefore, *Joſeph* addreſſeth himſelf to make proviſion for his Wife, and to take care about the Circumciſion of the Child. a Peſikta, fol. 16. 3.

VERS. XXII.

Ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ, &c. *When the days of her purification was accompliſhed, &c.*

R. *Aſai ſaith,* כל שאמו טמאה לידה *The Child whoſe Mother is unclean by Child-bearing, is Circumciſed the eighth day; but he whoſe Mother is not unclean by Child-bearing is not circumciſed the eighth day.* a Schabb. fol. 135. 1.

You will ask probably what Mother that is, that is not unclean by Child-bearing. Let the Gloſs upon this place make the Anſwer. *She whoſe Child is cut out of her womb. As alſo a Gentile Woman, who is brought to bed to day, and the next day becomes a Proſelyte; her Child is not deferred till the eighth day, but is Circumciſed ſtreight-way.* And the Rabbins a little after: *One takes an handmaid big with child, and while ſhe is with him, brings forth: her Child is Circumciſed the eighth day. But if he takes a ſerving-maid, and with her a child newly born, that Child is Circumciſed the firſt day.*

They

They did not account an Heathen Woman unclean by Child-bearing, becauſe ſhe was not yet under the Law that concerned uncleanneſs. Hence on the other ſide, *Mary* was unclean at her bearing a Child, becauſe ſhe was under the Law: So Chriſt was Circumciſed becauſe born under the Law.

II. After ſeven days the Woman muſt continue for three and thirty days ברמי טהרה *in the blood of her purifying*, Levit. XII. 4. where the Greek ἐν αἵματι ἀκαθαρσίᾳ αὐτῆς; *in her unclean blood*; far enough from the mind of *Moſes*. And the *Alexandrian* M.S. much wider ſtill: Τεσσαρακοντα ἡμέρας καὶ δέκα καθίσει ἐν ἱματίῳ ἀκαθαρσίᾳ· *She ſhall ſit thirty and ten days in an unclean garment.*

Peſikta as before Col. 4. It is written ברמי טהרה *In the blood of her purifying.* אפילו שופעת דם כנהר טהורה *Though ſhe iſſue blood like a ſtond, yet is ſhe clean.* Nor doth ſhe defile any thing by touching it, but what is Holy. For ſeven days immediately after ſhe is brought to bed, ſhe lies ברמי טומאתה *in the blood of her uncleanneſs*; but the three and thirty days following, ברמי טהרה *in the blood of her purifying.*

Παραστῆσαι τῷ Κυρίῳ. *To preſent him to the Lord.*

I. This was done to the firſt-born; but not to the Children, that were born afterward; nor was this done to the firſt-born, unleſs בכור לכהן *the firſt-born were fit for the Prieſt.* For in *Becoroth a*, they diſtinguiſh betwixt בכור לנחלה *a firſt-born fit for inheritance*, and בכור לכהן *a firſt-born fit for the Prieſt.* That is, if the firſt-born ſhould be any ways maimed, or defective in any of his parts, or had any kind of ſpot or blemiſh in him, this laid no bar for his inheriting, and yet made him unfit and uncapable of being conſecrated to God.

a Cap. 8. hal. 1.

II. The firſtborn was to be redeemed immediately after the thirtieth day from his birth. *b Every one is bound to redeem his firſt-born with five ſhekels, after he is thirty days old, as it is ſaid, from a month old ſhalt thou redeem*, Numb. XVIII. 16. Not that the price of that redemption was always paid exactly upon the thirtieth day, but that then exactly it became due. Hence in that Treatiſe newly quoted, *c If the Child die within the thirty days, and the Father hath paid the price of his redemption before-hand, the Prieſt muſt reſtore it: but if he die after the thirty days are paſt, and the Father hath not paid the price of his redemption, let him pay it.* Where we find the price of redemption ſuppoſed as paid either before or after the thirty days.

b Rabbenu Aſher in Berecoth, fol. 68. 2.

c Fol. 49. 1.

III. The Women that were to be purified were placed in the Eaſt-gate of the Court, called *Nicanor's* Gate, and were ſprinkled with blood *d*.

d Tamid cap. 5. hal. 6.

There ſtood *Mary* for her purifying: and there probably Chriſt was placed, that he might be preſented before the Lord, preſented to the Prieſt.

VERS. XXIV.

Ζεῦγος τρυγόνων, &c. *A pair of Turtle Doves*, &c.

I. *a* תורים גדולים *The Turtles were older, and of a larger ſize:* Pigeons, leſs, and younger. For it is ſaid of Pigeons, *two young Pigeons*, but not ſo of Turtles.

a Cholin. fol. 22. 2.

This was called קרבן עני *the offering of the poor*; which if a rich man offered, לא יצא *he did not do his duty.* And when the Doctors ſpeak ſo often of קרבן עולה ויורד *an offering riſing or falling*, it hath reſpect to this. *For the offering of the richer ſort was a Lamb; but if his hand could not reach to a Lamb, then he offered a pair of Turtles, or Pigeons.* ואם דל הוא *But if he was poor, he offered the tenth part of an Ephah, therefore is the oblation ſaid to be riſing or falling b.*

b Peſikta, fol. fol. 7. 4.

c Idem. fol. 3. 4.

c King Agrippa came one day to offer a thouſand burnt offerings, but a certain poor man prevented him with two Turtle Doves. So alſo, when one would have offered a Bullock, there was a poor man prevented him with an handful of Herbs. We have the ſtory at large in *Vajicra rabb. d.*

d Fol. 108. 2.

II. Of the two Turtle Doves, or young Pigeons, one was to be offered as a burnt-offering, the other as a ſin-offering. But as to the particular appointment of the one for the burnt-offering, the other for the ſin-offering, that is which ſhould be which, it is diſputed among the Doctors, whether it lay in the breaſt of him or her that offered it or the Prieſts to determine it *e*.

e Joma, fol. 4. 1.

By the way we may obſerve, that the bleſſed Virgin offers a *ſin-offering* for her ſelf. Now, what the meaning and deſign of a *ſin-offering* was, is evident from *Levit.* IV. & V.

VERS.

VERS. XXV.

Συμέων. ὁ Ἄνθρωπος δίκαιος καὶ εὐλαβής. *Simeon. The same man was just and devout.*

I. *SImeon the just,* שמעון הצדיק of whom the Jewish Histories tell so many and great things, hath nothing to do here. For as it is certain that *Simeon* died long before: So as it very uncertain whether he deserved the title of *just* so well as our *Simeon* did. *a* Δίκαιος ἐπικληθεὶς διὰ τε τὸ περὶ Θεὸν εὐσεβὲς, καὶ τὸ περὶ τὰς ὁμοφύλους εὔνουν· *He was called just both for his Piety toward God, and his Charity toward his Countrymen.* Grant he was so, yet is it a far greater testimony that is given of our *Simeon.*

a Joseph. Antiq. lib. 12. cap. 2.

II. *Rabban Simeon,* the Son of *Hillel,* was alive, and at *Jerusalem,* in those very times wherein our Evangelist wrote, his Father *Hillel* also, still living: whom the Son succeeded, upon the decease of the Father, as President of the Council. But as to him, there is nothing famous concerning him, amongst Jewish Authors, but his bare name. *b Rabban Simeon the Son of old Hillel, a Prince of Israel, as his Father had been. As you may see in* cap. 1. *Schabb.* לא נזכר במשנה *There is no mention of him in Mishneh.* He was therefore no Father of Traditions, neither were there any things recited from him in the *Mishneh,* Which indeed was very extraordinary: but how it should come to pass I cannot tell. Whether he had a sounder apprehension of things, or was not well seen in Traditions, or was this very *Simeon,* the Evangelist mentions, and so looked higher than the mere Traditions of men. This is all the hindrance, that *Rabban Simeon* lived a great while after the birth of our Saviour, and had a Son *Gamaliel,* whom he bred up a *Pharisee.*

b Juchas. fol. 66. 2.

Προσδεκόμενος παράκλησιν τοῦ Ἰσραὴλ. *Waiting for the consolation of Israel.*

That is, believing the *consolation of Israel* was nigh at hand. The whole Nation waited for the *consolation of Israel,* insomuch that there was nothing more common with them than to swear by the desire they had of seeing it.

c R. Judah ben Tabbai said, אראה בנחמה *So let me see the consolation* [of Israel] *if I have not put to death a false witness. Simeon ben Shetah saith to him, so let me see the consolation, if thou hast not shed innocent blood.*

c Chagigah, fol. 16. 2. & Maccoth, fol. 5. 2.

d R. Eliezer ben Zadok said, אראה בנחמה *So let me see the consolation, if I did not see her gleaning Barley under the Horses heels.*

d Chetubb, fol. 67. 1.

e R. Simeon ben Shetah said, Let me see the consolation, I saw one pursuing another with a drawn sword.

e Shevuoth, fol. 34. 1.

f Those which desire the years of consolation that are to come.

f Targ. in Jerem XXXI. 6,

VERS. XXV.

Καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν, &c. *Yea and a sword shall pierce through thine own soul also.*

THY *soul,* i. e. *thy life.* It is a prediction, that the Blessed Virgin should suffer Martyrdom. This Child of thine shall be set for a sign which shall be spoken against, neither shalt thou escape in the contradiction that shall be given him, for thou shalt dye by the sword. *Epiphanius* gives some countenance to this exposition.

a Ἤτοι ἀπέθανεν ἡ ἁγία Παρθένος, &c. *Whether the Holy Virgin died and was buried, her death was crowned with infinite honour, she made a most chaste end, and the crown of her virginity was given her:* ἤτοι ἀνῃρέθη, καθὼς γέγραπται, καὶ τὴν ψυχὴν αὐτῆς διελεύσεται ῥομφαία, *or whether she was put to death, (as it is written, a sword shall pass through thine own soul) she is possest of glory and a crown amongst the Martyrs.*

a Haeres. 78. cap. 23.

VERS. XXXVI.

Ἄννα προφῆτις θυγάτηρ Φανουὴλ ἐκ φυλῆς Ἀσήρ. *Anna a Propheteſs, the Daughter of Phanuel of the Tribe of Aser.*

THere were therefore Prophets at this time among the people. It is not to be denied that *at this time* there were; that is, when the morning of the Gospel began to dawn; but for four hundred years past, there had been one that had deserved that name, however the *Jews* vainly enough had honoured the memories of some with that title; which we shall not meddle with at this present. But was this *Anna* accounted a Propheteſs by the Jews? if so, whence that Proverbial expression *out of Galilee ariseth no*

Prophet, Joh. VII. 52. She was certainly a *Galilean*, and for that very reason probably, it is here remark't, that she was *of the Tribe of Aser*.

What think we of that passage in *Vajierah rabba*, fol. 174. 4. and *Bemidbar rabb.* fol. 250. 4. נתון בצפון יבא ויבנה את בה שהוא מלך המשיח שהוא נתון בדרום *The King Messiah, who is placed on the North, shall come and build the House of the Sanctuary, which is placed on the South.* Doth not this savour something of Christ's coming out of Galilee?

VERS. XXXVII.

Οὐκ ἀφίστατο ἀπὸ τοῦ Ἱεροῦ. *Departed not from the Temple.*

I. IT may be doubted whether any Women ever discharged any office in the Temple: Some think they did. But that which they alledge out of 1 *Sam.* II. 22. concerning the Women that assembled at the door of the Tabernacle of the Congregation, is quite another thing from any publick ministring, if we will admit the *Targumist* and the *Rabbins* for Expositors. So *Exod.* XXVIII. 8. נשים הצובאות *Women assembling by troops* at the door of the Tabernacle of the Congregation. The *Targumists* both here and in the place newly quoted have it, נמיא דאתין לצלאה *Women that came to pray.* The Greek Interpreters read it צבאות for צובאות for they render it Νηστευουσῶν αἳ ἐνήστευσαν. And by the same boldness or blindness, wholly left out that clause 1 *Sam.* II. 22. *And how they lay with the Women that assembled at the door of the Tabernacle of the Congregation.*

It is apparent that Women were wont to come from other parts to the Tabernacle for devotion's sake, not to perform any ministry. So this *Anna*, by birth of the Tribe of *Aser*, had changed her native soil, and fixt her abode at *Jerusalem*, partly, for devotion, that she might be the more at leisure for praying in the Temple, and partly as a Propheteſs, that she might utter her Propheſies in the great Metropolis.

II. *She departed not from the Temple*, that is, not in the stated times of Prayer: according as it is commanded *Aaron* and his Sons, *Levit.* X. 7. *Ye shall not go out from the door of the Tabernacle.* Where *Siphra*, fol. 24. 2. לא בשעת עבודה *not in the time of their ministry.*

VERS. XLII.

Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα. *And when he was twelve years old.*

a *Chetubb.* fol. 50. a LET *a man deal gently with his Son, till he come to be twelve years old* מנאן ואילך יורך עמו לחיו *but from that time, let him descend with him into his way of living.* That is, let him diligently, and with severity (if need be) keep him close to that way, rule, or art, by which he may get his living.

b *Joma*, fol. 82. 1. b At twelve years old they were wont to inure Children to fasting, מעת לעת *from time to time*, or משעה לשעה *from hour to hour*, that they might be accustomed to it, and so be capable of fasting upon the day of attonement.

Christ being now twelve years old יורך לחיו applies himself to his proper work, ἐν τοῖς τοῦ πατρὸς εἶναι, *to be about his Fathers business.*

c *Ignat. Mart.* Epist. ad Magnes. c Σολομὼν δωδεκαετὴς κρίσιν ὅτι ταῖς γυναιξὶν ἐποιήσατο· *Solomon when twelve years old, judged between the two Women.*

d *Shemoth rabb.* d *R. Chama saith, that Moses when he was twelve years old, was taken from his Fathers House.*

VERS. XLIII.

Καὶ τελειωσάντων τὰς ἡμέρας. *And when they had fulfilled the days.*

HEre ariseth a question, whether it was lawful to depart from *Jerusalem*, before the seven days were ended. If not, why did *Peter* and *Cleophas* go away on the third day? if they might, how then is that precept to be understood, about eating the unleavened bread throughout the whole seven days.

I. It is controverted amongst the Doctors about that passage, *Deut.* XVI. 6, 7. *thou shalt sacrifice the Passover at the even, at the going down of the Son, —and thou shalt turn in the morning, and go into thy tents.* Whether it be lawful, after they had eaten the Lamb, to go every one to his own House. This is denied, and that not without reason. For as it is in the Glos a, *On the day of the Feast* (that is, the first day of the seven) *the sabbatical limits forbad it.* For on the Feast day, no man ought to exceed the bounds of a Sabbath days journey. *That therefore* (say they) *that is said*, thou shalt go into

a In *Chagigab*, fol. 17. 2.

into thy tents, *is to be thus understood, thou shalt go into thy tents that are without the walls of Jerusalem; but, by no means, into thine own house.*

II. Was it lawful then, to return home on the second day of the Feast? No it was not. For on that day was the general appearance in the Court, and presentment of their offerings. And this seems hinted by *R. Elhanani* in another Gloss upon the place newly cited. *There were two reasons* (saith he) *of their lodging in Jerusalem, the one because of the Feast day, the other because of the* קרבן *or Offering.*

III. It was not unlawful to depart on the third day, if necessity of affairs required it. But as in many other cases the Doctors were wont to speak, so might it be said in this יתך משובח it was much more commendable for them to abide in *Jerusalem*, till all the seven days were ended; and that especially because of the last day, which was a Festival or Holy-day.

b R. Jose the Galilean saith, שלוש מצוות נוהגות ברגל *There are three things commanded to be done in the Feast:* 1. חגיגה *The Chagigah.* 2. ראיה *The appearance in the Court.* 3. שמחה *The rejoycing.* The *Chagigah*, or the Peace-offerings were on the first day: The *appearance* in the Court, was on the second day: The *rejoycing* might be on any day. *b Pesikta*, fol. 75. 3.

IV. In *Moed Katon*, a Treatise that discourseth on things lawful, or not lawful to be done in the intermedials of the Feast, or in those days of the Feast that were not kept holy; in the very entrance of that Discourse, there are several things allowed, which plainly argue absence and distance from *Jerusalem.*

As to eating unleavened bread, the precept indeed was indispensible, neither that any thing leavened should be eaten, nor that any leaven should be found in their Houses, for seven days together; but no one would say that this command was restrained only to *Jerusalem.* It is said in *Jerusalem Kiddushin*, פסחן של נשים רשות *c The Womens Passover is arbitrary.* That is, the Womens appearance at *Jerusalem* at the Passover was at pleasure. But let them not say that eating unleavened bread was arbitrary, or at the Womens pleasure: for although they sate at home, and did not go to *Jerusalem* to the Passover, yet did they abstain from leven in their own Houses. מצה נאכלה בכל מושב *The unleavened bread was eaten in every house.* *c* Fol. 61. 3. *d Hitrof. Megillah*, fol. 74. 3

VI. It seems from the very phraseology τελειωσάντων τὰς ἡμέρας, that *Joseph* and *Mary* continued at *Jerusalem* all the seven days; which was indeed generally done by others, for devotion's sake. And then think what numerous companies of people must be going away to this or that Country, yea particularly how great a crowd might be journeying together with *Joseph* and *Mary* toward *Galilee.* So that it may be less strange, if *Jesus* had not been within his Parents sight, though he had been among the crowd; nor that though they did not see him, yet that they should not suspect his absence.

VERS. XLIV.

Ἦλθον ἡμέρας ὁδόν. *They went a days journey.*

THE first ordinary days journey from *Jerusalem* toward *Galilee*, was to *Neapolis*, of old called *Sichem*, distant thirty miles. But was this the days journey that *Joseph* and the company that travailed along with him, made at this time? The place where Christ was first mist by his Parents, is commonly shewed at this day to Travailers, much nearer *Jerusalem*, by the name of *Beere*, but ten miles from that City. You may believe those that shew it, as you think fit.

VERS. XLVI.

Καθιζόμενον ἐν μέσῳ τῶν διδασκάλων. *Sitting in the midst of the Doctors.*

I. שבתי דינין שם *a There are three Courts of Judicature in the Temple: one in the gate of the Court of the Gentiles; another in the gate of the Court of Israel; a third in the room Gazith.* *a Sanhedr* cap. 11. hal. 2.

There was also a Synagogue in the Temple, which must be observed. *b The High-Priest came to read* (those places which were to be read on the day of attonement.) *The Chazan of the Synagogue, takes the Book and gives it to the Ruler of the Synagogue, the Ruler to the Sagan, the Sagan to the High-Priest*, &c. Where the gloss. *There was a Synagogue near the Court, in the Mountain of the Temple.* *b Joma*, fol. 68. 2.

In which of these places Christ was found sitting amongst the Doctors, let those tell us, that undertake to shew the place where his Parents first missed him.

II. It is not easie to say what place he could be admitted to, amongst the Doctors, especially when that custom obtained, which is mentioned: *c The Rabbins have a Tradition,* *c Megillah*, fol. 21. 1.

tion, that from the days of Moſes, to Rabban Gamaliels, they were inſtructed in the Law, ſtanding. But when Rabban Gamaliel dyed, the world languiſht, ſo that they learnt the Law, ſitting. d *Whence alſo that tradition, that ſince the death of Rabban Gamaliel, the glory of the Law was eclipſed.*

d See Succah, fol 49. 1. Jechaſ. fol. 53. 1.

Now when it was come to that paſs after *Gamaliel's* death, that the Diſciples ſate, while the Maſter read, how did they ſit? בקרקע *On the ground.* Hence that paſſage, e *Rabh would not ſit upon his bed, and read to his Scholar while he ſate upon the ground.* Gloſs. *Either both ſhould be on the bed, or both upon the ground.*

e In Megillah, ubi ſupr.

f *The diſciples of R. Eleazar ben Shammua, askt him, how came you to this great age? He anſwered them, I never made the Synagogue* קפנדריא *a common way.* That is, he never took his paſſage through the Synagogue for a ſhorter cut. ולא פסעתי על ראשי עם קדש *And I never walkt upon the heads of the Holy people.* The gloſs is, *Upon the heads of his Diſciples, ſitting upon the ground.*

f Ibid. fol. 27. 2.

Whether on the naked floor might be a queſtion, if there were place for it, but we let that paſs at this preſent. For this cuſtom of ſitting prevailed after the death of *Gamaliel*, who took the Chair many years after this, that we are now upon. The great *Hillel* poſſeſt the Seat at this time, or if he was newly dead, his Son *Simeon* ſucceeded him; ſo that it was the Diſciples part in this age to ſtand, not to ſit in the preſence of their Doctors. How therefore ſhould it be ſaid of Chriſt, that he was *ſitting among the Doctors?* let the following clauſe ſolve the difficulty.

Καὶ ἐπερωτῶντα αὐτὸς. *And asking them queſtions.*

It was both lawful and cuſtomary for the Diſciples, or any that were preſent, publickly to enquire either of the Doctor that was then reading, or indeed the whole conſiſtory, about any doubtful matter, wherein he was not well ſatisfied. Take but two ſtories out of many others, that may illuſtrate this matter.

g *R. Judah ordained R. Levi ben Suſi, for a Doctor to the Simonians. They made him a great chair, and placed him in it. Then propounded queſtions to him* [occaſioned from *Deut.* XXV. 9.] גרמת ובמה היאך חולצת *if the Brothers Wife ſhould have her hands cut off, how ſhould ſhe looſe the ſhooe of her Husbands Brother?* רקקה דם מהו *If ſhe ſhould ſpit blood what then?* Moſt profound queſtions certainly! ſuch as require a moſt cunning ſophiſter to unriddle them.

g Bereſh. rabb. fol. 90. 3.

h *There is a ſtory of a certain Diſciple, that came and interrogated R. Joſhua* תפילת הערב מה היא *of what kind is Evening Prayer? He anſwered him,* רשות *It is arbitrary. He came to Rabban Gamaliel, and askt him; he told him,* חובה *It is that we are in duty bound to. How then, ſaith he, did R. Joſhua tell me it is voluntary? ſaith the other, To morrow when I come into the Conſiſtory, do thou come forth and queſtion me about this matter. The Diſciple ſtood forth, and askt Rabban Gamaliel* [then Preſident of the Sanhedrin] *of what kind is Evening Prayer? He anſwers,* חובה *It is a thing of duty. But behold, ſaith the other, R. Joſhua ſaith it is a thing at pleaſure. Saith Gamaliel to Joſhua, doſt thou affirm it to be a thing at pleaſure? He ſaith unto him, No. Stand upon thy feet, ſaith the other, that they may witneſs againſt thee. Rabban Gamaliel was then ſitting, and expounding.* (Probably this very Article.) *R. Joſhua ſtood on his feet till all the people cryed out to him. They ſay to R. Hotſpith the Interpreter, Diſmiſs the people: They ſay to R. Zenon the Chazan ſay, Begin ye, and they ſaid, begin thou: So all the people roſe up and ſtood on their feet. They ſaid unto him, Who is it thy wickedneſs hath not toucht? they went out ſtreight way, and made R. Eleazar ben Azariah Preſident of the Council.* כמה ספסלים היו שם *How many ſeats were there? R. Jacob ben Suſi ſaith, fourſcore ſeats for the diſciples of the wiſe, beſide thoſe who ſtood behind the bars. R. Joſe cen Bon, ſaith, thirty beſide thoſe that ſtood behind the bars.* We have the ſame *i* Story.

h Hieroſ. Taanith, fol. 67. 4.

i In Bab. Beracoth, fol. 27. 2.

This we tranſcribed the larglier, not only for proof of what we ſaid, of the Diſciples asking the Doctors Queſtions in the Court, but that the Reader might have a little ſight of the manner of that Court, and how there were many, not only of the Diſciples of the wiſe, but others too that flockt thither.

II. We may further add: k *In a City where there are not two great wiſe men, one fit to teach and inſtruct in the whole Law, the other whoknows how to hear, and ask, and anſwer, they do not conſtitute a Sanhedrin, although there were a thouſand Iſraelites there,* &c. l *In a City, where there are not two that may ſpeak, and one that may hear, they do not conſtitute a Sanhedrin. In Bitter there were three: In Jabneh four,* viz. *R. Eliezer, R. Joſhua, R. Akibah, and Simeon the Temanite.* דן לפניהם בקרקע *He judged before them, ſitting on the ground.* By him *who hears*, they mean one skillful in the Traditions, that can propound queſtions, and anſwer every queſtion propounded. Such an one was *Simeon the Temanite*, who though he was a man of that learning, yet not being promoted to become one of the Elders, he ſate upon the ground; that is, not on any of the benches of the Fathers of

k Maimon. Sanhedr. cap. 1.

l Sanhedr. fol. 17. 2.

of the Sanhedrin; but בספסלים on one of the ſeats that were near the ground; for they ſpeak theſe things, as done in the times after the death of *Gamaliel*. There is nothing abſurd therefore in it, if we ſhould ſuppoſe Chriſt gotten into the very Sanhedrin it ſelf: Thither *Joſeph* and his Mother might come, and ſeeking him might find him on the benches of the Fathers of the Council for that time, they having found him ſo capable both to propound queſtions and anſwer them. For it is plain they did admit of others, for other reaſons, to ſit ſometimes in their ſeats [m]. And it is leſs wonder if they ſuffer him to ſit amongſt them being but twelve years of age, whenas they promoted *R. Eleazar ben Azariah* to the Preſidency it ſelf, when he was but ſixteen *n*. But if it was in a lower Court, it is ſtill leſs wonder if he ſate amongſt them. But that which might be chiefly enquired is, whether Chriſt ſate amongſt them as one of their diſciples? this indeed is hardly credible.

[m] *Sanhedr.* fol. 40. 1.

[n] *Hieroſol.* ubi ſupr.

CHAP. III.

VERS. II.

Ἐπ' Ἀρχιερέων Ἄννα καὶ Καϊάφα. *Annas and Caiphas being High-Prieſts.*

אין ממנין שני כהנים גדולים באחת *a They do conſtitute two High-Prieſts at one time.* True indeed but they promoted a סגן *Sagan*, together with an High-Prieſt.

[a] *Hieroſal. Sanhedr.* fol. 29. 1.

וה למעלה לכן כמו שני למלך *b The Sagan, as to his degree, was the ſame to the High-Prieſt, as he that was next or ſecond to the King.*

[b] *Juchaſin.* fol. 57. 1. out of *Rambam.*

They ſubſtituted indeed on the Veſpers of the day of expiation, another Prieſt to the High-Prieſt, that ſhould be in readineſs, to perform the office for the day, if any uncleanneſs ſhould by chance have befallen the High-Prieſt *c*.

d It is ſtoried of Ben Elam of Zipporim, that when a Gonorrhea had ſeized the High-Prieſt, on the day of expiation he went in and performed the Office for that day. And another ſtory of Simeon ben Kamith, that, as he was walking with the King on the Veſpers of the day of expiation, his Garments were toucht with another's ſpittle; ſo that Judah his Brother went in and miniſtred. On that day the Mother of them, ſaw her two Sons High-Prieſts.

[c] *Joma*, cap. 1; [d] *Hieroſ. Horaioth*, fol. 47. 4.

It is, not without reaſon, controverted whether the *Sagan* were the ſame with this deputed Prieſt; the Jews themſelves diſpute it. I would be on the negative part; for the *Sagan* was not ſo much the *Vice-High-Prieſt*, as (if I may ſo ſpeak) one ſet over the Prieſts. The ſame with ממונה *the ruler of the Temple*; of whom we have ſuch frequent mention amongſt the Doctors: upon him chiefly did the care and charge of the Service of the Temple lye.

אמר להם הממונה *e The ruler of the Temple ſaith to them, go out and ſee, if it be time to ſlay the Sacrifice.* אמר להם הממונה *The Ruler ſaith, come and caſt your lots, who ſhall ſlay the Sacrifice, who ſhall ſprinkle the blood*, &c. The gloſs is, ממונה הוא סגן *The Ruler is the Sagan.*

[e] *Joma*, cap. 1. hal. 1. [f] *Tamid.* cap. 3. hal. 1.

He is commonly called סגן כהנים *The Sagan of the Prieſts.* Which argues his ſupremacy amongſt the Prieſts, rather than his Vicegerency under the High-Prieſt.

g When the High-Prieſt ſtands in the circle of thoſe that are to comfort the mourners, סגן ומשוח בימינו *the Sagan, and he that is anointed for the battle, ſtand on his right hand,* ראש בית אב *the head of the Fathers houſe, thoſe that mourn, and all the people, ſtand on his left hand.*

[g] *Sanhedr.* fol. 19. 1.

Mark here the order of the *Sagan*; He is below the High-Prieſt, but above the Heads of all the Courſes.

2 *Kings* XXIII. 4. את כהני המשנה *The Prieſts of the ſecond order.* Targum. ית סגן כהניא *The Sagan of the Prieſts.* And Chap. XXV. 18. צפניהו כהן משנה *Zephaniah the ſecond Prieſt.* Targum. צפניה סגן כהניא *Zephaniah the Sagan of the Prieſts.*

Caiaphas therefore was the High-Prieſt, and *Annas* the *Sagan*, or Ruler of the Temple. who, for his independent dignity is called Ἀρχιερεύς, or *High-Prieſt*, as well as *Caiaphas*; and ſeems therefore to be named firſt, becauſe he was the others Father-in-law.

פלגתא דחנן ובני כהנים גדולים *h There was a diſſention between Hanan, and the Sons of the chief Prieſts*, &c. It was in a judicial cauſe, about a Wife, requiring her dower, *&c.* Where the ſcruple is, who ſhould theſe כהנים גדולים theſe *Chief Prieſts be?* Whether the

[h] *Chetub.* fol. 88. 2. & fol. 105. 1.

the Fathers, and heads of the Courſes, or the High-Prieſt only, and the *Sagan*. It was בית דין שרי כהנים *i a Counſel of Prieſts*: which we have already ſpoken to, at *Matth.* XXVI. 3. Now the queſtion is, whether by the *Sons of the chief Prieſts* be meant, the Sons of the Fathers of Courſes, or the Fathers of Courſes themſelves, or the Sons of the High-Prieſt and the *Sagan*, where the High-Prieſt in that Court was like נשיא *the Prince in the Sanhedrin*, and the *Sagan* אב בית דין *the Father of the Sanhedrin.*

i Cap. 1. of the ſame Treatiſe, hal. 5.

k Moſes was made a Sagan to Aaron. He put on his Garments, and took them off: (viz. on the day of his Conſecration.) *And as he was his Sagan in life, ſo he was in death too.*

k Peſikta, fol. 11. 4.

VERS. V.

Πᾶσα φάραγξ πληρωθήσε, &c. *Every valley ſhall be filled.*

THE Jews have a Tradition that ſome ſuch thing was done, by the cloud that led *Iſrael* in the Wilderneſs. Inſtead of many inſtances take the *Targumiſt* upon *Cant.* II. 6. *There was a cloud went before them, three days journey* למכנא טוריא ולמר לי מישריא *to take down the hills, and raiſe the valleyes. It ſlew all fiery Serpents in the Wilderneſs, and all Scorpions: and found out for them a fit place to lodge in.*

What the meaning of the Prophet in this paſſage was, Chriſtians well enough underſtand: the Jews apply it to levelling and making the ways plain for *Iſrael*'s return out of Captivity, for this was the main thing they expected from the *Meſſiah*, viz. to bring back the Captivity of *Iſrael.*

l R. *Chanan ſaith, Iſrael ſhall have no need of the Doctrine of Meſſiah the King, in time to come; for it is ſaid, to him ſhall the Gentiles ſeek,* Iſai. XI. 10. *but not Iſrael. If ſo, why then is Meſſiah to come, and what is he to doe when he doth come?*
He ſhall gather together the Captivity of Iſrael, &c.

l Bereſh. rabb. fol. 110. 3.

VERS. VIII.

Ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. *Of theſe ſtones to raiſe up Children unto Abraham.*

WE do not ſay the Baptiſt played with the ſound of thoſe two words בניא *Banaia*, and אבניא *Abanaia.* He does certainly with great ſcorn deride the vain confidence and glorying of that Nation (amongſt whom nothing was more ready, and uſual in their mouths, than to boaſt that they were the *Children of Abraham*) when he tells them, that they were ſuch Children of *Abraham*, that God could raiſe as good as they, from thoſe very ſtones.

VERS. XI.

Ὁ ἔχων δύο χιτῶνας, μεταδότω τῷ ἔχοντι. *He that hath two Coats, let him impart to him that hath none.*

IT would be no ſenſe to ſay, he that hath two Coats, let him give to him that hath not two; but to him that hath none. For it was eſteemed for Religion by ſome, to weare but one ſingle Coat or Garment. Of which more elſewhere.

VERS. XIII.

Μηδὲν πλέον παρὰ τὸ διατεταγμένον. *Exact no more than that which is appointed you.*

m When the Rabbins ſaw, that the Publicans exacted too much, they rejected them, as not being fit to give their teſtimony in any caſe. Where the Gloſs hath it, יתורא *too much*, that is πλέον παρὰ τὸ διατεταγμένον, *More than that which is appointed them.* And the Father of *R. Zeirah* is commended in the ſame place, that he gently and honeſtly executed that truſt. *He diſcharged the Office of a Publican for thirteen years: when the Prince of the City came, and this Publican ſaw the Rabbins, he was wont to ſay to them,* עמי כא בחדריך *Go my people, enter thou into thy Chambers,* Iſai. XXVI. The Gloſs is, *Leſt the Prince of the City ſhould ſee you, and taking notice what numbers you are, ſhould encreaſe his tax yearly.*

m Sanhedr. fol. 25. 2. כיון דחזו רבנן דקא שקלי יתירא פסלינהו :

VERS.

VERS. XIV.

Μηδὲ συκοφαντήσατε. *Neither accuse any falsly.*

LEVIT. XIX. 11. לא תשקרו Greek, Οὐδὲ συκοφαντήσει ἕκαστος τὸν πλησίον, *Neither lye one to another.* Job XXXV. 9. עשוקים Greek, συκοφαντούμενοι· *The oppressed.* See *Psal.* LXXII. 4. & CXIX. 122.

Τῶν γὰρ συκοφαντεῖν ἐθελόντων ἔργον ἐστὶ λοιδορίας τε τινὸς προκαταρχόθαι, &c. *n The manner of sycophants is, first to load a person with reproaches, and whisper some secret, that the other hearing it, may by telling something like it, become obnoxious himself.*

n Dion Cass. lib. 58. a little from the beginning.

Τοῖς ὀψωνίοις ὑμῶν. *With your wages.*

A word used also by the Rabbins, *o The King distributeh* אופסוניות ללגיוניתיו ὀψώνια, *wages to his Legions. p The King is not admitted to the intercalation of the year,* משום אופסניא *because of the Opsonia:* That is, lest he should favour himself in laying out the years, with respect to the Souldiers pay.

o Midr. Schir. fol. 5. 3.
p Sanhedr. fol. 18. 2.

VERS. XXII.

Ὡσεὶ περιστερὰν. *Like a Dove.*

IF you will believe the Jews, there sate a golden Dove upon the top of *Solomon*'s Scepter. *q As Solomon sate in his throne, his Scepter was hung up behind him:* ויונה בראשו *at the top of which there was a Dove, and a golden crown in the mouth of it.*

q Pemidb. rabb. fol. 250. 1.

VERS. XXIII.

Ὢν ὡς ἐνομίζετο Ἰωσήφ. *Being (as was supposed) the Son of Joseph.*

A *Parable. r There was a certain Orphaness brought by a certain* אפיטרופוס *Epitropus, or Foster-father, an honest good man. At length he would place her in Marriage. A scribe is called to write a bill of her dower, Saith he to the girl, what is thy name?* N. *saith she. What the name of thy Father? She held her peace. To whom her Foster-father, why dost thou not speak? Because, saith she, I know no other Father but thee.* שהמגדל נקרא אב ולא המוליך: *He that educateh the child is called a Father, not he that begets it.* Note that *Joseph*, having been taught by the Angel, and well satisfied in *Mary*, whom he had espoused, had owned *Jesus* for his Son from his first birth; he had redeemed him as his first-born, he had cherisht him in his childhood, educated him in his youth, and therefore no wonder if *Joseph* be called his Father, and he was *supposed to be his Son.*

r Schemoth rabba, fol. 160. 4.

II. Let us consider what might have been the judgment of the Sanhedrin in this case, only from this story. *s There came a certain Woman to Jerusalem, with a child, brought thither upon shoulders. She brought this child up, and he afterward had the carnal knowledge of her. They are brought before the Sanhedrin, and the Sanhedrin judged them to be stoned to death:* לא מפני בנה ודאי *not because he was undoubtedly her Son,* אלא מפני שכרוך אחריה *but because he had wholly adhered to her.*

s Kiddushin, fol. 80. 1.

Now suppose we that the blessed *Jesus* had come to the *Sanhedrin* upon the decease of *Joseph*, requiring his Stock and Goods as his heir: Had he not in all equity obtained them as his Son? Not that he was beyond all doubt and question his Son, but that he had adhered to him wholly from his cradle, was brought up by him as his Son, and always so acknowledged.

III. The Doctors speak of one *Joseph* a Carpenter *t.* שאל אבנימוס הגרדי וכו *u Abnimus Gardieus askt the Rabbins of blessed memory, whence the earth was first created? they answer him, there is no one skilled in these matters,* אלא לך אעל אבא יוסק הבנאי *but go thou to Joseph the Architect. He went and found him standing upon the rafters.*

t Sect. 13. of the same Treatise.
u Shemoth rabba, fol. 128. 4.

It is equally obscure who this *Joseph the Carpenter*, and who this *Abnimus* was, although as to this last, he is very frequently mentioned in those Authors. They say, *w* That *Abnimus*, and *Balaam were two the greatest Philosophers in the whole world.* Only this we read of him, *x* That there was a very great familiarity betwixt him and *R. Meir.*

w Beresh. rabba. fol. 73. 4.
x Midr. Ruth. fol. 43. 2.

Τοῦ Ἡλί. *Which was the Son of Heli.*

I. There is neither need, nor reason, nor indeed any foundation at all for us to frame, I know not what, marriages, and the taking of Brothers Wives, to remove a scruple in this place, wherein there is really no scruple in the least. 1. *Joseph*

1. *Joſeph* is not here called the Son of *Heli*, but *Jeſus* is ſo; for the word *Jeſus*, *viz.* בן, not בר, muſt be underſtood, and muſt be always added in the Reader's mind to every race in this Genealogy, after this manner. *Jeſus (as was ſuppoſed) the Son of Joſeph*, and ſo *the Son of Heli*, and of *Matthat*, yea and at length, *the Son of Adam, and the Son of God.* For it was very little the buſineſs of the Evangeliſt either to draw *Joſeph's* Pedigree from *Adam*, or indeed, to ſhew that *Adam* was the Son of God: which not only ſounds ſomething harſhly, but in this place very enormouſly, I may almoſt add, blaſphemouſly too. For when St *Luke*, Verſ. 22. had made a voice from Heaven declaring that *Jeſus* was the Son of God, do we think the ſame Evangeliſt, would in the ſame breath pronounce *Adam* the Son of God too? So that this very thing teacheth us what the Evangeliſt propounded to himſelf in the framing of this Genealogy, which was, to ſhew that this *Jeſus* who had newly received that great teſtimony from Heaven, *this is my Son*, was the very ſame that had been promiſed to *Adam* by the ſeed of the Woman. And for this reaſon hath he drawn his Pedigree on the Mother's ſide, who was the Daughter of *Heli*, and this too, as high as *Adam* to whom this *Jeſus* was promiſed. In the cloſe of the Genealogy he teacheth in what ſenſe, the former part of it ſhould be taken: *viz.* that *Jeſus*, not *Joſeph*, ſhould be called the Son of *Heli*, and conſequently that the ſame *Jeſus*, not *Adam*, ſhould be called the Son of God; indeed in every link of this chain, this ſtill ſhould be underſtood, *Jeſus* the Son of *Matthat*, *Jeſus* the Son of *Levi*, *Jeſus* the Son of *Melchi*, and ſo of the reſt.

And thus the Genealogical ſtile agrees with that of *Moſes*, *Geneſ.* XXXVI. 2. אהליבמה בת ענה בת צבעון: Which words, if you ſhould render, *Aholibamah the Daughter of Anah, the Daughter of Zibeon*, you emaſculate *Anah*, and make a Woman of him, who was a Man, and the Father of *Aholibamah*, Verſ. 24, 25.

2. Suppoſe it could be granted that *Joſeph* might be called the Son of *Heli* (which yet ought not to be) yet would not this be any great ſoleciſme, that his Son-in-law, ſhould become the Husband of *Mary* his own Daughter. He was but his Son by Law, by the Marriage of *Joſeph's* Mother, not by Nature and Generation.

y T. Hieroſ. Chagigah, fo. 77. 4. *y* There is a diſcourſe of a certain perſon, who in his ſleep ſaw the puniſhment of the damned. Amongſt the reſt חמא מרים בת עלי בצלים which I would render thus, but ſhall willingly ſtand corrected, if under a miſtake. *He ſaw Mary the Daughter of Heli amongſt the ſhades. R. Lazar ben Joſah ſaith,* תליא בהושי ביוויא *That ſhe hung by the glandles of her breaſts. R. Joſah bar Haninah ſaith,* צירא חרעא גניהום קביע באורנה *That the great bar of Hell's gate hung at her ear.*

If this be the true rendring of the words, which I have reaſon to believe it is, then thus far at leaſt it agrees with our Evangeliſt, that *Mary* was the Daughter of *Heli*; and queſtionleſs all the reſt is added in reproach of the bleſſed Virgin, the Mother of our Lord: whom they often vilifie elſewhere under the name of *Sardah*.

VERS. XXVII.

Τοῦ Ῥησὰ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρί. *The ſon of Rheſa, the ſon of Zorobabel, the ſon of Salathiel, the ſon of Neri.*

I. THAT *Pedaiah* the Father of *Zorobabel*, 1 *Chron.* III. 19. is omitted here, is agreeable with *Ezra* V. 2. *Hagg.* I. 1, &c. but why it ſhould be omitted, either here or there, is not ſo eaſie to gueſs.

II. As to the variation of the names both here and 1 *Chron.* III. this is not unworthy our obſervation. That *Zorobabel* and his Sons, were carried out of *Babylon* into *Judea*; and poſſibly they might change their names, when they changed the place of their dwelling. It was not very ſafe for him to be known commonly by the name of *Zorobabel* in *Babylon*, when the import of that name was, *the winnowing of Babel*; ſo that he was there more generally called *Sheſhbazzar*. But he might ſecurely reſume the name in *Judea*, when *Cyrus*, and *Darius* had now fanned and ſifted *Babylon*. So his two Sons *Meſhullam* and *Hananiah*, could not properly be called, one of them *Abiud, the glory of my Father*, and the other *Rheſa, a Prince*, while they were in *Babylon*, but in *Judea*, they were names fit and ſuitable enough.

III. Of the variation of names here, and in *Matth.* I. I have already ſpoken in that place. To wit, that *Neri* was indeed the Father of *Salathiel*; though St. *Matthew* ſaith, *Jechoniah* (who died childleſs, *Jerem.* XXII. 30.) begat him: not that he was his Son by nature, but was his heir in ſucceſſion.

VERS.

VERS. XXXVI.

Τ῀ Καϊνὰν. *The son of Cainan.*

I Will not launch widely out into a controversie that hath been sufficiently bandied already. I shall dispatch as briefly as I may, what may seem most satisfactory in this matter.

I. There is no doubt, and indeed there are none but will grant, that the Evangelist hath herein followed the Greek Version. This in *Genes.* XI. 12, 13. relates it in this manner: Καὶ ἔζησεν Ἀρφαξὰδ ἑκατὸν τριακονταπέντε ἔτη καὶ ἐγέννησε τὸν Καϊνᾶν, &c. *Arphaxad lived an hundred and five and thirty years, and begat Cainan; and Cainan lived an hundred and thirty years, and begat Salah: And Cainan lived, after he had begot Salah, three hundred and thirty years.*

Consulting z about this matter, I cannot but observe of this Author, that he partly follows the Greek Version, in adding to *Arphaxad* an hundred years, and partly not, when he omits *Cainan*: for so he, Ἀρφαξὰδ δ' ἐτέκνωσε Σαλὰ ὢν ἐτῶν ρλε. *Arphaxad when he was an hundred and thirty five years of age, begot Salah.* Nor can I but wonder at him that translates him, that he should of his own head insert, *Arphaxad was an hundred and thirty five years old, and begat a son named Cainan. Cainan was an hundred and thirty years old and begat Salah.* When there is not one syllable of *Cainan* in *Theophilus.* A very faithful Interpreter indeed!

z *Theophil. ad Autolych.* lib. 3.

1. I cannot be perswaded by any arguments, that this passage concerning *Cainan* was in *Moses* his Text, or indeed in any Hebrew Copies which the Seventy used; but that it was certainly added by the Interpreters themselves, partly, because no reason can be given how it should ever come to be left out of the Hebrew Text; and partly because there may be a probable reason given, why it should be added in the Greek: especially when nothing was more usual with them, than to add of their own, according to their own will and pleasure.

Huic uni forsan poteram succumbere culpæ.

I might perhaps acknowledge this one slip, and be apt to believe that *Cainan* had once a place in the original, but by I know not what fate or misfortune left now out; but that I find an hundred such kind of additions, in the Greek Version, which the Hebrew Text will by no means own, nor any probable reason given to bear with it. Let us take our instances only from proper names, because our business at present is with a proper name.

Gen. X. 2. Ἐλισὰ, *Elisa* is added among the sons of *Japhet.* And Vers. 22. Καϊνὰν, another *Cainan* among the sons of *Shem.*

Gen. XLVI. 20. Five Grand-children added to the sons of *Joseph*, *Malach.* IV. 5. The *Tisbite.*

Exod. I. 11. Ὼν, the City *On*, is added to *Pithon*, and *Raamses.*

2 *Sam.* XX. 18. the City *Dan* is added to *Abel.* Not to mention several other names of places in the Book of *Josua.*

Now, should I believe that these names ever were in the Hebrew Copy? when as some of them are put there *without* any reason; some of them against all reason (particularly *Dan* being joyned with *Abel*, and the Grand-children of *Joseph*) and all of them with no foundation at all.

II. I question not but the Interpreters, whoever they were, engaged themselves in this undertaking, with something of a partial mind, and as they made no great Conscience of imposing upon the Gentiles, so they made it their Religion to favour their own side: And according to this ill temperament and disposition of mind, so did they manage their Version; either adding, or curtailing at pleasure, blindly, lazily and audaciously enough: sometimes giving a very foreign sense, sometimes a contrary, oftentimes none: And this, frequently to patronize their own Traditions, or to avoid some offence they think might be in the Original, or for the credit and safety of their own Nation. The tokens of all which, it would not be difficult to instance in very great numbers, would I apply my self to it: but it is the last only that is my business at this time.

a *Hierosol. Megill.* fol. 71 4. *Bab. Megillah*, fol. 9. 1. *Massech. Sopherim*, cap. 1.

III. It is a known story of the thirteen places which the Talmudists tell us were altered by the Seventy two Elders, when they writ out the Law (I would suppose in Hebrew) for *Ptolomey.* They are reckoned up *a*, and we have the mention of them sprinkled up and down *b*; as also, *c* where it is intimated as if eighten places had been altered.

b In *Bereshith. rab.* fol. 10. 3. and fol. 12. 4. and fol. 41. 4. and fol. 110. 1.

Now if we will consult the Glosses upon those places, they will tell us that these alterations were made, some of them, lest the sacred Text should be cavill'd at; others,

c *Shemoth, rab.* fol. 123. 1.

that the honour and peace of the Nation might be ſecured. It is eaſie therefore to imagine that the ſame things were done by thoſe that turned the whole Bible. The thing it ſelf ſpeaks it.

Let us add, for example's ſake, thoſe five ſouls which they add to the Family of *Jacob:* numbering up five Grand-children of *Joſeph*, who as yet were not in being, nay ſeven, according to their account, *Geneſ.* XLVI. 27. Υἱοὶ τῷ Ἰωσὴφ οἱ γενόμενοι αὐτῷ ἐν γῇ Αἰγύπτῳ ψυχαὶ ἐννέα· *Children that were born to Joſeph in the Land of Egypt, even nine ſouls.*

Now, which copy do we think it is moſt reaſonable to believe, the Greek, or the Hebrew? and as to the queſtion, whether theſe five, added in the Greek, were antiently in *Moſes* his Text, but either ſince loſt by the careleſſneſs of the Tranſcribers, or raſed out by the bold hand of the Jews, let reaſon and the nature of the thing judge. For if *Machir*, *Gilead*, *Sutelah*, *Tahan* and *Eden*, were with *Joſeph*, when *Jacob* with his Family went down into *Egypt* (and if they were not, why are they numbred amongſt thoſe that went down?) then muſt *Manaſſeh* at the age of nine years, or ten at moſt, be a Grand-father; *Ephraim* at eight or nine. Can I believe that *Moſes* would relate ſuch things as theſe? I rather wonder with what kind of Forehead the Interpreters could impoſe ſuch incredible ſtories upon the Gentiles, as if it were poſſible they ſhould be believed.

IV. It is plain enough to any one that diligently conſiders the Greek Verſion throughout, that it was compoſed by different hands, who greatly varied from one another both in ſtile and wit. So that this Book was more learnedly rendred than that, the Greek reading more elegant in this Book than in that, and the Verſion in this Book, comes nearer the Hebrew than in that: And yet in the whole, there is ſomething of the Jewiſh craft, favouring and patronizing the Affairs of that Nation. There is ſomething of this nature in the matters now in hand, the addition of *Cainan*, and the five ſouls to the Seventy that went down into *Egypt*.

How mightily the Jewiſh Nation valued themſelves beyond all the reſt of mankind, eſteeming thoſe Seventy ſouls that went down with *Jacob* into *Egypt*, beyond the Seventy Nations of the world; he that is ſo great a ſtranger in the Jewiſh Affairs and Writings, that he is yet to learn, let him take theſe few inſtances, for it would be needleſs to add more.

d Zohar. in Exod. Col. 22. *d Seventy ſouls went down with Jacob into Egypt, that they might reſtore the Seventy Families diſperſed by the confuſion of tongues. For thoſe Seventy ſouls were equal to all the Families of the whole world. And he that would be ruling over them, is as if he would uſurp a tyranny over the whole World.*

e Targ. in Cantic. IV. 10. *e How good is thy love toward me O thou Congregation of Iſrael?* משבעין אומיא *It is more than that of the Seventy Nations.*

f Bemidb. rab. fol. 210. 3. *f The Holy bleſſed God created Seventy Nations, but he found no pleaſure in any of them, ſave Iſrael only.*

g Bereſh. rab. fol. 43. 2. *g Saith Abraham to God, Didſt thou not raiſe up ſeventy Nations unto Noah? God ſaith unto him, I will raiſe up that Nation unto thee, of whom it is written, how great a Nation is it?* The Gloſs is: *That peculiar people,* יתירה על ע אומות *excelling all the Seventy Nations, that holy Nation: as the holy language excells all the ſeventy languages.*

There are numberleſs paſſages of that kind: Now, when this arrogant Doctrine and vain-gloryiny, if familiarly known amongſt the Gentiles, could not but ſtir up a great deal of hatred, and conſequently danger to the Jews, I ſhould rather think the Interpreters might make ſuch additions as theſe, through the caution and cunning of avoiding the danger they apprehend, than that ever they were originally in the Text of *Moſes*. To wit, by adding another *Cainan*, and five ſouls to thoſe Seventy in *Jacobs* retinue, they took care that the Gentiles ſhould not in the Greek Bibles find exactly the Seventy Nations in *Gen.* X. but ſeventy two (or ſeventy three if we reckon Ἐλισά, *Eliſa* alſo) as alſo not Seventy, but Seventy five ſouls that went down into *Egypt*.

It was the ſame kind of craft they uſed in that Verſion *Deuter.* XXXII. 8. whence that compariſon between the Seventy Souls, and the Seventy Nations took its riſe. *Moſes* hath it thus, *When the moſt high, divided the Nations, when he ſeparated the Sons of Adam, he ſet the bounds of the people* למספר בני ישראל *according to the number of the Children of Iſrael.* But they render it thus, Ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ· *He ſet the bounds of the Nations, according to the number of the Angels of God.* A ſenſe indeed moſt foreign from that of *Moſes*, yet what ſerved to obſcure his meaning ſo far as might avoid any danger that might ariſe from the knowledge of it. Making the paſſage it ſelf ſo unintelligible that it needs an *Oedipus* to unridle it: unleſs they ſhould allude to the Jewiſh Tradition (which I do a little ſuſpect) concerning the Seventy Angels ſet over the Seventy Nations of the world.

V. But

V. But now if this Verſion be ſo uncertain, and differs ſo much from the original, how comes it to paſs that the Evangeliſts and Apoſtles ſhould follow it ſo exactly, and that even in ſome places, where it does ſo widely differ from the Hebrew fountain?

Anſw. I. It pleaſed God to allot the Cenſers of *Korah*, *Dathan*, and *Abiram*, to ſacred uſe, becauſe they were ſo ordained and deſigned by the firſt owners. So doth it pleaſe the Holy Ghoſt to determine that Verſion to his own uſe, being ſo primarily ordained by the firſt Authors. The minds indeed of the Interpreters, were not perhaps very ſincere in the Verſion they made, as who deſigned the defence and ſupport of ſome odd things: So neither were the hearts of *Korah*, *Dathan*, and *Abiram* ſincere at all, but very perverſe in offering their Incenſe; but ſo long as their Incenſe had been dedicated to ſacred uſe, it pleaſed God to make their Cenſers holy. So the Greek Verſion deſigned for ſacred uſe, as deſigned for the Holy Bible; it was ſo kept and made uſe of by the Holy Ghoſt.

II. Whereas the New Teſtment was to be wrote in Greek, and come into the hands chiefly of the Gentiles, it was moſt agreeable, I may ſay, moſt neceſſary for them to follow the Greek Copies, as being what the Gentiles were only capable of conſulting; that ſo they examining the Hiſtories and quotations that were brought out of the Old Teſtament, might find them agreeing with, and not contradicting them. For inſtance, when they conſult their Greek Bibles for the names from *David* backward to *Adam* and there find *Cainan* the Son of *Arphaxad*. If St. *Luke* ſhould not alſo have inſerted it, how readily might they have called his veracity in queſtion, as to the other part of the Genealogy, which had been extracted out of Tables and Regiſters, not ſo familiarly known?

III. If there be any credit to be given to that Story of Greek Verſion which we meet with in *Ariſteas* and *Joſephus*, then we may alſo believe that paſſage in it, which we may find in *Ariſteas*. Καλῶς ἂν ἀνεγνώσθη, &c. *When the Volumes of the Law had been read through, the Prieſts, and interpreters, and Elders, and Governours of the City, and all the Princes of the people ſtanding by, ſaid,* ἐπεὶ καλῶς καὶ ὁσίως διερμηνεύεται, &c. *Forasmuch as this Interpretation, is rightly, religiouſly, and in every thing ſo very accurately finiſhed, it is fit that all things ſhould continue as they are, and no alteration ſhould be made. When all had by acclamations given their approbation to theſe things, Demetrius commanded* διαστεῖλαι καθὼς ἔθος αὐτοῖς ἐστιν, &c. *that according to their cuſtom, they ſhould imprecate Curſes upon any that ſhould by addition, or alteration, or diminution, ever make any change in it. This they did well in, that all things might be kept intire and inviolate for ever.*

If this paſſage be true, it might be no light matter to the Jew when quoting any thing in Greek, out of the Old Teſtament, to depart in the leaſt from the Greek Verſion; and indeed it is ſomething a wonder, that after this, they ſhould ever dare to undertake any other. But ſuppoſing there were any credit to be had to this paſſage, were the ſacred Pen-men any way concerned in theſe Curſes and Imprecations? who ſaith they were? But however, who will not ſay, that this was enough for them to ſtop the mouths of the cavilling Jews, that they, following the Greek Verſion had often departed from the truth of the original, to avoid that Anathema, at leaſt if there were any truth in it?

Object. But the clauſe that is before us (to omit many others) is abſolutely falſe; for, there was neither any *Cainan* the Son of *Arphaxad*, nor was *Jeſus* the Son of any *Cainan* that was born after the flood.

Anſw. I. There could be nothing more falſe as to the thing it ſelf, than that of the Apoſtle, when he calleth the preaching of the Goſpel μωρίαν, *fooliſhneſs*, 1 *Cor.* I. 21. and yet according to the common conceptions of fooliſh men, nothing more true. So neither was this true in it ſelf, that is aſſerted here, but only ſo in the opinion of thoſe for whoſe ſake the Evangeliſt writes. Nor yet, is it the deſign of the Holy Ghoſt to indulge them in any thing that was not true, but only would not lay a ſtumbling-block at preſent before them. *I am made all things to all men, that I might gain ſome.*

II. There is ſome parallel with this of St. *Luke*, that in the Old Teſtament, 1 *Chron.* I. 36. *The ſons of Eliphaz, Teman and Omar, Zephi and Gatam, Timnah and Amalek.* Where, it is equally falſe that *Timnah* was the Son of *Eliphaz*, as it is that *Cainan* was the Son of *Arphaxad*. But far, far be it from me to ſay that the Holy Ghoſt was either deceived himſelf, or would deceive others! *Timnah* was not a man but a Woman, not the Son of *Eliphaz*, but his Concubine, not *Amaleck*'s Brother but his Mother, *Gen.* XXXVI. 12. Only the Holy Ghoſt teacheth us by this ſhortneſs of ſpeech to recur to the original ſtory from whence theſe things are taken and there conſult the determinate explication of the whole matter: which is frequently done by the ſame Holy Spirit, ſpeaking very briefly in Stories well known before.

The Gentiles have no reaſon to Cavil with the Evangeliſt in this matter, for he agrees well enough with their Bibles; And if the Jews, or we our ſelves ſhould find fault, he

may defend him from the common uſage of the Holy Ghoſt, in whom it is no rare and unuſual thing, in the recital of ſtories and paſſages well enough known before, to vary from the original, and yet without any deſign of deceiving, or ſuſpition of being himſelf deceived; but according to that Majeſty and Authority that belongs to him, dictating and referring the Reader to the primitive ſtory, from whence he may ſettle and determine the ſtate of the matter, and inquire into the reaſons of the variation. St. *Stephen* imitates this very cuſtom while he is ſpeaking about the burial of the Patriarchs, *Acts* VII. 15,16. being well enough underſtood by his Jewiſh Auditory, though giving but ſhort hints in a ſtory ſo well known.

III. It is one thing to dictate from himſelf, and another thing to quote what is dictated from others, as our Evangeliſt in this place doth. And whenas he did without all queſtion write in behalf of the Gentiles, being the companion of him who was the great Apoſtle of the Gentiles, what ſhould hinder his alledging according to what had been dictated in their Bibles?

When the Apoſtle names the Magicians of *Egypt*, *Jannes* and *Jambres*, 2 *Tim.* III. 9. he doth not deliver it for a certain thing, or upon his credit aſſure them, that theſe were their very names, but alledgeth only what had been delivered by others, what had been the common tradition amongſt them, well enough known to *Timothy*, a thing about which neither he nor any other would ſtart any controverſie. *h*

h See *Menacath* fol. 85. 1. *Targ. Jonath.* Exod. I. *Aruch.* in יוחנו and *Numenius* in *Euſeb. præparat. Evangel.* lib. 8. cap. 8.

So when the Apoſtle *Jude* ſpeaks of *Michael* contending with the Devil about the body of *Moſes*, he doth not deliver it for a certain and authentick thing, and yet is not to be charged with any falſhood, becauſe he hoth not dictate of his own, but only appeals to ſomething that had been told by others, uſing an argument with the Jews, fetcht from their own Books and Traditions.

IV. As it is very proper and even neceſſary toward the underſtanding ſome ſentences and ſchemes of ſpeech in the New Teſtament, to enquire in what manner they were underſtood by thoſe that heard them from the mouth of him that ſpoke them, or thoſe to whom they were written: So let us make a little ſearch here, as to the matter now in hand. When this Goſpel firſt appeared in publick amongſt the Jews and Gentiles; the Gentiles could not complain that the Evangeliſt had followed their Copies; if the Jews found fault, they had wherewithal to anſwer and ſatisfie themſelves. And that particularly as to this name of *Cainan* being inſerted, as alſo the five ſouls being added to the retinue of *Jacob*: The learned amongſt them knew from whence he had it: for what reaſon this addition had been made in the Greek Verſion, and that St. *Luke* had faithfully tranſcribed it thence: So that if there were any fault, let them lay the blame upon the firſt Authors, and not him that tranſcribed it.

V. To conclude: Before the Bible had been tranſlated for *Ptolomy* (as is ſuppoſed) into the Greek tongue, there were an infinite number of Copies in the Hebrew. In *Paleſtine*, *Babylon*, *Egypt*, even every where in every Synagogue: and it is a marvellous thing that in no antiquity there ſhould not be in the leaſt hint or mention of ſo much as one Hebrew Copy amongſt all theſe, that agrees with the Greek Verſion. We have various Editions of that Verſion which they call the Septuagint, and thoſe, pretty much diſagreeing among themſelves, but who hath ever heard or ſeen one Hebrew Copy, that hath in every thing agreed with any one of them? The Interpreters have ſtill abounded in their own ſenſe, not very ſtrictly obliging themſelves to the Hebrew Text.

CHAP. IV.

VERS. I.

Ἦγετο ἐν τῷ πνεύματι. *Was led by the Spirit.*

IN St. *Matthew* it is Ἀνήχθη ὑπὸ τοῦ πνεύματος, *was led up of the Spirit.* By which I would ſuppoſe our Saviour caught up the Holy Spirit into the air, and ſo carryed into the Wilderneſs. The reaſons of this conjecture are, I. Becauſe we read of the like thing done to *Philip*, *Acts* VIII. 39, 40. The ſame alſo is ſuppoſed concerning *Elijah*, 1 *Kings* XVIII. 12. and 2 *Kings* II. 16. II. It is probable the Devil alſo might ſnatch *Jeſus* up into the air, having this occaſion, to pretend himſelf no other than the Holy Ghoſt who had caught him up and brought him already into the Wilderneſs: and under

der this notion he might require that worſhip from him, as if he himſelf was indeed the Holy Ghoſt. III. We muſt not paſs by the method St. *Luke* takes in deſcribing the order of the temptations, ſomewhat different from that of St. *Matthew*. The temptation upon the pinnacle of the Temple is mentioned by St. *Matthew*, and that moſt truly, the ſecond in order; but in St. *Luke* it is reckoned the third; adding, *That when the Devil had ended all his temptation he departed from him for a ſeaſon.* But now, according to St. *Luke*, how did Chriſt get down from the pinnacle again? He tells us, That he was carried up thither by the Devil, and there (according to his method in the ſtory) the temptation was ended; How then did Chriſt get down again? Obſerve but what follows; Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν, *Jeſus returned in the power of the Spirit into Galilee*; and then joyn the ſtories, as they are joyned in St. *Luke*. The Devil ſet him on the pinnacle of the Temple, and there urgeth him to caſt himſelf down; but when he could not perſwade him, he leaves him ſtanding on the pinnacle, and all the temptation was ended; *Jeſus* by the power of the Spirit returning into *Galilee*. May we not ſuppoſe that the Evangeliſt would by this give us to underſtand that Chriſt, after the temptation was ended, was carried through the air by the Holy Ghoſt into *Galilee*, as he had been caught up before by him, and been brought into the Wilderneſs, yea and under that pretenſe, or upon that occaſion, by the Devil himſelf had been ſnatcht up to the pinnacle of the Temple and to a very high Mountain?

VERS. II.

Ἡμέρας τεσσεράκοντα. *Forty days*, &c.

MOSES in his dealings with God, faſted forty days, three times one after another. It was ſufficient for Chriſt, having withal ſo great a conflict with the Devil, to do it but once. *Moſes* his firſt quadrageſimal, was *Exod.* XXIV. 18. His ſecond time was after he had deſtroyed the golden Calf, *Deut.* X. 10. The third was after the Tables of the Law had been made anew, *Exod.* XXXIV. 28. About that very time of the year wherein *Moſes* ended his laſt forty-days Faſt, Chriſt began his, *viz.* about the middle of the Month *Tiſri*, and how long he continued it on in the Month *Marheſhvan*, it is not difficult to apprehend.

VERS. V.

Ἐν στιγμῇ χρόνου. *In a moment of time:*

רגע *In momento.* So the vulgar. Now what quantity of time a *moment* contains, if it be worth the while to enquire, the Doctors tell us.

במה רגע *How much is a moment?* אחד ושמונת אלפים ושמונה מאות ופח מחמשת רבוא *It is the fifty eight thouſand, eight hundredth, eighty eighth part of an hour.* Very accurately calculated truly! [a] [a] Beracoth, fol. 7. 1.

VERS. XIII.

Ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ. *He departed from him for a ſeaſon.*

THE Devil had now found by experience, how much in vain it was for him to attempt our Saviour by ſuggeſtions, or thoſe kinds of allurements, by which he inveigles mankind, and therefore watches for an opportunity of trying his arts upon him ſome other way: which at laſt he doth, both by himſelf and by his inſtruments. And when that ſeaſon drew near, and the Devil returned to his proper buſineſs, we find there is mention made of Satan entring into *Judas*, and that *now the Prince of this world cometh*, Joh. XIV. 30.

VERS. XVI.

Ἀνέστη ἀναγνῶναι. *He ſtood up to read.*

THat we may frame the better judgment of this action of our Saviour's, let us a little look into the cuſtoms of the Synagogue.

I. They read ſtanding up. *Piske* הראש: and *Rabbenu Aſher*, [b] *They do not read in the Law, otherwiſe than ſtanding up. Nay it is unlawful for him that readeth, to lean upon any thing. Whence comes it that he that readeth in the Law is bound to ſtand up? Rabh Abhu ſaith, Becauſe the Scripture ſaith, do thou ſtand by me. Nor ought any one to lean any* [b] In Megillah, cap. 3.

any way, as it is in the Jeruſalem. R. Samuel bar Iſaac, going into a Synagogue he found one expounding, and leaning againſt a pillar. He ſaith to him, This is not lawful: For as the Law was given with reverence, ſo are we to handle it with reverence too.

They preferred the Law above the Prophets, and the Law and the Prophets above the *Hagiographa*, or Holy *c* Writings. They yielded that honour to the Prophets, that even they ſhould not be read but ſtanding up. Whence that is particular, which they ſay concerning the Book of *Eſther*. *d A man may read out of the Book of Eſther, either ſtanding or ſitting. But not ſo out of the Law.* Chriſt in this, followed the cuſtoms of the Synagogue, in thatwhile he read the Law he ſtood up, while he taught it he ſate down.

c See Gloſſ. in Sanhed. 115 1.

d Megill, fol. 21. 2.

II. He that read in the Prophets was called מפטיר *Maphtir*; and was appointed to that office by the ruler of the Synagogue.

e Rabh Bibai *was a great man* לעיין במילי שמיא *in taking care of the things of God. And Mar was a great man* לעיין במילי מתא *in taking care of the things of the Town.* The Gloſs is: *Of the things of God, that is, about the Collectors of the Alms, and the diſtribution of it,* וסדר מתרגמנין ומפטירין *and the ordering of thoſe that were to expound, and read the Prophets.*

e Kiddushin, fol. 76. 2.

It is probable that Chriſt did at this time offer himſelf as a *Maphtir*, one that would read in the Prophets, and preach upon what he read; not before hand appointed to it by the Ruler of the Synagogue, but rather, approved on when he had offered himſelf. For thoſe of *Nazareth* had heard of ſome miracles he had wrought at *Capernaum*, verſ. 23. and therefore no wonder if they were very deſirous to hear ſomething from him anſwerable to thoſe great things he had done.

III. *Piske* הראש *f He that reads in the Prophets, ought not to read leſs than one and twenty verſes.* Here our Saviour doth not ſeem to have obſerved the cuſtom of the Synagogue, for he read but two verſes. And yet he did nothing but what was both allowable and uſual: that is worth our taking notice of, which we meet with, אם הורה בשבת תורגמן או דרוש *g If any one expound or preach on the Sabbath day, they read out of the Prophets, three, or five, or ſeven verſes, and are not ſo careful to read juſt one and twenty.*

f In Megillah, Artic. 22.

g Maſſechet Soferim, cap. 13.

If there be an Interpreter or expounding on the Sabbath day: was there not always one on every Sabbath day? So that neither *Moſes* nor the Prophets might be read, unleſs one ſtood by that could expound? It ſeems abundantly evident both from the Traditions and the rules that concerned ſuch an one.

These words therefore אם הוה בשבת תורגמן או דרוש I would underſtand in ſuch a ſenſe; If either the Interpreter ſhould in his Expoſition, enlarge himſelf into a Sermon, or any other ſhould preach, *&c.* For the Interpreter did ſometimes Comment and Preach upon what they read. And probably Chriſt did at this time both read and properly interpreted.

h Jalkut Rubeni, fol. 80.

h Joſe *the Maonite expounded in the Synagogue of Maon. Hear O ye Prieſts, harken O Houſe of Iſrael, and give ye ear O Houſe of the King,* Hoſ. V. 1. *He ſaid, The Holy bleſſed God, is about to ſnatch away the Prieſts and ſet them in judgment, ſaying unto them, Why have ye not laboured in the Law? Have you not had the uſe and enjoyment of four and twenty portions belonging to the Prieſts? They ſay unto him, They have not given us any thing. Harken O ye Houſe of Iſrael, Why have you not given thoſe four and twenty portions to the Prieſts, which I have commanded you in the Law? They anſwer him, Becauſe of thoſe who are of the houſe of the Prince, who devour all themſelves. Give ear O houſe of the King, for judgment is toward you; For to you I have ſaid, that this ſhould be the rule concerning the Prieſts; To you therefore and over you is it turned a rule of judgment. Rabbi* [*the Prince*] *heard this and was diſpleaſed with it.*

Jalkut Sapheim, cap. 13.

i After theſe things did King Ahaſhuerus promote Hamon the Son of Hammadetha. Rabh Joſeph expounded it בתר פתנמיא האולין רבו מלכא *After theſe things, the King promoted Hamon of Hammadetha the Agagite, the ſon of Cuza, the ſon of Aphlet, the ſon of Dio, the ſon of Diaſot, the ſon Paros, the ſon of Nidan, the ſon of Baalkan,* &c. See loc. and compare it with the Targumiſt upon *Eſther*, Chap. III. 1.

l Megill. fol. 21. 1. *m* Maſſech. Soph. cap. 14.

k A reader in the Prophet שמע פורס עלי *enlargeth upon Shema* [the manner and form of the thing we have *l*] *he paſſeth before the Ark, and liſteth up his hands,* (that is, in order to give him bleſſing) *but if he be a child, his Father or his Maſter doth theſe things in his ſtead,* &c. But the Gloſs tells us, That theſe things are to be underſtood of *an ordinary reader of the Prophets*: מי שרגיל למפטיר Now Chriſt was an extraordinary Reader. However, he read here, which he hid not do in any other Synagogue; for this was the Synagogue to which he belonged, and he read as a member of that Synagogue.

VERS.

VERS. XVII.

Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου. *And there was delivered unto him the Book of Esaias.*

I. THE Minister of the Church kept the sacred Books in his custody, and brought them out to be read, when they met together in the Synagogue.

m The High-Priest came to read (on the day of expiation) חזן הכנסת *The Minister of the Synagogue, takes the Book of the Law, and giveth it to the Ruler of the Synagogue,* &c. Where the Gloss is, חזן הכנסת שמש *the Chazan of the Synagogue, that is, the* ὑπηρέτης, *the Minister.* From him did our Saviour receive the Book, and to him he returned it again. *m Joma,* fol. 68. 2.

II. If it be askt whether he received the Book of the Prophet *Isaiah* by it self, or joyned with the other Prophets, it is not easie to determine it. We may gather something from what vulgarly obtained amongst them.

n The Rabbins deliver; Let a man frame the Law, and the Prophets, and the Holy Writings into one volume. They are the words of R. Meir. But R. Judah saith, Let the Law be apart, by it self: the Book of the Prophets by it self: and the Book of the Holy Writings by it self. o And the Wise-men say, Every Book by it self. *n Bava bathra* fol. 13. 2. *o* See the Tract *Sopherim*, cap. 3.

But we may ask, if every Prophet was by himself? *Isaiah* by himself, *Jeremiah* by himself, *&c.* It is probable they were: For so they sometimes divided the *Law* into single *Quintanes*, or fifth parts.

All know what title the Books of the Law do bear in the front of the Hebrew Bibles, *viz.* חמשה חומשי תורה *The five Quintanes of the Law. Genesis* is חומש ראשון *the first Quintane: Exodus* is חומש שני *the second Quintane*; and so of the rest. Concerning the dividing of every of these *quintanes* into particular Volumes, consult the Tract *Sopherim*, in the place already quoted.

גוללין ספר תורה במטפחת חומשין *p They fold up the Book of the Law in the cloth of the Quintanes, and the Quintanes in the cloth of the Prophets and Hagiographa; but they do not fold up the Prophets and Hagiographa in the cloth of the Quintanes, nor the Quintanes in the cloth of the Law.* And a little after, *They lay the Law* על חומשין *upon the Quintanes, and the Quintanes upon the Prophets and Hagiographa, but not the Prophets and Hagiographa upon the Quintanes, nor the Quintanes upon the Law.* That is, not any one single Quintane, upon all the Quintanes made up into one Volume. So the Gloss hath it; *A Quintane, that is, A Book of the Law, in which there is only one Quintane.* *p Megill.* fol. 27. 1.

Seeing therefore that the Book of the Law was sometimes divided in this manner into distinct Books, we may judge as well, that the greater Prophets might be thus divided also, and the twelve lesser made up into one Volume. Hence perhaps that passage: *q The Reader of the Prophet might skip from one Text to another;* אין מדלגין מנביא לנביא *but he might not skip from Prophet to Prophet: but in the twelve Prophets it was lawful.* For they were all made up in one Volume ready to his hand; and so were not the greater Prophets. *q Megill.* fol. 24. 1.

Give me leave therefore to conjecture that on that Sabbath wherein these things were transacted in the Synagogue at *Nazareth*, that Section which was to be read in the Prophets, was according to the Rubrick in the Prophet *Isaiah*; and upon that account the Minister of the Synagogue, delivered that Book to our Saviour when he stood up to read.

Καὶ ἀναπτύξας τὸ βιβλίον εὗρε τὸν τόπον, &c. *And when he had opened the Book he found the place,* &c.

In the *Talmudick* Language I would render it thus גולל ות ספרא אשבח ית דוכמא or גולל את הספר in *Hebrew, unroling the Book.* But then how should we render πτύξας τὸ βιβλίον, *Vers.* 20? Even in the very same words גולל את הספר *roling up the Book.*

r The High-Priest after the reading of the Law גולל ספר תורה ומניחו בחיקו Πτύξας τὸ βιβλίον τῷ νόμῳ, *roling, or folding up the Book, puts it into his bosom:* And yet *r Joma,* cap. 7. hal. 1.

s It is said, אין גוללין ספר תורה בציבור (which we must not render *they do not fold up*, but) *they do not unfold*, or *unrol the Book of the Law in the Synagogue.* *s* Fol. 70. 1.

גוללין נביא ברבים *t They unrol a Prophet in the Congregation, but they do not unrol the Law in the Congregation.* That is, as the Gloss hath it, גולל ספר מענין לענין *u They unrol from one place or passage, to another passage in another place.* So they were wont to do in the Prophets but not in the Law. And upon this account was it permitted for the Reader to skip in the Prophet from one place to another, because it was permitted them to unrol the Prophet, either a single Prophet, or the twelve lesser, in the Synagogue; but as to the Law, it was not allowed them so to do. *t Massech. Sopherim.* cap. 11. *u Megill.* fol. 32. 1.

And

x *Megil.* fol. 24. 1.

And they put the question, עד במה הוא מדלג x *How far may he skip?* כדי שלא יפסוק התורגמן *So that he that Interprets do not break off.* The Glosis is, *Let him not skip from the place he reads, unless that he may* גוללי הספר *unrol the Book, and be ready to read the place to which he skips, when the Interpreter ceaseth.*

And because it was not lawful for him so to unrol the Law in the Synagogue. *On the Kalends of the month Tebeth, if it proved to be the Sabbath day, they brought three Books of the Law and read in one of them, the place for the Sabbath, in another, that for the Kalends, in the third, that for the Feast of dedication y.*

y *Joma*, fol. 68. 1.

The words therefore of our Evangelist ἀναπτύξας τὸ βιβλίον to me seem not barely to mean, that that he *unfolded*, or *opened the Book*, but that, being opened he unrolled it from folio to folio, till he had found the place he designed to Read and Expound. Which, though it was not the Section appointed by the Rubrick for the day: yet did not Christ much recede from the custom of the Synagogue, which allowed the Reader to skip from one place to another.

VERS. XXIII.

Ἰατρὲ θεράπευσον σεαυτόν. *Physician, heal thy self.*

YOU *will say unto me this Proverb: Physician, heal thy self.* I would express it thus in the *Jerusalem* language אסיא אסי יתך : אתון מחיליז לי מתלאדין.

z *Bereh. rab.* sect 23 & *Tanchum*, fol. 4. 2. אסיא אסי ית חגרתך z *Physician, heal thine own lameness.*

VERS. XXV.

Ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία, καὶ μῆνας ἕξ. *When the heavens were shut up three years and six months.*

THIS number of *three years and six months* is much used both in the Holy Scriptures, and in Jewish Writings; concerning which, we have more largely discoursed in another place. And although both in the one and the other, it is not seldom used allusively only, yet in this place I can see nothing hinder why it should not be taken according to the letter in its proper number, however indeed there will be no small difficulty to reduce it to its just account. That there was no rain for three years together is evident enough from 1 *Kings* XVII. &c. But whence comes this addition of *six months?*

Elijah said to Ahab, as the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word; אם יהיה השנים האלה *If there shall be these years.* These words include three years at the least, because he saith, שנים *Years*, in the plural, and not שנתים *Years*, in the Dual.

And *Chap.* XVIII. *The word of the Lord came to Elijah in the third year, saying, Go shew thy self unto Ahab, and I will send rain upon the earth.* In the third year, where then shall we find the six Months?

I. Doubtless both our Saviour, and his Apostle St. *James*, *Chap.* V. *vers.* 17. in adding six months, do speak according to the known and received opinion of that Nation; which is also done elsewhere sometimes, in Historical matters in the New Testament.

a See *Hierosol. Sotah*, fol. 18 3. and *Tit. Bava. kama*, fol 92. 1.

St. *Stephen* tells us, *Acts* VII. 16. that the bones of the twelve Patriarchs were carried over from *Egypt*, and buried in *Sichem*, when Holy Writ mentions only the bones and burial of *Joseph*. Wherein he speaks according to the vulgar opinion of the Nation *a*.

Again *Vers.* 30. he tells us, That *Moses* was forty years old when he fled into the Land of *Midian*, and that he tarried there forty years more; when *Moses* himself mentions nothing of this circumstance: This he speaks agreeably to the opinion of that people *b*.

b See *Bereh. rab.* sect. 100.

II. Neither our Saviour, nor St. *James* say that *Elijah* shut up the Heavens three years and six months; but Christ tells us, *That the Heaven was shut up, in the days of Elias, three years and six months.* And St. *James*, *That Elias prayed that it might not rain, and it rained not upon the Earth by the space of three years and six months.*

May I therefore have leave to distinguish in this manner. *Elijah* shut up the Heaven for three years, that there might be no rain, as in the Book of *Kings*. And there was no rain for three years and a half, as our Saviour and St. *James* relate.

III. The words of *Menander* in *Josephus*, may help a little toward the untying this knot. c Μέμνηται δὲ τῆς ἀνομβρίας ταύτης καὶ Μένανδρος ἐν ταῖς Ἰθωβάλου τοῦ Τυρίων Βασιλέως πραξέσιν. Ἀβροχία τε ἐπ' αὐτὴ ἐγένετο ἀπὸ τοῦ Ὑπερβερεταίου μηνὸς ἕως τοῦ ἐρχομένου ἔτους Ὑπερβερεταίου. *Menander also makes mention of this drought in the acts of Ithobalus King of Tyre, saying: There was no rain from the month of October, to the month of October the year following.*

c *Antiqu.* lib. 8. cap. 7.

It

It is true, he ſhortens the ſpace of this drought, by making it continue but one year; but however, having placed the beginning of it in the Month of *October*, gives us a key, that opens us a way into things more inward and ſecret.

IV. Conſider the diſtinction of the *former* and the *latter rain* יורה ומלקוש *Deut.* XI. 14. *Jerem.* V. 24. *Joel* II. 23.

d The Rabbins deliver יורה במרחש ומלקיש בנוסן *The former is in the Month Marheſhvan, the latter, in the Month Niſan.* d Taanith, fol. 6. 1.

The *Targumiſt* in *Joel* II. 23. *Who hath given you the firſt rain in ſeaſon* ומקישא בירה ניסן *and the latter, in the month Niſan.* See alſo our Note upon *Chap.* II. *verſ.* 8.

R. Solomon upon *Deut.* XI. differs a little, but we are not ſolicitous above the order, which ſhould be the firſt either that in the Month *Marheſhvan*, or that in the Month *Niſan*; that which makes to our purpoſe is, that rains were at thoſe ſtated times, and for the reſt of the year generally there was no rain.

V. Thoſe ſix Months mentioned by our Saviour and St. *James* muſt be accounted before the beginning of the three years, and not tackt to the end of them, as is very evident from this, that it is ſaid, *The third year*, *Elijah* ſhewed himſelf to *Ahab*, &c.

In the beginning therefore of thoſe three years, we believe *Elijah* ſhut up Heaven, upon the approach of that time wherein the rains were wont to fall in the Month of *Marheſhvan*, and opened Heaven again the ſame Month at the end of three years. Nor is it nothing that *Menander* ſpeaks of the Ἀβροχία, *the drought*, taking its beginning in the Month *October*, which in part anſwers to the Jews *Marheſhvan*; For conſult that paſſage *Chap.* XVIII. *Ahab ſaid unto Obadiah, Go into the land unto all the fountains and all the vallies, perhaps we may find graſs to ſave the Horſes alive.* No one will ſay this ſearch was made in Winter but in the Summer: not before, or in the Month *Niſan*, when the rains were wont to fall, for what hay or graſs could be expected at that time? but when the year grew on to the Summer, then was it a ſeaſonable time to enquire after hay and graſs. Reckon therefore the time of *Ahab*'s and *Obadiah*'s progreſs in this ſearch: the time, wherein *Elijah* and *Obadiah* meeting together, *Ahab* fell in with them: the time, wherein the Iſraelites and the Prophets of *Baal* were gathered together at Mount *Carmel*; when *Elijah* ſacrificed there, and the followers of *Baal* were killed; and certainly it will be more probable that the unlocking of the Heavens, and the fall of the rains happened in that uſual and ordinary ſeaſon, the Month *Marheſhvan* than any other part of the year. Three years agone, in that month when the rains were expected, according to the common ſeaſon of the year, *Elijah* ſhut Heaven up, that it ſhould not rain; and now at the cloſe of three years, when the ſeaſon for thoſe rains recurred, he unlocks the Heavens, and the rains fall abundantly.

VI. Now, go back from *Marheſhvan*, the Month wherein the Prophet lockt up Heaven, to the Month *Niſan* preceeding, and thoſe ſix Months between they were alſo without rain according to the ordinary courſe of the year and climate. In the Month *Niſan* it rained, the reſt of the year to *Marheſhvan*, it was fair and held up: when that Month came, the rains were expected, but *Elijah* had ſhut the Heavens up, and they remained ſhut up for the ſpace of three years enſuing. So that, though he did not ſhut up Heaven above the ſpace of three years, yet there was no rain for three years and ſix months.

VERS. XXVII.

Νεεμὰν ὁ Σύρος. *Naaman the Syrian.*

THeſe inſtances galled thoſe of *Nazareth* upon a twofold account.

I. That they looked upon themſelves as vilified by theſe examples; eſpecially if we conſider the occaſion upon which our Saviour brought them. Thou haſt wrought miracles in *Capernaum*, do ſomething alſo here, in thine own City. No, you are unworthy of it, as *Iſrael* of old was unworthy of the Prophets *Elijah* and *Eliſha*, who were therefore ſent amongſt the Gentiles.

II. That by theſe inſtances he plainly intimated the calling of the Gentiles, than which nothing could be more grating in the year of the Jews. *Elijah* was ſent to a Heathen Woman, and an Heathen Man was ſent to *Eliſha:* and both of them were turned from Heatheniſm to the true Religion. Thoſe words therefore of *Naaman*, 2 *Kings* V. 17, 18. I would thus render, *Thy ſervant will henceforth offer neither Burnt-offering, nor Sacrifice to ſtrange Gods, but unto Jehovah. And concerning this thing the Lord pardon thy ſervant* (*viz.* concerning my former Idolatry) *that when my Maſter went into the houſe of Rimmon to worſhip there, and leaned on my hand, I alſo bowed my ſelf in the houſe of Rimmon; for that I bowed my ſelf in the houſe of Rimmon the Lord pardon thy ſervant concerning this thing.*

VERS. XXIX.

Ἐις τὸ κατακρημνίσαι αὐτὸν. *That they might cast him down headlong.*

BY what authority, or by what legal process could those of *Nazareth* do this? There was indeed a Court of Judicature consisting of three men, because there was a Synagogue, but it was not in the power of that Court to decree any thing in capital matters. It may be askt whether that license that was permitted the קנאין the *Zelots*, extended thus far: *e He that steals the consecrated dishes, and curseth by a Conjurer,* (that is curseth God in the name of an Idol) *and goes in to an Heathen Woman* (that is, openly, as *Zimri*, *Numb.* XXV. 6.) קנאין פוגעין בו *the Zelots slay him. And the Priest that ministers in his uncleanness, his brethren the Priests beat out his brains with clubs.* But doth this license of the Zelot belong to all persons upon all occasions? When *Nathaniel* said, *Can there any good thing come out of Nazareth?* He does not seem there to reflect so much upon the smallness and insignificancy of the Town, as the looseness and pravity of its manners.

e Sanhedr. fol. 81. 2.

VERS. XXXIII.

Ἔχων πνεῦμα δαιμονίου ἀκαθάρτου. *Who had a spirit of an unclean Devil.*

AN expression something unusual. Perhaps it points toward the Pythonick, or Necromantick Spirit; how these are distinguisht amongst the Doctors, we may see *f*. Both of them (though in a different manner) invited and desired the inspirations of the Devil. But of this thing I shall treat more largely, at *Chap.* XIII. 11.

f In Ramban in Sanhedr. cap. 7. hal. 4.

CHAP. V.

VERS. I.

Τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ λίμνην. *To hear the word of God, he also stood by the lake,* &c.

FOR they were wont to teach also without the Synagogue, and *Beth Midrash*, in the high-ways and in the streets. *a Rabban Johanan ben Zacchai taught in the street, before the mountain of the Temple, the whole day.* See the Gloss upon it. *b Ben Azzai taught in the streets of Tiberias.*

This custom *R. Judah* forbad in this Canon. *c Let not the Doctors teach their disciples in the streets.* And accordingly he severely rebuked *R. Chaijam* because he taught his Brothers Sons in the street.

And yet it is related of the same *R. Judah*, *d* טרחינן הוה לעי באוריתא *R. Judah sat labouring in the Law* [κοπιῶν ἐν λόγῳ διδαχῇ, *labouring in the word and doctrine*, as the expression is 1 *Tim.* V. 17.] *before the Babylonish Synagogue in Zippor; there was a Bullock passed by him to the slaughter, and it lowed:* This Bullock because he did not deliver from the slaughter, he was struck with the Tooth-ach for the space thirteen years.

a Pesachin, fol. 26. 1.
b Erubbin, fol. 29. 1.
c Moed Katon. fol. 16. 1.
d Beresh. Rab. sect. 33.

VERS. V.

Δι' ὅλης τῆς νυκτὸς κοπιάσαντες. *We have toiled all night.*

IN the Talmud's way of expressing it טרחינן כיל ליליא *e Laborious all night:* טרחינן כיל יומא *Labouring all the day.*

e So Bava Mazia, fol. 83. 10.

VERS. VII.

Τοῖς μετόχοις. *To their partners.*

לשותפום If indeed they were joyned in such a kind of partnership, which *Maimon* speaks of *f*, שלוחין ושותפין.

f In cap. 4, &c.

VERS.

VERS. XII.

Ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας. *When he was in a certain City, behold a man full of Leproſie.*

g THE *walled Cities are more holy than the land of Iſrael in general* שמשלחין מתוכן המצורעים *becauſe they caſt out the Leprous from them.* Which muſt be underſtood (if we allow of the Rabbins for Interpreters) of Cities that had been walled from the days of *Joſua.* If this City which the Evangeliſt here mentions, were of that number, no Leper would have been ſuffered in it, unleſs abſolved from his uncleanneſs by the Prieſt. For the Leproſie remained after that abſolution, and the ſick man was not healed, but reſtored to the Church. That the man is here ſaid to be πλήρης λέπρας, *full of Leproſie*; the paſſage may not impertinently be compared with *Levit.* XIII. 12, 13. g Kelim, cap. 1. hal. 7.

Whether he had been purified by the Prieſt before or no; however, Chriſt ſends him to the Prieſt, to offer what was required from the Leper that was *cleanſed.* The Law of *Moſes* hardly ſuppoſeth the Leper *healed,* when he was made *clean.* It is a queſtion indeed whether the Diſeaſe was ever cureable, but by a miracle. And therefore is this man ſent to the Temple, to ſhew himſelf to the Prieſt, and offer εἰς τὸ μαρτύριον αὐτοῖς, *for a teſtimony unto them,* verſ. 14. That is, that he might bear witneſs, that the Leproſie, an incurable diſeaſe, was now healed by miracle as formerly it had been in *Miriam* and *Naaman,* and ſo there was now a great Prophet ariſen in Iſrael.

VERS. XVII.

Ἐν μιᾷ τῶν ἡμερῶν. *On a certain day.*

IN *Talmudic* Writing it is, חד יומא as alſo חדא ומנא *on a certain time.*

VERS. XXVII.

Ἐπὶ τὸ τελώνιον. *At the receipt of cuſtom.*

בבית מכס: *h The Houſe of Tribute. This thing is like a King of fleſh and blood, paſſing by* בבית המכס *the Houſe of Tribute. He ſaith to his ſervants, pay the tax to the Publicans.* h Succah, fol. 30. 1.

VERS. XXXIX.

Ὁ παλαιὸς χρηστός ἐστι. *The old is better.*

לא מיושן יפה הוא: *i Is not the old better?* The Gloſs is, יין מיושן של שלש שנים *Old Wine: That is, of three years old.* i Beracoth, fol. 51. 1.

חמרא בת תלתא טרפי: *Wine of three leaves.* The Gloſs is, *Of three years: becauſe from the time that the Vine had produced that Wine, it had put forth its leaves three times.* k Schabb. fol. 129. 1.

CHAP. VI.

VERS. I.

Ἐν σαββάτῳ δευτεροπρώτῳ. *On the ſecond Sabbath after the firſt.*

I Have ſpoken to this already, in notes upon *Matth.* XII. Let me add a few things in this place.

It is a controverſie amongſt the *Jewiſh* Doctors, and the *Baitheuſeans,* about the expoſition of theſe words that concern the offering of the ſheaf of the firſt fruits; ממחרת השבת *On the morrow of the Sabbath, Levit.* XXIII. 10, 11.

Gloſs. *a The Baithuſeans deſired that the firſt day of the Paſsover ſhould be on the Sabbath, that the offering of the ſheaf might fall on the firſt day of the week: And that the Feaſt of Pentecoſt might alſo fall on the firſt day of the week: For they interpreted thoſe* a In Roſh haſhanah, fol. 22. 2.

words יניפנו מממחרת השבת the Prieſt ſhall wave the ſheaf on the morrow of the Sabbath, *as if the ſenſe of them were on the morrow of the Sabbath of the Creation.*

Againſt this the Rabbins diſpute, with one conſent, and indeed truly enough affirming that by the *morrow after the Sabbath* muſt be underſtood the *morrow after a ſabbatical day*, or after the firſt day of the Feaſt. So the *Targumiſt*, *Siphra*, *Solomon*, *Menatiem*, &c. So alſo the *Greek* Verſion. We may ſee their Arguments *b*. The principal Argument is that of *Rabban Johanan* diſputing with a *Baithuſean*, in the place laſt quoted. *One Scripture* (ſaith he) *ſaith, you ſhall number fifty days*, (that is, from the day wherein you offer your ſheaf, unto Pentecoſt) *Levit.* XXIII. 16. *Another Scripture ſaith, ye ſhall count ſeven Sabbaths*, Levit. XXIII. 14. Deut. XVI. 9. נאם ביט שחל להיות בשבת *This, if the firſt day of the Feaſt happen on the Sabbath.* נאם ביט שחל להיות באמצע שבת *That, if the firſt day of the Feaſt happen in the middle of the week.*

b In *Siphra*, and *Peſikta*, and *Menacoth*, fol. 65. 1.

His meaning is this: If the firſt day of the Seven-days Feaſt of the Paſsover happen on the Sabbath, then, the ſheaf being offered the next day after, the Feaſt of Pentecoſt will fall on the next day after the ſeventh Sabbath. But if that firſt day happen in the middle of the week, then from the offering of the ſheaf the next day, we muſt not count ſeven Sabbaths, but fifty days.

For inſtance: ſuppoſe we, the Lamb eaten on the third day of the Jewiſh week which with us is *Tueſday*: *Wedneſday* was the firſt day of the Feaſt, and on *Thurſday* the ſheaf was offered; then on *Thurſday* again, accounting fifty days, is the Feaſt of Pentecoſt. Here Seven Sabbaths come between, and four days after the laſt Sabbath, before the Pentecoſt. Where, numbring by Sabbaths ſhortens the ſpace of time, but numbring by fifty days, fixes the matter beyond ſcruple. And at once it concludes theſe two things: I. That the offering of the ſheaf was not reſtrained to the next day after the Sabbath, but to the day after the ſabbatical day, *viz.* the firſt day of the Feaſt. II. That the day of Pentecoſt was not reſtrained to the firſt day of the week, as the *Baithuſeans* would have it, but might fall on any day of the week.

What ſhould be the *Baithuſeans* reaſon why they ſo earneſtly contended to reduce the day of Pentecoſt always to the morrow after the Sabbath, or the firſt day of the week, is not eaſie to comprehend. Perhaps he that diſputes the matter with *Rabban Johanan* gives ſome hint of it, when he tells us, *Our maſter Moſes loved Iſrael, and knowing* שעצרת יום א' *that the Feaſt of Pentecoſt ſhould be but for one day, did therefore appoint it, on the morrow after the Sabbath, that Iſrael might rejoyce two days together.*

Whatever the reaſon was, it is certain they miſunderſtood that phraſe ממחרת השבת as to the offering the ſheaf, *the morrow after the Sabbath*, when it was to be underſtood of the *morrow after a Sabbatical day*. And ſo the *Greek* Verſion, Καὶ ἀνοίσει τὸ δρᾶγμα ἔναντι Κυρίου δεκτὸν ὑμῖν· τῇ ἐπαύριον τῆς σαββατης, *And he ſhall offer the ſheaf before the Lord to be accepted for you, on the morrow after the firſt day of the Feaſt.*

Let us take an inſtance of this in the laſt Paſsover our Saviour kept.

The Paſchal Lamb was eaten on the fifth day of the week, our *Thurſday*; The firſt day of the Feaſt was the ſixth day of the week, our *Friday*; the day on which our Lord was Crucified. The day declining towards night (about the time that our Lord was buried) they went out that were deputed by the Sanhedrin to reap the ſheaf: and on the morrow (that is their Sabbath) whiles our Saviour ſlept in the grave, they offered that ſheaf. That day therefore was the δευτέρα or the ſecond day, and from thence they counted the weeks to Pentecoſt. The Sabbaths that came between, taking their name from that δευτέρα, *that ſecond day*. The firſt Sabbath after that was δευτεροπρῶτον, *the firſt Sabbath after the ſecond day*; and the next Sabbath after that was δευτεροδεύτερον, *the ſecond Sabbath after the ſecond day*, and ſo of the reſt.

c *The firſt day of the Paſsover is called the Sabbath, and they counted after that* שבע שבתות המיוחסין אליו *ſeven Sabbaths that had relation to that.* Note that המיוחסין *That had relation or alliance.*

c Famoam in Adaroth, fol. 22. 1.

VERS. XII.

Ἐν τῇ προσευχῇ τοῦ Θεοῦ. *In Prayer to God.* Or, *In the Prayer of God.*

COmpare this kind of phraſe with what is ſaid, *d R. Johanan in the name of R. Joſe ſaith,* מנין שהברה מתפלל *How doth it appear that the Holy bleſſed God doth pray? From thence that it is ſaid, I will bring them to my holy mountain and make them joyful in the houſe of my prayer* בבית תפלתי *It is not ſaid*, of their prayer, *but* תפלתי of my prayer. *Whence it follows, that the Holy bleſſed God doth pray. But how doth he pray? Saith Rabh Zutra bar Tobijah; Rabh ſaith; Let it be my good pleaſure that my mercy overcome my wrath.* תפלחם לא נאמר

d Beracoth, fol. 7. 1.

עשה לו הקבה סוכה והוה מתפלל בתוכה *e The Holy Bleſſed God made him a Tabernacle and prayed in it: as it is ſaid, his Tabernacle is in Salem, and his dwelling place in Zion. Now, what doth he ſay, when he prayeth?* יהי רצון שיראה בבנין ביתי *Let it be my good pleaſure, that I may ſee my dwelling place built.* e Berach. Rabb. fol. 63. 3.

I cannot but laugh at their triflings, and yet withal obſerve the opinion that Nation had, and compare it with this phraſe, Προσευχὴ τοῦ Θεοῦ, *The prayer of God.* They will have it that God prays not by way of ſupplication, but authority: *So let it be.* Thus our Bleſſed Lord ſometimes, Πάτερ θέλω, *Father I will*, Joh. XVII. 24. Whether the phraſe in this place ſhould be thus interpreted, I do not determine.

VERS. XXXVIII.

Μέτρον καλὸν πεπεισμένον, &c. *Good meaſure preſſed down, &c.*

I. CONcerning מרות נגרשות ומחוקות *f meaſures heaped up and ſtricken off. R. Meir ſaith, it is ſaid* עשרון עשרון לכשב האחד *A tenth. A tenth to every Lamb. Whence is hinted that there were two* עשרתות *decimaries* (or tithing *meaſures*) *in the Temple:* אחד גריש *One heapt up,* ואחד מחוק *the other ſtricken off.* The heaped up, *was that by which they meaſured all their bread corn for holy uſes.* [כל המנחות.] That which was ſtricken off, *was that whereby they meaſured the cakes, or the High-Prieſts loaves. g All the meaſures in the Temple were heaped up, beſides that of the High-Prieſts.* Now the Gloſs giving the reaſon why this was not heaped up as well as the other, tells us, *It was becauſe he was to divide the flower into two tenths; if therefore the meaſure was heaped up, ſome of the fine flower would ſpill upon the ground, as he moved it this way and that way in dividing it.* f See Menacoth, fol. 87. g Ibid. fol. 50. 1.

h Rabb Papa askt מלא חפניו *The filling of the Prieſts hand, whereof we have mention,* מחוקות או ורושות *Was it by the meaſure ſtricken off, or heaped up? R. Aba ſaith to Rabb Iſhai, the filling of the Prieſts hand, of which we have mention, was neither by the meaſures ſtricken off nor heaped up,* אלא מצופות *but by meaſures floating over.* h Joma, fol. 48. 1.

II. Every one may obſerve our Evangeliſt in his repetition of this Sermon upon the Mount, doth omit many things that are ſet down in St. *Matthew*; thoſe eſpecially that have relation to the dictates and gloſſes of the Scribes and Phariſees, about Man-ſlaughter, Oaths, Divorces, *&c.* or their cuſtoms in their Prayers, Faſts, and Alms, *&c.* Writing for the Service of the *Gentiles*, he paſſeth over what reſpected the *Jews*.

CHAP. VII.

VERS. II.

Ὃς ἦν αὐτῷ ἔντιμος. *Who was dear unto him.*

SO was *Tabi* to his Maſter *Rabban Gamaliel:* of whom we meet with ſeveral things up and down, particularly that in *Beracoth*, fol. 16. 2. *When his ſervant Tabi was dead, he received conſolations for him. His diſciples ſay unto him, Maſter, thou haſt taught us, that they do not uſe to receive conſolations for their ſervants; He anſwered them ſaying, my ſervant Tabi, was not as other ſervants, he was moſt upright.*

VERS. V.

Τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. *He he hath built us a Synagogue.*

I. IT was no unuſual thing for one ſingle man to build a Synagogue at his own charge. *a If any man build an Houſe, and afterward conſecrate it to a Synagogue, it is of the nature of a Synagogue.* Gloſs. *b Any one that builds a Synagogue, and gives it to his fellow-Citizens*, &c. a Kitſur Piske הראש in Megillah, Artic. 41. b In Rabbenu Aſher, ibid. fol. 37. 2.

And the Doctors in that Treatiſe *c* diſpute much upon this queſtion, whether it be lawful to ſell a Synagogue, or to alienate it to any civil uſe: and amongſt the reſt, they ſuppoſe ſome one building a Synagogue, but would at laſt reſerve it to his own proper uſe. c Megillah, cap. 4.

II. They

II. They had no ſcruple as to a Gentile building it, ſince the holineſs of the place conſiſted not ſo much in the building, as in its being ſet apart, and dedicated to holy uſe, of which we have ſome inſtance in *Herod*'s building the Temple. Such an one had this Centurion approved himſelf toward the Jewiſh Nation, that concerning his liberty, and devotion in being at the charges of building, they found no reaſon to move any ſcruple.

VERS. XII.

Ἐξεκομίζετο τεθνηκὼς. *A dead man was carried out.*

AMongſt the Talmudiſts מת יוצא *A dead corps going out*, is commonly a phraſe which is firſt underſtood of carrying the Corps out of the Court-gate.

d Hieroſ. Biracoth fol. 5 4. *d At what time do they take their beds lower? from the time that the perſon deceaſed is carried out of the Court-gate of his own houſe.*

e Gloſs, in Kiddushin, fol. 82. 2. Secondly it is taken alſo for carrying the Corps out of the City, For לא היו בתי קברות סמוכין לעיר *the burying places were not near the City.* e

f Mocd. Katon, fol. 24. 1. *f The infant dying before it be thirty days old* יוצא בחיק *is carried out in the boſom: and is buried by one Woman and two Men.*

בן ל' יוצא ברלוסקמא *An infant of thirty days old, is carried out in a little Coffin. R. Judah ſaith, not in a Coffin that is carried on mens ſhoulders, but in their arms.*

בן ג' שנים יוצא במטה *A child of three years old is carried out in a bed.* And ſo onward from that age.

Ὄχλος ἱκανὸς σὺν αὐτῇ. *Much people was with her.*

g Moed Katon, ibid. *g R. Simeon ben Eliezer ſaith,* היוצא במטה מצהיבין עליו רבים *For the dead that is carried out on his bed, there are many mourners.* If he be not carried out on his bed [but in גלוסקמא or רלוסקמא *a Coffin*] there are not many mourners.

ניכר לרבים רבים מתעסקין עמו *If the deceaſed perſon be known to many, then many accompany him.*

There were ordinarily at ſuch Funerals גושאי מטה וחילפיהן וחילופי חילופיהן *Thoſe that carried the Bier, and ſome to take their turns, and ſome alſo to take their turns again.* h For as as the Gloſs hath it הכל חפצין לזכות בו *Every one deſired that office.*

b Biracoth cap. 3. hal. 1.

There were alſo עומדין בשורה *Thoſe that ſtoood in order about the mourners to comfort them.* i

i Ibid. & Chetub, fol. 8. 2.

VERS. XIV.

Ἥψατο τῆς σοροῦ. *Touched the Bier.*

IN *Syriac* קרב לערסא *He approached to the Bier.* The *Talmudiſts* would ſay נגע במטה *He came to the bed of the dead.* Which indeed is the ſame, 2 *Sam.* III. 31. אחקי המטה *David followed after the Bed.* The *Targumiſt*, בתר ערסא *After the Bier.*

k Bereſh. rabb. ſect. 100. *k Jacob ſaid to his Sons, beware ye* יגע ערל במטתי שלא *that no uncircumciſed perſon touch my Bed, leſt he drive away thence the divine preſence.*

VERS. XXXVII.

Γυνὴ ἁμαρτωλὸς. *A Woman that was a ſinner.*

I. WOmen of an ill name amongſt the Jews were ſuch as theſe:

l Chetub. fol. 72. 1. *l She who tranſgreſſeth the Law of Moſes, and the Jewiſh Law.* The Gloſs is, *The Jewiſh Law, that is, what the Daughters of Iſrael follow, though it be not written.*

Who is ſhe that tranſgreſſeth the Law of Moſes? She that gives her husband to eat of what is not yet tithed. She that ſuffers his embraces while her Menſtrua are upon her. She that doth not ſet apart a loaf of bread for her ſelf. She that voweth, and doth not perform her vow.

How doth ſhe tranſgreſs the Jewiſh Law? If ſhe appears abroad with her head uncovered. If ſhe ſpin in the ſtreets. If ſhe talk with every one ſhe meets. Abba Saul ſaith, If ſhe curſe her Children. R. Tarphon ſaith, If ſhe be loud and clamorous. The Gloſs is, *If ſhe deſire coition with her husband within doors, ſo very loud that her neighbours may hear her.*

Maimon, upon the place: *If when ſhe is ſpinning in the ſtreet, ſhe makes her arms ſo naked that men may ſee them. If ſhe hang either Roſes, or Myrtle, or a Pomegranate, or any ſuch thing either at her eyes or cheeks. If ſhe play with young men. If ſhe curſe her husbands father in the preſence of her husband*, &c.

II. How-

II. However, I preſume the word ἁμαρτωλὸς, *ſinner* ſounds ſomething worſe than all this, which alſo is commonly conjectured of this Woman, *viz.* that ſhe was actually an Adultereſs, and every way a lewd Woman. It is well known what the word חטאים *ſinners*, ſignifies in the Old Teſtament, and what ἁμαρτωλοὶ, *ſinners*, in the New.

VERS. XXXVIII.

Καὶ ϛᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ ὀπίσω. *And ſtood at his feet behind him.*

SHE waſhed his feet as they lay ſtretcht out behind him: of which poſture we treat more largely in our Notes upon *Joh.* XII.

VERS. XLVII.

Ὅτι ἠγάπησε πολύ. *For ſhe loved much.*

IF we conſider theſe two or three things we ſhall quickly underſtand the force and deſign of the word ὅτι, *for*, &c.

I. That this was not the firſt time when this Woman betook her ſelf to our Saviour nor is this the firſt of her receiving remiſſion of her ſins. It is ſuppoſed, and that not without good reaſon, that this was *Mary Magdalen*. If ſo, then had her *ſeven devils* been caſt out of her before; and at that time her ſins had been forgiven her, our Lord at once indulging to her the cure both of her body and her mind. She therefore having been obliged by ſo great a mercy, in gratitude and devotion now throws her ſelf at the feet of Chriſt. She had obtained remiſſion of her ſins before this action: And from thence came this action, not from this action her forgiveneſs.

II. Otherwiſe the ſimilitude which our Saviour propounds about forgiving the debt, would not be to be the purpoſe at all. The debt is not releaſed becauſe the debtor loves his creditor, but the debtor loves becauſe his debt is forgiven him. Remiſſion goes before, and love follows.

III. Chriſt doth not ſay, ſhe hath waſhed my feet with her tears, and wiped them with the hairs of her head, and anointed me with oyntment ϛ χάριν ἀφέωνται αἱ ἁμαρτίαι, *therefore her ſins are forgiven*; but ϛ χάριν λέγω σοι ἀφέωνται, &c. *For this cauſe I ſay unto thee, her ſins are forgiven her.* He tells *Simon* this that he might ſatisfie the murmuring Phariſee. "Perhaps, *Simon*, thou wondereſt within thy ſelf, that ſince this "hath been ſo lewd a Woman, I ſhould ſo much as ſuffer her to touch me, but I muſt "tell thee that it is very evident even from this obſequiouſneſs of hers, and the good "offices ſhe hath done to me, that her ſins are forgiven her: She could never have given "theſe teſtimonies and fruits of her gratitude, and devotion, if ſhe had ſtill remained "in her guilt, and not been looſed from her ſins.

CHAP. VIII.

VERS. II.

Μαρία ἡ καλουμένη Μαγδαληνή. *Mary, called Magdalene.*

WHence ſhould ſhe have this name?

I. We have obſerved above in our Notes upon *Matth.* XXVII. 56. that there is mention made in the Talmudick Authors of מרים מגדלא שיער נשיא *Maria Magdilaſeen Naſhaia, the Daughter of Maria a plaiter of Womens hair*; who, they ſay was the Wife of פפוס *Papus ben Juda*, but an Adultereſs. They make this *Papus* co-temporary with *Rabban Gamaliel* (he of *Jaſneh*) and *R. Joſhua a*; and with *R. Akibah b*: who all lived both before and after the deſtruction of *Jeruſalem*: So that the times do not very much diſagree. And probable it is, that the *Gemariſts* retained ſome memory of our *Mary Magdalene* in the word מגדלא *Magdila*.

a Hieroſ. Bava batra, fol. 15. 1. *b* Gloſs, in *Schabb.* fol. 104. 2.

II. We further obſerve in our Notes upon *Joh.* XII. that there was a certain Town near *Jeruſalem* called *Magdala*, of a very ill fame, which perhaps was *Bethany* it ſelf; or be it it ſome other, yet might our *Mary* (if ſhe was the Siſter of *Lazarus*) not unfitly be called

called *Magdalene*, either as ſhe might have lived there ſome time, being there married, or have imitated the whoriſh cuſtoms of that place. But I am apt to think that *Bethany* it ſelf might go under the name of *Magdala*.

Ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει. *Out of whom went ſeven devils.*

As to the number *ſeven*, we contend not, when there is hardly any thing more uſual than to put this certain number for an uncertain. Our difficulty is, whether theſe words are to be taken according to their letter, or according to the Jewiſh ſenſe who were wont to call vices by the name of Devils: as, *An evil affection is Satan c. Drunkeneſs by new wine is a devil. d* If this *Mary* be the ſame with the Woman that was a ſinner in the foregoing Chapter, as is believed, then by *devils* ſeems to be underſtood the *vices* ſhe was addicted to; eſpecially when both the Phariſee and Evangeliſt call her a *ſinner*, rather than *Demoniack*. But this we leave at the choice of the Reader.

c Gloſs in *Joma*, fol. 67. 2. *d* *Gittin.* fol. 17. 2, &c.

VERS. III.

Χουζᾶ. *The Wife of Chuſa.*

WE meet with ſuch a name in *Haman*'s Genealogy. *e The King promoted Haman the Hammadethite, the Agathite* בן כוזא *the Son of Chuza*, &c. The *Targumiſt*, *Eſth.* 5. reckoning up the ſame Genealogy mentions not this name, and differs in others. Only this let us take notice of by the way, That *Chuza* is a name in the Family of *Hamon* the *Edomite*, and this *Chuza* here was in the Family of *Herod*, who himſelf was of the blood of the *Edomites*.

e *Maſſech. Sopher.* cap. 13.

VERS. XVIII.

Ὃς γὰρ ἂν ἔχῃ δοθήσεται αὐτῷ. *To him that hath ſhall be given.*

GOD's *f meaſure is not like the meaſure of fleſh and blood. The meaſure of fleſh and blood is this: An empty veſſel is receptive, but a full one can take in no more. But God's meaſure is this, The full veſſel is receptive of more, but the empty veſſel receives nothing; according as it is ſaid* אם שמיע תשמע *If hearing thou wilt hear; that is, if thou heareſt thou ſhalt hear, if thou doſt not hear thou ſhalt not hear.* The Gloſs is, *If thou accuſtom thy ſelf to hear, then thou ſhalt hear, and learn and add.* That is not much unlike, *g God doth not give wiſdom, but to him with whom is wiſdom already.*

f *Succah.* fol. 49. 2.

g *Beracoth*, fol. 55. 1.

CHAP. IX.

VERS. III.

Μήτε ἀνὰ δύο χιτῶνας ἔχειν. *Neither have two coats apiece.*

EITHER my computation of times very much deceives me, or the Winter was now coming on when the Apoſtles were ſent forth, and yet Chriſt forbids that they ſhould be clothed with a double garment. It was not much that that they ſhould be forbid to take money or proviſion for their journey, becauſe they were to have their food adminiſtred to them, as the reward of their preaching the Goſpel. But to ſtrive with the cold and winter without ſufficient clothing ſeems ſomething hard.

I. It was not an unuſual thing in that Nation that ſome, out of a more Religious ſeverity, did cloth themſelves but with a ſingle garment: of which thing we have already ſpoken in Notes upon *Mark* XIV. 51. to which probably that paſſage may have ſome reference: *a R. Joſe ſaith, Let my portion be* מחתי בחולי מעיים *with thoſe who dye of the diſeaſe in their bowels: for, ſaith Mar, Very many righteous men dye of the diſeaſe in their bowels*, viz. a diſeaſe contracted by the auſterities of their life, both as to food and clothing. And ſo it is ſaid particularly of the Prieſts.

a *Schabb.* fol. 118. 2.

b The Prieſts walkt barefoot upon the pavement, they uſed water and were not clad אלא בגד אחד *but with a ſingle garment. And from this cuſtom, their natural vigor languiſhed, and their bowels grew infirm.*

b Gloſs. in *Shekalim*, cap. 5.

For

For this very reaſon was there a Phyſician appointed in the Temple, upon whom the charge lay of remedying this evil. Whom we might not unfitly call the *Bowel-Doctor*.

Now it may be enquired whether our Lord from this example preſcribed this ſeverity to his Apoſtles, not allowing them more than a ſingle garment, when this journeying of theirs to Preach the Goſpel was a Winters work. For they returned from this journey a little before the Paſſover. Compare the 10*th. Verſ.* of this *Chapter*, and ſo on, with *Joh.* VI. 4. and ſo on. But let us a little enlarge upon this ſubject.

In both the Talmuds, *c* there are reckoned up eighteen ſeveral garments wherewith the *Jew* is clothed from head to foot, amongſt the reſt two ſhoes, two buskins. *&c.* but thoſe which are more properly called garments, and which are put upon the body, are reckoned theſe: *c Hieroſ. Talm.* fol. 15. 4 & *Bab. Sanhed.* fol. 120. 1.

1. מקטורן *Mactoren* which word is variouſly rendered by ſeveral men. By the Gloſs מגטורל I ſuppoſe a *Mantle:* By *Aruch* מעיל a *Cloake*; by others, an *Hood*. In the Gloſs upon *Bava bathra c* it is made the ſame with *Talith*. *c* Fol. 57. 2.

d Reſh Lachiſh went to Bozrah, and ſeeing ſome Iſraelites eating of fruits that had not been tithed, forbad them. Coming before R. Jonathan, he ſaith to him אר מקטורן עלך ויהל *even while thy Mactoren, or Cloak is upon thee, go and recal thy prohibition.* *d Aboda Zara*, fol. 58. 2.

2. קולבין שהל פשתן *Kolbin of thread.* Which the Babylonians call קלבוס *Kolbos*. The ordinary Jewiſh garment was טליתא *Talith*, the outward garment, and חלוק *Chaluk*, the inward. But in the place quoted is no mention of *Talith* in ſo many ſyllables at all; but inſtead of it קולבין, a Greek word for an Hebrew one קולבין that is Κολόβιον, *a Coat.*

e Speaking of the Scribes, *Moreover they wore garments diſtinguiſht by the Phylacteries, which were certain borders of purple.* Ἀλλ' ἐπὶ δὲ στολαῖς, εἴτ' οὖν ἀμπεχόνας οἱ τοιοῦτοι ἀνεβάλλοντο, ἢ Δαλματικὰς εἴτ' οὖν Κολοβίωνας, &c. *They uſed long robes or a certain ſort of garment which we may call Dalmaticks, or Kolobia, which were wove in with large borders of purple.* *e Epiphan.* lib. 1. cap. 15.

That he means the טליתא *Talith*, the thing it ſelf declares; for thoſe borders of purple were no other than ציצית the *Zuzith*, certain *skirts*, hung and ſewed on to the *Talith*.

3. חלוק שהל עמר *A Woolen ſhirt*, the inward garment. Whence the Gloſs. חלוק קמישא על בשרו *The Chaluk was the ſhirt upon his skin.* Hence that boaſt of *R. Jose*, *That the roof of his houſe, had not throughout his whole life, ſeen what was within that ſhirt of his.* *f Schab.* fol. 113. 2.

II. And now the queſtion returns, *viz.* whether by thoſe δύο χιτῶνας in the place before us ſhould be meant, thoſe two kinds of garments, the *Talith* and the *Chaluk*, that is that they ſhould take but one of them; or thoſe two kinds doubled; that is, that they ſhould take but one of each. Whether our Saviour bound them to take but one of thoſe garments, or whether he forbad them taking two of each.

I conceive he might bind them to take but one of thoſe garments: for, although χιτῶν when joyned with ἱμάτιον may be applied to ſome particular garment, yet, when it is not ſo joyned, it may ſignifie only clothing in general. When our Lord commands them μὴ ἐνδύσασθαι δύο χιτῶνας *not to put on two coats g.* The foregoing words may beſt explain what he means by it: for when he cuts them ſhort of other parts of garments and neceſſaries, ſuch as a ſcrip, a ſtaff, and ſandals, we may reaſonably ſuppoſe he would cut them ſhort of one of the ordinary garments, either the *Talith* or the *Chaluk*. *g Mat.* VI. 9.

This may ſeem ſomething ſevere, that he ſhould ſend them out in the Winter time half naked: But, 1. This well enough became that Providence which he was determined in a more peculiar manner to exert toward them, as may be gathered from *Luke* XXII. 35. and to the charge of which he would commit them. Of ſuch a kind and nature was his Providence in preſerving them, as was ſhewn toward the Iſraelites in the Wilderneſs, which ſuffered not their garments to wax old, which kept their bodies from decay and diſeaſes, and their feet unhurt by all their travel. 2. It ſuited well enough with the mean and low eſtate of that Kingdom of Heaven, and the *Meſſiah*, which the Apoſtles were to Preach up and propagate, ſo that from the view of the firſt publiſhers, the Jews might learn to frame a right judgment concerning both the *Meſſiah* and his Kingdom, *viz.* they might learn to believe in the *Meſſiah*, when they ſhould obſerve him capable ſo wondrouſly to protect his meſſengers, though ſurrounded with ſuch numberleſs inconveniences of life: and might further be taught, not to expect a pompous Kingdom, when they ſee the propagators of it, of ſo mean a degree and quality.

The words of the Baptiſt *h* ὁ ἔχων δύο χιτῶνας μεταδότω, *He that hath two coats let him impart*, &c. may be alſo underſtood in this ſence, that he that hath both the *Talith* and the *Chaluk*, may give to him that is naked and hath neither, either the one or the other. *h Luke* III. 11.

VERS. VIII.

Ὅτι προφήτης τὶς τῶν ἀρχαίων ἀνέστη. *That one of the old Prophets was riſen again.*

SO is the expreſſion again *Verſ.* 19. in which ſenſe the ὁ προφήτης, *that Prophet* muſt be taken. *John* I. 21, 25. that is, ὁ προφήτης τὶς τῶν ἀρχαίων ὃς ἀνέστη, *one of the old Prophets that is riſen again.*

Although they lookt for no other Prophet (excepting *Elias* only) before the appearing of the *Meſſiah*, yet doth it ſeem that they had an opinion that ſome of the antient Prophets ſhould riſe again, and that the time was now at hand wherein they ſhould ſo do; and that becauſe they made ſuch frequent mention of it in their common talk, that ſome one *of the old Prophets were riſen again.*

VERS. XXX.

Μωσῆς καὶ Ἠλίας. *Moſes and Elias.*

THE Jews have a fiction that *Moſes* ſhall come with *Elias*, when *Elias* himſelf comes.

i Debarim rabbi, fol. 293. 4. *i The Holy Bleſſed God ſaid to Moſes, As thou haſt given thy life for Iſrael in this world, ſo in the ages to come, when I ſhall bring Elias the Prophet amongſt them* שניכם באין כאחת *you two ſhall come together.*

But the riſe and foundation of this opinion is very ridiculous indeed, having its firſt ground from *Nahum* I. 3. יהוה בסופה ובסערה דרכו But *Moſes* when an infant was thrown into בסופה *Exod.* II. And *Elias* went up into Heaven בסערה 2 *Kings* II. This it is for ſuch as theſe to allegorize the Holy Scriptures!

They alſo feign that *Moſes* was raiſed up at the ſame time with *Samuel* by the Witch of *Endor.*

k Yalkut rabbi, fol. 19. 3. *k Samuel thought that day had been the day of judgment, and therefore he raiſed Moſes along with himſelf.*

l Debarim, fol. 93. 1. *l Moſes did not dye* [*for the juſt dye not*] *but went up into the higheſt, to miniſter before God.*

VERS. XXXI.

Ἔλεγον τὴν ἔξοδον αὐτοῦ. *They ſpake of his deceaſe.*

THE French and the Italian Tranſlation do render this word Ἔξοδον too looſely. The French, *Diſſoyent ſur leiſſue*; the Italian, *Dicevane il ſucceſſo ſuo.* And I wiſh the Engliſh have not done it too narrowly: *They ſpake of his deceaſe.* It were better, *they ſpake of his departure.* For the aſcent of Chriſt into Heaven, was as well his Ἔξοδος as his death; nay I may ſay more, if at leaſt in the word *Exodus*, there be any alluſion to the Iſraelites going out of *Egypt.* For that was in victory and triumph, as alſo the aſcent of Chriſt into Heaven was.

There is no queſtion but they did indeed diſcourſe with him about his death and the manner of it, *viz.* his crucifixion; whereas *Moſes and Elias* themſelves did depart without any pain or anguiſh; but I ſhould think however, that there is more contained in that word; and that the expreſſion ἀναλήψεως αὐτοῦ, *the time of his receiving up*, Verſ. 51. hath ſome reference to ἔξοδον αὐτοῦ *his departure.*

We meet with the word ἔξοδος in the Greek Verſion, *Prov.* XXX. 12. *There is a generation accounteth it ſelf righteous,* τὴν δὲ ἔξοδον αὐτοῦ οὐκ ἀπένιψεν, *but yet hath not waſhed its going out:* obſcurely enough indeed, and beſide the Text. They read it ומיציאתו when in the original it is ומצאתו *and yet is not waſhed from its filthineſs.*

VERS. LI.

Ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ. *When the time was come that he ſhould be received up.*

IT is a difficulty amongſt ſome why there ſhould be any mention τῆς ἀναλήψεως, of his receiving up, when there is no mention of his death. But let it be only granted that under that expreſſion ἔξοδον αὐτοῦ is included the aſcenſion of Chriſt, and then the difficulty is ſolved: The Evangeliſt ſeeming from thence to calculate. *Moſes* and *Elias* had ſpoken *of his departure* out of this world; that is, of his final departure, when he took leave of it at his aſcenſion into heaven: And from thence forward, till the time

ſhould

ſhould come wherein he ſhould be received up, he ſtedfaſtly ſet his face toward *Jeruſalem*, reſolving with himſelf to be preſent at all the Feaſts that ſhould precede his ἀνάλυψιν, or *receiving up*.

He goes therefore to the Feaſt of Tabernacles, and what he did there, we have it told us *John* VII. After ten weeks or thereabout, he went up to the Feaſt of Dedication, *Chap.* XIII. 22. and *Joh.* X. 22. and at length to the laſt Feaſt of all, his own Paſsover, *Chap.* XVII. 11.

VERS. LII.

Εἰς κώμην Σαμαρειτῶν. *Into a Village of the Samaritans.*

IT may be a queſtion whether the Jews in their journeying to and from *Jeruſalem* would ordinarily deign to lodge in any of the Samaritan Towns. But if neceſſity ſhould at any time compel them to betake themſelves into any of their Inns, we muſt know that nothing but their mere hatred to the Nation could forbid them. For, *m Their land was clean, their waters were clean, their dwellings were clean, and their roads were clean.* So that there could be no offenſe or danger of uncleanneſs in their dwelling, and ſo long as the Samaritans in moſt things came the neareſt the Jewiſh Religion of all others, there was leſs danger of being defiled either in their meats, or beds, or tables, *&c.*

m Hieroſ. Avod. Zarah, fol. 44. 4.

VERS. LV.

Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς. *Ye know not what manner of ſpirit ye are of.*

WHat *Elias* once did to thoſe of *Samaria*, the Sons of *Zebedee* had an ambition to imitate in this place; dreaming (as it ſhould ſeem) that there were thoſe thunders and lightnings in their very name *Boanarges*, that ſhould break out at pleaſure for the death and deſtruction of thoſe that provoked them. But, could you not ſee O ye Sons of *Zebedee*, how careful and tender your maſter was from the very bottom of his ſoul, about the lives and well-being of mankind? How he healed the ſick, cured thoſe that were poſſeſt with Devils, and raiſed the dead: and will you be breathing ſlaughter and fire, and no leſs deſtruction to the Town, than what had happened to *Sodom*? Alas! you do not know, or have not conſidered what kind of ſpirit and temper becomes the Apoſtles of the *Meſſiah*.

VERS. LX.

Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. *Let the dead bury their dead.*

THE Jews accounted of the Gentiles as no other than dead. *n* עמי הארצות אינן חיים *the people of the earth* (that is, the Gentiles) *do not live.* And as the Gentiles, ſo even amongſt themſelves, theſe four ſorts are ſo eſteemed. *o* ארבע הן חשובין כמתים *Theſe four are accounted as dead, the blind, the leproſe, the poor, and the childleſs.*

n Chetubboth, fol. 3. 2.

o Shemoth rabb. fol. 123. 1.

CHAP. X.

VERS. I.

Ἑβδομήκοντα. *Seventy.*

WHY the Vulgar ſhould have *ſeventy and two*, they themſelves, I ſuppoſe are able to give no very good reaſon. Much leſs the Interpreter of *Titus Boſtrenſis* when in the Greek Copy before him he ſaw only ἑβδομήκοντα, why he ſhould render *Septuaginta duos, ſeventy two*, who can tell?

Aben Ezra upon the ſtory of *Eldad* and *Medad* *a* hath this paſſage: *The wiſe men ſay, that Moſes took ſix out of every tribe, and the whole number amounted to ſeventy and two: but whereas the Lord had commanded only ſeventy, the odd two were laid aſide.* Now if God laid aſide two of thoſe who had been enrolled, and endowed with the Holy Spirit,

a Numb. XI.

that ſo there might be the juſt number of ſeventy only, we can hardly imagine why our Saviour ſhould add two, to make it LXXII and not LXX. *d It was ſaid to Moſes at Mount Sinai, Go up thou and Aaron, and Nadab and Abihu, and ſeventy of the Elders of Iſrael: ſo will the holy bleſſed God ordain to himſelf in the world to come* ישיבה של זקנים משלו *a counſel of Elders of his own people.* Now the number of this Conſiſtory, the Doctors determine to be no other than ſeventy. A Council of *Seventy two* was never heard of amongſt the *Jews*, but once only at *Jabneh*.

d *Vajicra rabba*, fol. 178 1.

a *Jadaim*, cap. 3. hal. 3. *a R. Simeon ben Azzai ſaith* אני מפי עב זקנ מקובל *I receiv'd it from the mouths of the LXXII Elders, on the day when they made R. Eliezar ben Azariah one of the Sanhedrin.* Nor did they then remove *Rabban Gamaliel*, although he had diſpleas'd them.

VERS. III.

Ὡς ἄρνας ἐν μέσῳ λύκων. *As lambs among wolves.*

b *Mat.* X. c Fol. 17. 3. IT is added in another Evangeliſt, *b Be ye wiſe as ſerpents, &c.* with which we may compare that in *Midr. Schir.* *c The holy bleſſed God ſaith concerning Iſrael* אצלי הם חמימים כיונים *Thoſe that belong to me are ſimple as Doves,* אבל באה הם ערומים כנחשים *but amongſt the Nations of the world, they are ſubtle as ſerpents.*

VERS. IV.

Μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. *Salute no man by the way.*

d 2 *King.* IV. 29. I. WE have a paſſage ſomething like this elſewhere: *d If thou meet any man ſalute him not*; that is, (as is commonly expounded) do not hinder thy journey by diſcourſing with any in the way. But the ſame reaſon doth not hold in this place; the buſineſs of theſe Diſciples not requiring ſuch mighty expedition. They were commanded out *two by two* to this or the other place or City where Chriſt himſelf was to come in perſon; nor was it neceſſary they ſhould run in ſo great haſt, that they ſhould make no ſtay in the way. Only having appointed them to ſuch and ſuch places, their buſineſs indeed lay no where but in thoſe very places to which they had been particularly ſent, to proclaim the coming of Chriſt there, and not to be telling it in the way. The twelve Apoſtles that were ſent, their buſineſs was to declare the coming of the *Kingdom of Heaven*, theſe, the coming of the *King himſelf*. No wonder therefore if the Apoſtles were not forbidden to ſalute any in the way, for their Province was where ever they came, to tell the world that the Kingdom of Heaven was come; but theſe were only to give notice that the Meſſiah was coming, and that, in thoſe places only to which he was to come, and not to any whom they ſhould meet curſorily in the way.

II. It was a very uſual thing in that Nation upon ſome accounts not to ſalute any in the way, no not any perſon at all. *e He that is mourning for the dead, let him not ſalute any perſon, for the firſt ſeven days of his mourning.* *a* If thirteen faſts had been celebrated by order of the Sanhedrin for the imploring of rain, and yet no rain had fallen, then they *diminiſh from their buſineſs, and from building*, and *from planting*, and *from eſpouſals and marriage* ובשאלת שלום בין אדם לחבירו *and from ſaluting each other, as men under the rebukes of heaven.* That is, they abſtain'd from all theſe things. *b* חבירים אין שאלת שלום ביניהם *The Religious do not uſe to ſalute one another*; *but if any of the common people do at any time ſalute them, they return it* בשפה רפה וכובד ראש *in a very low voice, with all gravity, veiling themſelves, and ſitting in the poſture of mourners* or *excommunicate perſons.*

e *Rambam* in *Moed Katon*, cap. *ult.*

a *Taanith*, fol. 12. 2.

b *Ibid.* fol. 14. 2.

Whether that of the Apoſtle, *Salute one another with an holy kiſs*, might not have ſome reference to this uſage, might be a matter for our enquiry if there were place for it, but I forbear.

What therefore doth our Saviour intend by this prohibition, *Salute no man by the way?* would he imitate this *Jewiſh* cuſtom, that he would have them taken for mourners every where?

I. He would have all that belong'd to him, conformable to himſelf, that every one from the quality of the meſſengers, might in ſome meaſure judg what he was that ſent them; as we have already hinted concerning the twelve Apoſtles. He himſelf was *a man of ſorrows*, and if his meſſengers do repreſent ſome ſuch thing either in their looks or behaviour, the people might the eaſilier gueſs, what kind of perſon he was that commiſſion'd them.

II. Chriſt had a twofold end in deſigning them to the places, to which he in his own perſon had determin'd to come: namely, that thither all perſons ſhould aſſemble themſelves to his Doctrine for the healing of their ſouls: and that thoſe that were diſeaſed might be gather'd thither, in order to a cure. Now it was very fit and convenient, that the

the behaviour of thoſe that were to aſſemble the people to theſe ends, ſhould be mournful and ſolemn, to teſtifie the fellow-feeling they had with the afflicted and miſerable.

VERS. VIII.

Ἐσθίετε τὰ παρατιθέμενα ὑμῖν. *Eat ſuch things as are ſet before you.*

THE Traditional Canons were ſo very preciſe and curious, about not eating unleſs what were clean, what had been duly tythed, and from which the *Trumah* had been duly ſeparated, that it might be almoſt a wonder, the ſtrict Traditioniſts ſhould not be famiſht, if they liv'd and fed only by Canon. *c Let not the* חבר *the religious ſerve at the table of a laick, unleſs all things be rightly prepared and decimated.* c Hieroſ. Demai, fol. 22. 4.

From the irkſomneſs and perplexity of this niceneſs doth our Saviour acquit and abſolve his followers, partly that he might introduce the Goſpel-liberty; partly alſo conſulting the neceſſity of his Diſciples, who, if they had been bound up to that ſtrictneſs in meats, what could they do, when their converſe was to lye chiefly amongſt perſons perfectly unknown to them.

VERS. XVIII.

Ἐθεώρουν τὸν Σατανᾶν, &c. *I beheld Satan, &c.*

Lucifer falling from heaven, Iſa. XIV. 12. is the King of *Babylon* diveſted of his Throne and Dominion. So is *Satan* in this place. The word ἐθεώρουν, *I beheld*, I would refer it to this very time. When I ſent you forth, I ſaw *Satans* fall at hand, that he ſhould be immediately deſpoil'd of his power and tyranny. For when the *Meſſiah* had determin'd to exhibit himſelf, and in order thereunto, to ſend out ſo numerous a multitude of perſons that ſhould publiſh his appearance, it was abſolutely neceſſary, and it could not otherwiſe be, but that the power of *Satan* ſhould ſink, and his government be ſhaken.

It is probable theſe LXX Diſciples were ſent out upon the approach of the Feaſt of Tabernacles, and when there now remain'd about half a year to the death of Chriſt. In which interval of time, Chriſt ſhew'd himſelf more openly, both by the preaching of theſe perſons, and alſo in his own perſonal exhibition of himſelf than before he had done. All which things determining in his death, whoſe death was alſo the death of *Satan*, might give him a very juſt occaſion of ſaying, *I beheld Satan as lightning fall from heaven*, thrown out of his throne and kingdom. Compare *Revel.* XII. 8. where *heaven* is to be interpreted *the Church.*

VERS. XXV.

Καὶ ἰδοὺ Νομικός τις ἀνέστη. *Behold a certain Lawyer ſtood up.*

Sect. *Some few notes concerning the Jewiſh Doctors.*

THE word Νομικὸς we meet with in *Mat.* XXII. 35. where the *Syr.* hath it ספרא *a Scribe.* So *Luk.* VII. 30. as alſo in this place, and *Chap.* XI. 45. nor without reaſon, when he in St. *Matthew* εἷς ἐξ αὐτῶν νομικὸς, *one of them which was a Lawyer* is ſaid to be *Mark* XII. 28. Εἷς τῶν Γραμματέων *one of the Scribes.*

However, there ſeems ſome difficulty from a paſſage in our Evangeliſt, *a* where, Οὐαὶ ὑμῖν Γραμματεῖς, *woe unto you Scribes*, and Ἀποκριθεὶς δέ τις τῶν νομικῶν, *Then anſwer'd one of the Lawyers*, ſeems to make ſome diſtinction betwixt them. As to this we ſhall make ſome remarks in its proper place. In the mean time, let it not ſeem tedious to the Reader, if we diſcourſe ſome things concerning the Doctors of the Law, with the various claſſes and orders of them, that we may the better judg of that ſort of men, which we have ſo frequent mention of in the Holy Scriptures. And, a Chap. XI. 44, 45.

I. It is not unknown how the name *Scribe* was a general title given to all the learned part of that Nation, as it is oppos'd to בור the *rude* and illiterate perſon *b. If two perſons eat together* שניהם סופרים *and are both Scribes, they each of them ſay grace ſingly for themſelves,* אבל אחר סופר ואחר בור *but if one of them be a Scribe, and the other an illiterate perſon, the Scribe ſaith grace, and it ſufficeth for the other that is unlearned.* b Beracoth, fol. 45. 2.

Indeed the firſt original of the word סופרים did more peculiarly ſignifie the *numberers.* נקראו ראשונים סופרים *The ancients were call'd* סופרים (numberers) *becauſe they number'd all the letters of the Law, for they ſaid* ו *Vau* in נחון *Levit.* XI. 42. *is the middle letter in the whole Book of the Law.* The Gloſs gives another reaſon out of the *Jeruſ. Talm.* namely, *becauſe they number'd all the points and contents of the Law as the forty principal ſervile works ſave one, &c.* e Kidduſh. fol. 30. 1.

Should

Should we indeed grant that the first original of the word had such narrow bounds as this, yet does not this hinder, but that it afterward enlarg'd it self so far as to denote any person learned in the Law, and every Doctor of it: nay, that it extended it self even to טלמדי תינוקות *the Schoolmasters that taught children:* if not to the very לבלרין *Libellarii*, those whose business it was to write out bills of divorce, and forms of Contracts, *&c.* of which two there is mention made, amongst the ten sorts, whereof if none should happen to be in a City, it was not fit for any disciple of the wise to abide in it *b*.

b Sanhedr. fol. 17. 2.

II. That the fathers of the *Sanhedrin* were more emphatically call'd the *Scribes*, it is so well known, that it needs no confirmation. That passage in the Evangelist sufficiently shews it. *c The Scribes and Pharisees sit in Moses chair:* that is, on the Legislative bench, or in the *Sanhedrin:* where also the *Sadducees* that were of that Council are called *Scribes*. And the *Scribes* are distinguisht there from the *Pharisees*, not that they were not *Scribes*, but because all the *Scribes* there were not *Pharisees*.

c Mat. XXIII. 1.

III. There was a certain degree of *Doctors* or *Scribes* that were *in* the *Sanhedrin*, but were not members of it, these are commonly called הרנים לפני חכמים *those who gave judgment in the presence of the wise men* ראויין לחוראה *fit for the office of Legislators*, but not yet admitted. Such were *Simeon ben Azzai*, and *Simeon ben Zumah d*. Such also was *Simeon the Temanite*, of whom we have made mention elsewhere out of *Sanhedr. fol.* 22. מן לפני הם בקרקע *he judg'd in the presence of the Sanhedrin sitting upon the ground*. He did not sit on the bench with the fathers, as not being one of their number, but on the seats below, nearer the ground; him the fathers consulted in difficult matters. A shadow of which we have in *England* of the Judges, men learned in the Laws, who have their seats in our house of Lords.

d Horaioth. fol. 2. 2.

He that was particularly call'd the חכם *the wise man*, whether he was of the number of the fathers, or only of these kind of Judges, I shall not at present dispute, but leave the Reader to judg from this story. *e Rabban Simeon ben Gamaliel was the* נשיא *the President of the Sanhedrin:* *R. Meir was* חכם *Chacam or the wise man*, and *R. Nathan* אב בר *the vice governour*. Now when *Rabban Simeon* had decreed something that disparag'd *R. Meir*, and *R. Nathan*. Saith *R. Meir* to *R. Nathan* אני חכם *I am the Chacam* or the wise man: *And thou art the vice-president: Let us remove Rabban Simeon from the Presidency, then thou wilt be the President, and I the Vice-president.*

e Horaioth. fol. 13. 2.

There is nothing more common, and yet nothing more difficult than that saying, *the School of Hillel saith so and so, and the School of Schammai so,* ואומרים וחכמים *but the wise men say otherwise*. It is very obscure who these *wise men* should be. If we should say the *Sanhedrin*; it is plain that one part of it consisted of the *Shammæans*, and another part of the *Hillelites*. If so, then it should seem that these *wise men* are those Judges of whom we have spoken: unless you will assign a third part to the Sadducees, to whom you will hardly attribute the determination of the thing, and much less the Emphatical title of *the wise men*. But this we leave undecided.

III. Let us a little enquire out of the Sanhedrin, we shall find variety of *Scribes* and Doctors of the Law, according to the variety of the Law it self, and the variety of teaching it. Hence those various Treatises amongst the Rabbins. The *Micra*, *Mishneh*, *Midras*, *Talmud*, *Agadah*, *&c.*

1. מקרא *Micra*, is the Text of the Bible it self: its reading, and literal Explication.

2. משנה *Mishneh*, the doctrine of Traditions and their Explication.

3. מדרש *Midrash*, the mystick and allegorical doctrine and exposition of the Scriptures *a*. *For Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath-day.* Now these were the ways and methods of preaching him.

a Act. XV. 21.

1. As to the written Law (for every one knows they had a twofold Law, *written*, and *oral*, as they call'd it.) As to the written Law therefore, they had a twofold way of declaring it, *viz.* explaining and applying it according to the literal sense of it, εἰς οἰκοδομὴν, παράκλησιν, καὶ παραμυθίαν, *for edification, exhortation, and comfort*, as the Apostle hath it *b*. Or else by drawing Allegories, mysteries, and far fetcht notions out of it. As to the former way, the rulers of the Synagogue seem to have respect to it in what they said to *Paul* and *Barnabas*. *c* Εἴ τις λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε. *If ye have any word of exhortation for the people, say on.* As to the latter, the instances are endless in the *Jewish* writings every where, so far that they have even melted down the whole volume of the Scriptures into tradition and allegory.

b 1 *Cor.* XIV. 3

c Act. XIII. 15.

It is not easily determin'd, whether these Preachers were so of a different order that the one should wholly addict himself to the plain and literal exposition, and application of the Scriptures, the other only to the mystical and more abstruse way of teaching; there is no question but both these did frequently meet both in one Preacher, and that in one and the same Sermon: and indeed I cannot tell but that the word אגרה *Agadah*, may sometimes denote both these ways of expounding and interpreting the Law *d*. When a certain person being interrogated about certain traditions, could give no answer, the standers

d Bereshith rab. fol. 50. 3.

ders by ſaid, דלמא לית ברי אולפן בר אגדה הוא *Perhaps he is not skill'd in the* [traditional] *doctrine: but he may be able to expound.* And ſo they propound to him *Dan.* X. 21. to explain. To which that alſo agrees well enough *a*, בעלי אגדה מתוך שהן דרשנין וגו *the maſters of the Agadoth, or Expoſitions, becauſe they are Doreſhanim* (or profound ſearchers of the Scriptures) *are honour'd of all men, for they draw away the hearts of their auditors.* Nor does that ſound very differently as to the thing it ſelf. *b* בשבת היו דורשין דרשה *on the Sabbath-day they diſcuſs'd diſcuſſions* [*i.e.* in the Scriptures. Ἐρευνῶντες τὰς Γραφὰς *, ſearching the Scriptures] *to the maſters of families who had been employ'd in their occaſions all the week, and whiles they were expounding, they taught them the articles about things forbidden, and things permitted them, &c.*

a Gloſſ. in Bava Kama, fol. 10. 1.

b Gloſſ. in Sanhed. fol. 115.

* Joh. 5. 39.

To theſe kind of myſtick and allegorical expoſitions of Scripture (if at leaſt it be proper to call them expoſitions) they were ſo ſtrangely bewitcht, that they valu'd nothing more than a skill in tickling or rubbing the itching ears of their auditors with ſuch trifles. Hence that paſſage, *c R. Joſhua ſaid to R. Johanan ben Bruchah, and to R. Eliezar the blind: What new thing have you met with to day in Beth Midraſh? They anſwered and ſaid, we are all thy diſciples, and drink wholly at thy waters. To whom he, It is impoſſible but you ſhould meet with ſomething novel every day in Beth Midras.*

c Hieroſol. Chagigah, fol. 75. 4.

II. As to the Oral Law, there was alſo a twofold way of explaining it, as they had for the written Law.

I. The former way we have intimated to us in theſe words, *d The book of the Law when it grows old, they lay up with one of the diſciples of the wiſe men,* ואפילו שונה הלכות *even although he teach* Δευτερώσεις *the traditions.* The paſſage ſeems very obſcure, but it is thus explain'd by the Gloſs: *Albeit it doth not any way help the diſciples of the wiſe men* בתלמוד ובגמרא *in Talmud & Gemara,* אלא במשניות ובברייתות *but in Miſnaioth, & Baraithoth*; that is, he that would only read the body of the Traditional Law, and render the literal ſenſe of it, and not he that would diſpute ſcholaſtically, and comment upon it. For,

d Megillah, fol. 26. 2.

II. There were Doctors that would enquire more deeply into the Traditions, would give ſome accounts (ſuch as they were) of them, would diſcuſs difficulties, ſolve doubts, *&c.* a Specimen of which is the Talmudick Gemara throughout.

Laſtly, Amongſt the Learned, and Doctors of that Nation, there were the *Agadici* who would expound the written Law in a more profound way than ordinary, even to what was cabbaliſtical. Theſe were more rare, and (as it ſhould ſeem) not ſo acceptable amongſt the people. Whether theſe are concern'd in what follows let the Reader judg *e. R. Joſhua ben Levi ſaith,* יבא עלי *ſo and ſo let it happen to me, if in all my life I ever ſaw* ספרא דאגדתא *the book Agada above once; and then I found an hundred ſeventy and five Sections of the Law, where it is written,* The Lord hath ſaid, hath ſpoken, hath commanded. *They are according to the number of the years of our father Abraham, as it is ſaid* לקחת מתנות באדם *to receive gifts for men, &c. An hundred forty and ſeven Pſalms, which are in the book of Pſalms* [mark the number] *they are according to the number of the years of our father Jacob. As it is written, thou art holy, and inhabiteſt the praiſes of Iſrael; an hundred twenty and three turns, wherein Iſrael anſwereth Hallelujah* (to him that repeats the *Hallel*) *are according to the number of the years of Aaron, &c.* And as a *Coronis* let me add that paſſage in *Sanhedr* *. אם בעלי מקרא הן *If they be maſters of the Textual reading, they ſhall be converſant in the Law, the Prophets, and the Hagiographa.* אם בעלי משנה הן *if they be maſters of the Miſhneh, they ſhall be converſant in Miſhneh Halacoth and Haggadoth:* ואם בעלי תלמוד הן *and if they be maſters of the Talmud, they ſhall be converſant in the Traditions of the Paſſover, in the Paſſover: in the traditions of Pentecoſt, in Pentecoſt: in the traditions of the feaſt of Tabernacles, in the feaſt of Tabernacles.*

e Hieroſol. Schabb fol. 15. 3. & Midras Tillin, fol. 20. 4.

* Fol. 101. 1.

Theſe all whom we have mention'd were Scribes and Doctors, and expounders of the Law, but which of theſe may properly and peculiarly challenge to themſelves the title of Νομικοὶ, or *Lawyers*, whether all, or any particular claſſis of them? The latter is moſt probable: but then what claſſis will you chooſe? or will you diſtinguiſh betwixt the νομικὸς and νομοδιδάσκαλος, *the Lawyer and the teacher of the Law?* I had rather the Reader would frame his own judgment here. And yet that I might not diſmiſs this queſtion wholly untoucht, and at the ſame time not weary the Reader with too long a digreſſion, I have refer'd what is to be alledged in this matter, to my notes upon *Chapt.* XI. 45.

VERS. XXVI.

Πῶς ἀναγινώσκεις. *How readeſt thou?*

AN expreſſion very common in the Schools, מאו קראת *what readeſt thou?* when any perſon brought a Text of Scripture for the proof of any thing. *f* The Rabbins have a Tradition אסברה באה לעולם על המעשר *that the diſeaſe of the Squinancy came into the*

f Schabb. fol. 33. 2.

the world upon the account of tithes: (the Gloſs hath it, for eating of fruits that had not been tithed.) *R Eliezar ben R. Joſe ſaith, it was for an evil tongue. Rabba ſaith, and it is the ſaying alſo of R. Joſhua ben Levi* מאי קראת *what readeſt thou? The King ſhall rejoyce in God, every one that ſweareth by himſelf ſhall glory:* כי יסכר [thence comes אסכרא] *for the mouth of them that ſpeak lies ſhall be ſtopped.* b And a little after upon another ſubject: *R. Simeon ben Gezirah ſaith* מאי קראת *what or how readeſt thou? If thou know not, O thou faireſt among Women, go thy way forth by the footſteps of the flock,* Cant. I. 8.

b Pſal. LXIII. 11.

We will not be very curious in enquiring whether our Saviour uſed the very ſame form of ſpeech מאי קראת or כיצר קראת or איך קראת or any other. In this only he departs from their common uſe of ſpeech, in that he calls to another to alledge ſome Text of Scripture, whereas it was uſual in the Schools, that he that ſpoke that, would alledge ſome place himſelf.

VERS. XXVII.

Καὶ ἐξ ὅλης τ διανοίας σου. *And with thy whole mind.*

IN this anſwer of the man, there are theſe two things obſervable.

I. That our Saviour brings in this clauſe, which in ſo many terms is not in *Moſes* where the reſt are. c בכל לבבך ובכל נפשך ובכל מאדך where the Greek both of the *Roman* and *Alexandrian* Edition render בכל מאדך, ἐξ ὅλης τ δυνάμεως σου, which is the ſame with ἰσχύος, *with all thy might*; but where is διανοίας? I paſs by other copies, wherein though is ſome varying, yet there is not this which is now before us.

c Deut. VI. 5.

Our Saviour hath the ſame clauſe elſewhere *d*, but not in the ſame order, Καὶ ἐξ ὅλης τ διανοίας σου, καὶ ἐξ ὅλης τ ἰσχύος σου, *with all thy mind and with all thy ſtrength:* here it is, *with all thy ſtrength, and with all thy mind.* What ſhall we ſay therefore? Shall we ſuppoſe it writ to this ſenſe in the Hebrew, in their Phylacteries? this we can hardly think. Was it added by the Greek Interpreters, and ſo the Evangeliſts take it from thence? we ſee it is not ſo. What then, doth מאד ſignifie both ἰσχὺν and διάνοιαν? both *ſtrength* and *mind?* Here indeed the hinge of the queſtion turns. That it denotes *ſtrength* no one doubts, yea and the Rabbins ſuppoſe it denotes *Mammon* too, with whom the *Syriack* and *Targumiſt* agree, but ſtill where doth it ſignifie τὴν διάνοιαν *the mind?*

d Mark XII. 30.

1. Take ſuch a Gloſs as is frequently in uſe amongſt the allegorizing Doctors. e בכל מאדך מכל מדה ומדה שהוא מודד לן הוי מודה לו מאד מאד *With what meaſure he ſhall meet to thee, do thou praiſe him exceedingly.* Where we ſee they play with the ſound of words מאד and מדה and מודה which is a very common thing with them to do. *Aben Ezra* מאד *is of the ſame ſenſe with* מאד מאד *exceedingly, exceedingly: and intends thus much; love him exceedingly, as much as ever thou art able, and let thy love be perfect in thine heart.*

e Beracoth, fol. 54. 1.

2. To this we may add if we think fit, what they commonly require in all Religious ſervices, *viz.* כוונת לבו *the preparation and the intention of the mind.* From all which we may conceive that this was the common interpretation of that clauſe ובכל מאדך and that ἐξ ὅλης τ διανοίας, *with thy whole mind*, was not added without juſt cauſe, but upon ſome neceſſity, there being ſomething of obſcurity in the word מאדך and ſo we might be apt to apply it only to our bodily or outward ſtrength and might. *Moſes* his words therefore are rendred by the Evangeliſts not ſtrictly and according to the letter as they are in him or were in the Parchments in the Phylacteries, but both according to their full ſenſe and tenour, as alſo according to the common and received interpretation of that Nation.

f Hieroſ. Sotah. fol. 21. 2.

f R. Levi bar Chaiothah went to Cæſarea, and heard them אלוניסתין קריין שמע *reciting their Shemaah* (or their Phylacteries) *Helleniſtically* (i. e. in Greek) *&c.* Now whether the clauſe we are now handling was inſerted there, it would be in vain to enquire, becauſe not poſſible but to know. But if the Jews thought it included in the word מאדך which is not unlikely; then is it probable that the Helleniſts uſed it expreſsly in the Greek tongue.

I cannot but take notice of the words of the *Jeruſalem Targumiſt* juſt now alledged. שמע קלון קריין שמע: What ſhould that word קלון mean? *Aruch* quoting this paſſage hath it thus שמע לון הדהו קרו שמע ſo that קלון ſeems to be the ſame with לון and ק is redundant, which is not unuſual with the *Babylonian Talmud*, but with the *Jeruſalem* hardly ever, or very rarely.

The ſecond thing obſervable in this mans anſwer is, that he adds, *And thy neighbour as thy ſelf:* which indeed was not written in the Schedules of their Phylacteries: otherwiſe I ſhould have thought the man had underſtood thoſe words of our Saviour πῶς ἀναγινώσκεις *how readeſt thou?* as if he had ſaid, How doſt thou repeat the ſentences of the

the Phylacteries; for he reciteth the ſentence as it was in their Phylacteries, only adds, *and thy neighbour*, &c. Now the uſual expreſſion for the recitation of their Phylacteries was קורין שמע which, word for word is, *they read the Shemaa*, which alſo is ſo rendred by ſome; when indeed they commonly repeat them without book. *a* הקורא מגילה על פה *He that reads the Book* (of *Eſther*) *orally: i. e* as the Gemara explains it, *without book*, or *by heart*. *b* It is quæried, *Why they repeat thoſe two Sections every day?* *c R. Levi ſaith, becauſe the Ten Commandments* (of the Decalogue) *are comprehended therein.* Shewing further, how they are comprehended, ſaving only (which is very obſervable) the Second Commandment. Afterward indeed they confeſs, *it was very fitting they ſhould every day repeat the very Decalogue it ſelf, but they did not repeat it, leſt the Hereticks ſhould ſay, that only thoſe Commandments were given to Moſes on Mount Sinai.* However, they did repeat thoſe paſſages wherein they ſuppoſed the Decalogue was ſummed up.

a Megill. fol. 17. 1.

b Hieroſ. Berac. fol. 3. 3.

c Deut. VI. 4, &c. & XI. 13, &c.

Whether therefore this Lawyer of ours underſtood the words of our Saviour, as having reſpect to that uſage of repeating their Phylacteries; or whether he of his own accord and according to his own opinion would be giving the whole ſumm of the Decalogue, he ſhews himſelf rather a *textual* than a *traditional* Doctor, although the word νομικὸς, *Lawyer*, ſeem to point out the latter rather.

VERS. XXIX.

Καὶ τίς μού ἐστι πλησίον; *And who is my neighbour?*

THIS doubt and form of queſtioning he had learnt out of the common School where it is taughtin *Aruch* in בן בריתא הוציא כל אומות באמרו רעהו *He excepts all Gentiles, when he ſaith, thy neighbour.*

d An Iſraelite killing גר תושב *a ſtranger Inhabitant, he doth not dye for it by the Sanhedrin, becauſe it is ſaid* כי איש על רעהו *If any one liſt up himſelf againſt his neighbour. It is not neceſſary to ſay, he does not dye upon the account of a Gentile.* For they are not eſteemed by them for *their neighbour.*

d Maimon. in רוצח cap. 2.

e The Gentiles amongſt whom and us there is no war, and ſo thoſe that are keepers of ſheep amongſt the Iſraelites, and the like; we are not to contrive their death: but if they be in any danger of death, we are not bound to deliver them. e. g. If any of them fall into the Sea, you ſhall not need to take him out: for it is ſaid thou ſhalt not riſe up againſt the blood of thy neighbour; but ſuch an one is not thy neighbour.

e Ibid. cap. 4.

VERS. XXX.

Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχώ. *A certain man went down from Jeruſalem to Jerico.*

THIS was the moſt beaten and frequented road in the whole land of Iſrael, and that not only as it led to *Perea*, but alſo upon the account of that great traffick that was between theſe two Cities, eſpecially becauſe of the Courſes that were as well in *Jerico* as *Jeruſalem*. Of which we have diſcourſed elſewhere *f*. To which I ſhall ſuperadd this paſſage out of *Jeruſalem Taanith* *. *The former Prophets inſtituted four and twenty Courſes, and for every Courſe* היה עמוד בירושלם *a Stationary Claſſis of Prieſts, Levites, and Iſraelites in Jeruſalem. It is a tradition. Four and twenty thouſand, was the Stationary number out of Jeruſalem.* וחצי עמוך מיריחו *And half that Station out of Jericho. Jericho could indeed have produced an intire Station, but that it would give the preference to Jeruſalem, and therefore it produced but half.*

f See Notes upon Chap. I. 5.

* Fol. 67. 4.

Here therefore you may ſee in this Hiſtorical Parable, why there is ſuch particular mention made of a Prieſt and Levite travelling that way, becauſe there was very frequent intercourſe of this ſort of men between tweſe Towns, and that upon the account of the Stations above-mentioned.

Λῃσταῖς περιέπεσεν· *He fell among Thieves.*

It is with great confidence, I find, but upon what foundation I cannot tell, that the Commentators generally make *Adummim* the ſcene of this robbery, above all other places. It is true the road betwixt *Jeruſalem* and *Jericho* was dangerous enough, and for that reaſon (as is commonly believed) there was placed a band of Souldiers *g betwixt Ælia and Jericho*, for the ſafeguard of paſſengers: but, whereas it is ſaid that the place is called *Adummim*, i. e. *a place of redneſs, from the blood that was ſpilt by robbers there:* this ſeems to have very little force in it: becauſe the place had that name of *Adummim* even

g Notit. Imper. Orient.

in *Joshua*'s days, when we can hardly suppose, the times to have been so pestered with
b Josh. XV. 9. robberies, as they were when our Saviour uttered this parable. See the place *b*, where if we consider the situation of *the going up to Adummim*, it will appear, it was not very distant from *Jericho*.

Ἡμιθανῆ. *Half dead.*

The Rabbins term it נטוי למות *next to death*, beyond which condition, on this side death was only גוע *one just expiring*.

VERS. XXXI.

Ἰδὼν αὐτὸν ἀντιπαρῆλθεν. *When he saw him, he passed by on the other side.*

WHAT could be the reason this Priest and this *Levite*, should thus pass by a man in such a miserable condition? Was he not an Israelite? It is true they had learnt out of their own Schools, not to succour a *Gentile*, no nor a keeper of Sheep though he was an *Israelite*; now was this *wounded man* such an one? or did they think they should have contracted some pollution by touching one *half head?* The word Ἀντιπαρῆλθεν, *passed by on the other side*, seems to hint, as if they passed by him keeping their distance from him. Let them tell the reason themselves: For my part I would impute it wholly to the meer want of Charity.

VERS. XXXIII.

Σαμαρείτης δέ τις. *But a certain Samaritan.*

i Joh. IV. 9. *i* Οὐ συγχρῶνται Ἰουδαῖοι Σαμαρείταις· *The Jews have no dealings with the Samaritans:* That is, so as to be obliged by them for any courtsie done to them. But would this *Jew* half dead reject the kindness of the *Samaritan* at this time? This person being of a Nation (than which the Jews hated nothing more) is brought in shewing this kindness to the *Jew*, on purpose to give the plainer instance *who is our neighbour*. It might seem more proper to have said that the *Samaritan* acknowledged the wounded man for his *neighbour*, in being so kind to him: but our Saviour intimates that he was the wounded man's *neighbour*, thereby teaching us, that even a stranger, yea an enemy (against the Doctrine of their own Schools) is no other than our *neighbour*.

VERS. XXXIV.

Ἐπιχέων ἔλαιον καὶ οἶνον. *Pouring in Oyl and Wine.*

k Mitzvot Biracoth, fol. 3. 1. *k* IT is a Tradition. סכין אלונתית לחולה בשבת *They spread a Plaister for the sick on the Sabbath day: That is, upon condition they had mingled it with Wine and Oyl on the Evening of the Sabbath. But if they have not mixed it on the Evening of the Sabbath, it is forbidden. A Tradition. R. Simeon ben Eleazar saith, That it is allowed by R. Meir, both to mingle the Oyl and the Wine, and also to anoint the sick on the Sabbath day.*

VERS. XXXV.

Ἐκβαλὼν δύο δηνάρια. *He took out two pence.*

A *Ruch* in זוז *A shekel of the Law is* סלע *Selaa, and is of the value of four pence.* So that the half shekel is *two pence*. A price that was to be paid yearly by every
l Exod. XXX. 13. one, as a ransom for his soul or life. *l* Whence not unfitly, we see *two pence* are paid down for the recovery of this man's life that had been *wounded* and *half dead*.

Ἔδωκε τῷ Πανδοχεῖ. *And gave them to the Host.*

The Rabbins retain this Greek word using פונדקי however the Author of *Aruch*, calls it *Ismaelitick*, or *Arabick*. חנות בלשון ישמעאל פונדק *a Tavern* or Inn, saith he, *in the Ishmaelitish language is called Pandak*. It is true indeed, the *Arabick* Version useth this word
m Midras. Tillin. fol. 16. 3. in this place, but it is well known whence it takes its original. *m Two men went into* פונדק *an Inn, one a just, the other a wicked man. They sate down apart. The wicked man saith* לפונדקי *to the host: Let me have* פסיוני אחד *one pheasant, and let me have* קונדיטון *Conditum* or *Hippocras. The just man said to the Host, let me have a piece of bread and*

and a diſh of Lentiles. The wicked man laught the juſt man to ſcorn. See how this fool calls for Lentiles when he may have dainties: on the contrary the juſt man, ſee how this fool eateth when his teeth are to be immediately daſht out. The juſt man ſaith לפונדקי, τῷ πανδοχεῖ *to the Hoſt, give me two cups of Wine that I may bleſs them: he gave them him, and he bleſſed them, and riſing up gave to the Hoſt a piece of Money for the portion that he had eaten, and departed in peace. But there was a falling out betwixt the wicked man and his Hoſt about the reckoning, and the Hoſt daſht out his teeth.*

VERS. XXXVIII.

Μάρθα ὑπεδέξατο αὐτὸν, &c. *Martha received him,* &c.

OUR Saviour is now at the Feaſt of Tabernacles: and viſits *Bethany* where there had grown a friendſhip betwixt himſelf and *Lazarus* his Family, upon his having caſt out ſo many Devils out of *Mary* his Siſter. For it is no foreign thing to ſuppoſe ſhe was that *Mary* that was called *Magdalene*, becauſe *Bethany* it ſelf was called *Magdala*. As to the name *Martha* ſee Notes upon *John* XI. and the name *Magdala*, ſee Notes upon *John* XII.

CHAP. XI.

VERS. I.

Δίδαξον ἡμᾶς προσεύχεσθαι καθὼς καὶ Ἰωάννης. *Teach us to pray as John alſo taught his Diſciples.*

WHAT kind of requeſt is this, that this Diſciple, whoever he is, doth here make? was he ignorant of, or had he forgot that form of Prayer which the Lord had delivered to them in his Sermon upon the Mount? If he had not forgot it, why then doth he require any other? Doth de mean, Lord teach us to pray, *for John* hath taught his Diſciples? or thus, teach us a Form and rule of Prayer like that which *John* had taught his. This latter is the moſt probable, but then it is ſomething uncertain what kind of form that might be which the Diſciples of *John* were taught. As to this enquiry we may conſider theſe things:

I. It is ſaid of the Diſciples of *John* Νηστεύουσι πυκνὰ καὶ δεήσεις ποιοῦνται, *They faſt often, and make Prayers.* Where, upon many accounts I could perſwade my ſelf that δεήσεις ought to be taken here in its moſt proper ſenſe, for *Supplications.* To let other things paſs, let us weigh theſe two:

1. That the *Jews* daily and common prayers, ordinary and occaſional, conſiſted chiefly of Benedictions and Doxologies, which the title of that Talmudick Tract which treats of their prayers, ſufficiently teſtifies, being called ברכות *Benediction*, as alſo that תפילה *Tephillah*, the general Nomenclature for Prayer, ſignifies no other than שבח *praiſing*, *i. e.* Benediction, or Doxology. To illuſtrate this matter we have a paſſage or two not unworthy our tranſcribing.

a יבול ישאל אדם צרכיו ואחר יתפלל *Perhaps a man begs for neceſſaries for himſelf, and afterward prayeth. This is that which is ſpoken by Solomon when he ſaith,* *b* אל הרנה ואל התפילה *To the prayer, and to the ſupplication.* I omit the Verſions, becauſe the Gemariſts interpret it themſelves. רנה זו תפילה תפילה זו בקשה *Rinna is Tephillah, and Tephillah is Bakkaſhah.* Their meaning is this: the firſt word of *Solomon's* רנה *Rinnah* ſignifies Prayer (תפילה של שבח as the Gloſs hath it) *i. e.* Prayer with Praiſe, or Doxology. The latter word תפילה *Tephillah*, ſignifies *Petition*, or Supplication, [Gloſs, *begging for things neceſſary.*]

a Beracoth, fol. 31. 1.

b 1 *Kings* VIII. 28.

It cannot be denyed but that they had their petitionary or ſupplicatory prayers, but then, the benedictory or doxological prayers were more in number, and more large and copious: eſpecially thoſe which were poured out occaſionally or upon preſent emergency. Read the laſt Chapter of the Treatiſe I newly quoted and judge as to this particular: Read the whole Treatiſe, and then judge of the whole matter.

2. It may be reaſonably ſuppoſed that the *Baptiſt* taught his Diſciples a Form of Prayer different from what the Jewiſh Forms were: It ſtands with reaſon that he that was to

bring in a new Doctrine (I mean *new*, in reſpect to that of the Jewiſh) ſhould bring in a new way of Prayer too, that is a Form of Prayer that conſiſted more in Petition and Supplication, than the Jewiſh Forms had done; nay and another ſort of petitions than what thoſe Forms which were petitionary had hitherto contained. For the Diſciples of *John* had been inſtructed in the points of Regeneration, juſtifying Faith, particular Adoption, Sanctification by the Spirit, and other Doctrines of the Goſpel, which were altogether unknown in the Schools or Synagogues of the Jews. And who would imagine therefore that *John Baptiſt* ſhould not teach his Diſciples to pray for theſe things?

II. It is probable therefore that when this Diſciple requeſted our Saviour that he would teach his Diſciples καθὼς Ἰωάννης *as John had done:* he had reſpect to ſuch kind of Prayers as theſe, becauſe we find Chriſt ſo far condeſcending to him that he delivers him a Form of Prayer merely petitionary, as may appear both from the whole ſtructure of the Prayer, as alſo in that the laſt cloſe of all the Doxology, *For thine is the Kingdom*, &c. is here left wholly out; being asked for a Form that was δεητικὴ he took care to deliver one to them that was merely ſupplicatory. This is confirmed by what follows concerning the man requeſting ſome loaves of his neighbour, adding withal this exhortation, *Ask and it ſhall be given you, ſeek and ye ſhall find.* Which two things ſeem to anſwer thoſe two things by which Supplicatory Prayer is defined; theſe are שאלה *Sheelah, asking:* and בקשה *Bakkaſhah, ſeeking:* for if there may be any difference in the meaning of theſe two words, I would ſuppoſe it thus, *Bakkaſhah*, or *ſeeking* may reſpect the things of God: ſo *ſeek ye firſt the Kingdom of God*, &c. and *Sheelah*, or *asking* may reſpect thoſe things which are neceſſary for our ſelves: which texture we find very equally divided in this preſent Form of Prayer, where the three firſt petitions are in behalf of God's honour, and the three laſt in behalf of our own neceſſaries.

It was in uſe amongſt the *Jews*, when they faſted to uſe a peculiar ſort of Prayer, joyned with what were daily, terming it תפילת תעניות *the Prayer of the faſt.* This we have mentioned in *Taanith* c where it is diſputed whether מתענין לשעות *thoſe that faſted for certain hours* only, and not for the whole day, ought to repeat that Prayer of the Faſt: As alſo, in what order and place that Prayer is to be inſerted amongſt the daily ones. Now if it ſhould be granted that *John* had taught his Diſciples any ſuch form that might be particularly adapted to their *faſtings*, it is not very likely this Diſciple had any particular reference to that, becauſe the Diſciples of *Chriſt* did not Faſt, as the Diſciples of *John* did. It rather reſpected the whole frame of their Prayers which he had inſtructed them in, which conſiſted chiefly ἐκ δεήσεων *of Petitions* and *Supplications.*

c Fol. 11.

Object. But probably this Diſciple was not ignorant that Chriſt had already delivered to them a Petitionary Form in that Sermon of his upon the Mount, and therefore what need had he to deſire, and for what reaſon did he importune another?

Anſw. It is likely he did know it, and as likely he did not expect the repetition of the ſame again: but being very intent upon what *John* had done for his Diſciples, did hope for a Form more full and copious, that might more largely and particularly expreſs what they were to ask for, according to what he had obſerved probably in the Form that had been preſcribed by *John*, but the divine wiſdom of our Saviour knew however that all was ſufficiently comprehended in what he had given them. And as the *Jews* had their מעין *ſhort ſummary* of thoſe eighteen Prayers epitomized: ſo would he have this Form of his a ſhort ſummary of all that we ought to ask for.

VERS. IV.

Μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. *And lead us not into temptation.*

I Am much deceived if this petition is not, amongſt other things, and indeed principally and in the firſt place directed againſt the viſible apparitions of the Devil, τῷ πονηρῷ, *The evil one:* as alſo his actual obſeſſions: by which the phraſe of God's *leading us into temptation* is very much ſoftned.

The Doxology *For thine is the Kingdom*, &c. is left out, becauſe it was our Saviours intention in this place to deliver to them a Form of Prayer merely petitionary, for which very ſame reaſon alſo *Amen* is omitted too. d For ἐρεῖ Ἀμὴν ὅτι τῇ εὐχαριστίᾳ, *He ſhall ſay Amen at thy giving of thanks.* And indeed they commonly ended all their Prayers, even thoſe that conſiſted moſt of Petition, with Thankſgiving and Benediction; concluding in this manner, *Bleſſed be thou O Lord who haſt thus done*, or *thus commanded*, or the like, and then was it anſwered by all, *Amen.* This we may obſerve in thoſe Pſalms that conclude any portion of that Book, and end with *Amen* e, upon what ſubject ſoever the Pſalmiſt is ingaged, either throughout the whole Pſalm, or immediately before the bringing forth of *Amen*, ſtill he never doth mention *Amen*, without ſome foregoing

d 1 Cor. XIV. 16.

e See Pſalm XLI, & LXXII, & LXXXIX, & CVI.

going Doxology and Benediction, *Bleſſed be the Lord God*, &c. *Amen and Amen.* In St. *Matthew* therefore we find *Amen*, becauſe there is the Doxology: In St. *Luke* it is wanting becauſe the Doxology is ſo too. You may ſee more of this in Notes upon *Matth.* VI.

VERS. XV.

Ἐν Βεελζεβὰλ ἄρχοντι τῶν δαιμονίων. *Through Beelzebub the chief of the Devils.*

I. AS to this name of *Beelzebub* I have *f* elſewhere diſcourſed, and do ſtill aſſert the reading of it with the letter *l* in the end of it, *viz. Beelzebul*, againſt the *Syriack*, *Perſian*, *Vulgar*, and other Tranſlations which read it *Beelzebub*. The *Italian* cautiouſly indeed but not purely, *Beelzebu*, that he might not ſtrike upon either the one or the other reading; but in the mean time I will not anſwer for the faithfulneſs and candor of the Interpreter. *f Matth.* XII.

II. Amongſt the *Jews* we may obſerve three Devils called the *chief*, or *Prince of the Devils*: 1. *The Angel of Death*: who is called ראש כל הסטנים *g Prince of all the Satans.* 2. שידא אשמודון *The Devil Aſhmodeus.* Of him afterwards. 3. *Beelzebul* in this place. Now as to vindicating the writing of it by *l* in the end of the word, and not *b*. *g Elleh Haddebarim rab.* fol. 302. 2.

III. It is a queſtion whether there were ſuch a thing as *Beelzebub* in *rerum naturâ*. Why ſhould not the deity of the place take his farewel, when *Ekron*, the place of this Deity was wholly obliterated? When there was no more an Idol, nor Oracle at *Ekron*, did not the Demon ceaſe to be *Beelzebub* any longer, although it did not ceaſe to be a Demon? Wherever therefore *Ekron* was under the ſecond Temple, or the place where it had been under the firſt, you can hardly perſwade me there was any Idol or Oracle of *Beelzebub*, and ſo not *Beelzebub* himſelf. I will not here diſpute whether *Achor* the *Cyrenians* tutelar God againſt flyes *h* hath any relation or affinity with the name of *Ekron*. Let it be granted that *Beelzebub* might change his ſoil upon ſome occaſion, and remove from *Ekron* to *Cyrene*; but then how ſhould he come to be the *Prince of the Devils*, when all his buſineſs, and power was only among flies? *h Plin.* lib. 10. 28.

It may not be improbable perhaps, that he might be *firſt* or *chief* of thoſe *Demons*, or *Baalim*, that *Ahab* brought among the *Iſraelites*, and ſo *Ahaziah* his Son, in the midſt of his affliction and danger might fly to refuge to that Idol, as what had been the God of his Father: But what is it could move the Ages following at ſo long diſtance of time from this, that they ſhould eſteem this *Demon*, *Beelzebub*, the *prince of the Devils?* Here I confeſs my ſelf not well ſatisfied: But as to *Beelzebul*, ſomething may be ſaid.

IV. I have already ſhewn in notes upon *Matth.* XII. that the *Jewiſh* Doctors (and ſuch were theſe who contended with our Saviour) did give Idolatrous worſhip the denomination of זבול *Zebul*, or *Dung*, for the ignominy of the thing; and ſo was the Nation generally taught by theſe Rabbins. I gave ſome inſtances for the proof of it, which I ſhall not here repeat, but add one more. *i It is ſaid of Joſeph* (when his Miſtreſs would have tempted him to Adultery) *that he came into the houſe to do his buſineſs. R. Judah ſaith* יום ניבול ויבול הוה *It was a day of fooling, and of dunging, it was a day of theatres.* Where the Gloſs upon the word ויבול *Zebul*, *ſtercoration*, ſaith thus: *It is a word of contempt, and ſo it is expounded by R. Solomon in the Treatiſe Avodah Zarah, and Toſaphoth*, viz. *That* ויבול *ſignifies to Sacrifice* (that is, to Idols) *and they prove it out of Jeruſalem Beracoth, where it is ſaid, he that ſeeth a place* אשר מובלין שם לעז *where they dung*, (that is, offer ſacrifice to an Idol) *let him ſay, whoſo offereth Sacrifice to ſtrange Gods, let him be accurſed.* Which words we have alſo alledged out of the *Jeruſalem Talmud.* *i Midraſ. Schir.* fol. 2. 1.

V. Now therefore, when Idolatry was denominated *Zebul* amongſt the *Jews*, and indeed reckoned amongſt the grievouſeſt of ſins they could be guilty of, that Devil whom they ſuppoſed to preſide over this piece of wickedneſs, they named him *Beelzebul* and eſteemed him the *prince of the Devils*, or (if you will pardon the expreſſion) the moſt deviliz'd of all Devils.

VI. They give the like title to the Devil *Aſmodeus*. *k* אשמודאי מלכא רשידי *Aſmodeus the King of the Devils.* *l* שידא שריהון דרוחתא *The Devil, the prince of the ſpirits.* Which elſewhere is expounded, *d* שידא אשמודאי *the Devil Aſhmodeus.* For in both places we have this ridiculous tale: *There was a certain Woman brought forth a ſon in the night time, and ſaid to her ſon*, (a child newly born you muſt know) *go and light me a Candle that I may cut thy Navel; As he was going, the Devil Aſmodeus meeting him, ſaid to him, go and tell thy Mother, that if the Cock had not crowed, I would have killed thee*, &c. *k Gittin*, fol. 68. 1. *l Vajicra rabb.* fol. 70. 2. *m Bereſh. rabb.* fol. 39. 3.

The very name points at *Apoſtacy*, not ſo much that the Devil was an Apoſtate, as that this Devil provoked and entiſed people to apoſtatize: *Beelzebul* amongſt the *Gentiles*, and

and *Aſmodeus* amongſt the *Jews*, the firſt Authors of their apoſtacy. Whether both the Name and Demon were not found out by the *Jews* to affright the *Samaritans*. See the place above quoted *n*. *Whenas Noah went to plant a Vineyard* אפגע כו שידא אשמורין *The Demon Aſmodeus met him and ſaid,* שותפי עמך *Let me partake with thee*, &c. So that it ſeems they ſuppoſe *Aſmodeus* had an hand in *Noah*'s drunkenneſs. כיון שחטא טרדו אשמוראי *when he* (that is, *Solomon*) *ſinned, Aſmodeus drove him to it.* &c. They call the *Angel of death* by the name of *Prince of all Satans*; becauſe he deſtroys all mankind by death, none excepted.

n B reſh. rabb. col. 4.

VERS. XXXI.

Βασίλισσα Νότου, &c. *The Queen of the South*, &c.

I. I Cannot but wonder what ſhould be the meaning of that paſſage in *o Bava bathra*, כל אומר מלכת שבא אשה היתה אינו אלא טעה *Whoever ſaith that the Queen of Sheba was a Woman, doth no other than miſtake.* מאי מלכת שבא מלכותא רשבא *What then is the Queen of Sheba? The Kingdom of Sheba.* He would have the whole Kingdom of the *Sabeans* to have come to *Solomon*: perhaps what is ſaid, that מלכת שבא *came* בחיל כבד מאד *with an exceeding great Army*, (for ſo is that clauſe rendred by ſome) might ſeem to ſound ſomething of this nature in his ears. But, if there was any kind of ambiguity in the word מלכת as indeed there is none; or if Interpreters doubted at all about it, as indeed none had done, the great Oracle of truth hath here taught us that the Queen did come to *Solomon*: but why doth he term her the *Queen of the South*, and not the *Queen of Sheba?*

o Fol. 15. 2.

II. There are plauſible things upon this occaſion ſpoken concerning *Sheba of the Aralians*, which we have no leiſure to diſcuſs at preſent. I am apt rather to apprehend, that our Saviour may call her the *Queen of the South* in much a like ſenſe, as the King of *Egypt* is called in *Daniel*, *the King of the South*: the Countries in that quarter of the world were very well known amongſt the *Jews* by that title: but I queſtion whether the *Arabian Saba* were ſo or no. Grant that ſome of the *Arabian* Countries be in later ages called *Aliemin*, or *Southern parts*; yet I doubt whether ſo called by antiquity or in the days of our Saviour.

Whereas it is ſaid that the *Queen of the South* came to hear the wiſdom of *Solomon*, is it worth the patience of the Reader, to hear a little the *folly* of the *Jews* about this matter. Becauſe it is ſaid that ſhe came to make a proof of his wiſdom by dark ſayings and hard queſtions, theſe Doctors will be telling us what kind of riddles and hard queſtions ſhe put to him. *p She ſaith unto him, if I ask thee any thing, wilt thou anſwer me? He ſaid, it is the Lord that giveth wiſdom. She ſaith, what is this then?* ו' יצאין וט' נכנסין *There are ſeven things go out and nine enter.* שנים מוזגין וחד שותה *Two mingle* (or prepare) *the cup, and one drinks of it. He ſaith, there are ſeven days for a Womans ſeparation, that go out, and nine months for her bringing forth, that come in. Two breaſts do mingle, or prepare the cup, and one ſucks it. Again ſaith ſhe, I will ask thee one thing more, what is this? A Woman ſaith unto her Son, thy Father was my Father; thy Grandfather was my Husband; thou art my Son and I am thy Siſter. To whom he anſwered* ודאי בנותיו של לוט היו *Surely they were Lot's Daughters.* There is much more of this kind, but thus much may ſuffice for riddles.

p Midr. Miſ. about the beginning.

VERS. XXXIII.

Οὐδεὶς δὲ λύχνον ἅψας, &c. *No man when he hath lighted a Candle*, &c.

THE coherence of this paſſage with what went before ſeems a little difficult; but the connexion probably is this. There were ſome that had reviled him, as if he had caſt out Devils by the Prince of the Devils; others that had required a ſign from Heaven, *Verſ.* 15,16. To the former of theſe he gives an anſwer, *Verſ.* 17, 18. and indeed to both of them *Verſ.* 19. and ſo on. This paſſage we are upon reſpects both, but the latter more principally. *q. d.* You require a ſign of me; would you have me light a Candle and put it under a buſhel? Would you have me work miracles, when I am aſſured beforehand, you will not believe theſe miracles? Which however of themſelves they may ſhine like a candle lighted up, yet in reſpect to you that believe them not, it is no other than a candle under a buſhel, or in a ſecret place.

VERS.

VERS. XXXVI.

Ἔσται φωτεινὸν ὅλον. *The whole ſhall be full of light.*

THIS clauſe ſeems ſo much the ſame with the former, as if there were ſomething of Tautology; εἰ οὖν τὸ σῶμά σου ὅλον φωτεινὸν, &c. *If thy whole body therefore be full of light*, &c. our Saviour ſpeaketh of the eye after the manner of the Schools, where the *evil eye*, or *the eye not ſingle*, ſignify'd the covetous, envious, and malicious mind. Do not bring ſuch a mind along with thee, but a candid, benign, gentle mind, then thou wilt be all bright and clear thy ſelf, and all things will be bright and clear to thee. If you had but ſuch a mind, O! ye carping, blaſphemous *Jews*, you would not frame ſo ſordid and infamous a judgment of my miracles, but you would have a clear and candid opinion concerning them.

VERS. XXXVIII.

Ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. *That he had not firſt waſhed before dinner.*

HAD the *Phariſee* himſelf *waſhed before dinner* in that ſenſe wherein βαπτίζεσθαι ſignifies the waſhing of the whole body; it is hardly credible, when there was neither need, nor was it the cuſtom to waſh the whole body before meat, but the hands only. This we have ſpoken larglier upon elſwhere *q*; from whence it will be neceſſary for us to repeat theſe things; that there is נטילת ידים *a waſhing of the hands*, and there is טבילת ידים *a dipping of the hands*. This clauſe we are upon, refers to this latter. The *Phariſee* wonders that *Chriſt* had not waſht his hands, nay that he had not dipped them all over in the water when he was newly come, ἐξ ἀγορᾶς, that is, ἐκ τῶν ὄχλων ἐπαθροιζομένων, v. 29. *from the people that were gather'd thick together.*

q Vid. Notes upon *Matt* XV. & *Mark* VII.

Of how great eſteem this waſhing their hands before meat was amongſt them, beſides what I have alledg'd elſwhere, take this one inſtance more: *r It is ſtory'd of R. Akibah, that he was bound in priſon, and R. Joſhua miniſtred unto him as his* הגרסי *or reader. He daily brought him water by meaſure; one day the keeper of the priſon met him, and ſaid unto him, thou haſt too much water to day.-----He pour'd out half and gave him half. When he came to R. Akibah, he told him the whole matter. R. Akibah ſaith unto him, give me ſome water to waſh my hands; the other ſaith unto him, there is not enough for thee to drink, and how then ſhouldſt thou have any to waſh thine hands? to whom he, What ſhall I do in a matter wherein there is the guilt of death? It is better I ſhould die* (that is by thirſt) *than that I ſhould tranſgreſs the mind of my colleagues:* Who had thus preſcrib'd about waſhing of hands.

r Erubbin, fol. 21. 2.

And a little after, *Samuel ſaith,* בשעה שתקן שלמה עירובין ונטילת ידים *At that time wherein Solomon inſtituted the Erubbin and waſhing of the hands, there came forth Bath-kol, and ſaid, my Son, if thy heart be wiſe, even mine ſhall rejoyce.* Obſerve here (at leaſt if you will believe it) that *Solomon* was the firſt author of this waſhing of hands. *s Whoſoever bleſſeth immediately after the waſhing of hands,* אין השטן מקטגר באותה סעודה *Satan doth not accuſe him for that time of his repaſt.*

s Hieroſ. Berachoth. fol. 2. 4.

VERS. XXXIX.

Ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, &c. *Now do ye Phariſees make clean the outſide of the cup and the platter, &c.*

THIS our Saviour ſpeaks of the *perſons* and not of the *veſſels*, which is plain in that,

I. He ſaith τὸ δὲ ἔσωθεν ὑμῶν, *your inward parts*, &c. ſo that the ſenſe is to this purpoſe: you cleanſe your ſelves outwardly indeed by theſe kinds of waſhings, but that which is within you is full of rapine, *&c.*

II. Whereas he ſaith οὐχ ὁ ποιήσας τὸ ἔξωθεν, *he that made that which is without*, he doth not ſpeak it of the artificer that made the *cup* or the *platter*, but of God. Elſe what kind of argument is this? He that made the cups and the platters, made both the outſide and the inſide of them: What then? therefore do ye make your ſelves clean both outſide and inſide too. But if we refer it to God, then the argument holds forcibly enough. Did not God that made you without, make you within too? he expects therefore that you ſhould keep your ſelves clean, not only as to your outſide, but as to your inſide too.

III. It is hardly probable that the *Phariſees* ſhould waſh the outſide of the cup or platter, and not the inſide too; take but theſe two paſſages out of this kind of Authors themſelves: *t Thoſe diſhes which any perſon eats out of over night, they waſh them that he may eat in them*

t Schabb. fol. 118. 1.

them in the morning. In the morning: they wash them that he may eat in them at noon. At noon: that he may eat in them at the Mincha; after the Mincha he doth not wash them again, but the cups, and jugs, and bottles he doth wash, והולך לו כל היום כולו *and so it goes throughout the whole day, &c.* I will not give my self nor Reader the trouble to examine the meaning of the words, it suffices only that here is mention of washing, and that the whole vessel, not of this or that part only; and the washing of such vessels was שטיפה *by dipping them in water.* [u]

[u] Vid. *Aruch* in עשר.

[x] *All vessels* שיש להן אחוריים וחוץ *that have an outside and an inside, if the inside be defil'd, the outside is also, but* נטמא גבו לא נטמא תוכו *if the outside be defil'd the inside is not defil'd*; one would think this was to our purpose, and asserted the very literal sense of the words we have in hand, *viz.* that the cups and the platters, although they were unclean on the outside, yet in the inside they might be clean; and it was sufficient to the *Pharisee* if he cleans'd them on the outside only, but the vessels here mention'd (if the Glos may be our interpreter) are such בהן בתוכן שרואין לחשתמש ובאחוריהן *which they might use both the outside and the inside* indifferently: Some of them are recited by the *Gemarists, viz.* sacks, wallets, night-caps, pillowbears, *&c.*

[x] *Pesach.* fol. 17. 2.

Our Saviour therefore does not here speak according to the letter, neither here nor in *Mat.* XXIII. 25. when he saith, *Ye make clean the outside of the cup and of the platter*, but by way of parable and similitude. You, while you are so very nice and officious in your external washings, you do nothing more than if you only washt the outside of the cup or dish, while there was nothing but filth and nastiness within.

VERS. XL.

Ἄφρονες. *Ye fools.*

שוטים a word very common to the Nation: [y] *Rabban Johanan ben Zacchai said to the Baithusians* שוטים *ye fools, how prove you this?* [x] *Esau said,* שוטה היה קין *Cain was a fool. Pharaoh said* שוטה עשו *Esau was a fool.*-----*Haman* said שוטה היה פרעה *Pharaoh was a fool.*---- *Gog and Magog will say* שוטים חראשונים *they were all fools that are gone before us.* Hence that common phrase שוטה שב-עולם *O thou most foolish thing in all the world.*

[y] *Menacoth*, fol. 65. 1.

[x] *Vajicra rab.* fol. 197. 3.

VERS. XLI.

Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην. *But rather give alms of such things as you have.*

THIS seems Ironically spoken, and in derision to the opinion they had concerning alms.

I. As to the Version of the word τὰ ἐνόντα, may we not suppose it signifies not only *quod supereſt, that which is over and above*, as the *vulgar*, but also *quod penes vos est, all that you have*, as *Beza*. Or not only something that may have respect to the riches of this world, but something also that may have respect to the Doctrines and tenets of the *Pharisees*. As if the meaning was this, *those things which are amongst you, i.e.* which obtain commonly amongst you, are to this purpose, *give but alms, and all things are clean unto you.* When I observe amongst the Talmudists how the word איתא & איתי is used, when any thing is put or determin'd (especially when איתא חמי occurs, I question whether it be the same with תא חמי *come, see*; or *it is so, see.*) I cannot but perswade my self that the ἐνόντα in this place looks something that way: your inward part is full of ravening; but the positions and tenets that obtain amongst you are, *give Alms, &c.*

II. However, grant that τὰ ἐνόντα denotes *that which is over and above*, or *that which you have*; for I will not be very tenacious in this: yet is it hardly probable that our Saviour utters this as his own, but rather as the words and opinion of the *Pharisees*; nor do I think that he speaks these things directly, or by way of direction *to them*, but that he cites their tenets in meer scoff and displeasure. For indeed this principle was the spawn of their own Schools, that giving of alms had a value in it, that serv'd for attonement, justification, salvation, every thing. Hence that common term that reacht so comprehensively צדקה *righteousness*; and hence is it that in those numberless places in the Holy Scriptures where the praises of *justice* and *righteousness* are celebrated, and all the blessings of it pronounc'd, they apply it all to the giving of alms. Take one instance for all. *a Rabh Asai* saith שקולה הצדקה בנגד כל המצוות *Alms is equivalent to all the other commandments.* [b] *R. Judah saith, Giving of Alms is a great thing, for it hastens our redemption. It is written* צדקה תציל ממות *righteousness* (i.e. giving of Alms) *delivers from death.*-----*Alms-giving delivereth from sudden death, and from the judgment of Hell. R. Meir saith, If any wicked man should make this objection, that if God love the poor, why doth he not feed them: do thou make this answer, It is that we by them might be deliver'd from the judgment of Hell.*

[a] *Bava bathra*, fol. 9. 1.

[b] *Ibid.* fol. 10. 1.

I wish

I wiſh indeed that the *Greek* Interpreters have not a touch of this, when they ſo oftentimes render צדקה *juſtice* by ἐλεημοσύνην, or *giving of Alms*. So that the Reader may judg whether our Saviour either would teach that rapine, injuſtice and unrighteouſneſs might be cleans'd by giving of alms, or that he would give them any counſel of this nature, when he knew they were ſufficiently tinctur'd with this kind of Doctrine already.

VERS. XLV.

Ἀποκριθεὶς δὲ τὶς τῶν Νομικῶν. *Then anſwer'd one of the Lawyers.*

HERE ſeems a little difficulty, that whereas in the foregoing verſe it is ſaid, *Wo unto you Scribes and Phariſees*, it is not ſubjoyn'd Ἀποκριθεὶς δὲ τὶς τῶν Γραμματέων, *then anſwered one of the Scribes*, but τὶς τῶν νομικῶν, *one of the Lawyers*; which ſcruple perhaps the vulgar obſerving, made him leave *Scribes and Phariſees* wholly out. Our Savior inveighs more peculiarly, and by name againſt the *Phariſees*, *ver.* 37, 42, 43. and at length joyns the *Scribes* with them, *v.* 44. Hence that *Lawyer* cavils and complains, either that he had nam'd the *Scribes* in terms, or that he had accus'd the *Phariſees* of nothing, but what the *Scribes* might be equally accus'd of. As to this very *Scribe*, did not he waſh his hands before dinner as the *Phariſees* did? for it is ſaid of all the *Jews*, [c] ἐὰν μὴ πυγμῇ νίψωνται, *except they waſh their hands oft, eat not.* Did not the *Scribe* tythe mint and rue as well as the *Phariſee*? when we find that מעשר ירק מדבנין *the tything of herbs was inſtituted by the Rabbins* [d]. In a word, the *Scribes* and the *Phariſees* go hand in hand in that diſcourſe of our Saviours, *Mat.* XXIII. where he blameth both the one and the other for the ſame things. So that it is plain enough why this man complains, but it is not ſo plain why he ſhould be term'd *one of the Lawyers*, and not *one of the Scribes*.

[c] *Mark* VII. 3.
[d] *Joma*, fol. 83. 2.

I. It is not very eaſie diſtinguiſhing betwixt the *Scribe* and the *Phariſee*, ſaving that *Phariſaiſm* was a kind of tumour and excreſcence as to ſuperſtition and auſterities of Religion, beyond the common and ſtated practiſe of that Nation, even of the *Scribes* themſelves. Whether that diſtinction betwixt יחיד *ſingular*, and תלמיד, *a diſciple*, hints any difference as to the auſterity of Religion, I cannot affirm, only will lay a paſſage or two in the Reader's eye for him to conſider.

[e] *The Rabbins have a tradition, Let no one ſay* אני תלמיד *I am a diſciple*, אני ראוי להיות יחיד *I am not fit to be made a ſingular.* The Gloſs hath it, *I am not fit to begin the faſts with the ſingulars.* And the *Gemara* a little after, *The Rabbins have a tradition, every one that would make himſelf a ſingular, let him not make himſelf ſo: but if any one would make himſelf a diſciple, let him.* And at length אין תלמיד חכם רשאי לשב בתענית *It is not lawful for a diſciple of the wiſe to continue in faſtings* שממעט במלאכת שמים *becauſe he diminiſheth from the work of God:* that is, he ceaſeth from learning and teaching.

[e] *Taanith*, fol. 10. 2.

One would here think that it is plainly diſtinguiſht betwixt a *Phariſee*, and any other, and yet the *Gemariſts* in the very ſame place ſay thus, כל תלמידי חכמים יחידים *all the diſciples of the wiſe are ſingulars.* At length they query איזהו יחיד ואיזהו תלמיד *who is a ſingular, and who is a diſciple? A ſingular is he that is worthy* למנותו פרנס הציבור *to be prefer'd to be a Paſtor of a Synagogue. A diſciple is he, who if they ask him any thing concerning a tradition in his doctrine, he hath wherewithal to anſwer.* So that by a *diſciple* they mean not he that is now a learning, but he who hath already learnt, and now teacheth; but in other places they apply both theſe to the diſciple.

[f] *R. Johanan ſaith, who is a diſciple of the wiſe? he whom they prefer to be Paſtor of a Synagogue: He whom if they ask about any tradition in any place, hath wherewithal to anſwer.*

[f] *Schab.* fol. 104. 1.

The difference between theſe, however confounded in this place was this: that תלמיד the *diſciple* could anſwer doubts and queſtions, fetcht out of that place, or from that ſubject upon which he had taught or read; but יחיד *the ſingular*, could anſwer all doubts *rais'd from any place* בכל מקום אפילו במסבת כלה *even out of the Treatiſe concerning marriages.* That mention of the *Paſtor* and the *Teacher*, *Eph.* IV. 11. we ſeem to have ſome ſhadow of it here, תלמיד the *diſciple* is the *teacher*, and יחיד the *ſingular*, is *the Paſtor of the Synagogue*; and perhaps if theſe things were obſerv'd, it might give ſome light into that place of the Apoſtle.

II. As תלמיד *the diſciple*, and יחיד *the ſingular*, are ſometimes confounded, ſometimes diſtinguiſht, ſo alſo is the *Scribe* and the *Phariſee*. They are ſometimes confounded, for many of the *Phariſees* were *Scribes*, and they are ſometimes diſtinguiſhed, for many of them were of the common people, and not *Scribes*. Perhaps it may not be improperly ſaid, that there were *Phariſees* that were of the Clergy, and *Phariſees* that were of the laity. He whom we have now before us was a *Scribe*, but not a *Phariſee*: but it is not eaſie to give the reaſon why he is term'd a *Lawyer*, and not a *Scribe*. Here is ſome place for conjecture but not for demonſtration. As to conjecture therefore let us make a little aſſay in this matter.

I. I conceive that the Νομικὸς, and Νομοδιδάσκαλος, the *Lawyer* and *Teacher of the Law*, may be oppos'd to the *Sadducees*, to whom the *Pharisee* is diametrically opposite, for they were contrary to them in their practise of the Traditional rites, as much as they could; and these again contrary to them in Traditional doctrines abundantly. The *Sadducees* had indeed their *Scribes* or their teachers as well as any other party: there is frequent mention of סופרי צדוקין *the Scribes of the Sadducees*. And from this antithesis probably is *Rabban Gamaliel* term'd Νομοδιδάσκαλος, *a Doctor of Law* g. For there was then an assembly of the *Sect of the Sadducees*, ver. 17. Now when *Gamaliel* who was of the other Sect, made his speech amongst them, it is easie to conceive why he is there term'd Νομοδιδάσκαλος, *a Doctor of Law*. For the same reason we may suppose the person here before us, might be call'd νομικὸς, *one of the Lawyers*, and not a *Scribe*, because there were *Scribes* even amongst the *Sadducees*.

g *Act.* V. 34.

II. I conceive therefore that the νομικοὶ and νομοδιδάσκαλοι were the Traditionary Doctors of the Law. As to *Gamaliel a Doctor of the Law*, the thing is without dispute, and if there were any difference between the *Lawyers* and *Doctors of the Law* yet as to this matter I suppose there was none. Let us consider this following passage: *h* It is a Tradition, *R. Simeon ben Jochai saith, he that is conversant* במקרא *in the Textual exposition of the Law, hath a measure which is not a measure. He that is conversant in Mishneh, hath a measure from whence they receive a reward; but if he be conversant in the Talmud, there is not a greater measure than this. Always betake your self to the Mishneh, rather than the Talmud. But R. Jose ben R. Bon saith, This which thou saist, obtain'd before the Rabbi had mixed with it manifold traditions, but from the time that he mixed with it manifold traditions, always have recourse to the Talmud, rather than to the Mishneh.*

h *Hieros. Schab.* fol. 15. 3.

Now I pray who is he that (according to this tradition) merits most the title of a *Doctor of Law*, νομικοῦ or νομοδιδασκάλου; he that is conversant במקרא in the exposition and interpretation of the written Law, and the context of it? Alas! he doth but little, and for all the oyl and labour he hath spent, hath only a measure which is not a measure. But he that is conversant in the *Mishneh* and *Talmud*, in the Traditional doctrine or exposition of the Traditional Law, he bears away the bell, he hath some reward for his pains, and is dignify'd with the title of Doctor.

III. If there were any distinction betwixt νομικὸν and νομοδιδάσκαλον (which I hardly believe) we may suppose it might be this, either that the Νομοδιδάσκαλος had his School and his disciples, and the Νομικὸς had none: or that the Νομικὸς was conversant in the *Mishneh*, or the plain and literal exposition of Traditions, and the Νομοδιδάσκαλος in the *Talmud*, or a more profound and scholastick way of teaching.

However, be there this distinction betwixt them, or some other, or indeed none at all, yet I presume they were both Doctors of Traditions, and expounders of that which they call'd the Oral Law, in opposition to the *Scribes*, whether amongst the *Jews* or the *Sadducees*, who employ'd themselves in the Textual exposition of the Law.

VERS. XLVI.

Καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε. *And ye your selves touch not (the burdens) with one of your fingers.*

THAT the Νομικοὶ (as we have already said) were the *Doctors of Traditions*, is a little confirm'd by this, that what our Saviour reproacheth them for, were meerly Traditionals: this particularly, that they laded men with such yokes of Traditions, and yet they themselves would not touch or move them with one of their fingers.

This exposition indeed vulgarly obtains, you lay grievous burdens upon others, which in the mean time you indulg your selves in, and will not undergo them by any means. This interpretation I cannot but admit, but yet must inquire whether there be not something more included in it. For whereas he that would *prescribe light things to himself, and burdensome to others* was commonly accounted and call'd רשע ערום *a wicked cunning fellow* i. And whereas there is frequent mention of this or that Rabbin המחמיד על עצמו *who would lay this or that burden upon himself*, which he would acquit others of; it may be a question whether this exposition so commonly receiv'd, doth indeed speak out the whole sense and meaning of these words.

i *Sotah*, cap 3. hal. 4.

I apprehend therefore our Saviour might not only rebuke the remisness and indulgence they gave themselves, but further their strictness and tenaciousness about their own decrees; they made light of the commandments of God at their own pleasure, but would never diminish the least tittle of their own. That they might remove or take away any part of the Divine Law they employ both hands, but as to their own Constitutions they will not move one finger.

VERS.

VERS. XLIX.

Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν. *Therefore also said the wisdom of God.*

THIS form of speaking agreeth well enough with that so much in use אמרה מדת הדין *the rule of judgment saith*; amongst numberless instances take that of the Targumist *k*, *Is it fitting that the daughters of Israel should eat the fruit of their own womb?* ענת מירת דינא *the rule of judgment* (retributive justice) *answer'd and said* אם חזי *was it also fitting to kill a Priest and a Prophet in the Sanctuary of the Lord, as ye kill'd Zacharias, &c.*

k Thren. 2. 2.

VERS. LI.

Ἕως τοῦ αἵματος Ζαχαρίου. *Unto the blood of Zacharias.*

IF our Saviour had not in the Evangelist St. *Matthew* added, *the Son of Barachias*, no one could have doubted that it refer'd to any other than *Zacharias* the Son of *Jehojadah*, whose slaughter is recorded, II *Chron.* XXIV. It is certain, the *Jews* own no other *Zacharias* slain in the Temple but himself: and what they say of his slaughter I have already taken notice upon that place in St. *Matthew* out of both the Talmuds, we meet with the same things in *Midras Echah l*, and *Midras Coheleth m*; out of which last, give me leave briefly to transcribe these passages.

l Fol. 79. 2, 3.
m Fol. 93 1.

The blood of Zachary boil'd up CCLII *years from the days of Joash to the days of Zedekiah. What did they do? they swept into it all the dust* (of the Court) *and made an heap, yet it ceased not, but still boil'd and bubled up. The Holy Blessed God said to the blood* הא ענתא דתיגבי דייתיקי דירד *behold the time is come that thou exact thy* διαθήκη, (that was, let the Lord behold and require it at your hands) *when Nebuzaradan came and enquir'd what this matter was? they answer'd that it was the blood of heifers and rams, and lambs which they had sacrific'd.----Afterward when he came to understand what the matter was, he slew eighty thousand Priests, and yet the blood would not stanch, but broke out and flow'd as far as the Tomb of Zachary: he brought together therefore the Sanhedrin, both the great and less, and slew them over that blood, and yet it did not cease, &c.*

I hardly indeed think that those that relate this matter did really believe it to have been actually so, but only would by such flowers of Rhetorick and strained Hyperboles paint out the horrible guilt of the murder of *Zacharias*, which by how much the more horrible it was, by so much the more did it agree with the guilt of the murder of our Blessed Lord.

And however a great part of it in these relations of theirs may be meer flourish, yet by the whole framing of the thing it must needs be observed that the slaughter of this *Zacharias* was so famous and rooted in the minds of that people generally, that when our Saviour speaks of one *Zacharias* slain between the Temple and the Altar, it cannot be imagin'd that they could understand him pointing at any other than this very man. As for his father being here call'd *Barachias*, and not *Jehojadah*, we have spoken to that matter elswhere *n*.

If any one hesitate about the changing of the name, let him say by what name he finds *Jehojadah* recited in that Catalogue of Priests set down in 1 *Chron.* VI. It must be either some other name, or else we must suppose him wholly left out of that number. If by another name, you will say (supposing he be also call'd *Barachias*) he was then a man of three names. This indeed is no unusual thing with that Nation for some to have more names than one; nay, if you will believe the *Jewish* Doctors, even *Moses* himself had no less than ten *o*.

n Vid. Notes at *Mat.* XXIII.

o Vajiera rabb. fol. 165. 3.

VERS. LII.

Ἤρατε τὴν κλεῖδα τῆς γνώσεως. *Ye have taken away the key of knowledg.*

SHould we render it, *ye have taken the key of knowledg* (that is, to your selves); or, *ye have taken it away*: there is not much difference. They took the key of knowledg to themselves, when they arrogated to themselves only all profoundness of wisdom and learning, hereby indeed *taking it away* from the people, because they taught them nothing but trifling and idle stuff.

The word for *key* being in their language מפתחא brings to mind the word פתח which was so very much in use amongst them for one that was teaching. Instances of this were endless, there are enough of it in that long preface prefixt to that *Midras Thren*, that hath for its title פתיחתא דחכימי *the openings of the wise*; where (as indeed almost every where

elſe) it is ſo frequently ſaid פתח ר' *R.* ſuch an one, *open'd*; for I cannot tell how better to render it. I know indeed that פתח oftentimes ſignifies, *he began:* to which is oppos'd חתם or סיים *he ended.* But here it is uſed when any Rabbin produceth any Text of Scripture, and either gloſſeth or diſcourſeth upon it by way of Expoſition, alluſion or allegory. *While he open'd to us the Scriptures p.* There is no one that obſerves the places, but will eaſily ſuppoſe there is more ſignified by the expreſſion than meer *opening his mouth.*

p Luk. XXIV. 32.

CHAP. XII.

VERS. I.

Ἐπισυναχθεισῶν τῶν μυριάδων. *When there were gather'd together an innumerable multitude of people.*

THERE is no one would underſtand this in the very letter of it, as if the number of the people here preſent were at leaſt twenty thouſand, but a very great number. So *Act.* XXI. 20. Πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων, *How many myriads of Jews which believe.*

This probably denotes the mighty ſucceſs of the ſeventy diſciples preaching the Goſpel, who had ſo clearly and effectually taught concerning Chriſt, and told them of the places that he had determin'd to come to, that the people had flockt together in thoſe vaſt numbers, ready upon all occaſions to meet him when they heard the *Meſſias* was making his approaches to this or that Town.

VERS. III.

Ὃ πρὸς τὸ ὦς ἐλαλήσατε. *That which ye have ſpoken in the ear.*

a Notes upon *Mat.* X 27. *b* Fol. 14. 1. *c Sanhedr.* fol. 26. 2.

I Have elſewhere *a* ſpoken of a Doctor whiſpering in the ear אמוריה or מתרגומניה *of his Interpreter*; the reaſon of this uſage is given us *b* in *Chagigah* שהתורה ניתנה בלחש *becauſe the Law is deliver'd ſilently:* and the reaſon of this is ניתנה בלחש מפני השטן *it is delivered ſilently becauſe of Satan c.*

However theſe words are not to be underſtood of any ſuch kind of whiſpering into the ears of the Interpreter, but concerning any matter that may have been ſpoken in never ſo much ſecreſie and deſign not to have been known again. The Doctor whiſper'd into the ear of the Interpreter, to that end that his diſciples might publiſh what he had ſaid. But here is meant, whatever any had the greateſt purpoſe to conceal, yet God will reveal it; not much unlike that paſſage in *Eccleſ.* X. 20. Our Saviour intimates the folly as well as the wickedneſs of diſſimulation, becauſe in time the viſor ſhall be taken off, and the moſt diſſembled hypocriſie expos'd to naked view.

VERS. VI.

Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο. *Are not five ſparrows ſold for two farthings?*

d Mat. X. 29.

TWO Sparrows were ſold for one farthing *d*, and five for two. We find that Doves were ſold in the Temple upon the account of women in child-bed, and their iſſues of blood, by whom a pair of Turtles and young pigeons were to be offer'd, if they had not wherewithal to preſent a more coſtly ſacrifice; ſo probably the Sparrows were likely to be ſold upon the account of lepers in the cleanſing of whom they were made uſe of *e*. I confeſs the *Greek* Verſion in this place hath not δύο στρουθία, *two ſparrows*, but δύο ὀρνίθια, *two little birds.* And yet if you will believe the far-fetcht reaſon that *R. Solomon* gives, you will eaſily imagine that they are ſparrows that are pointed at. *The leproſie*, ſaith he, *came upon mankind for an evil tongue*, שהוא מעשה פטפוטי דברים *that is for too much garrulity of words, and therefore in the cleanſing of it they uſed* צפרים *ſparrows that are always chirping and chattering with their voice.*

e Levit. XIV. 4.

Kal

Καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ. *And not one of them is forgotten before God.*

f R. Simeon ben Jachai ſtanding at the mouth of his Cave (wherein he lay hid for the ſpace of thirteen years) *he ſaw a certain man catching of birds. And when he heard Bath Kol out of Heaven, ſaying, mercy, mercy, the birds eſcaped. But when he heard Bath Kol, ſaying, the pain of death, then was the bird taken. He ſaith therefore* ציפר מכלערי שמיא לא מתצרא *A bird is not taken without God, much leſs the life of a man.* This paſſage is alſo recited in *Midras Tillen g*, but the circumſtances vary. *f* Bereſh. rabb. fol. 88. 4. *g* Fol. 15. 1.

VERS. IX.

Ὁ δὲ ἀρνησάμενός με, &c. *But he that denyeth me*, &c.

CONſider whether in theſe words and in the following Verſe our Bleſſed Saviour do not point at thoſe two unpardonable ſins, Apoſtacy or denying and renouncing of Chriſt, and Blaſphemy, or the ſin againſt the Holy Ghoſt. *The firſt is called a ſin unto death h.* And ſo in truth and in the event is the latter too. I find them indeed conſounded by ſome who diſcourſe upon the ſin againſt the Holy Ghoſt, when yet this difference may be obſerved, *viz.* that Apoſtacy cannot properly be charged on any but who have already profeſt *Chriſtianity*: but Blaſphemy againſt the Holy Ghoſt was uttered by the Scribes and Phariſees at that time that they diſowned and rejected *Chriſt*. *h* 1 Joh. V. 16.

VERS. XIII.

Μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. *That he divide the inheritance with me.*

I. IN the titles of brethren this obtained amongſt them, that as the eldeſt was called בכור *the firſt born*; ſo the younger was called פשוט *ſimple*, becauſe without the title of *firſt-born*. It ſeems to be only two brethren here, betwixt whom the complaint is made, but which of them is the complainant, it is not ſo eaſie to determine. You will ſay, the younger moſt probably, becauſe it is more likely that the firſt-born ſhould wrong the younger, than the younger the firſt-born. And yet in that Court of Judicature which they called דינא דגור או אגור *the Court of, thou draw and I'll draw*; the younger might be troubleſome to the firſt-born, as well as the firſt-born to the younger. That matter was thus:

i When a Father had bequeathed to his firſt-born and younger Son a ſervant and an unclean beaſt, which could not be parted in two, then ſaith the one to the other, *do thou draw or I'll draw*; that is, do thou redeem thy ſhare or I will redeem mine. Now here the younger brother may be perverſe, and as well hinder the redemption, as the firſt-born. *i* Bava bathra, fol. 13. 1.

II. In the diviſion of inheritances how many vexations and quarrels may ariſe, both reaſon and common experience do abundantly teach us. The Rabbins are very large upon this head, and ſuppoſe that great controverſies may ariſe either from the Teſtament of the Father, or the nature of the inheritance, or the quality of the Sons; as if the younger Son be a Diſciple of the Wiſe-men, and the elder not: if the younger be made a Proſelyte, the elder a Gentile, *&c.* But in the inſtance now before us, the complaint or controverſie is not about dividing, but about not dividing, becauſe the firſt-born moſt probably would not gratifie the younger in that thing.

The Judges in that caſe was the Bench of the *Triumviri*, theſe were the διαιτηταὶ, *Judges* in the Controverſie, and decreed concerning the right or equity of dividing: And either ſome were appointed by them, or ſome choſen by thoſe between whom the cauſe depended, as arbiters in the caſe, and theſe were the μεσιταὶ *Dividers*, thoſe that took care as to the equality of the diviſion. Now we cannot eaſily ſuppoſe what ſhould move this man to appeal to our Saviour as judge in this matter, unleſs either himſelf, or Brother, or both were of the number of his Diſciples.

VERS. XIX.

Ψυχὴ ἀναπαύου, φάγε, πίε, &c. *Soul, take thine eaſe, eat, drink*, &c.

k When the Church is in diſtreſs, let not any man then ſay, I will go into mine houſe, and will eat and drink ושלום עליך נפשי *and peace be to thee O my ſoul. For if any one ſhall ſo do, it is written of him, behold joy, and gladneſs, ſlaying Oxen, and killing Sheep,* *k* Taanith, fol. 11. 1.

sheep, eating flesh, and drinking wine: Let us eat and drink for to morrow we shall dye. But what follows? It was revealed in mine ears by the Lord of Hosts, surely this iniquity shall not be purged away from you till you dye. And what if he should so say and do, when the Church is not in distress?

VERS. XX.

Ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπό σου. *This night shall thy soul be required of thee.*

l Elleh Haddebarim rabb. fol. 300. 1.

HOwever this following story hath something in it that may be laught at, yet hath it something in it that is serious enough. *l The Rabbins say: It fell out in the days of R. Simeon ben Chalaphta: that he went to a certain Circumcision and there feasted. The Father of the infant gave them old wine, wine of seven years old, to drink, and said unto them, with this wine will I grow old in the joy of my Son. They feasted together till midnight. R. Simeon ben Chalaphta trusting to his own vertue, went out at midnight to go into the City: In the way he finds the Angel of death, and observes him very sad: Saith he to him, who art thou? He saith I am the messenger of the Lord: And why then (saith he) art thou so sad? He saith unto him* משיחתן שלּ בריות *I am sad for the speeches of those who say, I will do this or that e're long, though they know not how quickly they may be called away by death. That man with whom thou hast been feasting, and that boasted amongst you, with this wine I will grow old in the joy of my Son; behold the time draws nigh, that within thirty days he must be snatcht away. He saith unto him, do thou let me know my time: To whom he answered, over thee and such as thou art, we have no power: for God being delighted with good works prolongeth your lives.*

VERS. XXIV.

Οὐ ταμεῖον οὐδὲ ἀποθήκη. *Neither Store-house nor Barn.*

I Am mistaken if the *Jerusalem* Writers would not render it לא מרתף ולא גורן for מרתף was the *Store-house* where they laid up their fruits, and גורן was the *Barn* where they laid up their grain. It is commonly rendred the *floor*, but there it is meant the *Barn floor*. Our Saviour takes an instance from God feeding the Ravens. *m* It is *R. Solomon*'s remark: Our Rabbins observe that the Raven is cruel toward its young, but God pitieth them, and provides them flees that breed out of their own dung. Now the reason they give why the old ones are so unmerciful to their own young, is in *Chetabboth n*, where the Gloss thus explains the mind of the Gemarists speaking of the young ones וחיורי אוכמי both *white* and *black: when they grow black, the old ones begin to love their young, but while they are all white they loath them.*

m Vide *Job* XXXVIII 41. & *Ps.* CXLVII. 9.

n Fol. 49. 2.

In that very place there occurs this passage not unworthy our transcribing. *There was a certain man brought before Rabh Judah*, because he refused to provoide for his Children: *saith he to those* that brought him יאדוד ילך ואבני מתא שריא *the Dragon brings forth, and lays her young in the Town to be nouriſht up. When he was brought to Rabh Chasda, he saith unto them, compel him to the door of the Synagogue, and there let him stand, and say* עירבא בעי בניה *the Raven seeks her young ones, but this Man doth not seek* [*or own*] *his Children: But doth the Raven seek her young ones? behold it is written, God feedeth the Ravens which cry unto him.* לא קשיא *This hath no difficulty in it.* הא בחיורי הא באיכמי *This is said of them while they are white*, that God feeds them, *but that is said of them when they are become black*, that the Raven owneth her young. But the Gloss hath it thus: *It seems as if he with his own voice should cry out against himself and say, the Raven owneth her young. But there are those that expound it, as if the minister of the Synagogue should sit him forth and proclaim upon him, the Raven acknowledgeth her young, but this man rejects his own Children.* Tell it to the Church, *Matth.* XVIII. 17.

VERS. XXX.

Τὰ ἔθνη τοῦ κόσμου, &c. *The nations of the world*, &c.

אומות עולם Is a very common form of speech amongst the Jews by which they express the Gentiles, or all other nations beside themselves. Κόσμος and Αἰὼν have a peculiar propriety in Sacred Writ, which they have not in prophane Authors: so far that Αἰὼν hath relation only to the Jewish ages, and κόσμος to the nations that are not Jewish. Hence Συντέλεια τοῦ Αἰῶνος, *Matth.* XXIV. 3. is meant, *the end of* the Jewish *age*, or world. And πρὸ χρόνων αἰωνίων, *Tit.* I. 2. is *before* the Jewish *world began*; and hence it is that the *world* very often in the New Testament is to be understood only of the Gentile world.

VERS.

VERS. XXXVII.

Παρελθὼν διακονήσει. *He will come forth and ſerve them.*

שמש הולך והן יושבין *He that ſerves at the table, goes about, while the gueſts ſit.* Παρελθὼν, ſeems to denote the ſame thing here; unleſs it may referr to ſome ſuch thing as this, *viz.* that the Maſter will *paſs by* his dignity, and condeſcend to miniſter to his own Servants. *o* Gloſſ in Babra, fol. 57. 2.

VERS. XXXVIII.

Ἐν δευτέρᾳ φυλακῇ, καὶ ἐν τρίτῃ. *In the ſecond watch, and in the third.*

IN the very dead watches of all, at leaſt if there be not a ſoleciſm in ſpeech. At the firſt watch they went to bed, and the fourth watch, the time of getting up again came on: ſo that the ſecond and the third watch was the very dead time of ſleep.

VERS. XLVII.

Δαρήσεται πολλάς. *Shall be beaten with many ſtripes.*

THere was a ſtated number of ſtripes, and that was forty, beyond which no Malefactor Condemned by the Judges to that puniſhment, ought to receive. Whence that paſſage *p* ſeems a little ſtrange. *He that kills an Heifer, and afterward two of* that Heifers *Calves* טופח שמונים *let him be beaten with fourſcore ſtripes.* How ſo? fourſcorce when they ought not to exceed above forty? *q* They might not exceed that number for one ſingle crime: but if the crime was doubled, they might double the puniſhment. And it may be a queſtion whether they did not double their accuſations upon St. *Paul*, when they multiplied their ſtripes, he himſelf telling us that five times he had received forty ſtripes ſave one *r*. *p* Cholin. fol. 82. 1. *q* Dist. XXV. 3. *r* 2 Cor. XI. 24.

But did every one that was adjudged by the Court to ſtripes, did they always receive that number exactly of thirty nine? no doubt the number was more or leſs according to the nature of the crime. Which ſeems to be hinted in *ſ Peſachin* אבל פוטיתא לוקה ארבע *he that eateth the Potitha* (ſome creeping thing of the Sea) *let him be beaten with four ſtripes.* נמלדא לוקה חמש *He that eateth a Piſmire, let him be beaten with five.* צרעה לוקה שש *He that eateth an Hornet, let him have ſix.* If this be the ſenſe of the words, then here may ariſe a queſtion with what kind of ſcourge they were beaten? if with that ſcourge of three cords that was uſed when they gave nine and thirty ſtripes, repeating their ſtrokes by a ſcourge of three cords thirteen times, how then could they inflict four or five ſtripes with ſuch a ſcourge as that was? *ſ* Fol. 24. 2.

But as to the number of ſtripes which the maſter might inflict upon his ſlave, that was not ſtated, but left to the pleaſure of the maſter, according to the nature of the crime: which ſeems hinted at in theſe words of our Saviour, and in the following rule amongſt the Jews, ſome kind of meaſure ſtill being attended to.

t מותר לעבוד בעבד כנעני בפרך *It is allowed to deal with a Cananite* (that is, a Gentile) *ſlave with ſeverity. But though this is* de jure, *yet there is a law of mercy, and rule of wiſdom, that a man ſhould be gentle, purſuing righteouſneſs, not making the yoke heavy upon his ſervant, leſt he afflict him.* *t* Malmon. Avadim, cap. 9.

VERS. XLIX.

Καὶ τί θέλω εἰ ἤδη ἀνήφθη. *And what will I, if it be already kindled?*

TI θέλω *What will I*, ſeems to be uſed after the manner of the Schools, where מאי אני אומר *What do I ſay?* is the ſame with, *I do ſay this.* And ſo מאי אני מקיים *What do I decree* or *approve?* is the ſame with, *this I do decree* or *approve.* So מאי אני רוצה θέλω, *What will I?* is the ſame with, *this I will.* Thus in theſe words of our Saviour, *What will I if it be already kindled?* the meaning is, *this I will, that it be already kindled.* Now what kind of fire this was, which he would have already kindled, he himſelf explains *Verſ.* 51. and ſo on.

CHAP.

CHAP. XIII.

VERS. I.

Περὶ τῶν Γαλιλαίων. *Of the Galileans.*

IF this report concerning the *Galileans* was brought to our Saviour immediately after the deed was done, then was this Tragedy acted by *Pilate*, a little before the Feast of *Dedication*, for we find Christ going toward that Feast, *Vers.* 22. But the time of this slaughter is uncertain; for it is a question whether they that tell him this passage, relate it as news which he had not heard before, or only to draw from him his opinion concerning that affair, *&c.*

It is hotly disputed amongst some, as to the persons whom *Pilate* slew. And

I. Some would have them to have been of the Sect of *Judas* the *Gaulonite*, and that they were therefore slain because they denied to give tribute to *Cæsar*. He is called indeed *Judas of Galilee a*, and there is little doubt but that he might draw some *Galileans* into his opinion and practise. But I question then, whether *Christ* would have made any kind of defense for such, and have placed them in the same level with these upon whom the Tower of *Siloam* fell, when it so plainly appears that he taught directly contrary to that perverse Sect and Opinion. However, if these were of that Sect (for I will not contend it) then do these who tell this to our Saviour seem to lay a snare for him, not much unlike that question they put to him: *Is it lawful to give tribute to Cæsar or no?*

a *Acts* v. 37.

II. There is one that confounds this story with that of *Josephus b* which he relates from him thus abbreviated, *In Galiæa autem*, &c. *In Galilee there were certain Samaritans, who being seduced by a notorious Impostor, moved Sedition at Mount Gerizzim (where this Cheat promised them to shew them the sacred Vessels, which he falsly told them had been hid by Moses in that place.) Pilate sending his forces upon them suppress them, the greater of them were taken and adjudged to death* *. I admire how this learned man should deliver these things, with so much confidence as even to chastise *Josephus* himself for his mistake in his computation of the time for this story, concluding thus, *cum revera tamen cædes*, &c. *When indeed this slaughter made upon the Samaritans by Pilate, seems to be that very slaughter of the Galileans, mentioned by St. Luke*, Chap. XIII. 1.

b *Antiqu.* lib. 18. cap. 5.

* *Ludov. Capel. Hist. Jud. Compend.*

Whereas in truth *Josephus* mentions not one syllable either of *Galilee* or Sacrifice, or the *Galileans*, but *Samaritans:* and it is something a bold thing to substitute rebelling *Samaritans* in the place of sacrificing *Galileans*. Nor is it propable that those that tell this matter to our Saviour, would put this gloss and colour upon the thing while they related it.

III. The feud and enmity that was between *Pilate* and *Herod c* might be enough to incense *Pilate* to make this havock of the subjects of *Herod*.

c *Luke* XXIII. 12.

Ὧν τὸ αἷμα Πιλάτῳ ἔμιξε. *Whose blood Pilate mingled.*

d David swore to Abishai, As the Lord liveth, if thou touch the blood of this righteous man [Saul] אני מערב דמך בדמו *I will mingle thy blood with his blood.* So *Pilate* mingled the blood of these sacrificers, with the blood of those sacrifices they had slain. It is remarkable that in *Siphra e the killing of the sacrifices may be well enough done, by strangers, by women, by servants, by the unclean, even those Sacrifices that are most holy, provided that the unclean touch not the flesh of them.* And a little after, *At the sprinkling of the blood the work of the Priest begins, and the slaying of them may be done by any hand whatever.*

d *Midras Tillin.* fol. 7. 4.

e Fol. 4. 1. & *Zevachim*, fol. 31. 2.

Hence was it a very usual thing for those that brought the Sacrifice to kill it themselves: and so probably these miserable *Galileans* were slaughtered, while they themselves were slaying their own sacrifices. For it is more likely that they were slain in the Temple whiles they were offering their sacrifices, than in the way, whiles they were bringing them thither.

VERS.

VERS. IV.

Ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ. *On whom the of Tower in Siloam fell.*

THE *pool of Bethesda* was *the pool of Siloam* and from thence all that adjacent part of the City is denominated *Siloam*. And therefore it is left doubtful whether this Tower were built over the Pool, that is over the porches of the Pool, or stood something remote from it, in those parts that yet bore the name of *Siloam*. And if the article τῷ does not determine the matter, we must continue still in doubt. Will Grammar permit that that article should be prefixed to that part of the City? It is certain that the very Pool is called κολυμβήθρα τοῦ Σιλωάμ, *f The Pool of Siloam*. So that I conceive this Tower might be built over the Portico's of the Pool, and might overwhelm those eighteen men while they were busied about purifying themselves (and so this event falls in the more agreeably with that of the *Galileans*) or as they were expecting to be healed at the troubling of the waters; For it is very uncertain at what time this Tower fell.

f Joh. IX. 7, 11.

VERS. VII.

Ἰδοὺ, τρία ἔτη ἔρχομαι, &c. *Behold, these three years I come, &c.*

THere was no Tree that was of a kind to bear fruit might lightly and upon every small occasion be cut down, that law providing against it in *Deut.* XX. 19, 20. where the *Pesikta* observes that there is both an affirmative, and also a negative command, by which it is the more forbidden that any Tree of that kind should be cut down unless upon a very indispensible occasion. *g Rabb saith, cut not down the Palm that bears a cab of dates. They urge, and what of the Olive, that that should not be cut down? If it bear but the fourth part of a cab. R. Chaninah saith* שבחרי ברי אלא דקץ תאינתא בלא ומנרי שביב לא *My Son Shibchah had not died had he not cut down a Fig-tree before its time.*

g Bava kama, fol. 91. 1.

VERS. VIII.

Σκάψω περὶ αὐτὴν καὶ βάλω κοπρίαν. *I will dig about it and dung it.*

THE Talmudists אני מעדר ומובל.
h מובלין ומעדרין וכו' *They dung it and dig it*, &c. The Gloss is, *They lay dung in their Gardens to moisten the earth: they dig about the roots of their trees, they pluck up the suckers, they take off the leaves, they sprinkle ashes, and they smoke under the trees to kill worms.*

h Sheviith, fol. 35. 1.

VERS. XI.

Πνεῦμα ἔχουσα ἀσθενείας. *Having a spirit of infirmity.*

I. THE *Jews* distinguish between Spirits, and Devils, and good Angels. *i All things do subserve to the Glory of the King of Kings the Holy blessed one* אפילו רוחות *even Spirits* אפילו שרים, *also Devils* אפילו מלאכי שרת *also ministring Angels.*

i B midb. rabb. fol. 157. 2. & *Midras Schir.* fol. 2. 3.

The difficulty is, in what sense they take *spirits*, as they are distinguisht from *Angels* and *Devils*, when it is probable they did not mean humane souls. But these things are not the business of this place.

II. Therefore as to this phrase in St. *Luke* πνεῦμα ἀσθενείας, *a spirit of infirmity*. Let us begin our enquiry from this passage: *k It is written, if I put the plague of Leprosie in an house of the land of your inheritance. l R. Judah saith, this foretells such plagues to come upon them. R. Simeon saith,* פרט לנגעי אותין *He excepts those violent plagues that do not render a man unclean.* Where the Gloss is, אם באו נגעים וכו *If those plagues come by the insufflation of the Devil, which do not defile the man.* And the Gemara a little after, *Rabba saith,* פרט לנגעי רוחות *he excepts the plagues of spirits. Rabh Papa saith, he excepts the plagues of inchantments.* Where the Gloss again hath it, *Those plagues which are inflicted by the insufflation of the Devil, not by the hands of men.*

k Horaioth, fol. 10. 1. *l Levit.* XIV. 34.

1. You see therefore first, that it was a most received opinion amongst the Jews that diseases or plagues might be inflicted by the Devil. Which is plain also from the Evangelists, because our Saviour in this very place tells us that the *bowing together* of this Woman, was inflicted upon her by Satan.

2. They conceived further that some diseases were inflicted that were unclean, and some that were not unclean. The unclean were the Leprosie, Issues, *&c.* Not unclean were such as this Woman's infirmity, *&c.*

III. They diſtinguiſh betwixt רוח רעה *an evil ſpirit*, *and* רוח טומאה *an unclean ſpirit*. Not but they accounted an unclean ſpirit ill enough, and an evil ſpirit to be unclean enough, but that they might diſtinguiſh the various operations of the Devil, as alſo concerning the various perſons poſſeſt and afflicted by him.

1. They acknowledged that *evil Spirits* might inflict diſeaſes. *m Whomſoever either the Gentiles, or* רוח רעה *evil ſpirits drive* [i. e. beyond the bounds of the Sabbath.] Where the Gloſs is, *The evil ſpirit is the Devil that hath entred into him, diſturbs his intellectuals, ſo that he is carried beyond the bounds.* But *Rambam* ſaith, *They call all kind of melancholy an evil ſpirit.* And elſewhere רוח רעה חולי *an evil ſpirit*, i. e. *a diſeaſe*.

m Erubbin, fol. 42. 2.

2. רוח טומאה *The unclean ſpirit*, amongſt them was chiefly and more peculiarly that Devil that haunted places of burial, and ſuch like, that were moſt unclean. *n* טומאה שך בית הקברות *The unclean ſpirit*, i. e. *the devil that haunts burying places. Thither the Necromancer betook himſelf* (as the *Gemara* hath it, which I have alſo quoted in another place) *and when he had macerated himſelf with faſting, he lodgeth amongſt the Tombs, to the end that he might be the more inſpired by the unclean ſpirit.* Nor is it much otherwiſe (as they themſelves relate it) with the בעל אוב *the Python*, or propheſying ſpirit. *For the Rabbins deliver* בעל אוב זה המדבר בין הפרקים *the Python is he that ſpeaks between the parts.* The Gloſs is, *He that raiſeth a dead perſon, and ſits between the parts of the bones*, &c.

n Gloſſ. in Sanhedr. fol. 65. 2.

Hence that reaſon of our conjecture, concerning that demoniack, *Luke* IV. 33. that he was either a *Necromancer*, or *Pythoniſt*, taken from that unuſual way expreſſing it which is there obſervable, not ἔχων πνεῦμα ἀκάθαρτον, *having an unclean ſpirit*, nor ἔχων δαιμόνιον ἀκάθαρτον, *having an unclean devil*; but ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, *having a ſpirit of an unclean devil.*

There were therefore two ſorts of men, whom they accounted under the poſſeſſion of an *unclean ſpirit*, in their proper ſenſe ſo called. Thoſe eſpecially who ſought and were ambitious to be inſpired of the devil, amongſt tombs and unclean places: And thoſe alſo who being involuntarily poſſeſſed by the Devil, betook themſelves amongſt Tombs and ſuch places of uncleanneſs, And whether they upon whom the Devil inflicted unclean diſeaſes ſhould be ranked in the ſame degree, I do not determine. There were others who were not acted by ſuch diabolical furies, but afflicted with other kind of diſeaſes whom they accounted under the operation רוח רעה חולי *of an evil ſpirit of diſeaſe* or *infirmity*. Not ἀκαθαρσίας of *uncleanneſs*, but ἀσθενείας of *infirmity*. And perhaps the Evangeliſt ſpeaks according to this Antitheſis: that this Woman had neither a ſpirit of *uncleanneſs*, according to what they judged of a ſpirit of uncleanneſs, nor νόσον ἀκαθαρσίας *a diſeaſe of uncleanneſs*, but πνεῦμα ἀσθενείας *a ſpirit of infirmity.*

VERS. XV.

Ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ; *Doth not each one of you on the Sabbath day looſe his Ox?*

THAT diſceptation in *Schabb. o* doth atteſt this, במה בהמה יוצאה *how far a beaſt going forth.* Where it is very much cautioned that the beaſt be not brought out on the Sabbath day carrying any thing upon him that might be a burden not permitted to be born on that day. They allow יוצא גמל באפסר *that a Camel be led out with an Halter*, סום בשיר *an Horſe with a Collar*, &c. that is, when they are led out either to paſture or watering. Nay the Gloſs upon the place adds, *That they may lead out the Horſe to the water, that he may dip the Collar in the water if the Collar be unclean.*

o Cap. 2. hal. 1.

To this may be referred that abſtruſe and obſcure rule *p* עושין פסין concerning the building of mounds about a ſpring that belongs to a private man with that art, that the beaſt being led thither to watering on the Sabbath day, ſhall not go out of the place that is of common right.

p Erubbin, fol. 17. 2.

q It is not only permitted to lead the beaſt out to watering on the Sabbath day, but they might draw water for him, and pour it into troughs, provided only that they do not carry the water and ſet it before the beaſt to drink, but the beaſt come and drink it of his own accord.

q Ibid. fol. 20. 2.

VERS. XXIII.

Εἰ ὀλίγοι οἱ σῳζόμενοι; *Are there few that be ſaved?*

THIS queſtion, *Lord are there few that be ſaved?* when it was a received opinion amongſt the *Jews*, *that all Iſrael ſhould have their part in the world to come*, makes it doubtful, whether it was propounded captiouſly, or meerly for ſatisfaction.

This

This very matter is disputed amongst the Doctors. *r Therefore hell hath enlarged her self, and opened her mouth* לבלי חוק *beyond the statute.* *ſ Resh Lachish saith, this is for him who forsaketh one statute.* (The Gloss is, He that leaves one statute unobserved, shall be condemned in hell.) *But R. Johanan saith, Their Lord will not have it so as thou sayest concerning them.* (The Gloss is, He will not have thee judge so concerning *Israel.*) *For the sense is, Although a man have not learnt but one statute only,* he shall escape Hell. *It is said, t It shall come to pass that in all the land, saith the Lord, two parts of it shall be cut off, and dye, and the third part shall be left. Resh Lachish saith, The third part of Shem. R. Johanan saith unto him, Their Lord will not have it so as thou saist concerning them, for it is the third part of Noah. It is said, u I will take you, one of a City and two of a Tribe. Resh Lachish saith, These words are to be understood in the very letter. R. Johanan saith unto him, Their Lord will not have it so as thou sayest concerning them, but one of a City shall expiate for the whole City, and two of a family for the whole family. It is said, I will take them for my people, and it is said, I will bring you into the land. He compares their going out of the land of Egypt, with their coming in to their own land: Now how was their coming in into the land of Canaan? There were only two persons of threescore Myriads that entred in. Rabba saith, So also shall it be in the days of the Messiah.* A man would hardly have expected such ingenuity from a *Jew*, as we here meet with in *Resh Lachish* and *Rabba.*

r Sanhedr. fol. 111. 1.
ſ Isa. V. 14.
t Zechar. XIII. 8.
u Jerem. III. 14.

VERS. XXXII.

Εἰπατε τῇ ἀλώπεκι ταύτῃ. *Tell that Fox.*

I Conceive, our Saviour may allude here to the common Proverb: *x The Brethren of Joseph fell down before his face and worshipped him, saith R. Benjamin bar Japheth. Saith R. Eliezer* היינו דאמרי אנשי *This is what is commonly said amongst men.* שועלא בעידניה סגיד ליה *Worship the Fox in his time.* (The Gloss is, In the time of his prosperity.) But go you, and say to that Fox, however he may wallow in his present prosperity, that I will never flatter him, or for any fear of him desist from my work, but *behold I cast out devils,* &c.

x Megillah, fol. 16. 2.

VERS. XXXIII.

Οὐκ ἐνδέχεται Προφήτην ἀπολέσθαι, &c. *It cannot be that a Prophet should perish,* &c.

y A *Tribe, nor false Prophet,* (such an one they accounted the Holy *Jesus*) *nor an High-Priest, can be judged, but by the bench of seventy one. Rambam* upon the place as also the Gemara. *We know that a false Prophet must be judged by the Sanhedrin, from the parity of the thing: for so is judged* זקן ממרא *a rebellious Judge.*

y Sanhedr. fol. 2. 1.

Now as to the judgment it self these things are said: *z They do not judge him to death, in the Court of Judicature that is in his own City, nor in that that is at Gabneh, but they bring him to the great consistory that is at Jerusalem, and reserve him to one of their Feasts, and at their Feast they execute him, as it is said: All Israel shall hear, and shall fear, and do no more so.*

z Ibid. fol. 89. 1.

VERS. XXXV.

Ὅτι δὲ μὴ με ἴδητε ἕως ἂν ἥξῃ ὅτε εἴπητε εὐλογημένος, &c. *Ye shall not see me until the time come when ye shall say, Blessed is he,* &c.

THere was a time (I confess) when I apprehended no difficulty at all in these words, but now (which may seem a Paradox) my old eyes see better than my younger ones did, and by how much the more I look into this passage, by so much the more obscure it appears to me.

I. What sence must that be taken in, *ye shall not see me?* when as after he had said this, (at least as the words are placed in our Evangelist) they saw him conversant amongst them for the space of three months and more: particularly and in a singular manner, in that august triumph, when riding upon an Ass, he had the acclamations of the people in these very words, *Blessed is he that cometh,* &c. one might therefore think, that the words have some respect to this very time and action; but that in St. *Matthew* these words are repeated by our Saviour after this triumph was over. *a*

a Matt. XXIII. 39.

Christ is now at *Jerusalem* at the feast of *Dedication*; at least that feast was not far off, for we find him going to it, *ver.* 22. so that this exposition of the words looks fair enough; ye see me now, but henceforward ye shall see me no more, until ye shall say,

Bleſſed is he that cometh in the name of the Lord: which very thing was ſaid in that triumph of his. But what ſhall we ſay then to that of St. *Matthew*, that theſe very words are recited ſometime after he had receiv'd theſe acclamations from the people? I would hardly believe with the Learned *Heinſius*, that the words in St. *Matthew* are not ſet in their proper place, but the ſeries of the Hiſtory is transpos'd: I would rather think our Saviour meant not an ocular ſeeing him, but ſpoke it in a ſpiritual and borrow'd ſenſe; *viz.* in that ſenſe wherein the *Jews* were wont to uſe the word *ſeeing*, when they ſpake of *ſeeing the Meſſiah, the days of the Meſſiah, and the conſolation of Iſrael:* that is, of partaking and enjoying the comforts and advantages of the *Meſſiah*, and of thoſe days of his. So that our Saviours meaning may ſeem to be this, Ye ſhall from hence forward enjoy no benefit from me the *Meſſiah*, till ye ſhall ſay, *Bleſſed is he that cometh, &c.* For it is worthy our enquiry whether Chriſt ever after theſe words of his did endeavour ſo to gather the children of *Jeruſalem* together, that the City might not be deſtroy'd, and the whole Nation caſt off. He did indeed endeavour to gather τὸ λεῖμμα κατ' ἐκλογὴν χάριτος, *the remnant according to the election of grace*, but did he ever after this, labour that the place and Nation might be preſerv'd? As to theſe it is argument enough that he had given them wholly over in his own mind, in that here, and in St. *Matthew* he did in ſuch preciſe terms denounce the ruin of *Jeruſalem*, immediately before he utter'd theſe words. I had rather therefore than admit any immethodicalneſs in St. *Matthew*, expound the paſſage to this ſenſe, *From hence forward ye ſhall never ſee the conſolations of Meſſiah, nor have me any ways propitious amongſt you, endeavouring at all the preſervation of your City or Nation from ruin, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.*

II. But then here ariſeth as great a difficulty about the word ἕως *till*, that is, whether it concludes them, that in time they will ſay and acknowledg it, or whether it excludes and denies that they ever ſhall, for who knows not how different and even contrary a force there is in this word *until? Occupy till I come b.* Here it concludes that he will come again. *This iniquity ſhall not be forgiven you till you die c.* There their forgiveneſs is excluded for ever. And indeed the expreſſion in this place looks ſo perfectly two ways, that he that believes the converſion of the *Jewiſh* Nation as a thing that muſt come to paſs, may turn it to his ſide; he that believes the contrary, to his.

b Luk. XIX. 13.
c Iſa. XXII. 14.

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. *Bleſſed is he that cometh in the name of the Lord.*

ALthough a more intimate weighing of theſe words will not very much help in determining the force of this word *until* in this place: yet will it probably afford us ſome light into the whole clauſe.

The words are taken out of *Pſal.* CXVIII. 26. and were ſung in the *great Hallel.* So that I will beg the Readers leave to digreſs a little in ſearch of this uſage, eſpecially as to thoſe words that are now in hand.

I. The *great Hallel* was the recitation of *Pſalms* CXIII. CXIV. CXV. CXVI. CXVII. CXVIII. upon every feaſt, in every family or brotherhood. The Hymn that our Saviour with his Apoſtles ſung at the cloſe of the Paſſover *d*, was the latter part of this *Hallel.*

d Mat. XXVI.

II. Every one indeed was of right bound to repeat it intirely in his own perſon. But ſeeing it was not every one's lot to be ſo learned or expedite as that came to, there was one to recite it in the ſtead of all the reſt, and they after him made ſome reſponſals. This went for a maxim amongſt them השומע כעונה *If he hear, 'tis as if he reſponded.* אם שמע ולא ענה יצא *If he hear, though he do not anſwer, he performs his duty*; the meaning is, if any be ſo unskilful that he can neither recite himſelf, nor anſwer after another that doth recite, let him but hear attentively, and he doth as much as is required from him.

III. There was a twofold way of reſponding according to the difference of perſons reciting. If an elder, or maſter of a family, or one that could fitly repreſent the whole Congregation, ſhould recite or lead in ſinging; then the reſt repeat no other words after him except the firſt clauſe of every Pſalm; and as to all the remainder they anſwer'd verſe by by verſe *Allelujah.* For the action of him that repreſented them, and led up in ſinging, avail'd for thoſe that were repreſented, eſpecially they having teſtify'd their conſent by anſwering *Allelujah.* He was a dunce indeed that could not anſwer ſo far amongſt the reſt.

IV. But if there wanted ſuch an elder ſo well skill'd in reading or reciting, that it became neceſſary for a ſervant or woman, or ſome more skilful boy to lead up, then let us hear what they did in that caſe. *e If a ſervant or woman, or boy ſhould lead in ſinging* עונה אחריהן מה שהן אומרים *Every one in the Congregation recites thoſe very words which he had ſaid.* אם היה גדול. If a more antient perſon, or one of greater note do ſing or read עונה אחריו הללויה *they anſwer after him Hallelujah* Now the reaſon why the words recited by

e Talm. Succath. fol. 38. 1.

by a ſervant, Woman, or Boy, ſhould be repeated after them *Verbatim*, was this, becauſe ſuch an one was unfit to repreſent a Congregation, and his action could not avail for the reſt, ſo that it behoved every perſon to recite ſingly for himſelf, that he might perform his duty.

V. When they came to the words now in hand ברוך הבא בשם ה' *Bleſſed be he that cometh in the name of the Lord*, if it be a boy or a ſervant that is the *præcentor*: הזן אומר ברוך הבא והן אומרים בשם ה' *He ſaith, Bleſſed be he that cometh, and the reſt anſwer, in the name of the Lord.* And this is that for which I have ſo long ventured upon the Reader's patience, that he may obſerve what is done differently from the reſt, when this clauſe is recited. It is cut in two, which is not done in others. And the firſt words are not repeated after the *præcentor*, as they are in other clauſes. And whether this cuſtom obtained only in families where ſervants or boys led up in ſinging, we may judge from this following paſſage.

f They askt R. Chaijam bar Ba, how doth it appear, that he who heareth, and doth not anſwer, perform his duty? From this ſaith he ראנן חמין רבנין דברביא קיימין בציבורא *that we ſee the greateſt Rabbins ſtanding in the Synagogue,* ואילין אומרין ברוך הבא *and they ſay bleſſed be he that cometh,* ואילין אומרין בשם וגו' *and they anſwer, in the name of the Lord, and they both perform their duty. Midras Tillin* leaves theſe laſt words בשם וגו wholly out. For ſo that hath it: *The men of Jeruſalem ſay from within,* אנא יי הושיעה נא *ſave us now O Lord we beſeech thee. The men of Judea ſay from without* אנא יי הצליחה נא *proſper us now Lord we beſeech thee. The men of Jeruſalem ſay from within,* ברוך הבא *bleſſed be he that cometh; and the men of Judea ſay from without, we have bleſſed you out of the houſe of the Lord.* f Hieroſ. Succab. fol. 54. 1.

I will not confidently aſſert that theſe men had any ill deſign when they thus mangled this famous clauſe; but ſurely there is at leaſt ſome ground of ſuſpition, that they hardly referr the words to the right object. *R. Solomon* aſſuredly doth not. For, *ſo it ought to be ſaid* (ſaith he) *to thoſe that bring their firſt-fruits, and go up to the Feaſts.*

1. To *come*, is oftentimes the ſame with them as to *teach*; g *If any one ſhall come in his own name, him ye will receive:* i. e. If any one ſhall teach. And ſo it is frequently in the *Jeruſalem Talmud*, concerning this or the other Rabbin אתא *he came*, and בר אתא *when he cometh.* Which if it be not to be underſtood of ſuch an one teaching, I confeſs I am am at a loſs what it ſhould mean elſe. g Joh. v. 43.

2. Thoſe Doctors did not come and teach in the name of the Lord, but either in their own name, or in the name of the traditions of ſome Father. Hence nothing more familiar with them, than, R. N. in the name of R. N. ſaith: as every leaf, I may ſay almoſt every line of their writings witneſs. If therefore by cutting ſhort this clauſe, they would be appropriating to themſelves the bleſſing of the people, whom they had taught to ſay, *Bleſſed be he that cometh*, letting that ſlip, or omitting what follows, *in the name of the Lord*; they do indeed like themſelves, cunningly lying at catch and hunting after fame and vain-glory.

Let the Reader judge whether Chriſt might not look this way in theſe words. However, I ſhall not ſcruple to determine that they ſhall never *ſee the Meſſiah*, as to any advantage to themſelves, till they have renounced the Doctrines of coming in their own name, or in the name of the Traditions of their Fathers, embracing his Doctrine who is come in the name of the Lord. Which whether they ſhall ever do or no, let him determine, who can determine whether that Nation ſhall ever be converted.

CHAP. XIV.

VERS. I.

Σαββάτῳ φαγεῖν ἄρτον. *To eat bread on the Sabbath day.*

THE *Jews* tables were generally better ſpread on that day than on any others: and that as they themſelves reckoned, upon the account of Religion and Piety. I have ſpoken to this elſewhere; take here a demonſtration. a *Rabba bar Rabh. Honna went to the houſe of Rabba bar Rabh. Nachman. He ſet before him three meaſures of rich cake; to whom he, how did you know of my coming? the other anſwered is there any thing more valuable to us than the Sabbath?* The Gloſs is: we do by no means preferr thee before the Sabbath. We got theſe things ready in honour of the Sabbath, not knowing any thing of thy coming. a Schabb. fol. 119. 1.

Rabh.

Rabh, Abba bought fleſh of thirteen Butchers for thirteen ſtaters ומשלים להן אצינורא דרשא *and paid them at the very hinge of the door.* The Gloſs tells us, That he bought of thirteen Butchers that he might be ſure to taſte the beſt, and before they could come that ſhould bring the fleſh, he had gotten his money ready for them, and paid them at the very gate, that he might haſten dinner: and all this in honour of the Sabbath day.

R. Abhu הוה יתיב אביתקא דשתא וסושיף נורא *ſate upon an Ivory throne, and yet blew the fire.* That was toward the cooking of his dinner, in honour of the Sabbath. It ought not to be paſſed by without obſervation that Chriſt was at ſuch a dinner, and that in the houſe of a Phariſee, who doubtleſs was obſervant enough of all Ceremonies of this kind.

VERS. III.

Ἐξέστι τοῖς σαββάτῳ θεραπεύειν. *It is lawful to heal on the Sabbath day?*

A Jew will be ready to cavil againſt the truth of the Evangeliſts, upon the occaſion of this and ſuch like queſtions they report from our Saviour. What need had he (will ſuch an one ſay) to ask this queſtion, when he could not but know, that in danger of life it was permitted them to do any thing toward the preſervation of it: Nay, where there was no imminent danger, they were allowed to apply Medicines, Plaſters, *&c.* eſpecially, which I muſt not omit גומרתא נותנין עליה חמץ בפסח *to apply leven even in the time of Paſſover, to a Gumretha b,* ſome very burning diſtemper.

b Hieroſ. Schabb. fol. 14. 4. & Avodah Zarah, fol. 40. 4.

This is all true indeed, and this no doubt, our Saviour underſtood well enough, but withal, he could not but obſerve, with how ill an eye they lookt at him, and would not allow that in him, which was lawful in another man. He was always accuſed for healing on the Sabbath day, which, whiles he did it with a word ſpeaking, he could not violate, ſo much, as even their own Canons permitted him; And wherefore then ſhould they accuſe him? In mere hatred to his perſon and actions. There are two little ſtories we meet with in places quoted before, which perhaps may ſerve in ſome meaſure to illuſtrate this matter.

The Grandchild of R. Joſhua ben Levi had ſome diſeaſe in his throat בשמיה אתאחך ולחש ליה ישו בן פנדירא ואינשם *There came one and mumbled to him in the name of Jeſus the Son of Pandira, and he was reſtored.*

Here we ſee the vertue and operation of *Jeſus* not ſo utterly exploded, but they did allow of it.

When R. Eliezer ben Damah, had been bitten with a Serpent, and Jacobus Capharſamenſis came in the name of Jeſus the Son of Pandirah to heal him, R. Iſmael forbad it: And ſo the ſick man died.

VERS. V.

Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, &c. *Which of you ſhall have an Aſs or an Ox fallen into a pit,* &c.

IT being an undoubted maxim, *That they muſt deal mercifully with an Iſraelite's goods:* The Doctors in many things diſpenſed with the Sabbath for the preſervation of a Beaſt *c.* אין מילדין את הבהמה ביט אבל מסעדין *They do not play the midwives with a Beaſt that is bringing forth its young on a Feaſt-day, but they help it.* כיצד מסעדין: *How do they help it? They bear up the young one, that it doth not fall upon the ground: They bring wine and ſpirt it into the noſtrils, they rub the paunch of the damme, ſo that it will ſuckle its young.*

c Schab. cap. 18. hal.

d A firſtling if it fall into a ditch (on a Feaſt-day, or the Sabbath) *let the Mumcheh look into it, and if there be any blemiſh in it, let him take it out and kill it: if not, let him not kill it.* He draws it out however, that it might not be loſt. And ſo they deal with other Beaſts, only the *Mumcheh,* or he that is to try them for their blemiſhes, is not made uſe of.

d Bitzah. fol. 36. 1.

VERS. VIII.

Μὴ κατακλιθῇς εἰς πρωτοκλισίαν. *Sit thou not down in the higheſt room.*

THEY were ambitious of the *higheſt room* in honour of their wiſdom. *e There were three perſons invited to a Feaſt, a Prince, a wiſe man, and an ordinary perſon: the wiſe man ſate next to the Prince: being askt by the King why he did ſo? he anſwered, becauſe I am a wiſe man. f Janneus the King ſitting at table with ſome of the Nobles of Perſia,*

e K. Abubabh in præfat. ad Ner. 7.

f Hieroſ. Beracoth, fol. 11. 2.

Perſia, Simeon ben Shetah that had been invited, placed himſelf betwixt the King and Queen, being asked why ſo? He anſwered, in the book בן סירא *of Ben Sirah it is written* ותרוממך ובין כרובים תושיבך סלסליה *Exalt wiſdom, and ſhe ſhall exalt thee, and make thee to ſit among Princes.*

It is much ſuch advice as this of our Saviour's that is given us in *Prov.* XXV. 7. upon which place we have this paſſage: *g R. Aquilah in the name of R. Simeon ben Azzai thus expounds it; go back from thy place two or three ſeats, and there ſit, that they may ſay unto thee, go up higher*, &c.

g Vajer. rabb. fol. 164. 4.

VERS. XVIII.

Ἀπὸ μιᾶς παρῃτήσαντο. *With one conſent to make excuſe.*

A Very ridiculous, as well as clowniſh and unmannerly excuſe this, if it grew toward night, for it was ſupper time. A very unſeaſonable time to go ſee a piece of ground new bought, or to try a yoke of Oxen. The ſubſtantive therefore that ſhould anſwer to the adjective μιᾶς, I would not ſeek any other where than as it is included in the word παρῃτήσαντο, ſo that the ſenſe of it may be ἤρξαντο ἀπὸ μιᾶς αἰτίας παραιτεῖσθαι, *they began all for one cauſe to make excuſe*, i. e. for one and the ſame averſation they had to it.

VERS. XXIII.

Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς. *Go into the high-ways and hedges.*

INTO *the high ways* that he might bring in אורחים *the travellers:* but who were thoſe that were among the hedges? we have a parallel place, 1 *Chron.* IV. 23. *Theſe were the Potters.* יושבי נטעים וגדרה. In Greek, οἱ κατοικοῦντες ἐν Ἀταὶμ καὶ Γάδερα, *Thoſe that dwell in Ataim and Gader:* But the vulgar, *Habitantes in plantationibus & ſepibus; dwelling in Plantations and Hedges.* To the ſame purpoſe *R. Solomon*, and *Kimchi. They employed themſelves in making pots, in planting, in ſetting hedges, and making mud-walls.* The *Targumiſt* here is very extravagant. *Theſe are thoſe diſciples of the Law, for woſe ſake the world was made, who ſit in judgment, and ſtabliſh the world, and their daughters build up the waſt places of the houſe of Iſrael, with the preſence of the Eternal King, in the ſervice of the Law, and the intercalation of months*, &c.

VERS. XXXIV.

Ἐὰν δὲ τὸ ἅλας μωρανθῇ, &c. *But if the ſalt hath loſt its Savour.*

THIS hath a very good connexion with what went before. Our Saviour had before taught, how neceſſary it was for him that would apply himſelf to Chriſt and his Religion, to weigh and conſider things before-hand, how great and difficult things he muſt undergo, leſt when he hath begun in the undertaking, he faint and go back; he Apoſtatize and become unſavoury ſalt.

Μωρανθῇ ſuits very well with the Hebrew word תפל which both ſignifies *unſavoury* and a *fool.* h אם יאכל תפל *Can that which is unſavoury be eaten without ſalt?* i *Thy Prophets have ſeen for thee,* ותפל שוא *vanity and that which is unſavoury.* The Greek, μάταια καὶ ἀφροσύνας, *vain things, and folly.* k לא נתן תפלה לאלהים *He gave not that which is unſavoury to God.* The Greek, οὐκ ἔδωκεν ἀφροσύνας τῷ Θεῷ. *He did not give folly to God.*

h Job VI. 6.
i Lament. II. 14.
k Job I. 22.

CHAP.

CHAP. XV.

VERS. IV.

Ἐννενηκονταεννέα. *Ninety and nine.*

THIS was a very familiar way of numbering and dividing, amongſt the *Jews*, *viz.* betwixt *one* and *ninety*. I have given inſtances elſewhere, let me in this place add one more. *a Of thoſe hundred cryes that a Woman in travail uttereth, ninety and nine of them are to death, and only one of them to life.*

a Pajicr. rabb. fol. 157 2.

VERS. VII.

Οἵτινες οὐ χρείαν ἔχουσι μετανοίας. *Which need no repentance.*

HERE we are to conſider the diſtinction commonly uſed in the *Jewiſh* Schools. I. All the good, and thoſe that were to be ſaved at laſt they called צדיקים *juſt perſons*. [It is oppoſed to the word רשעים *wicked perſons*, as we may obſerve more than once in the firſt Pſalm.] Hence this and the like paſſage very frequently, גן ערן לצדיקים *Paradiſe is for the juſt.* גנוזים לצדיקים *Good things laid up for the juſt.*

Let us by the way play a little with the Gemariſts, as they themſelves alſo play with the letters of the Alphabet, and amongſt the reſt eſpecially the letterr צ *Tſadi*. *b* צדי כפופה וצדי פשוטה *There is Tſadi that begins a word* (or the crooked צ) *and Tſadi that ends a word* (or the ſteight ץ) What follows from hence? צדיק כפוף וצדיק פשוט *There is the juſt perſon that is crooked* (or bowed down) *and there is the juſt perſon that is erect* (or ſtreight.) Where the Gloſs hath it, *It is neceſſary that the man that is right and ſtreight, ſhould be bowed or humble, and he ſhall be erect in the world to come.* *Aruch* acknowledgeth the ſame Gloſs, but he alſo brings another, which ſeems of his own making. That *there is a juſt perſon who is* ענו *mild or humble; but there is alſo a juſt perſon who is not ſo.* Let him tell if he can, what kind of *juſt perſon* that ſhould be that is not mild or humble. But to return to our buſineſs.

b Schabbath; fol. 104. 1.

II. They divide the juſt into צדיקים thoſe that are *juſt* and no more: and צדיקים גמורים thoſe that are *perfectly juſt*. Under the firſt rank, they place thoſe that were not always upright, but having lived a wicked and irreligious life, have at length betaken themſelves to repentance and reformation. Theſe they call בעלי תשובה *Penitents*. Under the latter rank are they placed, who have been always upright, and never declined from the right way: Theſe they call צדיקים גמורים *perfectly juſt*, and צדיקים מעיקרא *juſt from their firſt original*. As alſo, חסידים ואנשי מעשה *holy* or *good men*, and *men* of good *works*. Such an one did he account himſelf, and probably was ſo eſteem'd by others, that ſaith, *theſe all have I kept from my youth.* *c* And ſuch an one might ההוא חסידא *that holy man* be thought, *d* אשר לא עבד חובה מן יומוי *who never committed one treſpaſs, all the days of his life:* excepting this one misfortune that befel him, שהקדים תפלין של ראש לתפילין של יד *that once he put on the Phylacteries for his forehead, before the Phylacteries for his arms.* A wondrous fault indeed! and what pity is it that for this one treſpaſs of his life he ſhould loſe the title of חסיך גמור *one perfectly holy*. Yet for this dreadful crime is the poor wretch deprived of a ſolemn interment, and by this was his attonement made.

c Matth. XIX. 20.

d Hieroſ. Chagigah, fol. 77. 4.

We meet with this diſtinction of juſt perſons in *Beracoth* *e*. *R. Abhu ſaith, in the place, where ſtand* בעלי תשובה *the Penitents, there do not ſtand* צדיקים גמורים *the perfectly juſt.* This diſtinction alſo appeared both in the tongues and perſons of thoſe that were dancing in the Temple at the Feaſt of Tabernacles. *f Some of them ſaid, bleſſed be our youth that have not made our old men aſhamed.* אילו חסידים ואנשי מעשה *theſe were the holy, and men of good works. Others ſaid, bleſſed be our old men, who have expiated for our youth.* אילו בעלי תשובה *theſe were they who became Penitents.*

e Fol. 34. 2.

f Sucah, fol. 55. 1.

This phraſe of צדיקים גמורים *perfectly juſt perſons*, puts me in mind of that of the Apoſtle *g*, πνεύματα δικαίων τετελειωμένων, *the ſpirits of juſt men made perfect.* Where (if I underſtand aright, the ſcope of the Apoſtle in the argument he is upon) he ſpeaks of juſt men who are ſtill in this life, and ſhews that the ſouls or ſpirits of believers, are made perfectly righteous by faith; contrary to what the Jews held, that men were compleat in their righteouſneſs, by works, even bodily works.

g Heb. XII. 23.

Seeing thoſe whom they accounted *perfectly juſt*, are termed אנשי מעשה *men of works*: ſo that *perfectly juſt*, and *men of works* were convertible terms, it may not be improbable

but

but the *Essenes*, or *Essæi*, may have there name from מעשה so that they might be called עשאי that is *workers*, and by that be distinguisht from the *penitents*. But of that matter I will raise no dispute.

III. Now which of these had the preference, whether perfect righteousnes to repentance, or repentance to perfect righteousnes, it is not easie to discern at first view, because even amongst themselves there are different opinions about it. We have a disputation in *Beracoth*, in the place newly cited, *h* in these words. *R. Chaiah bar Abba saith, R. Johanan saith, All the Prophets did not propheste,* אלא לבעלי תשובה *unless for those that repent.* אבל צדיקים גמורים *as for those that are perfectly just, eye hath not seen besides thee O God i. But R. Abhu contradicts this, for R. Abhu saith, the penitent do not stand in the place where the perfectly just stand, as it is said, Peace, peace to him that is far off, and to him that is near.* לרחוק וגם לקרוב *He names him that is far off first, and then he that is nigh. But R. Johanan, Who is he that is far off? He that was far off from transgressing* מעיקרא *from his first original. And who is he that is nigh? He that was next to transgression but now is afar off from it.*

h Fol. 34 2.

i Isai. LXIV. 4.

k Isai. LVII. 19.

These passages of the *Talmud* are quoted by *Kimchi* upon *Isai.* LVII. 19. and out of him by *Drusius* upon this place, but as far as I can perceive, very far wide from the mind of *Kimchi*. For thus *Drusius* hath it; *R. David* Isai. 57. 19. *Hoc in loco*, &c. *In this place the penitent is said to be far off, and the just to be nigh; according to the antients: but he that is far off is preferred; whence they say, the penitents are better than the perfectly just.* As if this obtained amongst them all as a rule or maxim, when indeed the words of *Kimchi* are these: *He that is far off, that is, he that is far off from Jerusalem, and he that is near, that is, he that is near to Jerusalem— But their is a dispute in the words of our Rabbins about this matter, And some of them interpret it otherwise; for they expound him that is afar off, as to be understood of the penitent, and him that is near, as meaning the just; from whence they teach, and say, that the penitent are better than those that are perfectly just.*

Some indeed that do so expound it, they say that those that are *penitent* are to be preferred before those that are the *perfectly just*, but this was not the common and received opinion of all. Nay the more general opinion gave so great a preference to perfect righteousnes, that repentance was not to be compared with it. Hence that of *R. Johanan*, approved of by *R. Chaijah* the great Rabbin, that those good and comfortable things concerning which the Prophets do mention in their propheses, belong only to those who were sometimes wicked men, but afterwards came unto repentance; but they were far greater things that were laid up for perfectly just persons, things which had never been revealed to the Prophets, nor no prophetick eye ever saw, but God only; things which were indeed of an higher nature than that they could be made known to men; for so the Glos explaineth those words of theirs.

In this indeed they attribute some peculiar excellency to the *penitent*; in that, although they had tasted the sweets of sin, yet they had abandoned it, and got out of the snare; which it might have been a question whether those that are *perfectly just* would have done, if they had tasted and experienced the same. But still, they esteemed it much nobler, never to have been stained with the pollutions of sin, always to have been just, and never otherwise than good. Nor is it seldom that we meet with some in the Talmudists making their own perfection the subject of their boast, glorying that they have never done any enormous thing throughout their whole life: placing those whom they called חסידים *holy* or *good* men, who were also the same with צדיקים גמורים *perfectly just*, placing them (I say) in the highest form of *just persons*.

IV. After all this therefore judge whether Christ spoke simply or directly of any such persons (as if there were really any such) that could need no repentance; or rather whether he did not at that time utter himself according to the common conceptions that nation had, about some perfectly just persons, which he himself opposed. And this seems so much the more likely by how much he saith, *I say unto you*, as if he set himself against that common conceipt of theirs: And that example he brings of a certain person that needed no repentance, *viz.* the prodigal's Brother, savours rather of the Jewish Doctrine, than that he supposed any one in this world perfectly just.

VERS. VIII.

Γυνὴ ἅπτει λύχνον. *A Woman lighted a Candle.*

THere is a parable not much unlike this in *Midras Schir*, *l R. Phineas ben Jair expoundeth. If thou seek wisdom as silver, that is, If thou seek the things of the Law as hidden treasures---- A Parable. It is like a man* אם מאבד סלע או פלרין *who if*

l Fol. 3. 2.

he loſe a ſtone, or ornament in his houſe, he lighteth ſome Candles, ſome Torches, till he find it. If it be thus for the things of this world, how much more may it be for the things of the world to come.

VERS. XI.

Ἄνθρωπός τις εἶχε δύο υἱούς. *A certain man had two ſons.*

IT is no new thing ſo to apply this parable, as if the elder Son denoted the *Jew*, and the younger, *the Gentile*. And indeed the elder ſon doth ſuite well enough with the *Jew* in this, that he boaſts ſo much of his obedience, *I have not tranſgreſſed at any time thy Commandment:* as alſo, that he is ſo much againſt the entertainment of his Brother, now a penitent. Nothing can be more grievous to the Jews, than the reception of the Gentiles.

VERS. XIII.

Διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. *He waſted his ſubſtance with riotous living.*

OUght not this Prodigal to be looked upon as that בן סורר ומורה *ſtubborn and rebellious ſon*, mentioned *Deut.* XXI. 18? by no means, if we take the judgment of the *Sanhedrin* it ſelf. For according to the character that is given of a ſtubborn and rebellious ſon in *Sanhedrin*. *m* Where there is a ſet diſcourſe upon that ſubject, there can hardly be ſuch an one found in nature as he is there deſcribed. Unleſs he ſteal from his Father and his Mother, he is not ſuch a Son: Unleſs he eat תרשימר בשר half a pound of fleſh, and drink half a log of wine, he is not ſuch a Son. If his Father or Mother be lame or blind, he is not ſuch a Son, *&c.* Half a pound of fleſh? It is told of *Maximin*, that he *drank frequently in one day a Capitoline bottle of wine: and eat forty pounds of fleſh: or as Cordus ſaith, threeſcore.* *n*

m Cap. 8.

n *Jul. Capitolin in Maximino.*

CHAP. XVI.

VERS. I.

Ὅς εἶχεν οἰκονόμον. *Who had a ſteward.*

THIS Parable ſeems to have relation to the cuſtom of letting out grounds, which we find diſcourſed of: *a* where it is ſuppoſed a ground is let by its owner, to ſome tenant upon this condition, that he pay half, or one third or fourth part of the products of the ground, according as is agreed betwixt them as to the proportion and quantity. So alſo he ſuppoſes an Olive-yard let out upon ſuch kind of conditions. And there it is diſputed about the payment of the Tithes, in what manner it ſhould be compounded between the owner and him that occupies the ground.

a *Demai. cap. 6.*

Οἰκονόμος with *Kimchi* is פקיד *Pakidh.* *b* where he hath a Parable not much unlike this. *The world* (ſaith he) *is like unto an houſe built, the Heaven is the covering of the houſe. The Stars are the Candles in the houſe. The fruits of the Earth are like a table ſpread in the houſe. The owner of the houſe, and he indeed that built it, is the holy bleſſed God. Man in the world is* כמו פקיד *as it were the* Οἰκονόμος, *ſteward of the houſe into whoſe hands his Lord hath delivered all his riches---- If he behave himſelf well, he will find favour in the eyes of his Lord, if ill* יעבירנו מן פקידתו *he will remove him from his ſtewardſhip.*

b *Iſai.* XL.

VERS. III.

Σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. *I cannot digg, to beg I am aſhamed.*

IS there not ſome third thing, betwixt digging and begging? The diſtinction betwixt אומנין and פועלין *Artificers*, and *Labourers*, mentioned in *Bavah Mezia* *c* hath place here. This Steward having converſed only with Husbandmen muſt be ſuppoſed skilled

c Cap. 6. & 6.

skilled in no other handicraft; but that if should be forced to seek a livelihood he must be necessitated, to apply himself to digging in the Vine-yards, or Fields, or Olive-yards.

VERS. VI.

Δέξαι σου τὸ γράμμα, &c. *Take thy bill*, &c.

THAT is, take from me שטרך the schrol of thy contract which thou deliveredst to me, and make a new one, of fifty measures only, that are owing by thee. But it seems a great inequality, that he should abate one, fifty in an hundred measures of Oyl, and the other but twenty out of an hundred measures of Wheat. Unless the measures of Wheat exceeded the measure of Oyl ten times: so that when there were twenty *Cori* of Wheat abated the debtor, there were abated to him two hundred *Baths* or *Ephah's*.

VERS. IX.

Ἐκ τοῦ Μαμμωνᾶ τῆς ἀδικίας. *Of the Mammon of unrighteousness.*

I. WEre I very well assured that our Saviour in this passage, meant riches well gotten, and Alms to be bestowed thence, I would not render it *Mammon of unrighteousness*, but *hurtful Mammon*. For ἀδικεῖν signifies to *hurt*, as well as to deal *unjustly*, *d* Μὴ ἀδικήσατε τὴν γῆν. Vulg. *Nolite nocere terræ: hurt not the earth*; and so, riches even well got may be said to be Μαμμωνᾶ ἀδικίας, *hurtful Mammon*, because it frequently proves noxious to the owner. It is the Lawyers term נוק ממון *the dammage of Mammon* (*Maimonides* hath a Treatise with that title נוקי ממון) that is, when any person doth any way hurt or damnifie anothers estate. And in reality, on the contrary ממון נוק *hurtful Mammon*, i. e. when riches turn to the hurt and mischief of the owner. And if I thought our Saviour here speaks of riches honestly gotten, I would suppose he might use this very word נוק, only that the phrase of ממון נוק is not so usual amongst the Jews as נוק ממון.

d Revel. VII. 3. See also *Rev.* XI. 5. *Luke* X. 19.

II. Or perhaps he might call it *Mammon of unrighteousness* in opposition to *Mammon* צדקה *of righteousness*, i. e. of *mercy*, or alms-giving; for by that word צדקה *righteousness*, the Jews usually expressed charity or alms-giving, as every one that hath dipt into that language knows very well. And then his meaning might be, *make to your selves friends of the Mammon of unrighteousness*, i. e. of those riches which you have not yet laid out in צדקה *righteousness*, or *alms-giving*. But it is beyond my understanding to think, what one word he could express ἀδικίαν by, in this sense.

III. I see no reason therefore, why we may not, nay why indeed it is not necessary to understand the words precisely, of riches ill gotten. For,

1. So the application of the Parable falls in directly with the Parable it self. That Steward, gained to himself friends by ill gotten goods, so do ye; make to your selves friends of the wealth you have not well got.

Object. But far be it from our Saviour to exhort or encourage any to get riches unjustly; or to stir them up to give alms out of what they have dishonestly acquired. *Nemo non fatebitur* (saith *Heinsius*) *no man but will confess, our Lord meant nothing less, than that any one should make friends to himself of riches unjustly gained.* Yet for all this I must acknowledge my self not so very well satisfied in this matter.

2. Let us but a little consider by what words in the *Syriack* our Saviour might express Μαμμωνᾶ ἀδικίας, especially if he spoke in the vulgar language. It was a common phrase, ממון רשקר *Mammon of falsity*, or false Mammon; at least if the Targumists speak in the Vulgar Idiom of that nation, which none will deny. It is said of *Samuels* Sons, that they *did not walk in his ways* ואיתפניאו בתר ממון רשקר *but turned after false Mammon g. He destroys his own house* מכנס ממון רשקר *whoso heaps up to himself the Mammon of falshood h. To shed blood and to destroy souls* בדיל לקבלא ממון רשקר *that they may gain Mammon of falshood i.*

g 1 *Sam.* VIII. 3. *h Prov.* XV. 27. *i Ezek.* XXII. 27.

There needs no Commentator to shew what the Targumists mean by *Mammon of falsehood*, or *Mammon of unrighteousness*. They themselves explain it when they render it sometimes by ממון אונסין *Mammon of violence* *. *Sometimes by* ממון דרשע *Mammon of wickedness k. Kimchi* by ממון שֶׁל גזל *Mammon of rapine*, upon *Esai.* XXXIII. By the way I cannot but observe that that expression *Hoseah*, V. 11. אחרי צו *after the Commandment*, i. e. of *Jeroboam* or *Omri*; is rendred by the *Targumists* בתר ממון רשקר *after the Mammon of falshood.* Where also see the *Greek*, and Vulgar.

* Ib. *ver.* 13. *k Hab.* II. 9.

Seeing it appears therefore, that Μαμμωνᾶ ἀδικίας the *Mammon of unrighteousness* is the same in the *Greek* with ממון רשקר in the Targumists, who speak in the common language of that Nation, there is no reason why it should not be taken here, in the very same sense. Think but what word our Saviour would use to express ἀδικίας by, and then

think if there can be any word more probable, than that which was ſo well known, and ſo commonly in uſe in that Nation. The *Syriac* hath it עולא which doth not in the leaſt diminiſh the ſenſe of the other. Indeed the word ἀδικ@ in this place is ſoftned by ſome that it ſhould denote no further than *falſe*, as not true and ſubſtantial: ſo that the μαμωνᾶ ἀδικίας ſhould ſignifie *deceitful Mammon*. Not oppoſing riches well got to thoſe that are ill got, but oppoſing earthly riches to ſpiritual: which rendring of the word took its riſe from hence eſpecially, that it lookt ill and unſeemly that Chriſt ſhould perſwade any to make to themſelves friends by giving alms out of an ill gotten eſtate: not to mention that *verſ.* 11 ἀδικ@ *unrighteous Mammon* is oppoſed τῷ ἀληθινῷ to *true riches*.

III. It is not to be doubted but that the Diſciples of Chriſt did ſufficiently abhor the acquiring of riches by fraud and rapine; but can we abſolve all of them from the guilt of it before their converſion? particularly *Matthew* the Publican? And is it ſo very unſeemly for our Saviour to admoniſh them to make themſelves friends by reſtitution, and a pious diſtribution of thoſe goods they may have unjuſtly gathered before their converſion? the diſcourſe is about reſtitution and not giving of alms.

IV. It is a continued diſcourſe in this place with that in the foregoing Chapter, only that he does more particularly apply himſelf to his Diſciples, *verſ.* Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ. *He ſaid unto his Diſciples*; where the Particle καὶ, *and*, joyns what is diſcourſed here, with what went before. Now who were his Diſciples? not the twelve Apoſtles only, nor the Seventy Diſciples only: but πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, *Chap.* XV. 1. *all the Publicans and ſinners that came to hear him.* For we needs muſt ſuppoſe them in the number of Diſciples, if we conſider the diſtinction of the Congregation then preſent, being made between Scribes and Phariſees, and thoſe that came to him with a good mind to hear: beſides that we may obſerve how Chriſt entertains them, converſeth with them and pleads for them, in the Parable of the foregoing Chapter. Which plea and apology for them againſt the Scribes and Phariſees being finiſhed, he turns his diſcourſe to them themſelves, and under the Parable of an *unjuſt Steward*, inſtructs them, how they may make to themſelves friends of the wealth they had unjuſtly gained, as he had done. And indeed what could have been more ſeaſonably urged before the unjuſt and covetous Phariſees, than to ſtir up his followers, that if they had acquired any unrighteous gains before their converſion, they would now honeſtly reſtore them, piouſly diſtribute them, that ſo they may make themſelves friends of them, as the *unjuſt Steward* had done?

And for a Comment upon this Doctrine let us take the inſtance of *Zacheus*, Chap. XIX. If Chriſt whiles entertained in his houſe, had ſaid to him what he ſaid to his Diſciples here, *Zacheus, make to thy ſelf friends of the Mammon of unrighteouſneſs*; would *Zacheus* himſelf, or thoſe that ſtood by, have underſtood him any otherwiſe, than that he ſhould make friends to himſelf of that wealth he had gotten diſhoneſtly? and why they may not be ſo underſtood here, I profeſs I know not. Eſpecially when he diſcourſes amongſt thoſe Diſciples, that had been Publicans and Sinners, and ſcarce any of them, for ought we know, but before his converſion, had been unjuſt, and unrighteous enough.

Ποιήσατε ἑαυτοῖς φίλους. *Make to your ſelves friends.*

Were it ſo, that by the *Mammon of unrighteouſneſs* could be underſtood an eſtate honeſtly got, and the diſcourſe were about giving of Alms, yet would I hardly ſuppoſe the *poor* to be thoſe *friends* here mentioned, but God and Chriſt *l*. For who elſe were capable of receiving them into everlaſting habitations? As for the poor (upon whom theſe Alms are beſtowed) doing this, as ſome have imagined, is meer dream, and deſerves to be laught at rather than diſcuſt.

l Vid. *Matth.* XXV. 35, &c.

In *Bava Kama m* we have a diſcourſe about reſtitution of goods ill gotten, and amongſt other things, there is this paſſage: *The Rabbins deliver* הגזלנין ומלוי וכו׳ *thoſe that live upon violence* (or Thieves) *and uſurers, if they make reſtitution, their reſtitution is not received.* And a little after, רועין והגבאין ומוכסין *For Shepherds, Exactors, and Publicans, reſtitution is difficult.* (The Gloſs is, Becauſe they have wronged ſo many that they know not to whom to reſtore their own.) *But they do make reſtitution to thoſe, who know their own* goods that were purloyn'd from them. *They ſay true, they do make reſtitution: but others do not receive it of them, To what end then do they make reſtitution?* לצאת ידי שמים *That they may perform their duty toward God.*

m Fol. 54. 2.

Upon what nicety it was that they would not allow thoſe to reſtitution from whom the goods had been purloyn'd, I will not ſtand to enquire. It was neceſſary however, that reſtitution ſhould be made; that that which was due and owing to God might be performed; that is, they might not retain in their hands any ill gotten goods, but devote them to ſome good uſe; and accordingly theſe things that were reſtored (if the owners could not know them again) were dedicated to publick uſe, *viz.* לצורכי ציבור *to the uſe of*

of the Synagogue: and ſo they made God their friend, of the μαμωνᾶ ἀδικίας, *goods that they had gained by diſhoneſty, and unrighteouſneſs.*

VERS. XI.

Εἰ οὖν ἐν τῷ ἀδίκῳ Μαμωνᾷ, &c. *If ye have not been faithful in the unrighteous Mammon,* &c.

THE Vulgar, *Si in iniquo Mammona fideles non fuiſtis; If ye have not been faithful in the unjuſt Mammon:* It is not ill rendred. But can any one be faithful in the unrighteous Mammon? As to that, let us judge from the example of *Zacheus.* Although he was not faithful in ſcraping together any thing unjuſtly, yet was he eminently faithful in ſo piouſly diſtributing it.

VERS. XII.

Εἰ οὖν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, &c. *If ye have not been faithful in that which was another mans,* &c.

TO apply τὸ ἀλλότριον, *another mans,* to that wealth which is given us by God, is ſomething harſh and obſcure; but to apply it to the riches of other men, makes the ſenſe a little more eaſie. If ye have been unjuſt in purloyning the goods of other men, and will ſtill as unjuſtly keep them back, what reaſon have you to think that others will not deal as unjuſtly with you, and keep back even what is yours?

VERS. XVI.

Καὶ πᾶς εἰς αὐτὴν βιάζεται. *And every one preſſeth into it.*

THESE words may be varied into a ſenſe plainly contrary, ſo far that they may either denote, the *entertainment,* or the *perſecution* of the Goſpel. *Quivis in illud vi perrumpit,* ſaith *Beza: Every one breaketh into it by force:* which points at the former ſenſe of theſe words. Vulg. *Quivis in illud vim facit: Every one commits violence upon it:* which points to the latter. I have admitted of the former, as that which is the moſt received ſenſe of that paſſage in *Matth.* XI. 12. but the latter ſeems more agreeable in this place, if you will ſuppoſe a continued diſcourſe in our Saviour from *verſ.* 15. and that one verſe depends upon another. They do indeed ſeem independent, and incoherent one with another: and yet there is no reaſon why we may not ſuppoſe a connexion though at the firſt view it is not ſo perſpicuous. We may obſerve the manner of the Schools in this very difficulty. In both the Talmuds what frequent tranſitions are there, infinitely obſcure and inextricable at firſt ſight, and ſeemingly of no kind of coherence; which yet the Expoſitors have made very plain and perſpicuous, very coherent with one another.

I would therefore joyn and continue the diſcourſe in ſome ſuch way as this. "You *laugh* "*me to ſcorn n,* and have my Doctrine in deriſion, boaſting your ſelves above the ſphere "of it, as if nothing I ſaid, belonged at all to you. Nor do I wonder at it, for where- "as the Law and the Prophets were until *John,* yet did you deal no otherwiſe with "them but changed and wreſted them at your pleaſure by your traditions and the falſe "gloſſes ye have put upon them. And when with *John Baptiſt* the Kingdom of Heaven "aroſe and made its entry among you, πᾶς εἰς αὐτὴν βιάζεται; *Every one uſeth violence* "*and hoſtility againſt it,* by contradiction, perſecution, and laughing it to ſcorn. And "yet, though you by your fooliſh Traditions have made even the whole law void and "of none effect, it is eaſier certainly for Heaven and Earth to paſs away, than that one "tittle of the Law ſhould fail. Take but an inſtance in the firſt and moſt antient precept "of the Law, *the man ſhall cleave unto his wife;* which you by your Traditions and ar- "bitrary Divorces have reduced to nothing: but that ſtill remains, and will remain for "ever in its full force and vertue; and he that puts away his wife (according to the licen- "tiouſneſs of your Divorces) and marrieth another, committeth adultery.

n ἐξεμυκτήριζον αὐτὸν v. 14.

VERS. XIX.

Ἄνθρωπός τις ἦν πλούσιος, *There was a certain rich man.*

WHoever believes this not to be a Parable, but a true ſtory, let him believe alſo thoſe little *Friers*, whoſe trade it is to ſhew the Monuments at *Jeruſalem* to Pilgrims, and point exactly to the place where the houſe of the *rich Glutton* ſtood: moſt acurate keepers of antiquity indeed! who after ſo many hundreds of yeass, ſuch overthrows of *Jeruſalem*, ſuch devaſtations and changes, can rake out of the rubbiſh the place of ſo private an houſe, and ſuch an one too that never had any being, but meerly in Parable. And that it was a Parable, not only the conſent of all Expoſitors may aſſure us, but the thing it ſelf ſpeaks it.

The main ſcope and deſign of it ſeems this, to hint the deſtruſtion of the unbelieving *Jews*, who though they had *Moſes* and the Prophets, did not believe them, nay would not believe though one (even *Jeſus*) aroſe from the dead. For that concluſion of the Parable *o* abundantly evidenceth what it aimed at. *If they hear not Moſes and the Prophets, neither will they be perſwaded, though one roſe from the dead.*

o Ver. 31.

VERS. XX.

Λάζαρος. *Lazarus.*

I. WE ſhew in our Notes upon St. *John*, XI. 1. in ſeveral inſtances, that the word לעזר *Lazar* is by contraction uſed by the Talmudiſts for אלעזר *Eleazar*. The Author of *Juchaſin*, *p* atteſts it. בירושלמי לבל ר׳ אלעזר כיתב בלא אלף ר׳ לעזר *In the Jeruſalem Talmud every R. Eleazar, is written without an Aleph, R. Lazar.*

p Fol. 81. 1.

q Fol. 98. 2.

II. In *Midras Coheleth q* there is a certain beggar called תלוס פטרגוס *Diglus Patragus*, or *Petargus*. מסבין חשוש ערטיל ובפין *poor, infirm, naked, and famiſhed.* But there could hardly be invented a more convenient name for a poor beggar, than *Lazar*, which ſignifies the *help of God*; when he ſtands in ſo much need of the help of men.

But perhaps there may be ſomething more aimed at in the name: when the diſcourſe is concerning *Abraham* and *Lazarus*, who would not call to mind *Abraham* and *Eleazar* his ſervant? *r* one born at *Damaſcus*, a gentile by birth, and ſometime *in poſſe*, the heir of *Abraham*; but ſhut out of the inheritance by the birth of *Iſaac*; yet reſtored here into *Abraham's* boſom. Which I leave to the judgment of the Reader whether it might not hint the calling of the Gentiles into the faith of *Abraham*.

r Gen. XV.

The Gemariſts make *Eleazar* to accompany his Maſter even in the Cave of *Macpelah*.

ſ Bava bathra, fol. 58. 1.

ſ R. Buanah painted the ſepulchres: when he came to Abraham's cave, he found Eleazar ſtanding at the mouth of it. He ſaith unto him, what is Abraham doing? To whom he, נאני בכנפיה דשרה *he lieth in the embraces of Sarah. Then ſaid Baanah, go and tell him that Baanah is at the door*, &c.

Ἡλκωμένος. *Full of ſores.*

In the *Hebrew* language מוכה שחין *Stricken with Ulcers.* Sometimes גופו מלא שחין *His body full of Ulcers:* as in that Story.

t Taanith, fol. 21. 1.

t They tell of Nahum Gamzu, that he was blind, lame of both hands, and of both feet, וכל גופו מלא שחין *and in all his body full of ſores. He was thrown into a ruinous houſe, the feet of his bed being put into baſins full of water, that the Ants might not creep upon him.... His Diſciples ask him, how hath this miſchief befallen thee, when as thou art a juſt man?* He gives the reaſon himſelf, *viz.* Becauſe he deferr'd to give ſomething to a poor man that begged of him. We have the ſame ſtory in *Hieroſ. Peah u*, where it were worth the while to take notice how they vary in the telling it.

u Fol. 21. 2.

VERS. XXII.

Καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν Ἀγγέλων. *He was carried by Angels.*

THE Rabbins have an invention that there are three bands of Angels, attend the death of wicked men, proclaiming, *there is no peace ſaith the Lord unto the wicked x.* But what conceptions they have of Angels being preſent at the death of good men let us judge from this following paſſage.

x Bemidb. rabb. fol. 245. 4.

y The men of Tſippor ſaid, whoever tells us that Rabbi [Judah] *is dead, we will kill him. Bar-kaphra looking upon them with his head veiled with an hood, ſaid unto them, Holy men and*

y Hieroſ. Kilaim fol. 32. 3.

and Angels took hold of the tables of the Covenant, and the hand of the Angels prevailed: ſo that they took away the tables. They ſaid unto him, is Rabbi dead then? The meaning of this parabolizer was this; Holy men would fain have detained *R. Judah* ſtill in the land of the living, but the Angels took him away.

Εἰς τὸν κόλπον τοῦ Ἀβραάμ. *Into Abraham's boſom.*

So *verſ.* 23. in the plural number ἐν τοῖς κόλποις, which doth not alter the ſenſe, but ſtrengthens it. The Jewiſh Schools diſpoſe of the Souls of Jews under a threefold phraſe, I can hardly ſay, under a threefold ſtate.

I. בגן ערן *In the garden of Eden*: or Paradiſe. Amongſt thoſe many inſtances that might be alledged even to nauſeouſneſs, let us take one, wherein this very *Abraham* is named. *2. He ſhall be as a tree planted by the Rivers of waters. This is Abraham, whom God took and planted in the land of Iſrael: or whom God took and planted* בגן ערן *in Paradiſe.* Take one inſtance more of one of equal fame and piety, and that was *Moſes.* [a] *When our Maſter Moſes departed* לגן ערן *into Paradiſe, he ſaid unto Joſhua, if thou haſt any doubt upon thee about any thing, enquire now of me concerning it.*

[z] *Midras Tillin.* fol. 3. 1.

[a] *Temurah*, fol. 116. 1.

II. תחת כסא הכבוד *Under the throne of glory.* We have a long ſtory in *Avoth R. Nathan* [b], of the Angel of death being ſent by God to take away the ſoul of *Moſes* which when he could not do, *God taketh hold of him himſelf, and treaſureth him up* תחת כסא הכבוד *under the throne of glory.* And a little after: *Nor is Moſes his ſoul only, placed under the throne of glory, but the ſouls of other juſt perſons alſo, are repoſited under the throne of glory.*

[b] Cap. 10.

Moſes in the words quoted before is in *Paradiſe*; in theſe words, he is *under the throne of glory.* In another place [c], *he is in Heaven miniſtring before God.* So that under different phraſes is the ſame thing expreſt; and this however made evident, that there גן ערן *the garden of Eden*, was not to be underſtood of an earthly, but an heavenly *Paradiſe.* That in *Revel.* VI. 9. of *ſouls crying under the Altar*, comes pretty near this phraſe, of being placed *under the throne of glory.* For the Jews conceived of the Altar as the throne of the Divine Majeſty, and for that reaſon the Court of the Sanhedrin was placed ſo near the Altar, that they might be filled with the reverence of the Divine Majeſty ſo near them, while they were giving judgment. Only, whereas there is mention of the Souls of the Martyrs that had poured out their blood for God; it is in alluſion to the blood of the Sacrifices that were wont to be poured out at the foot of the Altar.

[c] *Peſikta*, fol. 93. 1.

III. בחיקו של אברהם *In Abraham's boſom.* Which if you would know what it is, you need ſeek no further than the *Rhemiſts*, our County-men (with grief be it ſpoken) if you will believe them. For they upon this place have this paſſage: *The boſom of Abraham is the reſting place of all them that died in perfect ſtate of grace before Chriſt's time, heaven before, being ſhut from men. It is called Zachary, a Lake without water, and ſometimes a priſon, but muſt commonly of the Divines* Limbus patrum, *for that it is thought to have been the higher part, or brim of hell*, &c.

If our Saviour had been the firſt author of this phraſe, than might it have been tolerable to have lookt for the meaning of it amongſt Chriſtian Expoſitors; but ſeeing it is a ſcheme of ſpeech ſo familiar amongſt the Jews, and our Saviour ſpoke no other than in the known and vulgar dialect of that Nation, the meaning muſt be fetcht thence, not from any Greek or Roman Lexicon. That which we are to enquire after is, how it was underſtood by the auditory then preſent: and I may lay any wager, that the Jews when they heard *Abrahams boſom* mentioned, did think of nothing leſs than that kind of *limbo* we have here deſcribed. What? *Abraham, Iſaac, Jacob, Moſes*, &c. in a lake without water, in priſon, on the very brim of Hell? Is this to be בגן ערן *in Paradiſe?* is this to be תחת כסא הכבוד *under the throne of glory?* And was *Lazarus* carried thither by Angels, when he was carried into *Abrahams boſom?*

We meet with a phraſe amongſt the Talmudiſts [d]. Let us borrow a little patience of the Reader to tranſcribe the whole paſſage.

[d] *Kiddushin*, fol. 72. It is quoted alſo from *Jachaſin*, fol. 75. 2.

Rabbi [Judah] *ſaith to Levi* הראני פרסיים *repreſent the Perſians to me by ſome ſimilitude. He ſaith, they are like to the hoſt of the houſe of David.* הראני חבורין *Repreſent to me the Iberians. They are like* למלאכי חבלה *to the Angels of deſtruction. Repreſent to me the Iſmaelites* לשעירים של בית חבסא *They are like the Devils of the ſtinking pit. Repreſent to me the diſciples of the wiſe that are in Babylon. They are like to miniſtring Angels* כי הוה ניהא נפשיה דר *When R.* [Judah] *dyed, he ſaid* הומניא איכא בבבל *Hemnia is in Babylon and conſiſts of Ammonites wholly.* מסגריא איכא בבבל *Meſgaria is in Babylon, and wholly conſiſts of ſpurious people.* ברקרה איכא בבבל *Birkah is in Babylon, where two men interchange their wives.* ברתא רסטיא איכא בבבל *Birtha Sataia is in Babylon, and at this day they depart from God.* אקרא דאגמא איכא בבבל *Acra of Agma is in Babylon.* אדא בר אהבה יש בה היום יושב בחיקו של אברהם *Ada bar Ahava is there*

This

This day he ſits in Abraham's boſom היום נולד רב יהודה *This day is Rabh Judah born in Babylon.*

Expoſitors are not well agreed neither by whom, nor indeed concerning whom thoſe words are ſpoken; *this day he ſits in the boſom of Abraham.* And for that reaſon have I tranſcribed the whole period that the Reader may ſpend his judgment amongſt them. The Author of *Juchaſin* thinks they may be the words of *Adah bar Ahavah* ſpoken concerning *Rabbi Judah.* Another Gloſs ſaith they are ſpoken of *Adah bar Ahavah* himſelf. Let us hear them both. *e The day that Rabbi dyed, Rabh Adah bar Ahavah ſaid by way of Propheſie, this day doth he ſit in Abraham's boſom. f There are thoſe indeed that expound, this day doth he ſit in Abraham's boſom thus, that is, this day he dyed. Which if it be to be underſtood of Adah bar Ahavah, the times don't ſuit---- It ſeems to be underſtood therefore, this day he ſits in Abraham's boſom: that is, this day is Adah bar Ahavah circumciſed, and entred into the Covenant of Abraham.*

t Juchaſin.

f Gloſs.

But the Reader may plainly ſee, having read out the whole period, that theſe words were ſpoken neither by *Adah* nor of him; but by *Levi* of whom we have ſome mention in the beginning of this paſſage, and ſpoken concerning *Rabbi Judah* that was now dead. It is *Levi* alſo that ſaith, that in his room, on that very ſelf-ſame day was *Rabh Judah* born in *Babylon*, according to the common Adage of their Schools, which immediately follows; *A juſt man never dyes till there be born in his room one like him.* So ſaith *R. Meir, when R. Akibah dyed, Rabbi* [Judah] *was born. When Rabbi Judah dyed, Rabh Judah was born. When Rabh Judah dyed, Rabba was born: When Rabba dyed, Rabh Iſai was born.*

We have here therefore, if we will make up the ſtory out of both Talmuds, another not very unlike this of ours. In the *Jeruſalem* Talmud, *Rabbi Judah* is conveighed by Angels: In the *Babylonian* he is placed in *Abraham's boſom:* neither would the Gloſſer have doubted in the leaſt either of the thing or of the way of expreſſing it, ſo as to have fled to any new expoſition, had he not miſtook the perſon concerning whom theſe words were uttered. He ſuppoſeth them ſpoken of *Adah bar Ahavah* (wherein he is deceived) and becauſe the times do not fall in right, if they were to be underſtood of his death, he therefore frames a new interpretation of his own, whiles in the mean time he acknowledgeth that others expound it otherwiſe.

We may find out therefore the meaning of the phraſe according to the common interpretation, by obſerving firſt, that it was univerſally believed amongſt the Jews, that pure and holy ſouls when they left this body, went into happineſs, to *Abraham.* Our Saviour ſpeaks according to the received opinion of that Nation in this affair, when he ſaith, *Many ſhall come from the Eaſt and from the Weſt, and ſhall ſit down with Abraham.*

Give me leave to tranſcribe a Story, a little more largely than uſual. *g* There was a Woman the Mother of ſeven Martyrs. (So we find it alſo 2 *Maccab.* VII.) When ſix of her Sons were ſlain, and the youngeſt brought out, in order to it, though but a child of two years and an half old: *The Mother ſaith to Cæſar, by the life of thy head, I beſeech thee, O Cæſar, let me embrace and kiſs my child. This being permitted her, ſhe plukt out her Breaſts and gave it ſuck. Then ſhe, by the life of thy head I entreat thee, O Cæſar, that thou wouldſt firſt kill me and then the child. Cæſar anſwered, I will not yield to thee in this matter, for it is written in your own Law, the Heifer or Sheep with its young one, thou ſhalt not kill on the ſame day. To whom ſhe* שוטה שבעולם *O thou fooliſheſt of all mortals, haſt thou performed all the commands that this only is wanting. He forthwith commands that the Child ſhould be killed. The Mother running into the embraces of her little Son, kiſſed him and ſaid* בני לך אצל אברהם אביך *Go thou, O my Son, to Abraham thy Father, and tell him thus ſaith my Mother: do not thou boaſt, ſaying, I built an Altar and offer'd my Son, Iſaac. For my Mother hath built ſeven Altars, and offered ſeven Sons in one day,* &c.

g Midras Echah, fol. 58. 1.

This Woman queſtionleſs did not doubt of the innocence and purity of the Soul of this Child, nor of its future happineſs (for we will ſuppoſe the truth of the Story) which happineſs ſhe expreſſeth ſufficiently by this, that her Son was going to his Father *Abraham.* There are ſeveral other things to the ſame purpoſe and of the ſame mould that might be produced, but let this ſuffice in this place. However ſee Notes upon *Verſ.* 24.

Now what this being in *Abraham's boſom* may ſignifie amongſt the Jews, we may gather from what is ſpoken of the manners and the death of this *R. Judah* concerning whom it is ſaid היום יושב בחיקו של אברהם *this day he ſits in Abraham's boſom. h Rabbi Judah had the Toothach thirteen years, and in all that time there was not an Abortive Woman throughout the whole land of Iſrael.* For to him it is that they apply thoſe words of the Prophet, *i He was a man of ſorrows, and hath borne our griefs.* And for theſe very pains of his, ſome had almoſt perſwaded themſelves that he was the *Meſſiah.* At length this Toothach was relieved by *Elias* appearing in the likeneſs of *R. Chaijah Rubbah,* who by touching his Tooth cured him. When he dyed and was to be buried on the Evening of

h Hieroſ Kelaim. fol. 32. 2.

i Iſai. LIII.

of the Sabbath, there were eighteen Synagogues accompanied him to his grave. בעשו ניסין ותלת לון יומא *miracles were done; the day did not decline till every one was got home before the entrance of the Sabbath. Bath kol* pronounced happineſs for all thoſe that wept for him, excepting one by name; which one when he knew himſelf excepted, threw himſelf headlong from the roof of the houſe and ſo dyed, &c. But to add no more, for his incomparable learning and piety he was called *R. Judah* קדוש *the holy.* And whither would the Jew think ſuch an one would go, when he went out of this world? Who amongſt them, when it was ſaid of him that he was in *Abraham's boſom*, would not without all ſcruple and heſitancy underſtand it that he was in the very embraces of *Abraham* (as they were wont at table one to lie in the others boſom) in the exquiſite delights, and perfect felicities of Paradiſe: not in a *lake without water, a priſon, the very brink of Hell.*

VERS. XXIII.

Ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον. *He ſeeth Abraham afar off, and Lazarus.*

INſtead of Commentary take another Parable. *k* "There are wicked men that are "coupled together in this world. But one of them repents before death, the "other doth not; ſo the one is found ſtanding in the aſſembly of the juſt, the other in "the aſſembly of the wicked. The one ſeeth the other (this agrees with the paſſage "now before us) and ſaith woe! and alas! here is accepting of perſons in this thing. "He and I robbed together, commited Murder together, and now he ſtands in the Con-"gregation of the juſt, and I in the Congregation of the wicked. They anſwer him, "שוטה שבעולם O thou moſt fooliſh amongſt mortals that are in the world! Thou "wert abominable, and caſt forth for three days after thy death, and they did not lay "thee in the grave; the worm was under thee, and the worm covered thee, which when "this companion of thine came to underſtand, he became a Penitent. It was in thy "power alſo to have repented, but thou didſt not. He ſaith unto them, let me go now, "and become a Penitent. But they ſay, O thou fooliſheſt of men, doſt thou not know "that this world in which thou art, is like the Sabbath, and the world out of which "thou cameſt, is like the evening of the Sabbath? If thou doſt not provide ſomething "on the evening of the Sabbath, what wilt thou eat on the Sabbath day? Doſt thou "not know that the world out of which thou cameſt, is like the Land, and the world "in which thou now art is like the Sea; if a man make no proviſion on Land for what "he ſhould eat at Sea, what will he have to eat? He gnaſht his teeth and gnaw'd his "own fleſh.

k Midras Ruth, fol. 44. 2. & *Midras Cobeleth*, fol 86. 4.

VERS. XXIV.

Καὶ αὐτὸς φωνήσας εἶπε. *And he cryed and ſaid.*

WE have mention of the dead diſcourſing one amongſt another, and alſo with thoſe that are alive. *l R. Samuel bar Nachman ſaith, R. Jonathan ſaith, How doth it appear that the dead have any diſcourſe amongſt themſelves? It appears from what is ſaid: And the Lord ſaid unto him, this is the land concerning which I ſwear unto Abraham, to Iſaac, and Jacob* לאמור *ſaying, m what is the meaning of* לאמור *the Holy bleſſed God ſaith unto Moſes, go thou and ſay to Abraham, Iſaac, and Jacob, the Oath which I ſware unto you, I have performed unto your Children. Note that, Go thou and ſay to Abraham, &c. There is a Story of a certain pious Man, that went and lodged in a burying place, and heard two ſouls diſcourſing amongſt themſelves: ſaid the one unto the other, come my companion, and let us wander about the world, and liſten behind the veil, what kind of plagues are coming upon the world. To which the other replied, O my companion, I cannot, for I am buryed in a Cane Mat, but do thou go, and whatſoever thou heareſt, do thou come and tell me. The ſoul went and wandred about the world, &c.*

l Berac. fol. 18. 2.

m Deuter. XXXIV. 4.

The year following he went again, and lodging in a place of burial, *he heard two ſouls diſcourſing between themſelves. Saith the one unto the other, O my Companion, come, let us wander about the world, and hearken behind the veil, what kind of plagues are coming upon the world. To which the other, O my Companion, let me alone, for the words that formerly paſt between thee and me, were heard amongſt the living. Whence could they know! perhaps ſome other perſon that is dead, went and told them.*

There was a certain perſon depoſited ſome Zuzees with a certain Hoſteſs, till he ſhould return, and went to the houſe of Rabh. When he returned ſhe was dead. He went after her to the place of burial and ſaid unto her, where are my Zuzees? She ſaith unto him, go take it from under the hinge of the door, in a certain place there. And ſpeak to my Mother to ſend

me my black lead, and the reed of paint by the Woman N. *who is coming hither to morrow: but whence do they know that such an one shall dye?* דומה קדים ומכריו להו *Dumah* (that is the Angel who is appointed over the dead) *comes before and proclaims it to them.*

The Zuzees that belonged to Orphans were deposited with the Father of Samuel (the Rabbin:) *He dyed, Samuel being absent. He went after him to the place of burial, and said unto them* (*i. e.* to the dead) בעינא אבא *I look for Abba. They say unto him,* אבא טובא איכא הכא *Abba the good is here. I look for Abba bar Abba. They say unto him, Abba bar Abba the good, is here. He saith unto them, I look for Abba bar Abba the Father of Samuel; where is he* סליק למתיבתא דרקיעא *He is gone up to the Academy of the firmament. Then he saw Levi* (his Collegue) *sitting without.* (The Gloss hath it; the dead appeared as without their Graves, sitting in a circle, but *Levi* sate without the circle.) *He saith unto him, why dost thou sit without? why dost thou not ascend? He answered him, they say unto me, because there want those years wherein thou didst not go into the Academy of the Rabbi----- When his Father came, he saw him weep--- He saith unto him, why dost thou weep?----- He saith unto him where is the Orphans money? He saith unto him, go and take it out of the Mill-house,* &c. But I fear the Reader will frown at this huge length of trifles.

Καὶ καταψύξῃ τὴν γλῶσσάν μου. *And cool my tongue.*

n Hierof. Chagigah, fol. 77. 4.

n There was a good Man and a wicked Man that dyed. As for the good Man לא איתגמל לוה חסך he had *no Funeral rites solemnized:* but the wicked man had. Afterward, there was one saw in his dream, the good man walking in Gardens, and hard by pleasant Springs: but the wicked man לשני שותת על פי הנהר בעי ממטי ולא מטי *with his tongue trickling drop by drop, at the bank of a River, endeavouring to touch the Water, but he could not.*

VERS. XXVI.

Χάσμα μέγα ἐστήρικται. *A great gulf fixed.*

IT is well known from the Poets, that Ἅδης in the Greek, and *Inferi* among the Latines comprehend the seat both of the Blessed and the Damned, denoting in general, the state of the dead: be they according to the quality of their persons allotted either to joys or punishments. On this hand, *Elysium* for the good; on that hand, *Tartarus* for the wicked, the River *Cocytus*, or *Acheron* or some such *great gulph fixed* betwixt them. The Jews seem not to have been very distant from this apprehension of things. *o God hath set the one against the other* [Eccles. VII. 14.] *that is,* גהינום וגן עדן *Hell, and Paradise.* כמה כיניהם טפה *How far are they distant? an handbreadth. R. Johanan saith,* כותל *a wall is between.* But the Rabbins say, שוות ברי שיהיו מציעות זו מזו *they are so even with one another, that you may see out of one into the other.*

o Midras Cobeleth, 103. 2.

That of *seeing out of the one into the other*, agrees with the passage before us; nor is it very dissonant that it is said, *they are so even with one another*: That is, they are so even, that they have a plain view one from the other, nothing being interposed to hinder it, and yet so great a gulf between, that it is impssible to pass the one to the other. That is worth noting, *Revel.* XIV. 10. *shall be tormented with fire and brimstone, in the presence of the Holy Angels, and in the presence of the Lamb.*

VERS. XXIX.

Ἔχουσι Μωσέα καὶ τοὺς Προφήτας. *They have Moses and the Prophets.*

THE Historical Books also are comprehended under the title of the *Prophets*, according to the common acceptation of the Jews, and the reading in their Synagogues. *p All the Books of the Prophets are eight, Josua, Judges, Samuel, the Kings, Jeremy, Ezechiel, Isaiah, and the twelve.* So the *Gemarah* also reckons them *q*. So we find ὀκτάτευχος Προφητικὴ, *the Octateuch of the Prophets*, as well as Πεντάτευχος Μωσαϊκὴ, *the Pentateuch of Moses* in *Photius r*, of which we have spoken elsewhere.

p Gloss. in Bathra, fol. 13. 2.
q Ibid. fol. 14. 2.
r Cod. 230.

But are the כתובים the *Hagiographa* excluded, when mention is made only of the Law and the Prophets? Our Saviour speaks after the usual manner of their reading *Moses and the Prophets* in their Synagogues; where every ordinary person, even the most rude and illiterate met with them, though he had neither *Moses*, nor the *Prophets*, nor the *Hagiographa* at his own house. Indeed the כתובים or the *holy Writings*, were not read in the Sgnagogues (for what reason I will not dispute in this place) but they were however, far from being rejected by the people, but accounted for Divine Writings, which may

may be evinced, beſides other things, even from the very name. Our Saviour therefore makes no mention of them, not becauſe he lightly eſteems them, but becauſe *Moſes* and the *Prophets* were heard by every one, every Sabbath day, and ſo were not the *Hagiographa*.

VERS. XXXI.

Οὐδὲ ἐὰν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται. *Neither will they be perſwaded though one roſe from the dead.*

ANY one may ſee how Chriſt points at the infidelity of the Jews, even after that himſelf ſhall have riſen again. From whence it is eaſie to judge what was the deſign and intention of this Parable.

CHAP. XVII.

VERS. II.

Εἰ μύλος ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ. *That a Mill-ſtone were hanged about his neck.*

THERE is mention among the Talmudick Authors concerning רחיים של חמור *an Aſs-mill*, and it is diſtinguiſht from an *Hand-mill*. *a Whoſo hireth an Houſe of his Neighbour, he may build* רחיים של חמור *an Aſs-mill, but not* רחיים של יד *an Hand-mill.* a Aruch in voce רתם Bava Mezia.

To have a Mill-ſtone hanged about his neck, was a common Proverb. *b Samuel ſaith, it is a Tradition, that a man may marry, and after that apply himſelf to the ſtudy of the Law. But R. Johanan ſaith, No.* רחיים בצווארו ויעסוק בתורה *Shall he addict himſelf to the ſtudy of the Law with a Mill-ſtone about his neck?* b Kiddushin, fol. 29. 2.

Suidas tells us, ὅτε καταπόντιζον τινὰς, λίθους ἀπὸ τῆς τραχήλων ἀπεκρέμαζον: *when they drowned any in the Sea, they hung ſtones about their necks.* And quotes that of *Ariſtophanes*:

Ἆρας μετέωρον εἰς τὸ βάραθρον ἐμβαλῶ
Ἐκ τῆς λάρυγγος ἐκκρεμάσας ὑπερβολον.

Liſting him up, I'll plung him to the deep.
* *A Stone hung at his neck*——

* For ſo *Suidas* takes ὑπερβολον and renders it by λίθον a *Stone*. But this Interpreter ingeniouſly remarks, that *Suidas* ſeems to have reached the place and meaning of the Poet; for ὑπερβολος ſignifies not a *Stone* hung about the neck of him that is to be drowned in the Sea: but when he ſhould have ſaid λίθον ἐκκρεμάσας, *hanging a Stone*, he does by way of jeſt and beſide all expectation, for laughters ſake, ſay, ἐκκρεμάσας ὑπερβολον, *hanging Hyperbolus*; that is, *a litigious fellow* about his neck, whom for his peculiar wickedneſs he would repreſent as the moſt burthenſome thing that could be to all the *Athenians*, hanging about them like an heavy Stone that is hanged about the neck of one condemned to be drowned; one indeed that deſerves that fate himſelf that he might no more vex and diſturb the Commonwealth.

VERS. III.

Ἐπιτίμησον αὐτῷ. *Rebuke him.*

THE Rabbins are not ſparing in granting the lawfulneſs of repeating rebuke upon rebuke, but they are moſt ſparing about forgiveneſs where any hath given an offence. They allow from *Levit.* XIX. 17. that a man may rebuke an hundred times if there be any need for it; nay that it is the duty of a Diſciple to rebuke his Maſter if occaſion be *c*. But as to forgiving him that offends, they abuſe the words of the Prophet *Amos* I. 2. *for three tranſgreſſions:* and that of *Job* XXXIII. 29. *Lo, all theſe* c Bava Mezia, fol. 31. 1.

things worketh God three times with man, and teach that a man is not bound to forgive a forth treſpaſs *d*.

d Joma, fol. 86. 2.

VERS. VI.

Ὡς κόκκον σινάπεως. *As a grain of Muſtard ſeed.*

A Phraſe greatly in uſe. Sometimes we have it כורע חרדל *like a ſeed of Muſtard.* Sometimes כגרגיר חרדל *like a grain of Muſtard ſeed.* Sometimes כטיפת חרדל *like a drop of Muſtard.*

When our Lord had been teaching his Diſciples concerning charity toward their offending Brother, they beg of him Πρόσθες ἡμῖν πίστιν, *increaſe of Faith.* Which words (ſaving that I would not wrong the Faith of the Apoſtles, as if they begged of their Maſter an increaſe of it) I would enquire whether they might not be put into ſome ſuch ſenſe as this: Lay down or add ſomething concerning the meaſure of our Faith, as thou haſt done concerning the meaſure of our Charity. Which therefore he doth in his following diſcourſe.

VERS. VII.

Ἐρεῖ εὐθέως— παρέλθων ἀνάπεσαι; *Will ſay ſay unto him by and by— Go and ſit down to meat?*

e Maimon. Avadim. cap. 9.

SOme there were of old that were wont to do thus. *e The wiſe men of old were uſed to give their ſervant, ſomething of every thing that they eat themſelves.* This was indeed kindly done, and but what they ought; but then it follows: *They made their Beaſts and their Servants take their meals before themſelves.* This was ſupererogation.

VERS. XI.

Διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. *He paſſed through the midſt of Samaria and Galilee.*

IF it had been ſaid *through the midſt of Galilee and Samaria*, there had been no difficulty, but being ſaid *through the midſt of Samaria and Galilee:* it raiſeth that doubt to which I have formerly ſpoken, *viz.* whether *through Galilee* in this place ought not to be underſtood through *Perea.* The *Syriack* and *Arabick* ſeem to to have been aware of this difficulty; and therefore to accommodate the matter have rendred διὰ μέσου, *through the midſt*, by בין *between*: in which ſignification διὰ μέσου is very familiar in Greek Authors. So that the ſenſe they ſeem to make of it, is this: That *Jeſus* in his journey to *Jeruſalem* took his way in the very extreme borders of *Galilee* and *Samaria*, *i. e.* that he went between the confines, and as it were upon the very brink of each Country, for a good way together. He did indeed go to the *Scythopolitan bridge*, by which he paſſed over into *Perea:* but whether διὰ μέσου will allow of ſuch a rendring, let the more skilful judge.

VERS. XII.

Δέκα λεπροὶ ἄνδρες. *Ten men that were Lepers.*

I. IT is provided by a Law in *Levit.* XIII. 46. That *he that is a Leper ſhall dwell alone and without the Camp.* How then came theſe ten to converſe thus together? as alſo thoſe four together, 2 *Kings* VII. 3.

f Peſachin, fol. 67. 1.

f שלא יהו טמאין *Other unclean perſons muſt not live with him:* i. e. Thoſe that are unclean by other kind of defilements: which alſo is intimated by the Gemariſts in theſe words: *Shall thoſe that have their iſſues, and thoſe that are defiled by the dead, be ſent out into one and the ſame place? The Text ſaith, They ſhall not defile their Camps*, Numb. V. 3. *to aſſign one Camp for theſe, and another for them.*

The Lepers might be Converſant with Lepers, and thoſe that had Iſſues with thoſe that had Iſſues; but thoſe that were under different defilements, might not converſe promiſcuouſly. Which confirms what I have conceived concerning the five Porches at the Pool of *Bethesda*, *viz.* That they were ſo framed and diſtinguiſhed at firſt, that there might be a different reception for thoſe that had contracted different kinds of defilements, and were there waiting to be cleanſed in that Pool.

That there were certain places where they that were unclean by that Diſeaſe of the Leproſie were ſecluded, reaſon might perſwade us: for it were an inhumane thing to caſt the

the Leprous out of the City, without any proviſion of a dwelling for them, but that they ſhould always lie *ſub dio*, and in the open air. Whether there was any ſuch thing in this place, I will not determine. It ſeems as if theſe ten Lepers having heard of our Saviour's coming that way, were got but lately together to attend him there. For when the Seventy Diſciples, had before hand openly proclaimed in all the places where he was to come, that he would come thither, it is eaſie to conceive in what infinite throng, the ſick and all that were affected with any kind of diſtemper would be crowding thither for a cure.

II. *g* מצורע שנכנס לפנים ממחיצתו בארבעים *The Leper that tranſgreſſeth his bounds, let him receive forty ſtripes. Thoſe that have their Iſſues, Men or Women if they tranſgreſs their limits, let them alſo receive forty ſtripes.* Where the Gloſs is, *The limits for thoſe that have their Iſſues, are the mountain of the Houſe, or the Court of the Gentiles. For they are forbid to enter into the Camp of the Levites. The unclean are not excluded but from the Court: excepting thoſe that have their Iſſues, and a Gonorrhea upon them, they are excluded even from the mountain of the houſe: and the Leper, who is excluded from the Camp of Iſrael, that is, from the City.* *g* Peſachin ubi ſupr.

Now the *Camp of Iſrael*, out of which the Leper was to be excluded, they interpreted to be every City that had been walled from the days of *Joſhua*. *For* (ſay they) *Joſhua ſanctified the walled Cities with the holineſs that was aſcribed to the Camp of Iſrael; but he did not ſo to the reſt of the Land, nor the Cities that had no walls.* This was a Village and not ſuch a City where theſe ten Lepers meet our Saviour; and if they were within this Village it was neither beyond the cuſtom nor the rule, provided that they kept but their diſtance.

h A Leper enters into the Synagogue: they make him מחיצה *ſome Grates, or bounds, ten hands high, and four cubits broad: he enters the firſt, and goes out the laſt.* The Gloſs is, *Leſt they ſhould be defiled that ſtand in the Synagogue*, &c. *h* Negaim. cap. 13. hal. 12.

VERS. XX.

Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως. *The Kingdom of God cometh not with obſervation.*

THE *Kingdom of God*, or *of Heaven* hath eſpecially a twofold diſtinct ſenſe in the Holy Scriptures. In ſome places it ſignifies the propagation of the Goſpel by the *Meſſias*, and his Followers, and that eſpecially amongſt the Gentiles: In other places it denotes the Meſſiah's victory and vengeance upon the Jews, the enemies of this Goſpel. But in the Jewiſh Schools, this was their conceit of him: that when he came he ſhould cut off all thoſe Nations that obeyed not his, *i. e.* the Jewiſh Law; redeeming Iſrael from the Gentile yoke, eſtabliſhing a Kingdom and Age amongſt them, that ſhould be crowned with all kind of delights whatever. In this they were miſerably deceived, that they thought the Gentiles were firſt to be deſtroyed by him, and then that he himſelf would reign amongſt the Iſraelites. Which in truth fell out juſt contrary, he was firſt to overthrow Iſrael, and then to reign amongſt the Gentiles.

It is eaſie to conceive in what ſenſe the Phariſees propounded that queſtion, *when the Kingdom of God ſhould come?* that is, when all thoſe glorious things ſhould be accompliſhed which they expected from the *Meſſias?* and conſequently we may as well conceive from the contexture of his diſcourſe, in what ſenſe our Saviour made his reply. You enquire when the *Meſſias* will come? His coming will be as in the days of *Noah*, and as in the days of *Lot*. For as when *Noah* entred the Ark, the world periſht by a deluge, and as when *Lot* went out of *Sodom*, thoſe five Cities were overthrown, *ſo ſhall it be in the day when the Son of Man ſhall be revealed.* So that it is evident he ſpeaks of the Kingdom of God in that ſenſe, as it ſignifies that dreadful revenge he would e're long take of that provoking Nation and City of the Jews. The Kingdom of God will come, when *Jeruſalem* ſhall be made like *Sodom*, *verſ.* 29. when it ſhall be made a *Carkaſs*, *v.* 37.

It is plain to every eye that the cutting off of that place and Nation is emphatically called *his Kingdom*, and *his coming in glory*. Nor indeed without reaſon: For before he waſted the City and ſubverted that Nation, he had ſubdued all Nations under the Empire and obedience of the Goſpel; according to what he foretold, *i That the Goſpel of the Kingdom ſhould be preached in all the world, and then ſhould the end* (of *Jeruſalem*) *come.* And when he had obtained his dominion amongſt the Gentiles, what then remained toward the conſummation of his Kingdom and Victories, but to cut off his Enemies the Jews, who would not that he ſhould rule over them? Of this *Kingdom of God* he ſpeaks in this place, not anſwering according to that vain apprehenſion the Phariſee had when he propounded the queſtion, but according to the thing its ſelf and the truth of it. There are two things he ſaith of *this Kingdom*. *i* Matt. XXIV. 14.

1. That

1. That it comes not μετὰ παρατηρήσεως, *not with observation.* Not but that it might be seen and conspicuous, but that they would not see and observe it. Which security and supineness of theirs, he both foretells, and taxeth in other places once and again.

2. He further tells them βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστι, *this Kingdom of God is within you:* you are the scene of these triumphs. And whereas your expectancies are of that kind, that you say, behold here a token of the *Messias* in the subduing of such a Nation, and behold there in the subduing of another; they will be all in vain, for ἐντὸς ὑμῶν ἐστι, *it is within you.* Within and upon your own Nation that these things must be done. I would lay the emphasis in the word ὑμῶν, *you*, when commonly it is laid in ἐντὸς, *within.*

Besides, those things which follow, *vers.* 22. do very much confirm it that Christ speaks of the *Kingdom of God* in that sense wherein we have supposed it; they are spoken to his Disciples, *that the days will come wherein they shall desire to see one of the days of the Son of Man, but shall not see it.* ἡμέραι τοῦ υἱοῦ τοῦ Ἀνθρώπου *The days of the Son of Man* in the Jewish stile are ימות המשיח *the days of the Messias:* days wherein they promise themselves nothing but pleasing, prosperous, and gay enjoyments: and questionless the Pharisees put this question under this notion only. But our Saviour so applies the terms of the question to the truth, and to his own purpose, that they signifie little else but vengeance and wrath, and affliction. And it was so far from it, that the *Jews* should see their expected pleasures, that the Disciples themselves should see nothing but affliction, though under another notion.

CHAP. XVIII.

VERS. I.

Καὶ μὴ ἐκκακεῖν. *And not to faint.*

THE discourse is continued still, and this Parable hath its connection with the *Chap.* XVII. concerning Christ's coming to avenge himself upon *Jerusalem.* Which if we keep our eye upon, it may help us to an easier understanding of some more obscure passages that occurr in the application of this Parable. And to this doth the expression μὴ ἐκκακεῖν, *not to faint*, seem to have relation, *viz.* that they might not suffer their hopes and courage to languish and droop, upon the prospect of some afflictions they were likely to grapple with, but that they would give themselves to cōntinual prayer.

VERS. II.

Κριτής τις ἦν, &c. *There was a certain judge*, &c.

IF the scene of this Parabolical History must be supposed to have been amongst the Jews, then there would some questions arise upon it. 1. Whether this *Judge* were any way distinguisht from זקן an *Elder*, or *Presbyter*: For the Doctors are forced to such a distinction from those words in *Deut.* XXI. 2. זקניך ושופטיך *The Elders and Judges:* *a* If דיין or שופט *a Judge*, be the same with זקן *an Elder*, which the *Babylonian Sotah b* approve of; then might it be enquired, whether it was lawful for one Elder to sit in judgment, which the *Sanhedrin* deny *c.* But I let these things pass.

a Hieros. Sotah, fol. 23. 2. *b* fol. 44. 2. *c* Cap. 1.

The Parable propounded is of that rank or order that commonly amongst them the Jews had the title קל והומר and usually ended in על אחת כמה וכמה that is, when it is argued *from the less to the greater.* If that judge, the wickedest of men, being overcome by the endless importunity of the Widow, judged her cause, will not a just, merciful, and good God appear for his own much more, who continullay solicite him?

Τὸν Θεὸν μὴ φοβούμενος, &c. *Who feared not God*, &c.

d Maimon. Sanhedr. cap. 1.

How widely distant is this wretch from the character of a just Judge? *d Although in the Triumviral Court, all things are not expected there which are requisite in the Sanhedrin; yet is it necessary that in every one of that Court, there should be this seven fold qualification,*

qualification: Prudence, gentleneſs, piety, hatred of Mammon, love of truth, that they be beloved themſelves, and of good report.

VERS. V.

Εἰς τέλος ἐρχομένη. *Leſt by her continual coming.*

SO is the word לנצח rendred by the Greek Interpreters, εἰς τέλος, *Job* XIV. 20. תחקפהו לנצח *thou prevaileſt againſt him for ever.* Greek, Ὅσας αὐτὸν εἰς τέλος *. Hence לנצח in the titles of Pſalms is rendred εἰς τὸ τέλος. Which whether it be rightly rendred *in finem, to the end*, is a queſtion.

* Vid *Job* XX. 7. *Pſal.* XLIV. 24. & XLIX. 10.

VERS. VII.

Καὶ μακροθυμῶν ἐπ' αὐτοῖς. *Though he bear long with them.*

SO 2 *Pet.* III. 9. Μακροθυμεῖ εἰς ἡμᾶς: *is long-ſuffering toward us*: In both places the diſcourſe is concerning the deſtruction of *Jeruſalem*, and the times immediately preceding it: In which the Lord exerciſed infinite patience toward his elect. For in that ſlippery and unſteady ſtate of theirs, when Apoſtacy prevailed beyond meaſure, and it was an hard thing to abandon Judaiſm, people were very difficulty gained over to the Faith, and as difficulty retained in it, when they had once embraced it. And yet after all this μακροθυμία long-ſuffering and patience, εὑρήσει πίστιν ὅτι ἐν γῆς, *ſhall he find Faith on Earth?*

VERS. XII.

Νηστεύω δὶς τοῦ Σαββάτου. *I faſt twice in the week.*

I. THERE were תעניות הציבור *Faſts of the Congregation*, and תעניות היחיד *Faſts of this or that ſingle perſon.* And both principally upon the account of צרות *afflictions or ſtreights.* *e These are the calamities of the Congregation for which they faſt. Being beſieged by Enemies, the Sword, Peſtilence, an hurtful Beaſt, Locuſts, the Caterpillar, Mildew, Blaſting, Abortions, Diſeaſes, ſcarcity of Bread, Drought.* *f As the Congregation Faſts upon the occaſion of general calmities, ſo does this or that perſon, for his particular afflictions. If any that belong to him be ſick, or loſt in the wilderneſs, or kept in priſon, he is bound to Faſt in his behalf,* &c.

e Maimon. Taanith, cap. 2.

f Ibid. cap. 1.

II. *g The Faſts appointed by the Congregation by reaſon of general calamities, are not from day to day, becauſe there are few that could hold out in ſuch a Faſt, but* בשני ומחמישי *on the ſecond and fifth day of the week.* On thoſe days they aſſembled in their Synagogues to Publick Prayers: and to this I would refer that of *Acts* XIII. 2. λειτουργούντων αὐτῶν καὶ νηστευόντων *as they miniſtred before the Lord and Faſted*; much rather than to the celebration of the Maſs, which ſome would be wreſting it to.

g Ibid.

III. It was very uſual for יחיד the *ſingle perſon* to devote himſelf to ſtated and repeated Faſts, for Religions's ſake, even when there was no affliction or calamity of life to urge them to it. And thoſe that did ſo, choſe to themſelves thoſe very days which the Congregation was wont to do, *viz.* the *ſecond* and the *fifth* day of the week. *h* יחיד שקיבל עליו שני וחמישי ושני של כל שנה *The ſingle perſon that taketh upon him to faſt, on the ſecond and fifth day, and the ſecond day throughout the whole year,* &c.

h Taanith, fol. 12. 1.

Let me add this one thing further about theſe Faſts. *R. Chaſda ſaith, the Faſt upon which the Sun ſets, is not to be called a Faſt.* And yet they take very good care that they be not ſtarved by Faſting, for they are allowed to eat and drink the whole night before the Faſt. *i It is a Tradition. Rabbi ſaith, it is lawful to eat till day-light.*

i Hieroſol. Taanith. fol. 64. 3.

Ἀποδεκατῶ πάντα ὅσα κτῶμαι. *I give Tithes of all that I poſſeſs.*

This Phariſee in the profeſſion he maketh of himſelf imitates the profeſſion he was to make that offered the firſt-fruits. *k I have brought away the hallowed things out of mine houſe, and given them to the Levite and to the ſtranger, to the Fatherleſs and to the Widow,* &c. But tell me O thou Phariſee, doſt thou thus ſtrictly give Tithes of all things, out of an honeſt mind and pure juſtice, *viz.* that the Prieſt and Levite, and poor may have every one their own; and not rather out of mere fear and dread, becauſe of that rule, *He that eateth of things that are not tithed, is worthy of death l.*

k Deut. XXVI. 13.

l Sanhedr. fol. 83. 1.

VERS.

VERS. XIII.

Καὶ ὁ τελώνης μακρόθεν ἑστὼς, &c. *And the Publican ſtanding afar off,* &c.

I. THAT the Iſraelites when they went into the Temple to put up their own private Prayers, went beyond the outward Court, or the *Court of the Gentiles*, into the Court of the Women, This amongſt other things makes it evident, *viz.* That in that Court were placed שופרות *thirteen Eleemoſynary Cheſts*, into which they threw in their voluntary Oblations: which was done by the Widow with her two Mites in that place.

II. It is a queſtion whether any perſon for his private praying, might come as far as the *Gate of Nicanor*, or the *Court of Iſrael*; much leſs, into the Court of the Prieſts, unleſs the Prieſts only. We read of our Saviour's being in the Court of the Gentiles, *viz.* in *Solomon*'s Porch: and that he was in the *Treaſury*, or the *Court of the Women*, but you will hardy find him at any time in the *Court of Iſrael.* And the negative upon their entrance into that Court is confirmed, at leaſt if that rule avail any thing which we meet with in *Hieroſ. Beracoth* m. *R. Joſhua ben Levi ſaith, he that ſtands to pray, it is neceſſary that he firſt ſit down, becauſe it is ſaid* אשרי יושבי ביתך *bleſſed are they that ſit in thy houſe.* Now it was lawful for no perſon to ſit down in that Court, but the King only.

m Fol. 8. 4.

III. That therefore this Publican ſtood ſo much further off while he prayed, than the Phariſee, was probably more from his humility, than any neceſſity that lay upon him ſo to do. For though the Heathen and Publican go together, in thoſe words of our Saviour, *Let him be unto thee as an Heathen and Publican*, yet it is a queſtion whether the Publicans if they were Jews, were bounded to the outward Court only, as the Heathens were.

Οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι. *He would not lift ſo much as his eyes up to Heaven.*

What needed this to have been added, when this was the very rule of praying, n *Let him that prayeth cover his head and look downward.* o *The Diſciple of the Wiſe men, when he ſtands praying, let him look downward.* But were thoſe of the Laity, or of the common people to do thus? If not, our queſtion is anſwered: that this man (otherwiſe than the vulgar was wont) in deep humility, and a conſcience of his own vileneſs, would not lift up his eyes. But if this was the uſage of all in common, that whiles they were actually praying they muſt look downward; yet probably, in the time that they were compoſing themſelves to prayer, they might be a little lifting up their eyes toward Heaven. p *If they pray in the Temple, they turn their faces toward the Holy of holies; if elſewhere, then toward Jeruſalem.* And it would be a ſtrange thing if they were not to have their eyes toward Heaven at all; indeed when they began to pray, then they looked downward.

n *Maimon. in Tephillah.*
o Ibid. *Peah.* cap. 5.
p *Maimon.* ubi ſupr.

VERS. XV.

Ἰδόντες δὲ οἱ Μαθηταὶ ἐπετίμησαν αὐτοῖς. *But when his Diſciples ſaw it, they rebuked them.*

q WIcked *Iſraelites little ones ſhall not come into the world to come.---- Wicked Heathens little ones, all men confeſs, they ſhall not come into the world to come.----* קטון מאימתי בא לעולם הבא *From what time is a little Child capable of the world to come? R. Chaijah, and R. Simeon bar Rabbi, one of them ſaith,* משעה שנולד *from the time wherein he is born. The other ſaith, from the time that he can ſpeak---- Rabbona ſaith, from the time it is begot.---- Rabh Nachman bar Iſaac ſaith,* משעה שנימול *from the time he is Circumciſed: R. Meir ſaith,* משעה שיאמר אמן *from the time that he can anſwer, Amen.*

q Sanhedr. fol. 110. 2.

Whether this queſtion was handled in the Schools or no in the times of the Apoſtles, it is very probable, they took this bringing of little Children to Chriſt ill, becauſe (if they might be judges) they were not capable of the Kingdom of Heaven. And indeed our Saviour's anſwer to them ſeems to favour this conjecture of ours: Is it ſo indeed, that you ſuppoſe ſuch as theſe unfit and uncapable? I tell you that of ſuch is the Kingdom of God.

VERS. XIX.

Τί με λέγεις ἀγαθόν; Why calleſt thou me good?

I. FOR the better underſtanding our Saviour's ſenſe and meaning in theſe and the following words, I would affirm (and who can argue it to the contrary?) That this man acknowledged *Jeſus* for the true *Meſſias*.

1. This, ſeveral others did alſo, who as yet were not his Diſciples: So thoſe blind men when they call him the *Son of David*, *Matth.* XX. 30. not to mention others. And what reaſon can there be for the negative upon this man? eſpecially when he appears to be a perſon of more than ordinary parts and accompliſhments, not only from what he tells us of himſelf, but from that kind and affectionate reception he met with from Chriſt.

2. This was no vulgar or ordinary queſtion he put here: *What ſhall I do that I may inherit Eternal Life?* For it ſeems plain that he was not ſatisfied in the doctrine of their Schools, about the merit of good works, and juſtification by the Law; but he thinks there is ſomething more requiſite toward the obtaining Salvation, becauſe, after he had (as he tells us) performed this Law from his youth up, he yet enquireth further, *what ſhall I do*, &c. in which, that he was in earneſt, our Saviour's behaviour toward him ſufficiently teſtified: as alſo that he came to *Jeſus*, as to no ordinary Teacher, to be inſtructed in this affair. r r Vid. *Mark* X. 21.

3. It was very unuſual to ſalute the Rabbins of that Nation with this title. For however they were wont to adorn (not to ſay load) either the dead, or abſent with very ſplendid Epithets, yet if they ſpoke to them whiles preſent, they gave them no other title than either *Rabbi*, or *Mar*, or *Mari*. If you turn over both the Talmuds, I am deceived if you once find either *good Rabbi*, or *good Mar*.

II. So far therefore is our Lord in theſe words from denying his God-head, that he rather doth as it were draw this perſon in, to own and acknowledge it. Thou ſeemeſt in thy very addreſs to me, and the compellation thou gaveſt me to own me for the *Meſſias*, and doſt thou take me for God too as well as man, when thou calleſt me *good*, ſeeing there is none *good* but *God* only? Certainly he ſaw ſomething that was not ordinary in this man when it is ſaid of him that ἠγάπησεν αὐτὸν, *Mark* X. 21. *he loved him:* i. e. he ſpoke kindly to him and exhorted him, *&c.* See 2 *Chron.* XVIII. 2. and *Pſal.* LXXVIII. 36. ἠγάπησαν αὐτὸν ἐν τῷ στόματι αὐτῶν *they flattered him with their mouth.* Hebrew, ויפתוהו. Nor is it an ordinary affection this young man ſeemed to have for the bleſſed *Jeſus*, in that, he departs *ſorrowful* from the counſel that had been given him: and that he had the perſon that had counſel'd him in very high eſteem, appears in that he could not without infinite grief reject the counſel he gave him.

VERS. XXXI.

Παραλαβὼν δὲ τοὺς δώδεκα. He took unto him the twelve.

THIS falls in with that of *John* XI. 7. *Let us go into Judea.* What? ſay they, into *Judea* again, where thou waſt lately in ſo much danger? However he comes out and goes on, his Diſciples following him *wondring*, and *fearing* the effects of it, *Mark* X. 32. He mentioned only at preſent his journey into *Judea*, to ſee *Lazarus*; but as they were going he foretells his progreſs to *Jeruſalem* and what was to be done with him there. It is probable he was at *Bethabarah* when the meſſage came to him that *Lazarus* was ſick. And from thence, his way lying conveniently over the *Scythopolitan* Bridge, and ſo through part of *Samaria*, he chuſeth the transjordanine way to the Fords of *Jericho*.

CHAP. XIX.

VERS. II.

Ζακχαῖος. *Zaccheus.*

THERE is mention of one of the ſame name *Zacchai*, a Father of a numerous Family, *Ezr.* II. 9. and about the time wherein our *Zaccheus* lived, there was one *Zacchai* the Father of *Rabban Johanan*, than whom there was hardly a more noted Rabbin in the whole Catalogue. This man brought up his Son *Johanan* in Merchandiſe, wherein he had employed himſelf for forty years before he gave himſelf either to Letters, or Religion. From whence there might ariſe ſome conjecture, as if that *Zacchai* was this *Zaccheus* here mentioned, but that theſe two things make againſt it.

I. Becauſe he was a Rabbin, or preferred to be one of the Elders, as the Author of *Juchaſin* in the word בן זכאי doth, not without reaſon, conjecture. Now whereas the very employment of Publicans lay under ſo ill a name univerſally in that Nation, it is hardly credible that that ſhould conſiſt with the degree of Rabbin: to which I may add that that *Zacchai* was of a Prieſtly deſcent, and what a monſter would that ſeem amongſt them, a *Prieſt* and a *Publican.*

II. We may judge from the character of that *Zacchai* whether he did not live and dye a Jew as to his Religion, in every punctilio of it. *a R. Zacchai's Diſciples asked him* (where note, he bears the title of *Rabbi*) *How doſt thou attain to old age? He anſwered them, I did never in my whole life make water within four Cubits of the place of Prayer. I never miſcalled my neighbour. I never let ſlip* קידוש יום *the conſecration of a day. My Mother was a very old Woman, who once ſold her Hair-lace, and bought wine with it for me to conſecrate a day with. There is a Tradition; that when ſhe dyed, ſhe bequeathed to him three hundred Hogſheads of wine: and when he dyed, he bequeathed three thouſand Hogſheads to his ſons.* The Gloſs is: He that is conſtant in the conſecration of a day, by the merit of that, obtains Wine.

a *Megillah*, fol. 27. 2.

Ἀρχιτελώνης. *Chief among the Publicans*

A few things concerning the degree of Publicans.

I. The Lexicographer tells us, that they called thoſe the greater Publicans, who redeemed at a certain fixed price the Tax and other Revenues of the Romans: theſe were commonly called the *Deciarii.*

b *Theſe are perſons not capable of giving any publick teſtimony* רועין והגבאין ומוכסין *Shepherds, Exactors, and Publicans.* Upon which words *R. Gaon* hath this paſſage: *The Rabbins do not exclude the Publicans, upon the account that they exact more than is appointed to them, for then they would be the ſame with* גבאין *Exactors. But when the King lays a Tax upon the Jews, to be required of every one according to the proportion of their eſtates; theſe Publicans in whoſe power it is to value every one's Eſtate, will favour ſome in the mitigation of their Tax, and burden others beyond all meaſure.*

l Sanhedr. fol. 25. 2.

III. There were Publicans (to omit thoſe who collected the Taxes in every Town) who ſtood at Gates and Bridges, requiring Tribute of all Paſſengers, concerning whom we meet with ſomething in *Schabb. c.* Where there is alſo mention of מוכס גדול ומוכס קטן *the greater, and the leſſer Publican.* Concerning whom the Gloſs ſpeaks thus; *Sometimes there is a greater Publican to whom it is very grievous to ſtand at the Bridge all the day long, he therefore ſubſtitutes an inferior, or leſſer Publican.* Let us take this ſtory out of this ſame Tract *d.*

c Fol. 78.

d *Schabb.* fol. 33. 2.

R. Judah, R. Joſeh, R. Simeon and R. Judah ben Garis ſitting together; R. Judah began and ſaid, O how great are the works of this (Roman) *Nation: they build Streets, and Bridges, and Bagnioes. R. Joſe held his tongue, and ſaid nothing: But R. Simeon ben Jochai anſwered and ſaid, whatſoever they have built, they have built it for their own advantage---- They have built Bridges that they might gain a Tolle by them. R. Judah ben Garis went and told this to the Roman Empire, who thus decreed: Let R. Judah who hath magnified the Empire be promoted. Joſe that held his tongue* יגלה לציפורי (which I imagine ought to be rendred) *Let him be baniſht to Cyprus: And for Simeon that reproacht it, let him be killed. Simeon* hearing theſe things betook himſelf into a Cave, and there lay hid with his Son for the ſpace of thirteen years.

Now

Now as to what order or degree amongſt the Publicans, our *Zaccheus* held, it is neither eaſie nor *tanti* to determine it. The title of Ἀρχιτελώνης *chief among the Publicans*, will hardly bear it, that he was one of thoſe that received Toll or cuſtom at Bridges, though even amongſt thoſe there were who had the title of the *greater Publicans*. He may rather be eſteemed either of the firſt, or the ſecond Claſſe of thoſe I have already named. In either of thoſe it was eaſier for him συκοφαντῆσαι *to raiſe falſe accuſation againſt any* (which he chargeth himſelf with) than at the Bridge or ſo.

VERS. VIII.

Τὰ ἡμίσια τῶν ὑπαρχόντων μου δίδωμι τοῖς πτωχοῖς· *The half of my goods I give to the poor.*

I. A Diſtribution amongſt the poor of thoſe goods that had been ill got was neceſſary. In *Sanhedrin* e there is a diſcourſe of reſtitution, and diſtribution of diſhoneſt gains, eſpecially what wealth had been got by Merchandiſe of fruits of the ſeventh year which was forbidden. And this is the form of reſtitution. *J. N. the Son of N. ſcraped up ſuch a ſumm by the fruits of the ſeventh year, and behold I beſtow it all upon the poor.*

e Fol. 25. 2.

II. Alms were to be given to the poor out of wealth honeſtly acquired: but according to the rules and precepts of the Rabbins they were not bound to beſtow above one fifth part. *f As to what help is to be afforded by Mammon, there is a ſtated meaſure* חומש ממונו viz. *a fifth part of his Mammon. No one is bound to give more than one fifth.* And they ſay, *That it is decreed in Uſha, that a man ſhould ſet apart* חומש נכסיו לצדקה *the fifth part of his eſtate according to the command.*

f Rambam in Peah, cap. 1.

This fifth part was ſo ſtated and decreed, That, 1. ſo far they ought to go upon the account of a command. 2. No man is bound by the Law to go further. But, 3. He may do more, if he pleaſe, on his own accord. Which this *Zaccheus* did in a large and generous meaſure. The reſtitution of four fold for his *Sycophancy* agreed with the Law about theft.

VERS. IX.

Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο. *This day is ſalvation come to this houſe.*

IT is ſaid *Verſ.* 7. *That they all murmured that Chriſt was gone to be gueſt with a man that is a ſinner.* What then did they think of the houſe it ſelf that belonged to this ſinner? Do we think they would enter in, when they deſpiſed any thing that belonged to Publicans? Perhaps that expreſſion σταθεὶς δὲ Ζακχαῖος εἶπε *Zaccheus ſtood and ſaid*, may ſeem to hint, that he came forth and ſtood talking with thoſe that were without doors and would not enter. However, if we well conſider how meanly they accounted of the houſe of a Publican, we may the eaſilier underſtand, what the meaning of that expreſſion is, *this day is ſalvation come to this houſe.*

Καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. *Foraſmuch as he alſo is a Son of Abraham.*

That is, ſay moſt, *the Son of Abraham by Faith*; which indeed is moſt true. But I doubt however, that this is not directly the ſenſe of theſe words. For I queſtion whether the Jews knew of any kind of relation to *Abraham*, but that which was according to the fleſh, and by way of ſtock and off-ſpring. *The Son of Abraham by Faith* was a notion unknown and I ſcarce believe our Saviour would ſpeak to them in an unintelligible dialect. To which we may add that if it had been ſaid αὐτὸς υἱὸς Ἀβραάμ ἐγένετο (as it is ἐγένετο in the former clauſe) we might the eaſilier have inclined to that ſenſe and applied it to his converſion by which he was made a Son of *Abraham* by Faith. It would argue that his relation to *Abraham* was changed, and become other than what it was before, ſo as ἐγένετο in the former clauſe argued the condition of the houſe altered: But whereas it is ſaid, υἱὸς Ἀβραάμ ἐστιν, *he is*, and not *he is made* a Son of *Abraham*, I would take it in the ſame ſenſe with that, *Chap.* XIII. 16. *This Woman being a Daughter of Abraham*, that is, in the literal ſenſe of it: as if he ſhould ſay, Although you murmur, having this chief Publican in ſo much contempt and indignation, as if he was an accurſed thing, yet is he of the ſeed of *Abraham* as well as you your ſelves. He is not an Heathen Publican, but an Iſraelite: and ſeeing the Son of Man cometh to ſeek and to ſave that which is loſt, eſpecially the loſt ſheep of the houſe of Iſrael, Salvation is come to his houſe this day, for he alſo is a Son of *Abraham*.

VERS. XI.

Καὶ δοκεῖν αὐτὸς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι. *And because they thought that the Kingdom of God ſhould immediately appear.*

g Midras Schir. fol. 7. 2.

g הגיע זמנה של מלכות שמים שתגלה *The time draweth nigh that the Kingdom, of Heaven ſhall be revealed.* We have obſerved elſewhere, that it was the Nations univerſal opinion, that that very time wherein Chriſt did appear, was the time wherein they expected the coming of *Meſſiah*, being ſo taught by the Propheſie of *Daniel*. Which however the more modern Jews would now indeavour to evade, as alſo other more illuſtrious Predictions that concern our *Jeſus*, yet were thoſe times then more truly and more ſincerely interpreted. Hence that conflux of Jews from all Nations to *Jeruſalem*, *Acts* II. 5. And to this doth that in ſome meaſure atteſt which the Talmudiſts relate concerning the Paraphraſt of the Prophets, that when he went about to paraphraſe alſo the *Hagiographa* or Holy Writings, he was forbidden by *Bath Kol* (a voice from Heaven) ſaying, That he muſt abſtain from that, for in thoſe Books was the end of the *Meſſiah*, viz. *Dan.* IX. 26.

VERS. XIII.

Ἔδωκεν αὐτοῖς δέκα μνᾶς. *And delivered to them ten pounds.*

THIS Parable of the *pounds* hath for the general the very ſame ſcope with that of the *talents*, *Matth.* XXV. That Noble-man or King that went into a far Country to receive for himſelf a Kingdom, is Chriſt in his Goſpel going forth to call in the Gentiles to his obedience: returning, he cuts off the Nation of the Jews that would not have him to reign over them, *verſ.* 27. And whiles they were now in expectation of the immediate revelation of the Kingdom of Heaven, and were dreaming many vain and ſenſeleſs things concerning it; our Saviour by this Parable warns and admoniſheth them, that he muſt not look for any advantage by that Kingdom who cannot give a good account of thoſe Talents which God had committed to his truſt and improvement.

h Suidas.

h Τάλαντον μνῶν ἑξήκοντα ξ'. *A Talent is the value of ſixty pounds.*
Ἡ μνᾶ δραχμῶν ρ'. *A pound is an hundred drachms.*
Ἡ δραχμὴ ὀβόλων ς'. *A drachm is ſix oboli.*
Ὁ ὀβολὸς χαλκῶν ξ'. *An obolus is ſix pieces of braſs coin.*
Ὁ χαλκοῦς λεπτῶν ζ'. *A braſs piece of coin is ſeven mites.*

VERS. XLIV.

Ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου. *Becauſe thou kneweſt not the time of thy viſitation.*

THE Maſters diſpute the reaſon of the laying waſt of *Jeruſalem*.

i Schabb. fol. 119. 2.

i Abai ſaith, Jeruſalem was not deſtroyed for any thing but the prophanation of the Sabbath----- R. Abba ſaith, it was not deſtroyed for any thing but their neglect in reciting their Phylacteries Morning and Evening----- Rabb. Menona ſaith, it was not deſtroyed for any thing but their not minding the bringing up of their Children in the School----- Ulla ſaith, Jeruſalem had not been deſtroyed, but for their immodeſty one toward another----- R. Iſaac ſaith, it had not been deſtroyed, but that they equalled the inferior with the ſuperior----- R. Chainah ſaith, it had not been deſtroyed, but that they did not rebuke one another----- R. Judah ſaith, it had not been deſtroyed, but that they contemned the Diſciples of the wiſe men, &c. But Wiſdom ſaith, *Jeruſalem* was deſtroyed, *becauſe ſhe knew not the time of her viſitation.*

All thoſe great good things that were promiſed to mankind, were promiſed as what ſhould happen in the *laſt days*, i. e. in the laſt days of *Jeruſalem*. Then was the *Meſſiah* to be revealed *k*. Then was the Holy Ghoſt to be poured out *l*. Then was the Mountain of the Lord to be exalted, and the Nations ſhould flow in to it *m*. In a word, then were to be fulfilled all thoſe great things which the Prophets had foretold about the coming of the *Meſſiah*, and the bringing in of the Goſpel. Theſe were the times of *Jeruſalem*'s Viſitation, if ſhe could have known it. But ſo far was ſhe from that knowledge, that nothing was more odious, nothing more contemptible, than when indeed all theſe ineffable benefits were diſpenſed in the midſt of her. Nor indeed were thoſe times deſcribed before hand with more remarkable characters as to what God would do, than they

k Hoſ. III. 5. & *Hebr.* I. 2.
l Joel II. 28. *Acts* II. 17.
m Iſai. II. 2.

they were with black and dreadful indications as to the perverſneſs and obſtinacy of that people. They were the beſt of times, and the worſt generation lived in them. In thoſe laſt days of that City were *perillous times*, 2 *Tim.* III. 1. *Departing from the faith*, 1 *Tim.* IV. 1. *Scoffers of Religion*, 2 *Pet.* III. 3. In a word, *many Antichriſts*, 1 *John* II. 18. So far was *Jeruſalem*, and the Nation of the Jews from knowing and acknowledging the things that belonged unto their peace.

CHAP. XX.

VERS. I.

Οἱ ἀρχιερεῖς ἢ οἱ Γραμματεῖς σὺν τοῖς Πρεσβυτέροις. *The chief Prieſts and the Scribes with the Elders.*

SO it is in *Mark* XI. 27. but in *Matth.* XXI. 23. it is Ἀρχιερεῖς ἢ Πρεσβύτεροι τοῦ λαοῦ· *The Chief Prieſts and Elders of the people.* Now the queſtion is, who theſe *Elders* ſhould be, as they are diſtinguiſht, from the *Chief Prieſts* and the *Scribes*. The Sanhedrin conſiſted chiefly of Prieſts, Levites, and Iſraelites, although the original precept was for the Prieſts and Levites only. *a The command is, that the Prieſts and Levities ſhould be of the great Council, as it is ſaid, thou ſhalt go unto the Prieſts and Levites:* ואם לא מצאו *but if ſuch be not to be found,* אפילו היו כולם ישראל הרי זה מותר *although they were all Iſraelites, behold, it is allowed.* a Maimon. in Sanhedr. cap. 2.

None will imagine that there ever was a Sanhedrin, wherein there were *Iſraelites* only and no Prieſts or Levites; nor on the other hand, that there ever was a Sanhedrin wherein there were only Prieſts and Levites, and no *Iſraelites*. The γραμματεῖς therefore or *the Scribes*, ſeem in this place to denote either the *Levites*, or elſe, together with the *Levites* thoſe inferior ranks, of *Prieſts*, who were not the Ἀρχιερεῖς or *Chief Prieſts*: And then the Πρεσβύτεροι, *Elders*, may be the *Iſraelites*, or thoſe *Elders* of the Laity, that were not of the Levitical Tribe. Such an one was *Gamaliel* the preſent Preſident of the Sanhedrin, and *Simeon* his Son, of the Tribe of *Judah*.

VERS. XXXVII.

Λέγει Κύριον τὸν Θεὸν Ἀβραάμ, &c. *He calleth the Lord, the God of Abraham*, &c.

b WHY *doth Moſes ſay*, Exod. XXXII. 13. *Remember Abraham, Iſaac, and Jacob?* R. *Abin ſaith, the Lord ſaid unto Moſes, I look for ten men from thee, as I looked for that number in Sodom. Find me out ten righteous perſons among the people, and I will not deſtroy thy people. Then ſaid Moſes, behold here am I and Aaron, Eleazar, and Ithamar, Phineas and Caleb, and Joſhua, but ſaith God, theſe are but ſeven, where are the other three? When Moſes knew not what to do, he ſaith, O Eternal God,* חיים הם המתים *do thoſe live that are dead? Yes, ſaith God. Then ſaith Moſes, if thoſe that are dead do live, remember Abraham, Iſaac and Jacob.* b Shemoth. rabba. fol. 159. 1.

VERS. XLII.

Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, &c. *The Lord ſaid unto my Lord*, &c.

WHereas St. *Matthew* tells us, *c That no man was able to anſwer him a word*, to that Argument whereby he aſſerted the Divinity of the *Meſſias*, it is plain that thoſe evaſions were not yet thought of, by which the *Jews* have ſince endeavoured to ſhift off this place. For the Talmudiſts apply the Pſalm to *Abraham*; the Targumiſt (as it ſeems) to *David*: others (*as Juſtin Martyr* tells us) to *Hezekia*, which yet, I do not remember I have obſerved in the *Jewiſh* Authors. His words are in his *Dialogue with Tryphon d*. Καὶ τοῦτον τὸν Ψαλμὸν ὅτι εἰς τὸν Ἐζεκίαν τὸν Βασιλέα εἰρῆσθαι ἐξηγεῖσθαι πολμᾶτε οὐκ ἀγνοῶ· *I am not ignorant that you venture to explain this Pſalm* (when he had recited the whole Pſalm) *as if were to be underſtood of King Hezekiah.* c Matt. XXII. 46. d Pag. 290.

The Jewiſh Authors have it thus: *e Sem the great, ſaid unto Eleazar* (*Abraham's* ſervant) *when the Kings of the Eaſt and of the Weſt came againſt you, what did you? He anſwered* e Sanhedr. fol. 148. 2.

and

and ſaid, The Holy bleſſed God took Abraham, and made him to ſit on his right hand. And again, *f The Holy bleſſed God had purpoſed to have derived the Prieſthood from Shem; according as it is ſaid, thou art the Prieſt of the moſt high God,* [Gen. XIV.] *but becauſe he bleſſed Abraham before he bleſſed God, God derived the Prieſthood from Abraham. For ſo it is ſaid, And he bleſſed him and ſaid, Bleſſed be Abraham of the moſt high God, poſſeſſor of Heaven and Earth, and bleſſed be the moſt high God, Abraham ſaith unto him, who uſeth to bleſs the ſervant before his Lord? Upon this God gave the Prieſthood to Abraham, according as it is ſaid, The Lord ſaid unto my Lord, ſit thou on my right hand. And afterward it is written the Lord ſware and will not repent, thou art a Prieſt for ever for the ſpeaking* (for ſo they render עַל דִּבְרָתִי) *of Melchizedech. Midras Tillin* and others alſo in the explication of this Pſalm, referr it to *Abraham.* Worſhipful Commentators indeed!

f Nidarim, fol. 32. 2.

VERS. XLVI.

Θελόντων περιπατεῖν ἐν στολαῖς. *That deſire to walk in long robes.*

IN Garments to the feet; which their own Rabbins ſufficiently teſtifie. *g R. Johanan asked R. Banaah* חלוק של חח"י ביצר *what kind of Garment is the inner garment of the Diſciple of the wiſe men? It is ſuch an one that the fleſh may not be ſeen underneath him.* The Gloſs is, It is to reach to the very ſole of the foot, that it may not be diſcerned when he goes bare-foot. טליתּ של חח"י ביצר *What is the Talith, that the Diſciple of the wiſe wears? that the inner Garment may not be ſeen below it to an hand bredth.*

g Bava bathra, fol. 57. 2.

What is that στολὴ πρώτη, *Luke* XV. 22. *the firſt Robe?* Is it the *former robe*, that is, that which the Prodigal had worn formerly? or the *firſt*, *i. e.* the chief and beſt robe? It may be quæried whether it may not be particularly underſtood the *Talith*, as what was in more eſteem than the *Chaluk*, and that which is the firſt Garment in view to the beholders. *h I ſaw amongſt the ſpoils* שנער אדרת *a Babyloniſh Garment*, Joſ. VII. *Rabb ſaith* רמילתא איצטלא *a long Garment called Melotes.* The Gloſs is, טליתּ של צמר נקי *A Talith of pureſt Wool.*

h Sanhedr. fol. 44. 1.

CHAP. XXI.

VERS. XXIV.

Ἄχρι πληρωθῶσι καιροὶ Ἐθνῶν. *Until the times of the Gentiles be fulfilled.*

JERUSALEM *ſhall be troden down of the Gentiles, until the times of the Gentiles be fulfilled:* And what then? in what ſenſe is this word ἄχρι, *until*, to be underſtood? Let every one have his conjecture, and let me be allowed mine. I am well aſſured our Saviour is diſcourſing about the fall and overthrow of *Jeruſalem*; but I doubt whether he touches upon the reſtauration of it: Nor can I ſee any great reaſon to affirm that the times of the *Gentiles* will be fulfilled before the end of the world it ſelf. But as to this controverſie, I ſhall not at preſent meddle with it. And yet, in the mean time cannot but wonder that the Diſciples having ſo plainly heard theſe things from the mouth of their Maſter what concerned the deſtruction both of the place and nation, ſhould be ſo quickly asking, *Lord wilt thou at this time reſtore the Kingdom to Iſrael?* Nor do I leſs wonder to find the Learned *Beza*, expounding the very following Verſe after this manner: *Then ſhall there be the ſigns in the Sun*, &c. *That is after thoſe times are fulfilled which were alloted for the ſalvation of the Gentiles, and vengeance upon the Jews, concerning which St. Paul diſcourſes copiouſly*, Rom. XI. 25, &c. When indeed nothing could be ſaid clearer for the confutation of that Expoſition than that of *Verſ.* 32. *Verily I ſay unto you, this generation ſhall not paſs away till all be fulfilled.* It is ſtrange this ſhould be no more obſerved, as it ought to have been by himſelf and diverſe others, when in truth theſe very words are as a *gnomon* to the whole Chapter. All the other paſſages of the Chapter fall in with *Matth.* XXIV. and *Mark* XI. where we have placed thoſe Notes that were proper, and ſhall repeat nothing here. Which method I have taken in ſeveral places in this Evangeliſt, where he relates paſſages that have been related before, and which I have had occaſion to handle as I met with them.

CHAP.

CHAP. XXII.

VERS. IV.

Καὶ τοῖς στρατηγοῖς. *And Captains.*

THEY are called στρατηγοὶ τοῦ ἱεροῦ, *verſ.* 52. *Captains of the Temple*: And in the ſingular number, the *Captain of the Temple*, Acts IV. 1. but who ſhould this, or theſe be?

I. All know, that there was a Roman Garriſon in the Caſtle of *Antonia*, whoſe charge eſpecially was to ſuppreſs all Tumults and Seditions in the Temple: but was the Tribune or the Centurions of that Garriſon called by the name of στρατηγοὶ τοῦ ἱεροῦ *the Captains of the Temple?* Surely rather στρατηγοὶ τῆς Ἀντωνίας, *the Captains* of the Caſtle of *Antonia*. And indeed it appears not that the *Roman* Captains had conſpired againſt the life of *Chriſt*, that *Judas* ſhould betake himſelf to them to make a bargin for the betraying of him.

II. The conjecture might be more probable of thoſe Rulers in the Temple, concerning whom we have this mention. *a Theſe are the Rulers that were in the Temple: Johanan ben Phineas Governour of the Seals, Ahijah ſet over the drink offerings: Matthiah ben Samuel that preſided over the Lots*, &c. But to me it ſeems beyond all doubt that the *Captains of the Temple*, were the Captains of the ſeveral Watches. *b In three places the Prieſts kept Watch and Ward in the Temple*, viz. *in Beth Abtenes, Beth Nitſots, and Beth Mokad. The Levites alſo in one and twenty places more.* Whereas therefore theſe Watches or Guards conſiſted every one of ſeveral perſons, there was one ſingle perſon ſet over each of them, as their Captain or the head of that Watch. And this way looks that of *Pilat. Matth.* XXVII. 65. ἔχετε κουστωδίαν, *ye have a watch* of your own, let ſome of them be ſent to guard the Sepulchre.

a Shekalin. cap. 5.

b Middoth cap. 1.

III. The *Captain of the Temple* therefore, diſtinctively and by way of eminence ſo termed, I would ſuppoſe him whom they called איש הר הבית *The Ruler of the Mountain of the Houſe*, who was the chief of all the heads of thoſe Wards. איש הר הבית וגו׳ *c The Ruler of the Mountain of the Temple, takes his walks through every watch, with Torches lighted before him: and if he found any upon the Watch that might not be ſtanding on his feet, he ſaid, Peace be with thee; but if he found him ſleeping, he ſtruck him with a ſtick, and it was warrantable for him to burn the Garments of ſuch an one. And when it was ſaid by others, what is that noiſe in the Court? the anſwer was made, it is the noiſe of a Levite under correction, and whoſe Garments are burning for that he ſlept upon the Watch. R. Eliezer ben Jacob ſaid, they once found my Mother's Son aſleep, and they burnt his Cloaths.* Compare this paſſage with *Revel.* XVI. 15. *Behold I come as a Thief; Bleſſed is he that watcheth, and keepeth his Garments, leſt he walk naked, and they ſee his ſhame.*

c Middoth ubi ſupr. hal. 2.

It is eaſie diſtinguiſhing this איש הר הבית *This Captain of the mountain of the Temple*, from ממונה the *Ruler of the Temple* or the *Sagan*. The former preſided only over the Guards; the latter over the whole Service of the Temple. And ſo we have them diſtinguiſhed, *Acts* IV. *verſ.* 1. there is *the Captain of the Temple*, and *Annas* who was the *Sagan*.

VERS. XIX.

Τοῦτό ἐστι τὸ σῶμά μου. *This is my body.*

THE words of the inſtitution of the Holy Euchariſt throughout the whole contain a reflection, partly by way of *Antitheſis*, partly by way of *Alluſion*.

I. *This is my body.*] Upon the account of their preſent celebration of the Paſſover theſe words might very well have ſome reference to the *body* of the Paſchal Lamb. The *body* (I ſay) *of the Paſchal Lamb.* For the *Jews* uſe this very phraſe concerning it. *d They bring in a Table ſpread, on which are bitter Herbs, with other Herbs, unleaven'd Bread, Pottage* וגופו של טבש הפסח *and the Body of the Paſchal Lamb.* And a little after: *He eateth* מגופו של פסח *of the Body of the Paſſover.* From whence our Saviour's meaning may be well enough diſcerned, *viz.* that by the ſame ſignification that the Paſchal Lamb was *my body* hitherto; from hence forward let this Bread be *my body.*

d Maimon. in Hhametz umatſah. cap. 8.

II. *Which*

II. *Which is given for you.*] But the Apoſtle adds, *which is broken for you:* Which indeed doth not ſo well agree with the Paſchal Lamb, as with the Lamb for the daily Sacrifice; for as to the Paſchal Lamb, there was not a bone of it broken, but that of the daily Sacrifice was broken and cut into ſeveral parts; and yet they are both of them the Body of *Chriſt* in a figure. And although, beſides the breaking of it, there are theſe further inſtances wherein the Paſchal Lamb, and that of the daily Sacrifice did differ, *viz.* 1. That the daily Sacrifice was for all *Iſrael*, but the Paſchal for this or that Family. 2. The daily Sacrifice was for the attonement of ſin, the Paſsover not ſo. 3. The daily Sacrifice was burnt, but the Paſsover eaten: yet in this they agreed, that under both, the *body* of our Saviour was figured and ſhadowed out, though in a different notion.

III. *This do in remembrance of me.*] As you kept the Paſſover in remembrance of your going out of Egyt. e *Thou ſhalt remember the day of thy going out of Egypt all the days of thy life. Ben Zuma thus explains it; the days of thy life, that is, in the day time: all the days of thy life, that is, in the night time too. But the wiſe men ſay, the days of thy life, that is, in this age: all the days of thy life, that the days of the Meſſiah may be included too.* But whereas in the days of the *Meſſiah* there was a greater and more illuſtrious redemption and deliverance, than that out of *Egypt*, brought about; with the *Jews* good leave, it is highly requiſite, that both the thing it ſelf, and he that accompliſhed it ſhould be remembred. We ſuſpect in our Notes upon 1 *Cor.* XI. as if ſome of the *Corinthians* in their very participation of the Holy Euchariſt did ſo far Judaize, that what had been inſtituted for the Commemoration of their redemption by the death of Chriſt, they perverted to the Commemoration of the going out of *Egypt*: and that they did not at all diſcern the Lord's body, in the Sacrament.

e Beratoth, cap. 1. hal. ult.

Under the Law there were ſeveral eatings of Holy things. The firſt was that which *Siphra* mentions f כהנים אוכלים ובעלים מתכפרים *When the Prieſts eat of the Sacrifice, and attonement is made for him that brings it:* There were other eatings, *viz.* of the Feſtival Sacrifices of the Tenths, Thankſgiving Offerings, *&c.* which were to be eaten by thoſe that brought them; but theſe all now have their period; and now, *Do ye this*, and do it *in remembrance of me.*

f Fol. 24. 4.

IV. *This cup which is ſhed for you.*] This ſeems to have reference to that cup of Wine that was every day powered out in the Drink-Offerings, with the daily Sacrifice, for that alſo was poured out for the remiſſion of Sins. So that the bread may have reference to the *body* of the daily Sacrifice, and the cup, to the Wine of the Drink-Offering.

V. *My blood of the New Teſtament.*] So St. *Matthew*, and St. *Mark*, with reference to the blood of Bulls and of Goats, with which the Old Teſtament was confirmed, *Exod.* XXIV. *Heb.* IX. 10.

VI. *The New Teſtament in my blood.*] So our Evangeliſt, and ſo the Apoſtle, 1 *Cor.* XI. with reference to the whole miniſtry of the Altar, where blood was poured out: Nay, with reſpect to the whole *Jewiſh* Religion; for here was the beginning or entry of the New Covenant. And indeed it ſeems that the deſign of that frequent Communion of the Lords Supper in the firſt Ages of the Church among other things, was, that thoſe who were converted from *Judaiſm*, might be ſealed and confirmed againſt *Judaiſm*; the Sacrament it ſelf being the mark of the ceſſation, the Old Teſtament, and the beginning of the New.

VERS. XXI.

Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος, &c. *But behold, the hand of him that betrayeth me*, &c.

WHAT can be deſired more as a demonſtration that *Judas* was preſent at the Euchariſt? And whereas the contrary is endeavoured to be proved out of *Joh.* XIII. nothing is made out of nothing; for there is not one ſyllable throughout that whole Chapter of the Paſchal Supper, but of a Supper before the *Feaſt of the Paſsover.*

VERS. XXVI.

Ὡς ὁ νεώτερος. *As the younger.*

THE Vulgar and Interlinear, *ſicut junior.* We, *as the younger*, very well. For, as *Beza* hath it upon the place, *propriè dicitur de ætate: it is properly to be underſtood of age.* I ask therefore,

I. Whether *Peter* was not the oldeſt of the whole company? What reaſon can any have to deny this? It was neceſſary that ſome one of them ſhould be the firſt both in number and order, and it was as fit and equal, that the oldeſt amongſt them ſhould be reckoned the firſt. And who will you ſay, was older than *Peter?* Hence was it that he had

had the first place in the Catalogue of the Apostles because he was the oldest. For this reason he sate at Table in the uppermost place next our Lord: for this reason did our Saviour so often direct his discourse so immediately to him: and for this reason were his answers to *Christ* taken in the name of all the rest, *viz.* because the oldest. Which brings to mind אמוריה או מתרגמניה של ר' *the Interpreter of the Doctor*, in the School of the Rabbins, who was the Interlocutor between the Master and the Disciples, and for that reason the chief in the School, but without any primacy. Whereas therefore St. *Peter* after our Saviour's Ascension into heaven, was (to speak vulgarly) the *Prolocutor* in that Sacred College; what more probable reason can be offered why he was so, than his seniority? Were not others as capable of speaking as he? had they not equal Authority, Zeal, Faith, Knowledge with him, *&c?* but he indeed was the eldest man.

II. I cannot therefore but suspect from the proper signification of the word νεώτερος, *younger*, (to which ὁ μείζων, *the greater*, respecting age, does answer) that some one amongst them, had been challenging some priviledge and primacy to himself upon the account of seniority: and unless any can make it out that there was some body older than *Peter*, pardon me, if I think that he was the chief in this Contention, and that it was chiefly moved betwixt himself and the two Sons of *Zebedee*. For it seems unlikely, that the other nine would have contended for the primacy with *Peter*, *James* and *John*; whom Christ had so peculiarly distinguished in their presence, with marks of his favour. So that the struggle seems to be especially between these three, and *Peter* the beginner of the strife: which appears partly in that our Saviour rebukes him by name; and partly in that he could not forget, without some grudge, that request of the two Brothers, *Lord, let us sit one on thy right hand, the other on thy left.*

VERS. XXXI.

Σίμων, Σίμων. *Simon, Simon.*

LET us change the Name and person: *Thomas, Thomas:* or *Philip, Philip, Satan hath desired*, &c. *but I have prayed*, &c. And who would from hence have pickt out an Argument for the Primacy of *Thomas*, or *Philip*, over the rest of the Apostles, and the universal Church? And yet this do the *Romanists* in the behalf of *Peter*. Who would not have taken it rather as a severe chiding? As if he should have said, Thou *Thomas* or *Philip*, art thou so hot in contending for the Primacy, whiles *Satan* is so hot against all of you? and whilst you are at strife amongst your selves, he is at strife against you all? under such a notion as this, I doubt not, our Saviour did speak to *Peter*; and that in these words he found a severe reprimand rather than any promotion to the Primacy.

VERS. XXXII.

Ἵνα μὴ ἐκλείπῃ ἡ πίστις σου. *That thy Faith fail not.*

THERE seems an emphasis in the word Πίστις, *Faith*. As to the other Apostles indeed, that Christian *courage* and *magnanimity* which they ought to have exerted in that difficult time did fail them, but their *Faith* was nothing so near shipwreck as *Peter*'s *Faith* was. They indeed deserted their Master and fled, *Mark* XIV. 50. which they seem to have not done without some connivence from himself, *Joh.* XVIII. 8. But when *Peter* renounced and abjured his Lord, how near was he becoming משומד an *Apostate*, and his Faith from suffering a total shipwreck? Certainly it was *Peter*'s advantage that *Christ* pray'd for him, but it was not so much for his honour that he should stand in need of such a Prayer beyond all others.

VERS. XXXVI.

Πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. *Let him sell his Garment and buy a Sword.*

DOTH our Saviour give them this counsel in good earnest?

I. He uses the common Dialect. For so also the Rabbins in other things. *g He that hath not wherewithal to eat but upon mere Alms, let him beg, or sell his Garments to buy Oyl and Candles for the Feast of Dedication*, &c.

g *Maimon. chanuchah. cap. 4.*

II. He warns them of a danger that is very near, and in a common way of speech, lets them know, that they had more need of providing Swords for their defence against the common enemy, than be any way quarrelling amongst themselves. Not so much exhorting

horting them to repel force with force, as to give them ſuch an apprehenſion of the common rage of their enemies againſt them, that might ſuppreſs all private animoſities amongſt themſelves.

VERS. XXXVII.

Καὶ γὰρ τὰ περὶ ἐμὲ τέλος ἔχει. *For the things concerning me have an end.*

THAT is, my buſineſs is done: yours is but beginning. While I was preſent, the Children of the Bride-Chamber had no reaſon to weep. But when I am taken away and numbered amongſt the tranſgreſſors, think what will be done to you, and what ought to be done by you, and then think if this be a time for you to be contending with one another.

VERS. XLIII.

Ἄγγελος ἐνισχύων αὐτόν. *An Angel ſtrengthening him.*

I. IN his Temptations in the Wilderneſs there was no Angel by him, for St. *Matthew* ſaith, *Chap.* IV. 11. *Then the Devil leaveth him, and behold Angels came and miniſtred unto him:* that is, Not till the Devil had firſt left him. But in the midſt of this tryal, there was an *Angel ſtrengthening him:* and why ſo? by reaſon of his *Agony* you will ſay, and that very truly: But whence aroſe this *Agony* and of what kind was it? It was occaſioned (you will ſay) from a ſenſe of Divine indignation and wrath. This dare not I ſay, or imagine, that God was angry, or conceived any indignation againſt him at all. And if the anguiſh and agony of his mind was the reſult of the Divine wrath preſſing in upon him, I do not ſee what kind of comfort an Angel could miniſter againſt the wrath of God. It is rather an argument God was not angry with him, when he ſent an Angel to comfort him.

II. It is not to be doubted but that *Chriſt* was now wreſtling with a furious enraged Devil, yea a Devil looſed from his chain, and permitted without any check or reſtraint from Divine Providence to exert all his force and rage againſt him. Which was permitted by God, not from any diſpleaſure againſt his Son, but that even humane nature might by this her combatant, get a conqueſt over this inſulting enemy. For it had been a ſmall thing to have vanquiſhed the Devil by mere Divine power.

III. However therefore it is not here related in expreſs terms, yet could I eaſily perſwade my ſelf that the Devil might at this time appear to our Saviour in ſome viſible ſhape. When he tempted him in the Wilderneſs he put on the diſguiſe of ſome good Angel, or rather ſome kind of reſemblance of the Holy Ghoſt. But in this laſt temptation he puts on himſelf, and appears in his own colours, *viz.* in ſome direful formidable figure on purpoſe to terrifie our Lord. And from thence it was that ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν, *he began to be ſore amazed and to be very heavy*, Mark XIV. 33. and here γενέσθαι ἐν ἀγωνίᾳ, *to be in an agony.* Nor do I raſhly, and without any ground ſuppoſe this, but upon theſe reaſons:

I. Whereas that old Dragon aſſaulted the firſt *Adam* in a Garden in a viſible ſhape, it is not abſurd to imagine he did ſo now to the ſecond *Adam* in a Garden, in a viſible ſhape.

II. This our Evangeliſt tells us concerning his Temptation in the Wilderneſs, *b* That *when the Devil had ended all the Temptation he departed from him* ἄχρι καιροῦ *for a ſeaſon.* Here he takes the ſeaſon to return *i*, and I ſee no reaſon why he ſhould not at this time, as well as in the Wilderneſs, aſſume ſome viſible ſhape. Then indeed he addreſſed himſelf in a charming and grateful ſhape to have enticed and deceived him; but now, in a frightful and horrid one, to have amazed and terrified him. He had already experienced how vain a thing it was to go about to cheat and allure him, what remained therefore, but to ſhake his mind (if poſſible) with fright and terror?

III. For when he had no greater invention in his whole Store-houſe, by which he could diſtreſs and ſhake the minds of mortals, than the horrid apparition of himſelf, none will conceive he would neglect this engine, that, if it could be, through his eye he might diſturb his ſoul. That therefore which the *Jews* fain or dream about *Solomon*, that he ſaw the Angel of Death (that is the Devil) gnaſhing his teeth, and that a Diſciple of *Rabbi* did ſo too, *k* I ſuppoſe acted in good earneſt here; namely that Chriſt ſaw the Devil, that old Dragon, gaping at him, with all horror he could put on. And in this ſenſe would I underſtand that of the *Meſſenger of Satan buffeting the Apoſtle l:* viz. That the Devil did appear viſibly to him in ſome frightful ſhape to afflict and terrifie him. And perhaps that vehement deſire he had to ſift the Diſciples (*verſ.* 31.) reſpects this ſame thing, namely that he might be permitted to aſſault them with ſuch kind of affrightments.

b chap. IV. 13.

i Joh. XIV. 30.

k Hieroſ. Kilaim. fol. 32. 2.

l 2 Cor. XII.

VERS.

VERS. XLIV.

Ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος. *His sweat, as it were great drops of blood.*

DIodorus Siculus speaking of a Country where *Alexander the Great* had to do with *Porus*, hath this passage, *m There are Serpents there* οἱ διὰ τῆς δηγμάτων ὀξεῖς θανάτους ἀπεργάζονται. Τὸν δὲ πληγέντα πόνοι δεινοὶ συνέχουσι καὶ ῥοῦς ἱδρώτος αἱματοειδὴς κατέχει· *Which by their bites would occasion most bitter deaths: they are horrible pains, that afflict any that are struck by them, and an issue of sweat like blood seizeth them.* I would ascribe this bloudy sweat of our Saviour to the bite of that old Serpent, rather than to the apprehension of Divine wrath. m Lib. 17. pag. 560.

VERS. XLVII.

Φιλῆσαι αὐτόν. *To kiss him.*

OUR Saviour had to do with a frightful and terrifying Devil, but this Traytor seems possest with a tame and gentle one. He converses with the Apostles, and there is no token of a Devil dwelling in him. He is present at the Passover, at the Eucharist, and the very lips of *Christ*, and still no sign of Satan being his inmate. But when once the Devil hath done his work by thee, then *Judas*, take heed of thy Devil.

As to this treacherous contrivance of *Judas*, let us frame the most gentle opinion of it that the matter can bear. For instance, that he might perhaps think with himself, that it was not possible for *Christ* to be apprehended by the *Jews*, having already seen him working such stupendious miracles, and more than once strangely delivering himself from them. And be it further, that when he said to them, *Whomsoever I shall kiss, that is he, lay hold of him.* He said it scoffingly, as believing they could not be able to lay hold on him. Grant we, in a word, that when he saw him condemned he repented himself, having never suspected that matters would have gone so far, presuming that *Christ* would easily have made his escapes from them, and himself should have got thirty pieces of silver by the bargain: Let us grant (I say) that this was his contrivance, and colour it over with as plausible excuses as we can; yet certainly was there never any thing could be more impiously done by mortal man, than for him thus to play with the Holy of holies, and endeavour to make merchandize of the Son of God. However, I suspect much worse things hatcht in the breast of this Traytor: *viz.* that *Christ* did really not please him, and with the great cheifs of that Nation though he supposed him the true *Messiah*: Yet not such an one as answered their carnal expectation.

The Rabbins dinstinguish between *lawful kisses*, and נשיקות תפלות *kisses of folly*: Saying that *all kisses are kisses of folly excepting three n*: which they there reckon up. But what kind of kis was this? *a kiss of folly?* Alas it is too low and dwarfish a term for this gygantick monster. n *Shemoth rabba*, fol. 122. 4.

VERS. LIII.

Αὕτη ὑμῶν ἐστιν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους. *This is your hour and the power of darkness.*

THE Serpent himself is now come in *Judas*, and the seed of the Serpent was that Rout that came with him, to whom it was so fatal to bruise the heel of the *Messiah*, and now was the hour for that wickedness. It was antiently foretold and predetermined both as to the thing it self and the instruments, and now all fences lye open, and you may do what you please. The chains of the Devil himself are now loosed, and it is permitted to him without the least check or restraint of Divine Providence to exert all his Furies at pleasure, for now is the power of darkness.

Σκότος, *darkness* is the Devil amongst the Allegorists. *o It is said, on the first day of the Creation, the Angel of death* (i. e. the Devil) *was created, according as it is written, there was darkness upon the face of the deep: that is, the Angel of death, who darkneth the eyes of men.* o *Aruch in* חשך *in Jammedenu*, on those words, *Take the rod.*

CHAP. XXIII.

VERS. II.

Τοῦτον εὑρομεν διαστρέφοντα τὸ ἔθνος. *We found this fellow perverting the Nation.*

[a] *Sanhedr.* fol. 103. 1.

A *Diſciple corrupting his food publickly* בגון ישו הנוצרי *as did Jeſus of Nazareth. To corrupt their food publickly* is a phraſe amongſt the Rabbins, to denote a mingling of true Doctrine with Hereſie, and the true worſhip of God with Idolatry. This was the accuſation they framed againſt our Saviour at this time, that he taught Heterodox and deſtructive principles, ſuch eſpecially as would tend to turn off, and alienate the people from their obedience to the *Romans*. *Aruch* recites this paſſage of the *Talmud* more cautiouſly, for inſtead of *as Jeſus of Nazareth did*, he hath it, *as Jeroboam did.*

VERS. VII.

Ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην. *He ſent him to Herod.*

DID *Pilate* do this, as yielding to *Herod* a juriſdiction in capital matters, within the City of *Jeruſalem* upon thoſe that were *Galileans?* Probably he did it, either in flattery to the Tyrant; or elſe that he might throw off from himſelf both the trouble and the odium that might ariſe upon the occaſion of condemning *Jeſus*, whom he judged to be an innocent man, and in ſome meaſure pitied him, looking upon him as שוטה a ſort of a delirant perſon, one not very well in his wits: which opinion alſo *Herod* ſeems to have conceived of him, by putting upon him that *fools coat* wherewith he cloathed him. Ἐσθῆτα λαμπρὰν, which I ſhould willingly enough render *white* and *ſhining*, but that I obſerve our Evangeliſt when he hath occaſion to mention ſuch a Garment, calls it a *white* and *ſhining robe* expreſsly: Ὁ ἱματισμὸς αὐτοῦ λευκὸς, *Chap.* IX. 29. *his Garment was white and glittering.* Δύο ἄνδρες ἐν ἐσθῆτι λευκῇ, *Acts* I. 10. *two men in white apparel.*

VERS. XXX.

Τότε ἄρξονται λέγειν τοῖς ὄρεσι, &c. *Then ſhall they begin to ſay to the Mountains*, &c.

SO they do ſay *Revel.* VI. 6. from whence, among other Arguments, it may be reaſonably ſuppoſed, that that Chapter treats of the plagues and afflictions that ſhould fore-run the deſtruction of *Jeruſalem*, and indeed the deſtruction and overthrow it ſelf. Weigh the place accurately, and perhaps thou wilt be of the ſame mind too. Nay I may further add, that perhaps this obſervation might not a little help (if my eyes fail me not) in diſcovering the method of the Author of the Book of the *Revelations.*

VERS. XXXI.

Εἰ ἐν ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, &c. *If they do theſe things in a green tree*, &c.

CONſult *John Baptiſt*'s expreſſion, *Matth.* III. 10. *now alſo the Ax is laid to the root of the Tree*, viz. then when the Jewiſh Nation was ſubdued to the Government of the *Romans*, who were about to deſtroy it. And if they deal thus with me a green and flouriſhing Tree, what will they do with the whole Nation, a dry and ſapleſs trunck?

VERS. XXXIV.

Ἔβαλον κλῆρον. *They caſt lots.*

[b] *Taanith*, fol. 11. 2.

THEY caſt lots for his ſeamleſs Coat, *John.* XIX. 23, 24. *Moſes* is ſuppoſed to have miniſtred in ſuch a Garment. [b] *In what kind of Garment did Moſes attend the ſeven days of Conſecration?* בחלוק לבן *in a white Veſtment. Rabh Cahnah ſaith* בחלוק לבן שאין לא אמרא *in a white Veſtment wherein there was no ſeam.* The Gloſs is, *The whole Garment was made of one thread, and not as our cloths are, which have their ſleeves ſewed*

ſewed to the body with a ſeam. But he gives a very ſenſeleſs reaſon why his Coat was without a ſeam: *viz.* to avoid the ſuſpition leſt *Moſes* ſhould at any time hide any Conſecrated Money within the ſeams of his Coat.

VERS. XXXVI.

Ὄξος προσφέρουσιν αὐτῷ. *They brought him Vinegar.*

Vinegar was the common drink of the Roman Souldiers; and hence thoſe to whom the cuſtody of Crucified perſons was committed, had it always ready by them *e Idem juſſit vinum*, &c. *He commanded that no Souldier ſhould drink Wine in their expedition, but that every one ſhould content himſelf with Vinegar.*

d Cujus viri, &c. *The proviſion this man* (viz. *Miſitheus*) *made in the Common-wealth was ſuch, that there never was any greater frontire City which had not Vinegar, Bread-corn, and Bacon, and Barley, and Chaff, laid up for a whole year*, &c. *e Thou ſhalt give us as much Hay, Chaff, Vinegar, Herbs and Graſs as may ſuffice us.*

e Ælian. Spartian. in Pescen. Nigr.

d Capitolin. in Gordiano tertio.

e Trebell. Pollio in Claudio.

Hence it may become leſs difficult to reconcile the Evangeliſts amongſt themſelves, ſpeaking of *Wine* given him *mixt with Mirrhe*, and of *Vinegar* too: *viz.* a twofold Cup, one before he was nailed to the Croſs, *i. e.* of Wine mingled with Myrrhe, the other, of Vinegar, while he hung there. The firſt given by the *Jews* according to their cuſtom: the ſecond, by the Souldiers in abuſe and mockery. But if you will grant a third Cup, then all difficulty vaniſheth indeed. Let the firſt be *Wine mingled with Myrrhe*; the ſecond, *Vinegar mingled with Gall*; the third, *meer Vinegar*. Which the Souldiers gave to Malefactors, if they had deſired drink, being that which they drank themſelves. Hence the σκεῦος ὄξους μεστὸν, *the veſſel filled with Vinegar* was always in readineſs, that the Souldiers might drink when they had a mind, and perſons alſo upon the Croſs if they ſtood in need of it.

VERS. XLII.

Μνήσθητί μου Κύριε. *Lord remember me.*

CHriſt is now upon the Croſs, as old *Joſeph* was in the Priſon between two Malefactors. There, one of them was delivered, the other hanged: Here, one obtains ſalvation the other periſheth. The Faith of this Thief is admirable; kept even pace with that of the Apoſtles, if in ſome circumſtances it did not go beyond it. The Apoſtles acknowledged *Jeſus to be the Meſſiah:* and ſo doth he; with this addition which I queſtion whether they did ſo clearly own and know or no: *viz.* that Chriſt ſhould reign and have his Kingdom after his death. He ſeems to have a ſounder judgment concerning Chriſt's Kingdom, than the Apoſtles themſelves, as may be gathered from their queſtion, *Acts* I. 6.

It pleaſed God in this laſt Article of time to glorifie the riches of his grace in a ſingular and extraordinary manner, both in the converſion of a ſinner, and the forgiveneſs of his ſins. I ſay in ſuch an Article of time which the world had never before ſeen, nor ever was like to ſee again, *viz.* in the very inſtant wherein the *Meſſiah* was finiſhing his redemption. It was not unknown to either of the Thieves that *Jeſus* was therefore condemn'd to dye, becauſe he had profeſſed himſelf *the Chriſt:* Hence that of the Impenitent Malefactor, *If thou art Chriſt, ſave thy ſelf and us.* And if the Penitent Thief did for a while joyn with the other in his petulant reproaches (which ſeems intimated to us *Matth.* XXVII. 44.) yet was his heart toucht at length, and perhaps, upon his obſervation of that miraculous darkneſs which at that time had covered the world.

VERS. XLIII.

Σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. *To day thou ſhalt be with me in Paradiſe.*

I. LET us here firſt conſider the phraſe ἐν τῷ παραδείσῳ, *in Paradiſe.* In common *Jewiſh* ſpeech בגן עדן *in the Garden of Eden.* In what ſenſe, we may collect from theſe following paſſages: תר"י ננסו בפרדס *f The Rabbins have a Tradition. There are four that went into Paradiſe: namely, Ben Azzai, Ben Zumah, Acher, and R. Akibah. R. Akibah ſaith unto them, when you come to the ſtones of pure Marble, do not ye ſay* מים מים *Waters, Waters,* (i. e. Alas theſe Waters will hinder us from going forward) *for it is written, he that telleth lyes, ſhall not dwell in my preſence.* (Now, it would be a lye to call white Marble, Water.) *Ben Azzai* הציץ *looke with ſome curioſity about him, and he dyed: Of him the Scripture ſpeaks, Precious in the eyes of the Lord is the death of his Saints.*

f Chagigah, fol. 14. 2.

Saints. Ben Zumah looked with ſome curioſity about him and he was diſturbed in his intellectuals: Of him the Scripture ſpeaketh, Haſt thou found Honey? eat ſo much as is ſufficient for thee, leſt thou be filled therewith and vomit it.

Aruch reciting theſe words ſaith, *It is called* פרדס *Paradiſe, under the ſignification of the Garden of Eden which is reſerved for the juſt. This place is* בערבות *in the Heavens where the ſouls of the juſt are gathered together.* And the Talmudick Gloſs hath it much to the ſame ſenſe. *Theſe four by God's procurement* עלו לרקיע *went up into the firmament.*

Whiles we are reading theſe paſſages, that ſtory may eaſily occur to mind, of St. *Paul's* being caught up into Paradiſe, 2 *Cor.* XII. and perhaps the Legend before us, is but the ape of that ſtory. In the ſtory it is obſervable that *Paradiſe* and the *third Heaven* are one and the ſame thing: in the Legend, *Paradiſe* and ערבות the *higheſt Heavens.* For ſo the Doctors Comment upon the word in *Pſal.* LXVIII. 5. *g There are ſeven Claſſes or Degrees of juſt perſons, who ſee the face of God, ſit in the houſe of God. Aſcend up unto the hill of God,* &c. *and to every Claſs or Degree, there is allotted their proper dwelling place* בגן ערן *in Paradiſe. There are alſo ſeven abiding places in Hell. Thoſe that dwell in Paradiſe, they ſhine like the ſhining* הרקיע *of the Firmament, like the Sun, like the Moon, like the Firmament, like the Stars, like Lightning, like the Lilies, like burning Lamps h.*

g *Midras Tillin.* fol. 11. 3.

h Ibid.

II. Our Saviour therefore telling the Penitent Thief, *This day ſhalt thou be with me in Paradiſe,* he ſpeaks in the common dialect, and to the capacity of the Thief, *viz.* that he ſhould be in Heaven with Chriſt, and with all juſt perſons that have left this world: Nor indeed would I fetch the explication of that Article of our Creed Κατῆλθεν εἰς ᾅδου, *He deſcended into Hell,* from any paſſage in the Scripture ſooner than this here: adding this, that we muſt of neceſſity have recourſe to the Greek Tongue for the ſignification of the word Ἅδης, which they generally uſe, to denote *the ſtate of the dead,* as well the bleſſed as the miſerable. Thoſe who would expound that paſſage in 1 *Pet.* III. 19. of his going down from the Croſs into Hell to preach to the Spirits in Priſon there, do very little regard the ſcope of the Apoſtle, and are abſolute ſtrangers to his meaning in it. For,

1. In that he ſhuts up the generation before the flood in an infernal priſon, he falls in with the received opinion of that Nation, which was, that that generation had no part in the world to come: And that they were condemned to boiling waters in Hell.

2. He compares the preſent Generation of the *Jews,* with that Generation before the flood. That Chriſt did of old preach even to that Generation, and ſo he hath done to this: That that Generation periſhed through its diſobedience, and ſo will this. He runs much upon the ſame parallel in his ſecond Epiſtle, *Chap.* III. 6. *&c.* We muſt obſerve that the Apoſtle makes his tranſition from the Crucifixion and Reſurrection of our Saviour, directly to the Generation before the flood, paſſing over all thoſe Generations that came between, on purpoſe that he might make the compariſon betwixt that, and the Age he lived in.

VERS. LIII.

Ἐνετύλιξεν αὐτὸ σινδόνι. *Wrapped it in Linnen.*

MAR *Zutrah ſaith that* מטפחות ספרים שכלו *out of the Linnen in which they wrapt up Books, when it grew old, they make ſhrowds* למרת מצוה *for the dead of the precept, for this is to their diſgrace.* The Gloſs adds, *That they do it of the linnen wherein they fold up the Book of the Law.* He who had ſuffered death by the ſentence of the Sanhedrin or Magiſtrate, they were wont to call him מרת מצוה *The dead of the precept,* becauſe he was executed according to the *precept:* And ſuch an one to them was our *Jeſus.* Now as to one that was condemned to death by the Magiſtrate, they had an opinion, that by how much the more diſgracefully they dealt with him, by ſo much the greater attonement was made for him. Hence that expreſſion, לא היו מת אבלין *they did not openly bewail him, that that very ſetting him, at nought* (no man lamenting him) *might redound to his attonement.* And from thence perhaps, if the Women at *Jeruſalem* had bewailed any other perſon, as they bewailed our Saviour, that other perſon might have ſaid, ye Daughters of *Jeruſalem* weep not for me leſt ye cut ſhort my attonement. But *Chriſt* ſpeaks to them upon a far different account. And under this notion they wrapped one that had been ſo Executed in ſome ragged, torn, old, dirty winding-ſheets, that this diſgrace being thrown upon him, might augment his expiation. But this good *Arimathean* behaves himſelf otherwiſe with *Jeſus,* as having conceived quite another opinion concerning him.

VERS.

VERS. LIV.

Καὶ σάββατον ἐπέφωσκε. And the Sabbath drew on.

THE Vulgar reads, *Et Sabbatum illuceſcebat: The Sabbath began to dawn.* Not ill rendred. *Beza* reads, *Et Sabbatum ſuccedebat: And the Sabbath ſucceeded.* Not properly. One would have thought it had been more congruouſly ſaid Καὶ εἰς σάββατον ἐσκοτίσθη, *it began to be dark toward the Sabbath:* For the night before the Sabbath was coming on: But

I. The Sabbatical Candles that were lighted in honour of the Sabbath, were now ſet up. *i There are three things which it is neceſſary a man ſhould warn thoſe of his own Houſe of, on the Evening of the Sabbath, when Night is coming on: Have you paid your Tenths? עירבתם Have you begun your Erubbick Society? הדליקו את הנר Light up your Candle.* *k Men and Women are bound to light up a Candle in their Houſes upon the Sabbath day. If a Man hath not Bread to eat, yet he muſt beg from door to door to get a little Oyl to ſet up his light.* Theſe things being noted, the Evangeliſt may not be improperly underſtood thus, *The Sabbath began to ſhine with the lights ſet up*; reſpect being had to theſe Sabbath Candles. But I do not acquieſce here.

i Schabb. fol. 34. 1.

k Maimon. in Schab. cap. 5.

II. The Evening of the Sabbath was called amongſt the Jews אור and אורתא *l Light.* אור יד' בורקין את החמץ באור הנר *By the light of the fourteenth day, they make a ſearch for Leven, by the light of a Candle. By the light of the fourteenth day:* that is, on the Evening, or in the night that immediatdly preceeds that day. So *Rambam* upon the place בריקת חמץ בליל *The ſearch for Leven is in the night of the fourteenth day: although the eating of leavened bread is not forbidden before the noon of the fourteenth day. But they inſtituted this, becauſe it is moſt convenient ſearching in the night time by Candle light: and at that time alſo, all perſons are at home.*

l Peſachin fol. 34. 1.

m The Woman that miſcarries on the light (i. e. the Evening) *of the eighty firſt day, the Shammean School abſolves her from any offering, but the School of Hillel doth not.* The Gloſs hath it, אור לפא' ליל לפא' *on the light of the eighty firſt day*, i. e. *in the night of the eighty firſt day* The queſtion diſputed there is this: *The Woman that had been brought to bed of a Girl, was bound to the purification of eighty days.* When thoſe days were at an end, then ſhe was bound to offer, *Levit.* XII. 5, 6. Now therefore ſeeing the oblation was to be brought on the eighty firſt day; the queſtion is, what if the Woman ſhould happen to miſcarry within the very night that begins the eighty firſt day, muſt ſhe the next day offer one or two Sacrifices? one for the Girl, and one for that of which ſhe hath miſcarried: The *Shammean* School will have but one; but the School of *Hillel* ſaith two.

m Cherithuth, fol. 79. 2. & Adaioth. cap. 4. hal. 10.

Peſikta n ſpeaking concerning a vowed Sacrifice, from *Levit.* VII. 17. hath this paſſage: יאול יאכל לאור השלישי *Perhaps it may be eaten on the light* (i. e. the Evening) *of the third day.* חל עד יום השלישיThe Text ſaith upon the third day. *It is eaten until the third day.* אינו נאכל לאור השלישי *It is not eaten on the light* (i. e. the evening, or the night) *of the third day.* For then the third day was actually begun. But now in this phraſe, they reſtrain the word eſpecially to the beginning of the night; though ſometimes it is taken for the whole night, as in that Tradition newly quoted, concerning the Woman that miſcarried: And ſo the Gloſs upon *Peſachin. Maimonides o* diſcourſing about putting away the Leven which ought to be אור ליד' *on the light of the fourteenth day:* i. e. on the night that begins the fourteenth day, hath this paſſage; *By preſcription of the Scribes, they ſearch for, and caſt out their Leven* לילה מתחלת ליל יד' *in the night; namely the beginning of that night that uſhers in the fourteenth day.* Much to the ſame ſenſe the Gemariſts concerning אורתא *the light.* *p* מנא האי נשף אורתא חזא *How comes twilight to be called* אורתא *light? from thence, becauſe it is written, In the twilight, in the evening of the day*, Prov. VII. 9. *Rambam* thinks it ſo called by a rule of contraries; for ſo he in *Peſachin q: the night is called* אור *light, by the ſame rule that they call many other things by their contraries.*

n Fol. 10. 4.

i In Hhamats umatſah, cap. 2.

p Beracoth. fol. 3. 2.

q Cap. 1.

But the Gemariſts upon the place affirm, That the *evening* is not improperly called *light*, and prove it from that expreſſion *Pſal.* CXLVIII. 3: הללוהו כל כוכבי אור *Praiſe him all ye ſtars of light.* However unſuitably therefore it might ſound in the ears of *Greeks* or *Latines*, when they hear the *evening*, or beginning of the night, expreſſed by ἐπέφωσκε, yet with the *Jews* it was a way of expreſſion very uſual: and they could readily underſtand the Evangeliſt ſpeaking in their own vulgar way, when he would tell us the *night of the Sabbath drew on*, but expreſſeth it by σάββατον ἐπέφωσκε, *the light of the Sabbath began to ſhine.*

VERS.

VERS. LVI.

Καὶ τὸ μὲν σάββατον ἡσύχασαν.. *And rested the Sabbath day.*

IF our Saviour was taken down from the Croſs about Sun ſet as it was provided, *Deut.* XXI. 23. *Joſ.* VIII. 29. then had the Women this interim of time to buy their Spices, and diſpatch other buſineſſes, before the entry of the Sabbath day.

I. בין השמשות *Between the Suns.* So they called that ſpace of time that was between the ſetting of the Sun, and the appearance of any Star.

II. Might they not have that ſpace of time alſo that was between the firſt and ſecond Star? We may judge ſomething from this paſſage. *r In the evening of the Sabbath, if he ſee one Star and do any work, he is acquitted: but if he ſee two Stars, let him bring his Treſpaſs-offering.*

r Hieroſ. Beracoth, fol. 2. 2.

III. Might they not have ſome further allowance in the caſe of Funerals? we may judge from this paſſage: ſ עשין צורכי המת *They do all works neceſſary about the dead* (on the Sabbath day) *they anoint him, they waſh him, provided only that they do not ſtir a limb of him,* &c. It was not ſafe for theſe Women to ſhew themſelves too buiſie in preparing for his interment: eſpecially ſeeing *Jeſus* dyed as a Malefactor, and was odious to the people; this might exaſperate the people againſt them, and ſo much the more too, if they ſhould in the leaſt meaſure violate the Sabbath day. But further, beſides the honour they gave to the Sabbath, it was not prudence in them, to break it, for a work which they thought they might as well do when the Sabbath was done and over.

ſ Schab. fol. 151. 1.

CAP. XXIV.

VERS. V.

Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν. *Why ſeek you the living among the dead?*

A Parable. *A certain Prieſt (who had a fooliſh ſervant) went ſome where without the City: the Servant ſeeking about for his Maſter; goes into the place of burial, and there calls out to people ſtanding there, did you ſee my Maſter here? They ſay unto him, is not thy Maſter a Prieſt? He ſaid yes: Then ſaid they unto him, thou fool, who ever ſaw a Prieſt among Tombs? So ſay Moſes and Aaron to Pharoh, thou fool, is it the cuſtom to ſeek the dead among the living? or perhaps the living among the dead? Our God, is the living God, but the Gods of whom thou ſpeakeſt, are dead,* &c.

a Shemoth rabba, fol. 124. 1.

VERS. XIII.

Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι, &c. *And behold two of them were going,* &c.

ONE of theſe was *Cleophas, verſ.* 18. whom we have ſhewn to be the very ſame with *Alpheus*, in another place; both from the agreement of the Name (for חלפי writ in Hebrew ſerves for both names) and alſo by comparing *Joh.* XIX. 25. with *Mark* XV. 47. and *Matth.* XXVII. 56. that *Peter* was the other I do not at all queſtion, grounding my confidence upon *verſ.* 34. of this Chapter; and 1 *Cor.* XV. 5. This *Cleophas*, or *Alpheus* we ſee, is the ſpeaker here, and not *Peter*, being older than *Peter*, as being the Father of four of the Apoſtles.

VERS. XV.

Ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. *Jeſus himſelf drew near and went along with them.*

b *After that he appeared in another form unto two of them, as they walked and went into the Country.* But what form that was, it would be ſomething bold to determine. But it ſeems to be different from the form of a Gardiner, and indeed not the form of any Plebeian; but rather of ſome Scholar, becauſe he inſtructs them while they were upon the road, and giveth thanks for them when they ſate at meat. So *Beracoth* c, *If two*

b Mark XVI. 12.

c Fol. 45. 2.

two eat together, the one of them סופר *a learned man, the other of them* בור *an unlearned man; he that is the learned man gives thanks.* Hence that paſſage *d Janneus* the King calls out *Simeon ben Shetahh*, Vice-Preſident of the *Sanhedrin*, and a Doctor to ſay grace after Supper; and thus he begins: *Bleſſed be God for the meat which Janneus and his gueſts have eaten; to whom the King, How long wilt thou perſiſt in thy frowardneſs? Saith the other, Why, what ſhould I have ſaid? Muſt we bleſs God for the meat that we have eaten, when as I have eaten none at all?* d Bereſhith rabba, fol. 101. 3.

VERS. XXI.

Ἡμεῖς δὲ ἠλπίζομεν. *We truſted, &c.*

WE truſted it had been he that ſhould have redeemed Iſrael: viz. in the ſenſe that that Nation had, of a Redemption which they hoped for from the Gentile yoke. But the poverty and meanneſs of *Jeſus* gave them no ground to hope any ſuch thing ſhould be brought about by Arms, as that people had generally dreamed: they hoped however it might have been miraculouſly accompliſhed, as their firſt redemption from *Egypt* had been.

Τοῦτο τρίτην ἡμέραν ἄγει σήμερον. *To day is the third day, &c.*

It is worthy our obſervation what notice the Rabbins take of the third day e. *Abraham lifted up his eyes the third day*, Gen. XXII. 4. *It is written, After two days will he receive us, in the third day he will raiſe us up, and we ſhall live in his ſight*, Hoſ. VI. 2. *It is written, concerning the third day of the Tribes: Joſeph ſaid unto them, the third day*, Gen. XLII. 18. *Concerning the third day alſo of the ſpyes: Hide your ſelves there three days*, Joſ. II. 16. *And it is ſaid of the third day of the promulgation of the Law. And it came to paſs on the third day*, Exod. XIX. 16. *It is written alſo of the third day of Jonas, Jonas was in the belly of the Fiſh three days and three nights*, Jon. I. 17. *It is written alſo of the third day of thoſe that came up out of the Captivity. And there abode we in Tents three days*, Ezra VIII. 15. *It is written alſo of the third day of the reſurrection from the dead. After two days will he receive us, and the third day he will raiſe us up. It is written alſo of the third day of Eſther. And on the third day Eſther put on her Royal apparel*, Eſther V. 1. *The Targumiſt adds,* ביומא תליתאה דפסחא *on the third day of the Paſsover.* And that indeed is the day we are at preſent concerned in, namely, the third day of the Paſsover. If theſe things were taken ſo much notice of concerning the *third day*, at that time in the Schools and Synagogues (as I ſee no reaſon why it ſhould be deny'd) then theſe words of *Cleophas* may ſeem to look a little that way, as ſpeaking according to the vulgar conceptions of the *Jews*. For whereas it had been plain enough to have ſaid τοῦτο τρίτην ἡμέραν ἄγει σήμερον, *to day is the third day*; but he further adds σὺν πᾶσι τούτοις, *beſide all this*, and the word ταύτῃ *this* too; there ſeems a peculiar force in that addition, and an emphaſis in that word. As if the meaning of it were this: That ſame *Jeſus* was mighty in word and deed, and ſhewed himſelf ſuch an one, that we conceived him the true *Meſſiah*, and he that was to redeem *Iſrael:* And beſides all theſe things which bear witneſs for him to be ſuch, *this very day* bears witneſs alſo. For whereas there is ſo great an obſervation amongſt us concerning the *third day*; this is the third day ſince he was Crucified, and there are ſome Women amongſt us, that ſay they have been told by Angels, that he is riſen again. e Bereſhith rabba, fol. 62. 2.

VERS. XXX.

Λαβὼν τὸν ἄρτον εὐλόγησε, &c. *He took bread and bleſſed it, &c.*

IT is ſtrange that any ſhould expound this breaking of bread, of the Holy Euchariſt, when Chriſt had determined with himſelf to diſappear in the very diſtribution of the bread, and ſo interrupt the Supper. And where indeed doth it appear that any of them taſted a bit? For the Supper was ended before it began.

שלשה שאכלו וכו׳ *If three eat together they are bound to ſay grace f.* That is, as it is afterwards explained: *One of them ſaith let us bleſs— but if there be three, and himſelf, then he ſaith, bleſs ye g.* Although I do not believe Chriſt tyed himſelf exactly to that cuſtom of ſayiny *let us bleſs*; nor yet to the common form of bleſſing before meat, yet is it very probable he did uſe ſome form of bleſſing, and not the words, *this is my body.* f Beracoth, fol. 45. 1. g Ib. fol. 49. 1.

VERS. XXXII.

Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν; *Did not our heart burn within us.*

BEZA ſaith, *In uno exemplari*, &c. *In one Copy we read it written* κεκαλυμμένη ἦν; *was not our heart hid? Heinſius* ſaith κεκαλυμμένη, *in optimis codicibus, legitur. It is written hidden in the beſt Copies.* Why then ſhould it not be ſo in the beſt Tranſlations too? But this reading favours his Interpretation which amounts to this: *were we not fools* that we ſhould not know him while he was diſcourſing us in the way? I had rather expound it by ſome ſuch parallel places as theſe: *My heart waxed hot within me, while I was muſing the fire burned*, Pſal. XXXIX. 3. *His word was in mine heart as a burning fire*, Jerem. XX. 9. The meaning is, that their hearts were ſo affected and grew ſo warm, that they could hold no longer, but muſt break ſilence and utter themſelves. So theſe, were we not ſo mightily affected while he talked with us in the way, and while he opened to us the Scriptures, that we were juſt breaking out into the acknowledgment of him, and ready to have ſaluted him as our Lord?

That is a far fetcht conceipt in *Taanith h: R Alai bar Barachiah ſaith, If two diſciples of the wiſe men journey together, and do not maintain ſome diſcourſe betwixt themſelves concerning the Law, they deſerve to be burnt: according as it is ſaid, It came to paſs, as they ſtill went on and talked, behold a Chariot of fire, and Horſes of fire*, &c. 2 Kings II.

h Fol. 20. 2.

VERS. XXXIV.

Λέγοντας ὅτι ἠγέρθη ὁ κύριος ὄντως καὶ ὤφθη Σίμωνι. *Saying, the Lord is riſen indeed, and hath appeared to Simon.*

I. THAT theſe are the words of the *Eleven* appears from the caſe in which the word λέγοντας is put. Εὗρον τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς λέγοντας. *They found the Eleven and them that were with them, ſaying.* They having returned from *Emmaus* found the Eleven and the reſt ſaying to them when they came into their preſence; *The Lord is riſen indeed and hath appeared unto Simon.* But do they ſpeak theſe things amongſt themſelves as certain and believed? or do they tell them to the two Diſciples that were come from *Emmaus* as things true and unqueſtionable? It is plain from St. *Mark* that the Eleven did not believe the Reſurrection of our Saviour, till he himſelf had ſhewed himſelf in the midſt of them *i*. They could not therefore ſay theſe words, *The Lord is riſen and hath appeared to Simon*; as if they were confidently aſſured of the truth of them. But when they ſaw *Simon* ſo ſuddenly and unexpectedly returning, whom they knew to have taken a journey toward *Galilee*, to try if he could there meet with *Jeſus*, they conclude hence, *Oh! ſurely the Lord is riſen, and hath appeared to Simon*, otherwiſe he would not have returned back ſo ſoon.

i *Mark* XVI. 11. 13.

Which brings to mind that of the Meſſenger of the death of *Maximin k*: *The meſſenger that was ſent from Aquileia to Rome, changing his Horſes often, came with ſo great ſpeed, that he got to Rome in four days. It chanced to be a day wherein ſome games were celebrating, when on a ſudden as Balbinus and Gordianus were ſitting in the Theatre, the Meſſenger came in: and before it could be told, all the people cry out, Maximin is ſlain, and ſo prevented him in the news he brought*, &c.

k *In Jul. Capitol.*

We cannot well think that any worldly affairs could have called away theſe two from the Feaſt before the appointed time, nor indeed from the company of their fellow Diſciples, but ſomething greater, and more urgent than any worldly occaſions. And now imagine with what anguiſh and perplexity poor *Peter*'s thoughts were harraſt for having denyed his Maſter: what emotions of mind he felt, when the Women had told him, that they were commanded by Angels to let *Peter* particularly know that the Lord was riſen, and went before them into *Galilee*, and they might ſee him there, *Mark* XVI. 7. That it ſeems to me beyond all queſtion that one of theſe Diſciples going toward *Emmaus* was *Peter*, who aſſoon as he had heard this from the Women, taking *Alpheus* as a companion of his journey, makes toward *Galilee*, not without communicating before hand to his fellow diſciples the deſign of that progreſs: They therefore finding him ſo ſuddenly and unexpectedly returned, make the conjecture amongſt themſelves, that certainly the Lord had appeared to him, elſe he would never have come back ſo ſoon. Compare but that of the Apoſtle, 1 *Cor.* XV. 5. ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα· *He was ſeen of Cephas, then of the twelve:* and nothing can ſeem expreſt more clearly in the confirmation of this matter.

Object

Object. But it may be objected, that those two returning from *Emmaus* fou[illegible] Eleven Apostles gathered and sitting together. Now if *Simon* was not amongst them, they were not Eleven. Therefore he was not one of those two.

Answ. I. If it should be granted that *Peter* was there and sate amongst them, yet were they not exactly Eleven then, for *Thomas* was absent, *Joh.* XX. 24. 2. When the Eleven are mentioned we must not suppose it exactly meant of the number of Apostles then present, but the present number of the Apostles.

VERS. XXXVII.

Ἐδόκουν πνεῦμα θεωρεῖν. *They supposed they had seen a Spirit.*

WHereas the *Jews* distinguished between Angels, and Spirits, and Dæmons; Spirits are defined by *R. Hoshaiah l* to be such *to whom souls are created, but they have not a body made for those souls.* But it is a question whether they included all spirits or souls under this notion, when it is more than probable that apparitions of Ghosts, or deceased persons who once had a body, were reckoned by them under the same title. Nor do I apprehend, the Disciples had any other imagination at this time, than that this was not Christ indeed in his own person, as newly raised from the dead; but a Spectrum only in his shape, himself being still dead. And when the Pharisees speak concerning *Paul, Acts* XXIII. 9. *That if an Angel, or a Spirit hath spoken to him,* I would easily believe, they might mean it of the Apparition of some Prophet, or some other departed just person, than of any soul, that had never yet any body created to it. I the rather incline thus to think, because it is so evident that it were needless to prove how deeply impressed that Nation was with an opinion of the Apparitions of departed Ghosts.

l Beresh. rabba; fol. 34. 2.

VERS. XLIV.

Ἐν τῷ νόμῳ Μωσέως, καὶ Προφήταις, καὶ Ψάλμοις. *In the Law of Moses, and in the Prophets, and in the Psalms.*

IT is a known division of the Old Testament into אורייתא נביאים כתובים *The Law, the Prophets, and the Holy Writings*; by abbrevation אנ"ך.

I. The Books of the Law, and their order need not be insisted upon, called commonly by us, the *Pentateuch:* but by some of the Rabbins the *Heptateuch:* and by some Christians the *Octateuch: m R. Samuel bar Nachman saith, R. Jonathan saith, Wisdom hath hewn out her seven Pillars* [Prov. IX. 1.] איכו שבעה ספרי תורה *These are the seven Books of the Law. The Book of Numbers compleats the seven Books of the Law. But are there not but five Books only? Ben Kaphra saith the Book of Numbers is made* תלתא ספרים *three Books. From the beginning of the Book to* ויהו בנסוע *And it came to pass when the Ark set forward* [Chap. X. 35.] *is a Book by it self. That verse and the following is a Book by it self: And from thence to the end of the Book, is a Book by it self.*

m Schabb. fol. 116. 1.

The reason why they accounted this period [*Chap.* X. 35. 36.] to be one Book by it self, was, partly because it does not seem put there in its proper place: partly because in the beginning of it, it hath the letter *Nun* inverted thus [ɾ] in the word בנסוע and so after the end of it in the word כמתאנים which in both places is set for a boundary and limit, to distinguish that period from the rest of the Book. Whatever therefore goes before, from the beginning of the Book to that period, is reckoned by them for one Book; and whatever follows it, for another Book; and the period it self for a third.

Eulogius speaking concerning *Dosthes* or *Dositheus* a famous seducer of the Samaritans, hath this passage, *n μυρίαις δὲ καὶ ποικίλαις ἄλλαις νοθείαις τὴν Μωσαικὴν ὀκτάτευχον κατακιβδηλεύσας,* &c. *He adulterated the Octateuch of Moses with spurious writings, and all kind of corrupt falsifyings.* There is mention also of a Book with this title, Χριστιανῶν Βίβλος Ἑρμηνεία εἰς τὴν Ὀκτάτευχον· *o The Christians Book, An Exposition upon the Octateuch.* Whether this was the *Octateuch* of *Moses*, it is neither certain, nor much worth our enquiry, for *Photius* judgeth him a corrupt Author: besides that it may be shewn by and by that there was a twofold *Octateuch* besides that of *Moses.* Now if any man should ask how it come to pass that *Eulogius* (and that probably from the common notion of the thing) should divide the Books of *Moses* into an *Octateuch*; I had rather any one else rather than my self should resolve him in it. But if any consent that he owned the *Heptateuch* we have already mentioned, we should be ready to reckon the last Chapter of *Deuteronomy* for the eighth part.

n Apud Phot. Cod. ccxxx.

o Cod. xxxvi.

Aben Ezra will smile here, who in that his obscure and disguised denial of the Books of the *Pentateuch*, as if they were not writ by the pen of *Moses*, he instances in that Chapter in the first place, as far as I can guess, as a testimony against it. You have his

words in his Commentary upon the Book of *Deuteronomy*, a little from the beginning *p* ואם תבין סוך השנים עשר וכו' *But if you understand the mystery of the twelve*, &c. *i. e.* of the twelve Verses of the last Chapter of the Book (for so his own Country-men expound him) *thou wilt know the truth*, i. e. that *Moses* did not write the whole *Pentateuch*; an argument neither worth answering, nor becoming so great a Philosopher. For as it is a ridiculous thing to suppose that Chapter that treats of the death and burial of *Moses* should be written by himself, so would it not be much less ridiculous to affix that Chapter to any other volume than the Pentateuch. But these things are not the proper subject for our present handling.

p Cap. 1.

II. There also was an Octatuech of the Prophets too. *q All the Books of the Prophets are eight, Josuah, Judges, Samuel, Kings, Jeremy, Ezekiel, Isaiah, and the twelve.* For the Historical Books also, were read in their Synagogues under the notion of the Prophets, as well as the Prophets themselves whose names are set down. You will see the title prefixt to them in the Hebrew Bibles, הנביאים הראשונים *the former Prophets*, as well as to the others נביאים אחרונים *the latter Prophets*. The Doctors give us the reason why they dispose the Prophets in that order that *Jeremiah* is named first, *Ezekiel* next, and *Isaiah* last, which I have quoted in Notes upon *Matth.* XXVII. 9. and let not the Reader think it irksome to repeat it here.

q Bava bathra, fol. 14. 2.

r Whereas the Book of Kings ends in destruction, and the whole Book of Jeremy treats about destruction; whereas Ezekiel begins with destruction, and ends in consolation: and whereas Isaiah is all in consolation, they joyned destruction with destruction, and consolation with consolation.

r Bava bathra, ubi supr.

III. The third division of the Bible is intitled כתובים *the Holy Writings*. And here also is found an Octateuch by some body, (as it seems) though I know not where to find it.

Herbanus the Jew s ἦν ἄκρα πεπαιδευμένος τὸν τε νόμον, καὶ τὰς τῶν Προφητῶν θείας δέλτους, τήν τε ὀκτατεύχον καὶ τὰ περίλοιπα, *was a man excellently well instructed in the Law, and holy Books of the Prophets, and the Octateuch, and all the other Writings.* What this *Octateuch* should be, distinct from the Law and the Prophets, and indeed what the τὰ περίλοιπα, *all the other writings* besides should be, is not easily guessed. This *Octateuch* perhaps may seem to have some reference to the כתובים the *Hagiographa*, or Holy Writings (for it is probable enough, that speaking of a Jew well skilled in the Holy Scriptures he might design the partition of the Bible, according to the manner of the Jews dividing it) but who then can pick out books that should make it up? Let the Reader pick out the eight, and then I would say that the other four are the τὰ περίλοιπα, *all the other Writings*. But we will not much disquiet our selves about this matter.

s Gregent. Dial. at the beginning.

It may be asked why these Books should be called כתובים *the Scriptures*, when the whole Bible goes under the name of כתבי קדש *the holy Scriptures*. Nor can any thingbe more readily answered to this than, that by this title they would keep up their dignity, and just esteem for them. They did not indeed read them in their Synagogues, but that they might acknowledge them of most Holy and Divine Authority שונין בהן ורודשין בהן *out of them they confirm their Traditions, and they expound them mystically: t* Yea and give them the same title with the rest of the Holy Scriptures.

t Schabb. fol. 116. 2.

u This is the order כתובים *of the Hagiographa, Ruth, the Book of Psalms, Job, the Proverbs, Ecclesiastes, the Canticles, the Lamentations, Daniel, the Book of Esther, Ezra, and the Chronicles.* It is here disputed, that if *Job* was in the days of *Moses*, why then is not his Book put in the first place? the answer is, *they do not begin with vengeance*, or affliction, and such is that Book of *Job*. They reply, רות נמי פורענות *Ruth also begins with affliction*, viz. with the story of a Famine, and the death of *Elimelech*'s Sons. *But that was* (say they) פורענות ראית ליה אהדית *an affliction that had a joyful ending.* So they might have said of the Book and affliction of *Job* too. We see it is disputed there why the Book of *Ruth* should be placed the first in that rank, and not the Book of *Job*. But we might enquire whether the Book of *Psalms* ought not have been placed the first, rather than the Book of *Ruth*.

u Bathra. ubi supr.

IV. In this passage at present before us who would think otherwise, but that our Saviour alludes to the common and most known partition of the Bible? and although he name the *Psalms* only, yet that under the title he includes that whole volume. For we must of necessity say, that either he excluded all the Books of that third division, excepting the Book of *Psalms*, which is not probable; or that he included them under the title of the *Prophets*, which was not customary; or else that under the title of the *Psalms* he comprehended all the rest. That he did not exclude them, reason will tell us; for in several Books of that division is he himself spoken of as well as in the *Psalms*; and that he did not include them in the title of the *Prophets*, reason also will dictate: because we would not suppose him speaking differently from the common and received opinion of that Nation. There is very little question therefore, but the Apostles might

might underſtand him ſpeaking with the vulgar: and by the *Pſalms* to have meant all the Books of that Volume, thoſe eſpecially, wherein any thing was written concerning himſelf. For, let it be granted that *Ruth* as to the time of the Hiſtory, and the time of its writing might challenge to its ſelf the firſt place in order (and it is that kind of priority the Gemariſts are arguing) yet certainly amongſt all thoſe Books that mention any thing of Chriſt, the Book of *Pſalms* deſervedly obtains the firſt place; ſo far that in the naming of this, the reſt may be underſtood. So St. *Matthew* Chap. XXVII. 9. under the name of *Jeremiah*, comprehends that whole Volume of the Prophets, becauſe he was placed the firſt in that rank which obſervation we have made in Notes upon that place.

VERS. XLV.

Τότε διήνοιξεν αὐτῶν τὸν νοῦν. *Then opened he their underſtanding.*

WHere it is ſaid that by the impoſition of the hands of the Apoſtles the gift of Tongues and of Propheſie was conferred (*they ſpake with tongues, and they propheſied*, Acts XIX. 6.) by *Propheſie*, nothing may be better underſtood than this very thing, that the minds of ſuch were opened, that they might underſtand the Scriptures: and perhaps their *ſpeaking with tongues*, might look this way, in the firſt notion of it, *viz.* that they could underſtand the original wherein the Scriptures were writ.

VERS. L.

Ἕως εἰς Βηθανίαν. *As far as Bethany.*

HOW many difficulties ariſe here?

I. This very Evangeliſt (*Acts* I. 12.) tells us that when the Diſciples came back from the place where our Lord aſcended, *they returned from Mount Olivet, diſtant from Jeruſalem a Sabbath days journey.* But now the Town of *Bethany* was about fifteen furlongs from *Jeruſalem*, *Joh.* XI. 18. and that is double a Sabbath days journey.

II. *Joſephus* tells us that the Mount of *Olives* was but five furlongs from the City, and a Sabbath days journey, was ſeven furlongs and an half. *q About that time there came to Jeruſalem a certain Egyptian, pretending himſelf a Prophet, and perſwading the people that they would go out with him to the Mount of Olives,* Ὃ ἦν τῆς πόλεως ἄντικρυς κείμενον ἀπέχει σταδίους πέντε; *which being ſituated on the front of the City, is diſtant five furlongs.* Theſe things are all true: 1. That the Mount of Olives lay but five furlongs diſtance from *Jeruſalem*. 2. That the Town of *Bethany* was fifteen furlongs. 3. That the Diſciples were brought by Chriſt as far as *Bethany*. 4. That when they returned from the Mount of Olives, that they travelled more than five furlongs. And, 5. Returning from *Bethany* they travelled but a Sabbath days journey. All which may be eaſily reconciled, if we would obſerve; That the firſt ſpace from the City toward this Mount was called *Bethphage*, which I have cleared elſewhere from Talmudick Authors, the Evangeliſts themſelves alſo confirming it. That part of that Mount was known by that name to the length of about a Sabbath days journey, till it come to that part which was called *Bethany*. For there was *Bethany*, a tract of the Mount, and the Town of *Bethany*. The Town was diſtant from the City about fifteen furlongs, *i. e.* two miles, or a double Sabbath days journey: but the firſt border of this tract (which alſo bore the name of *Bethany*) was diſtant but one mile, or a ſingle Sabbath days journey only.

q Antiq. lib. 20. cap. 6.

Our Saviour led out his Diſciples, when he was about to aſcend, to the very firſt brink of that Region or tract of *Mount Olivet* which was called *Bethany*, and was diſtant from the City, a Sabbath days journey. And ſo far from the City it ſelf did that tract extend it ſelf which was called *Bethphage:* and when he was come to that place where the bounds of *Bethphage* and *Bethany* met and toucht one another, he there aſcended: in that very place where he got upon the Aſs, when he rode into *Jeruſalem*, *Mark* XI. 1. whereas therefore *Joſephus* ſaith, that *Mount Olivet* was but five furlongs from the City, he means the firſt brink and border of it. But our Evangeliſt muſt be underſtood of the place where Chriſt Aſcended, where the name of Olivet began, as it was diſtinguiſhed from *Bethphage*.

And ſince we have ſo frequent mention of a Sabbath days Journey, and it is not very forreign from our preſent purpoſe to obſerve ſomething concerning it, let me take notice of theſe few things:

I. The ſpace תחום שבת of a Sabbath days bounds was two thouſand cubits. *r Naomi ſaid to Ruth, we are commanded to obſerve the Sabbaths, and the Feaſts: But we are not to go beyond* אלפין אמין *two thouſand cubits.* *s It is ordained by the Scribes that no Man go out of the City beyond two thouſand cubits.* Inſtances of this kind are endleſs. But it

r Targ. in Ruth cap. 1. 16.

s Maimon. Sabb. cap. 27.

is

is disputed upon what foundation this constitution of theirs is built. *t Whence comes it to be thus ordained concerning the* אלפים אמה *two thousand cubits? it is founded upon this, Let no man go out of his place on the seventh day*, Exod. XVI. 29. *u Where are these two thousand cubits mentioned? they have their Tradition from hence,* שבו איש תחתיו *abide ye every man in his place*, Exod. XVI. 29. *These are four cubits. Let no man go out of his place. These are two thousand cubits.* It is true indeed we cannot gain so much as one cubit out of any of these Scriptures, much less two thousand; however, we may learn from hence the pleasant art they have of working, any thing out of any thing.

t *Hieros. Erubbin*, fol. 21. 4.

u *Bab. Erubbin*, fol. 51. 1.

Asai ben Akibah saith, they are fetcht from hence in that it is said מקום מקום *place, place. Here place is said* [Let no man go out of his place] *and it is said elsewhere, I will appoint thee a place*, Exod. XXI. 13. *As the place that is said elsewhere, is two thousand cubits, so the place, that is spoken of here, is two thousand cubits.* But how do they prove that the place mentioned elsewhere, is two thousand cubits? *x I will appoint thee a place whither he shall flee that kills a man unawares: This teacheth us that the Israelites in the Wilderness* (i. e. those that had slain any one) *betook themselves to a place of refuge. And whether did they flee? To the Camp of the Levites.*

x *Maccoth.* fol. 12. 2. & *Tevachin.* fol. 117. 1.

Now therefore, when the *Israelites* Camp in the Wilderness were distant from the Tabernacle and from the Levite's Camp that was pitcht about the Tabernacle, two thousand cubits, which thing they gather from *Jos.* III. 4. and whereas it was lawful for them at that distance to approach the Tabernacle on the Sabbath day, hence they argue for the two thousand cubits, as the Sabbath days journey which we are now enquiring into. But by the way let us take notice of the *four cubits* which they gathered from those words, *abide ye every man in his place.* Which must be thus understood: If any person through ignorance, or by any accident, had gone beyond the limits of the Sabbath, and afterward came to know his transgression, he was confined within four cubits, so that he must not stir beyond them, till the Sabbath was done and over.

They further instance in another foundation for the two thousand cubits: *y ye shall measure from without the City on the East side two thousand cubits*, Numb. XXXV. 5. *But another Scripture saith, from the wall of the City and outward, ye shall measure a thousand cubits* [vers. 4.] *the thousand cubits are the suburbs of the City, and the two thousand cubits are the Sabbatical limits. Maimonides* z very largely discourseth in what manner and by what lines they measured these two thousand cubits from each City: but it makes very little to our purpose. Only let me add this one thing, that if any one was over-taken in his journeying, in the fields, or wilderness, by the night when the Sabbath was coming in, and did not exactly know the space of two thousand cubits, then he might walk אלפיים פסיעות בינוניות *two thousand ordinary paces: and these were accounted the* תחום שבת *the Sabbatical bounds a.*

y *Sotah.* fol. 27. 2.

z *Schabb.* 28. and *Erubbin.* cap. 8.

a *Erubb.* fol. 42. 1.

So far from the City was that place of Mount Olivet where *Christ* Ascended, *viz.* that part of the Mount where *Bethphage* ended, and *Bethany* began. Perhaps the very same place mentioned 2 *Sam.* XV. 32. or certainly not far off where *David* in his flight taking leave of the Ark and Sanctuary, looked back, and worshipped God. Where if any one would be at the pains to enquire why the *Greek* Interpreters retain the word Ῥως, *Ros*, both here and in *Chap.* XVI. I. ἦν Δαβὶδ ἐρχόμενος ἕως τοῦ Ῥως· *And David came unto Ros.* And Δαβὶδ παρῆλθε βραχύ τι ἀπὸ τοῦ Ῥως· *And David passed on a little way from Ros:* He will find a knot not easie to be untied. The Talmudists would have it a place of Idolatry, but by a reason very far fetcht indeed *b*. The *Jewish* Commentators with a some more probability conceive, that it was a place from whence *David* when he went toward *Jerusalem*, looking toward the place where the Tabernacle was seated, was wont to worship God.

b *Sanhed.* fol. 107. 1

JEWISH

AND

TALMUDICAL

EXERCITATIONS

UPON THE

Evangeliſt St. JOHN.

To which is premiſed a

CHOROGRAPHICAL ENQUIRY

Into ſome places of the

Land of ISRAEL,

Thoſe eſpecially which are mentioned in this

EVANGELIST.

By *JOHN LIGHTFOOT*, D.D. late Maſter of *Katharine-Hall* in the Univerſity of CAMBRIDGE.

LONDON,

Printed by *William Rawlins*, for *Richard Chiſwell* at the *Roſe* and *Crown* in St. *Paul's Church-Yard*, MDCLXXXIV.

TO THE

RIGHT HONOURABLE

Sir Orlando Bridgeman

KNIGHT and BARONET;

LORD KEEPER

OF THE

GREAT SEAL

OF

ENGLAND,

AND

One of His MAJESTIES most Honourable
PRIVY COUNCIL.

MY LORD,

LET *me beſpeak you in the words of* Oroſius *to St.* Auguſtine. I have obeyed your commands (*my moſt Honoured Lord*) I wiſh I could ſay to as much purpoſe, as I have done it willingly. But I ſatisfie my ſelf with the bare teſtimony of my Obedience, wherein my Will and endeavour is at leaſt ſeen.

Such is your Lordſhips value for the Holy Scriptures, ſuch hath been your care to promote and encourage the explication of them for the benefit of others, that you have not diſdained my poor endeavours of this kind; animating me to a progreſs in what I have begun, not only with bare Entreaties, but with the additions of your Lordſhips Counſel, Aſſiſtance, Patronage, and Bounty.

I ſhould be the moſt ſtupid amongſt Men, if ſuch kind, and benigne encouragements ſhould not enflame me to attempt ſomething, wherein at leaſt I may give your Lordſhip ſome ſpecimen, *not only of my Obedience, but Gratitude.*

I confeſs my ſelf, by I know not what kind of Genius, warmly carried out toward theſe kind of ſtudies, than which, nothing can, to me, be more delightſome and ſatisfactory. But when it pleaſes your Lordſhip both to add ſuch Sails to my little Veſſel, and alſo fill thoſe Sails with ſuch gales

of your Favour, I ſtill the more pleaſingly engage my ſelf, having not only the conſcience of my own duty, but an ambition of ſerving your Lordſhip, and approving my ſelf grateful to quicken me to it.

Under your Lordſhips wings do theſe worthleſs labours of mine adventure abroad, alas! how much below your Patronage, ſhort of your worth, and indeed of my own undertaking; the thin and ſlender product of a plentiful watering, aiming at great things, but trifling in the performance.

I took, I confeſs, an high flight, when I attempted the Explication of this Evangeliſt, but how weak and languid I have proved (beſides that the thing it ſelf ſpeaks ſufficiently) there ſhall be none readier to accuſe than I to condemn my ſelf. Let then the Reader ſpare his cenſure, for I will load my ſelf with a ſhameful acknowledgment that I have adventured in things too high for me: And when he ſees this, perhaps he will forgive me, undertaking ſo difficult a task, wherein my deſign hath been only to be uſeful: Nay, perhaps pity me, if I cannot indeed attain at what I would. But if he will neither forgive nor pity, but ſtill carp and cenſure me, let him make the experiment upon this Evangeliſt himſelf, and ſee if he alſo may not ſtep as ſhort as I have done.

My Lord, *I have this comfort however, that I have not been idle; I had rather puzzle my ſelf with hard and knotty Enquiries, than wear out my time in either doing nothing, or trivially. Nor can I reproach my ſelf that I have made this reſearch into this Sacred Volume through unwarrantable curioſity, but out of humble ſincere zeal of mind, both to learn what I can my ſelf, and teach others; offering, I hope, nothing that is noxious, and ſometimes that that may profit.*

But (my Lord) that which is my principal encouragement, is the Patronage and candor of ſo great a man, who, I cannot but hope, will accept this ſmall trifling gift, with a gentle and eaſie aſpect, from the frequent experiment I have already made. But I muſt recal that raſh word gift, *when all that I can offer to your Lordſhip is abſolute debt: And alas! How poor a pay-maſter does your Lordſhip find of me! A few ſorry ſcriblings, for great and ſubſtantial kindneſſes not to be reckoned up. Yet ſuch they are that bring along with them all the returns of thanks that I am able to make. And ſince I have nothing elſe, may the great God of Heaven, of his infinite goodneſs and bounty reward you with all manner of felicity, temporal and Eternal: Which he from his heart wiſhes and makes it his daily prayer, who is,*

MY LORD,

Your Lordſhips moſt humble,

moſt obliged, and faithful Servant,

JOHN LIGHTFOOT.

A

CHOROGRAPHICAL ENQUIRY

Into some places of the

Land of ISRAEL,

PARTICULARLY

Those which we find mentioned in the

Evangelist St. JOHN.

CHAP. I.

BETHABARA. Joh. I.

I. *Different Readings,* Βηθανία *and* Βηθαμαρά. II. *The noted passages over Jordan.* III. *The Scythopolitan Country.* IV. Μέγα πεδίον· *The great Plain: The Scythopolitan passage there.* V. *Beth-barah,* Judg. VII. 24.

SECT. I.

Different Readings, Βηθανία *and* Βηθαμαρά.

IT is observed by all that treat upon this Evangelist, that the reading doth vary in some Copies, and this instance is alledged for one.

a Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο· ἐν ἄλλοις δὲ ἀνιγράφοις, ἐν Βηθανίᾳ. *These things were done in Bethabarah, but in other Copies it is, in Bethany.* *a* Epiphan. Haeres. LI.

But *Drusius, Vulgati codices,* &c. *The vulgar hath it, in Bethabarah. which Epiphanius in the place above mentioned calls Bethamarah.* Ταῦτα ἐν Βηθαμαρᾷ ἐγένετο, ἐν ἄλλοις δὲ ἀντιγράφοις, ἐν Βηθανίᾳ. Of this reading *Petavius* is silent.

It might easily happen that *Bethabarah* should change into *Bethamarah,* partly considering the *affinity of the characters, which* (saith he) *tanta est in antiqua Scripturâ, ut vix discerni possit,* μῦ *à* Βῆτα, *& contra, is so great in antient writings, that* μῦ *and* Βῆτα *can hardly be distinguished*; partly that the alternate use of *Mem* and *Beth* is so very common in those Countries.

Nor indeed is it much wonder that *Bethamara* ſhould change into *Bethania*, ſince *Bethamara* being writ בית עמרא ſignifies *a place of Wool*; and *Bethania* being writ בית עאניא ſignifies *a place of Sheep.*

But it ſeems very ſtrange how *Bethabarah* ſhould ever change into *Bethany* unleſs upon ſome ſuch occaſion as theſe:

Either that *Bethabarah* might be taken for the ſame with בית הברה i. e. *the Houſe of Expoſition* or the *School* (in which ſenſe we meet with ברייא and ברייתא) whence for Explication it is annexed by ſome hand or other in the Margine * בית חניא *the Houſe of Tradition*, or *Doctrine:* as if the Evangeliſt were to be underſtood in this manner, *theſe things were done or diſputed in a certain School beyond Jordan, where John was baptizing.* And ſo that word * בית חניא being ſo very known and obnoxious, might ſteal from the Margin into the Text and common uſe.

* בי חניא

* בי חניא

Or perhaps, ſecondly; upon the ſuſpition of a Tautology if *Bethabarah* and Πέραν τοῦ Ἰορδάνου ſhould be found together בית עברה עבר הירדן: becauſe ביה עברה may be looked upon as the ſame thing with *a place beyond Jordan:* therefore they might ſubſtitute the word *Bethany* as ſignifying *Batanæa* or *Baſhan* to ſome ſuch ſenſe as this. *Theſe things were done in Batanea beyond Jordan*, &c. But it is our province at preſent to enquire rather into the ſituation of *Bethabarah*, than into the original and derivation of *Bethany.*

SECT. II.

The noted paſſages over Jordan.

AMong the various ways of writing Βηθαβαρά in Hebrew, theſe two eſpecially deſerve our conſideration at preſent. *Beth-barah*, which we meet with in *Judg.* VII. and *Bethabarah*, or a *place of paſſage*, where they paſſed over *Jordan.* They muſt both come under our enquiry whiles we are ſeeking the place in hand: And firſt of the latter.

Doubtleſs there was no part of *Jordan* but might be paſſed by Boat from one ſide to the other, as mens different occaſions might call them; but we are now conſidering the publick and common paſſages that led over that River from one Country into another.

I. There is a Bridge over *Jordan*, betwixt the Lake of *Samochon* and *Genneſaret* in the way that leadeth to *Damaſcus*, which hath the name of *Jacobs Bridge*, of which our Country-man *Biddulph* (who hath himſelf travelled over it) ſpeaks to this purpoſe:

At the foot of this rocky Mountain runs a pleaſant River called Jordan, which divideth Syria from Galilee. Over this River is built a goodly Bridge, which bears the name of Jacob's Bridge upon this twofold account. 1. *Becauſe in this place Jacob met with his Brother Eſau.* 2. *Becauſe here he wraſtled with the Angel.*

As to matter of fact, that there is and was ſuch a Bridge I do not much queſtion; but for the reaſons why it is ſo called, as it is not much to our purpoſe to examine, ſo they ſeem to have little elſe but conjecture in them.

II. *Jordan* alſo had a Bridge over it at *Chammoth* near *Tiberias* at the very efflux of the River out of the Sea of *Genneſaret*; as we have elſewhere ſhewn from the Talmudick Authors, againſt the miſtake of the Tables which place *Tiberias* at a great diſtance thence. *b Tam Dominus Rex quam Principes omnes, Tyberiadem uſque perveniunt, ubi circa pontem, unde ex mari, Jordanis fluenta ſe dividunt, caſtrametatur.* i. e. *As well the Lord the King, as all the Princes came even unto Tiberias, and pitched their tents near the Bridge where the ſtreams of Jordan from the Sea, do divide themſelves.*

b Gulielm. Tyr. de bell. Sacr. lib. XVII. cap. 8.

c Juxta Tiberiadem ſecus pontem unde de lacu Genezar, Jordanis fluenta ſe dividunt, cum exercitu ſua caſtra locavit. i. e. *With his Army he pitcht his Tents near Tiberias by the Bridge, from whence the ſtreams of Jordan from the lake of Genneſaret, do divide themſelves.* Read this and view the ſituation of *Tiberias* in the Tables, and correct the miſtake.

c And lib. XVIII. cap. 21.

III. That was a moſt known and frequent paſſage from *Jericho* which we ſo often read of in the Holy Scriptures; which yet ſeems rather to have been by Boat than Bridge. ſee the 2 *Sam.* XIX. 18. and 2 *Kings* II. 8.

SECT. III.

The Scythopolitan Country

THere was a fourth, and that the greateſt paſſage betwixt *Chammoth* and *Jericho*, but at a great diſtance from either; for the finding out of which, we are to conſider what is intimated, 1 *Kings* IV. 12. *And all Bethſhean, which is by Zartanah beneath Jeſreel.* And again 1 *Kings* VII. 46. *In the plain of Jordan did the King caſt them, in the Clay ground, between Succoth and Zarthan.* We will begin with *Bethſhean.*

1. *Beth-*

I. *Bethſhean*, or *Scythopolis* was in the lot of *Manaſſeh*, Judg. I. 27. Greek, Καὶ οὐκ ἐξῆρε Μανασσῆ τὴν Βαιθσὰν, ἢ τὰς Σκυθῶν πόλις· *Neither did Manaſſes drive out the inhabitants of Bethſhean, which is Scythopolis.* So that it was within the limits of *Samaria*, though indeed one of the *Decapolitan* Cities, and within the juriſdiction of the Gentiles, as we have ſhewed elſewhere.

II. It was the utmoſt bound of *Samaria* toward *Galilee*. *d The bounds of Galilee, on the South is* Σαμαρείς τε καὶ Σκυθόπολις μέχρι τοῦ Ἰορδάνου ῥείθρου· *Samaria and Scythopolis as far as the River Jordan.* d *Joſeph. de bell. lib. 3. cap. 4.*

III. The City was half a Leagues diſtance from *Jordan*, ſaith *Borchard*, and yet extends its juriſdiction beyond *Jordan*. That of *Æthicus* in his Coſmograhpy is well known. *Fluvius Jordanis*, ſaith he, *&c. The River Jordan hath its head in Mount Libanus, runs about to the Lake of Tiberias, from whence going out, hath its current through the midſt of Scythopolis, and iſſues in the dead Sea.* *Jordan* divided *Scythopolis* in the midſt; not the City (for that was at ſome conſiderable diſtance from the River) but the Country it ſelf; ſo that part of the Country was on this, and part of the other ſide *Jordan*.

It was a noble City of the *Syrogreecians*, and had conſiderable juriſdiction, not only within the confines of *Manaſſes*, but extended it ſelf beyond, even to *Perea*.

SECT. IV.

Μέγα πεδίον· *The great Plain: the Scythopolitan paſſage there.*

OF this *great Plain* which took in the whole bredth of the Country of *Manaſſeh* from *Jordan* toward the Weſt, a very long way, *Joſephus* frequently ſpeaks: deſcribing the ſituation and portion of *Ephraim* and *Manaſſeh*, he thus expreſſeth himſelf.

e Ἡ δὲ Ἐφραίμου τὴν φυλὴν ἄχρι Γαδάρων ἀπὸ Ἰορδάνου ποταμοῦ μηκυνομένην ἔλαχεν, Εὐρείαν δὲ ἀπὸ Βαιθήλων εἰς τὸ μέγα πεδίον· *The Tribe of Ephraim extended it ſelf, in length, from the River Jordan, to Gadarah (Gazarah or Gezer, Joſh. XVI. 3. and Chap. XXI. 21.) in bredth, from Bethel, and ends at the great Plain.* e *Antiqu. lib. V. cap. 1.*

Τῆς Μανασσήτιδος δὲ αἱ ἡμίσειαι, &c. *The half Tribe of Manaſſeh extends it ſelf in longitude from Jordan to the City Dor.* Πλάτος δὲ ἀπὸ Βαθσάνων ἣ νῦν Σκυθόπολις καλεῖται· *But in latitude* (from *Ephraim*) *it reacheth to Bethſhean, which is now called Scythopolis.* So that that Μέγα πεδίον, or *great plain*, to thoſe that were journeying from *Galilee*, began from *Bethſhean*, and extended it ſelf in latitude to the confines of *Ephraim*. Hence that which we meet with in the ſame *Joſephus*, f Ἦκον εἰς τὸ μέγα πεδίον ὃ κεῖται κατὰ τὸ πρόσωπον πόλις Βαθσάνη. *They that paſſed over Jordan came into the great Plain before which the City Bethſan lies*, or as it is in 1 *Maccab.* V. 52. *They went over Jordan into the great plain before Bethſhean.* f *Antiqh. lib. XII. cap. 12.*

In the Book of *Judith* Chap. I. verſ. 8. it is called τὸ μέγα πεδίον Ἐσδρηλώμ· *The great plain of Eſdrelom:* That is in truth, *the great Valley of Jezrael.* So *Jezrael* in the place above quoted, 1 *Kings* IV. 12. by the Greek Interpreters is rendered Ἐσδραέλ. Inſomuch that when it is ſaid of *Judah* and his Army (for him it is whom this paſſage concerns) that in his return from the Land of *Gilead*, he paſſed over *Jordan* into this *great plain*, and that (as it ſhould ſeem) not very far from *Bethſhean*, it is evident that the great and common paſſage over *Jordan* was hereabout, by which not only the *Scythopolitans* went over from their Country on this ſide *Jordan*, to that beyond, but thoſe alſo of *Samaria*, and thoſe of the lower *Galilee* paſſed over here to *Perea*.

Here would I ſeek for *Jacob's Bridge* where he paſſed over *Jordan with his Staff*, when he went into *Meſopotamia*, and returned back with a *Family*; and not where it is commonly now ſhewn. At leaſt, the mention of *Succoth*, *Gen.* XXXIII. 17. which had its ſituation on the bank of *Jordan*, exactly oppoſite to *Zartanah* a Town near *Bethſhean*, puts it out of all queſtion that *Jacob* returned that way. And indeed whether *Scythopolis* might not derive ſomething of its appellation from the word *Succoth*, I cannot well tell: methinks the name of *Scythians* hath ſome ſmack of ſuch a kind of original, Σκύθαι qu. Σύκκοθαι· for they always dwelt, and removed from one place to another in *Tents*.

SECT. V.

Beth-barah, Judg. VII. 24.

NEither was this *Beth-barah* at any very great diſtance from this paſſage. For ſo we have it *Judg.* VII. 24. *Gideon ſent meſſengers throughout all Mount Ephraim, ſaying, come down againſt the Midianites, and take before them the waters unto Beth barah and Jordan.* And this they did.

It

It is hard to say whether *Kimchi* with more reason said, That *these waters were not the waters of Jordan:* or *Jarchi*, more absurdly, that they divided *Syria* from *Canaan*. There were, no doubt, some waters in the Valley of *Jezreel*. (For there the battel was, at least if that may be called a battel where there was not one Sword unsheathed by the Conquerour. See *Judg.* VI. 33.) When the *Midianites* fled, *Gideon* summons the *Ephraimites* by messengers, that they would take those waters before-hand, which the routed enemy in their flight must necessarily pass through, before they could arrive at the Bridge or Ferry over *Jordan* (spoken of even now) that lay in their way home. When both Armies had pitched the Field, the *Midianites* lay on the North toward *Gilee*, and the *Gideonites* on the South near Mount *Ephraim*, *Chap.* VII. 1. There was a River in the Vale, (at which waters probably *Gideon* distinguished betwixt his Followers that lapped like a Dog, and those that did not.) This River at length discharged it self into *Jordan* above the Bridge or passage that led into *Perea*. When therefore the *Midianites* lay on the Northern bank of this River, and so were not capable of attaining the passage over *Jordan* till they had made through these waters first; it was the *Ephraimites* care and business to maintain the opposite bank, and that indeed all the whole space from the place where the fight began to *Beth-barah* and *Jordan* that the Enemy might be blocked up from all possibility of escape or retiring.

Whether therefore this passage of which we have spoken, was called *Beth-barah* from that place so neas *Jordan*, or בית עברה *Beth-abarah*, from the Etymology before mentioned, it is no absurdity for the further bank of *Jordan* which lay contiguous to the Bridge or passage over it, to be called *Bethrbarah beyond Jordan*, either upon the one or the other account. For (however the Learned *Beza* comes to question it) the Lexicons will tell you that Πέραν τοῦ Ἰορδάνου signifieth *beyond Jordan:* especially that common threefold division יהודה וגליל ועבר הירדן *Judea*, *Galilee*, and beyond *Jordan*. Ἀπ' Ἀνατολῶν πρὸ Ἰορδάνου· *On the East of the River Jordan:* as *Ptolomy* expresseth it. And *Beza* himself confesseth that *trans Jordanem*, *beyond Jordan*, is the proper signification of the Greek word πέραν, *beyond*, Matth. IV. 15.

Let us therefore place the *Bethabarah* we are seeking for, where *John* was baptizing, on the further side of *Jordan*, in the *Scythopolitan* Country, where the Jews dwelt amongst the *Syro-Grecians*, as in all the *Decapolitan* Regions, where Christ might something more safely converse, from the vexations of the Scribes and Pharisees, *Joh.* X. 40. being as it were out of their reach and jurisdiction there. And so we find *John* Baptizing first at the passage at *Jericho*, because through the greatness of the Road there was always a considerable concourse of people; and next, at the passage at *Scythopolis* for the same reason.

Further, had I either leisure or will to play any longer about the word Βηθαβαρά, we might suppose it written בירת עאניא *Bethaania* which in the *Syriack* Idiom (amongst whom it is no unusual thing to change ש into ע) agrees with בירת שאניא *Bethshania*.

CHAP. II.

NAZARETH, Joh. I. 45.

I. *A Legend not much unlike that of the Chappel of Loretto.* II. *The situation of Nazareth.* III. בן נצר *Ben Nezer.* IV. *Certain horrid practises in* כפר נחום *Caphornachum.* V. *Some short remarks upon Cana*, Joh. II. 2.

SECT. I.

A Legend not much unlike that of the Chappel of Loretto.

FOrasmuch as our Evangelist makes only a transient mention of *Nazareth* in this place, not relating any thing that our Saviour did there, we shall take as transient notice of it at this time, by the by only enquiring into its situation, as what we may have occasion to discourse more largely upon in another place.

But

But what indeed need we be very ſolicitous about the ſituation of this Town, when the place we would eſpecially look for there, that is, the Houſe of the Bleſſed Virgin, hath taken its leave of *Nazareth*, and by the conveyance of Angels hath ſeated its ſelf in *Loretto* in *Italy*. Of which thing amongſt many others Cardinal *Baronius* *g* gives us this grave relation. *g Ad An. Dom.* IX.

Porro domus illa, &c. "That Houſe wherein the moſt Holy Virgin received the "Heavenly meſſage about the Word being made Fleſh, doth not only by a wondrous "miracle, ſtand to this day intire, but by the miniſtery of Angels was retrieved from the "hands of Infidels, and tranſlated, firſt into *Dalmatia*, thence into *Italy*, to *Loretto* in "the Province of *Picenum*.

Let us repay one Legend with another.

h "They ſay of *R. Chanina*, that he ſeeing once his fellow Citizens carrying their Sa- *h Midras Schir* "crifices to *Jeruſalem*, cryeth out: Alas! they every one are carrying their Sacrifices, and fol. 2. 2. "for my part, I have nothing to carry, what ſhall I do? Streight way he betaketh him- "ſelf into the Wilderneſs of the City, and finding a Stone he cuts it, ſquares, and arti- "ficially formeth it; and ſaith, what would I give that this Stone might be convey- "ed into *Jeruſalem?* Away he goeth to hire ſome that ſhould do it, they ask him an "hundred pieces of Gold and they would carry it. Alas! ſaith he, where ſhould I have "an hundred pieces, indeed where ſhould I have three? Immediately the Holy Bleſſed "God procureth five Angels in the likeneſs of Men, who offer him for five ſhillings to "convey the Stone into *Jeruſalem*, if himſelf would but give his helping hand: He "gave them a lift, and of a ſudden they all ſtood in *Jeruſalem*, and when he would "have given them the reward they bargained for, his workmen were gone and vaniſh- "ed. This wonder he relates before the *Sanhedrin*, in the Conclave of *Gazith*. They "ſay to him, Rabbi, it ſhould ſeem that theſe were Angels that brought this Stone: So "he gave the Elders the Money for which the Angels had bargained with him.

In truth I ſhould eaſilier incline to believe this Story than that of *Loretto*, becauſe there is ſome reaſon to apprehend this *R. Chaninah* no other than *Haninah ben Duſa* a notorious Magcian *i*. Unleſs you will alſo ſay that the Chappel at *Loretto* took that jaunt by the help of Magick. *i Juchaſin*, fol. 57. 1.

k A huge Stone of its own accord takes a ſkip from the Land of *Iſrael*, and ſtops up the Mouth of the Den in *Babylon* where *Daniel* and the Lyons lay. But ſo much for Tales. *k In Bemidbar Rabba*, fol. 257.

SECT. II.

The ſituation of Nazareth.

THE ſituation of *Nazareth* according to *Borchard*, *Breidenbach*, and *Saligniac*, ought to be meaſured and determined from Mount *Thabor*. For ſo they unanimouſly: *A Nazareth duabus leucis contra orientem eſt Mons Thabor: From Nazareth two leagues Eaſtward is Mount Tabor.* Nor is there any cauſe why with reſpect to that Region of *Galilee*, in which they place this City, we ſhould diſſent from them, ſeeing there are others of the ſame opinion. Now the Mount *Tabor* was in the very confines that divided *Iſſachar* from *Zabulon*, Joſ. XIX. 22. *And the coaſt* [i. e. of *Iſſachar*] *reacheth to Tabor and Shahazimath.* But what coaſt ſhould this be, Northor South? The North coaſt, ſaith *Joſephus* *l*. *l Antiqu.* lib. 5. cap. 1.

Καὶ μετὰ τούτους [the Manaſſites] Ἰσάχαρις Καρμηλόν τε ὄρος καὶ τὸν ποταμὸν τοῦ μήκους ποιησάμενον τέρμονα, τότε Ἰταβύριον ὄρος τοῦ πλάτους· i. e. *next to Manaſſeh is Iſſachar, having for its bounds of longitude, Mount Carmel and the River* [Jordan,] *and of latitude, Mount Tabor.* That is, The latitude of *Iſſachar* is, from *Manaſſeh* to Mount *Tabor*, as *Joſephus* plainly makes out in that place. Mount *Tabor* therefore, lay as it were in the midſt betwixt the Coaſts of *Samaria* and upper *Galilee*: Having on this ſide *Iſſachar* toward *Samaria*, and on that ſide *Zabulon* toward the aforeſaid *Galilee*.

Joſephus *m* deſcribes Mount *Tabor* where theſe things ſeem ſomething obſcure, Ἰταβύριον ὄρος ἐστὶ τοῦ μεγάλου πεδίου καὶ Σκυθοπόλεως μέσον. We have already ſeen where *Scythopolis* lay, and where the *μέγα πεδίον*, *the great plain*, near *Scythopolis*. But what ſhould that *μέγα πεδίον*, *great Plain* be, that lyeth ſo behind *Tabor* toward the North, that *Tabor* ſhould be betwixt it and *Scythopolis*? Is not *Zabulon* ſo called in *Joſephus*? yea, and *Iſſachar* too, at leaſt a great part of it, if we conſult the ſame *Joſephus* *n*. So that the *μέγα πεδίον* of *Scythopolis* or *Manaſſeh* is diſtinctly called by him Μέγα πεδίον Σαμαρείτιδος, *The great Plain of Samaria* *o*. *m Lib. de bell.* 4. cap. 6. *n* Lib. 3. cap. 4. *o Ibid.* lib. 2. cap. 21.

And the lower *Galilee* is deſcribed by the Talmudiſts by this character, *that it produceth Sycamines, which the upper Galilee doth not* *p*. Now the Sycamine Trees were ἐν τῇ πεδινῇ, *in the vale*, 1 *King*. X. 27. And hence ſeems to ariſe the diſtinction be- *p Sotah*, cap. IX. hal. 2.

tween

tween the upper, and the lower *Galilee*, the lower ſo called, becauſe more plain and Champaigne; the upper, becauſe more Hilly and Mountanous.

I am deceived if the *upper Galilee*, be not ſometimes by way of Emphaſis called *Galilee*; nor without cauſe, whenas the lower might be called μέγα πεδίον, or *the great plain.* So *Cana* hath the adjunct of *Cana* of *Galilee*, perhaps that it might diſtinguiſh that *Cana* which bounds, both the *Galilees*; of which more in its proper place. That paſſage which we meet with in our Evangeliſt, *Chap.* IV. 43, 44. *He departed from thence* [from *Samaria*] *and went into Galilee, for Jeſus himſelf teſtified that a Prophet hath no honour in his Country.* It looks this way: that is, he would not go into *Nazareth*, but into *Galilee*, *viz.* the upper, and ſo came to *Cana*.

Nazareth therefore was in the lower *Galilee*, in the very confines of *Iſſachar* and *Zabulon*, and is commonly received within *Zabulon*, its ſelf being diſtant ſixteen miles or more from *Capernaum*; for from *Capernaum*, Mount *Tabor* is diſtant ten miles or thereabouts.

SECT. III.

בן נצר *Ben Nezer.*

I Am not abundantly ſatisfied in the common writing of the word *Nazareth* by נצר; much leſs that *Nazarenus* ſhould be expreſſed by נוצרי i. e. Ναζωραῖος, when the ſacred Amanuenſes write it Ναζαρηνός. But I can hardly ſuppreſs a juſt indignation when I read what the Jews ſcribble about בן נצר *Ben Nezer.*

q *Chetubb.* fol. 51. 2. *q The Rabbins have a Tradition: Thoſe that are taken out of the Kingdom, behold they are properly Captives, but thoſe that are taken by Thieves, they are not to be called Captives.*

The Tradition is to be diſtinguiſhed. מלכות אמלכות לא קשיא *as to Kingdom and Kingdom there is no difficulty.* That is, as to Kingdoms which are equal. *But between the Kingdom of Ahaſhuerus, and the Kingdom of Ben Nezer there is. Between Thieves and Thieves there is no difficulty, but between ben Nezer, and* עלמא ליסטים *the Thieves of the world,* (viz. common Thieves) *there is. There* [in Paleſtine] *Ben Nezer is called a King.* Here [in *Babylon*] he is called a Robber קרי ליה ליסטים Gloſs. *Ben Nezer was a Thief and took Cities and ruled over them and became the Captain of Robbers.*

It is very ſuſpicious to what purpoſe they have invented that name for the moſt infamous Robber, to call him the *Son of Nezer.* By thoſe very Letters נצר they write the City *Nazareth.* Read on and the ſuſpition will encreaſe.

r *Bereſh. rabb.* ſect. 76. *r I conſidered the horns, and behold there came up among them another little horn,* [Dan. VII. 8.] והא בן נצר *This is Ben Nezer. Aruch* quoteth this paſſage under the word קרן in this manner: *There came up among them another little horn.* ו מלכות כותיים *This is the Kingdom of the Cuthites.* Now what they meant by the Kingdom of the *Cuthites*, may be conjectured from

s *Midras Schir.* fol. 17. 2. *s The Winter is paſt* [Cant. II. 11.] ו מלכות כותיים *This is the Kingdom of the Cuthites.* And a little after: *The time is coming when the Kingdom of Cuth ſhall be deſtroyed, and the Kingdom of Heaven ſhall be revealed.*

It is eaſie imagining what they would point at by the *Kingdom of the Cuthites*; the Chriſtians no doubt: (unleſs they will pretend to ſome *Samaritan* Kingdom.) And if ſo, it is as obvious whom they deſign by *Ben Nezer.* Let them ſhew whence came the name

t Lib. 5. cap. 23. of the *Tetrarchy of the Nazarens* in *Celoſyria*: Of which *Pliny* t, *Cæloſyria habet Apamiam Marſyâ amne diviſam. A Nazarinorum Tetrarchiâ Bambycen, quæ alio nomine Hierapolis vocatur, Syris verò Magog.*

SECT. IV.

Certain horrid practiſes in כפר נחום *Caphar Nachum.*

HAving ſpoken of *Nazareth*, it will not be amiſs to make ſome mention of *Capernaum*, which however diſtant many miles, yet was it the place where our Saviour dwelt, as *Nazareth* was his native ſoil. We have conſidered its ſituation in another Treatiſe, being in the Country of *Genneſareth*, a little diſtance from *Tiberias.* There is

u Lib. 10. cap. 26. another *Capernahum* mentioned by *Gulielmus Tyrius* u, that lay upon the Coaſt of the Mediterranean, as this did upon the coaſt of *Genneſaret. In loco quæ dicitur Petra inciſa, juxta antiquum Tyrum, inter Capharnaum & Doram, oppida Maritima: In a place called Petra Inciſa, near old Tyre, betwixt Capernaum and Dor, two Sea-coaſt Towns.*

It is uncertain whether the name be derived from נעם or from נחום. The former denotes *pleaſantneſs*: the latter, *comfort.* And though our *Capernaum* might juſtly enough take its name from the *pleaſantneſs* of its ſituation, according to the deſcription that *Joſephus*

Joſephus giveth of it *x*. Yet the oriental Interpreters write it the latter way. The Rabbins alſo mention ſuch a Town written in the ſame Letters בפר נחום, of which perhaps it will not be tedious to the Reader to take this Story.

x Lib. de bell. 3. cap. 35.

y Chanina R. Joſhua's Brother's Son went into כפר נחומם *Capernaum* ועברון ליה מינאי מלה *and the Hereticks* (or Magicians, for the word ſignifies either) *inchanted him. They brought him into the City ſitting upon an Aſs:* on the Sabbath day, which was forbiden by their Law. *He went to his Uncle R. Joſhua* ואחסי משחא ויהב עליו *who beſmeared him with a certain Ointment, and he was recovered.* It ſhould ſeem that by ſome kind of Enchantments they had thrown him into a *Delirium* ſo far that he had forgot both himſelf and the Sabbath day. There is another Story immediately follows that.

y Midras Cobeleth, fol. 85. 2.

A certain Diſciple of R. Jonathan's flies over to theſe Hereticks: [That himſelf might be entred amongſt them, and become one too.] *Jonathan finds him out employed in caſtrating Birds and Beaſts. They ſent to him* [Jonathan] *and ſaid it is written, caſt in thy Lot amongſt us and let us all have one purſe. He fled; and they followed him, ſaying, Rabbi, come and give us a caſt of thy office toward a young Birde.* He returned and found them עסוקים בריבא אחרת committing Adultery with a Woman. He asketh them בן ארחהון יהודאי עבדין *Is it the manner of the Jews to do ſuch things as theſe? They anſwer, Is it not written in the Law, caſt in thy lot amongſt us, and let us all have one purſe? He fled and they purſued him to his own houſe, and then he ſhut the doors againſt them. They call to him and ſay, O Rabbi, Jonathan, go, and rejoycing tell thy Mother, that thou didſt not ſo much as look back toward us, for if thou hadſt looked back, thou hadſt then followed us as vehemently as we have now followed thee.*

Whiles I read theſe things, I cannot but call to mind the *Nicolaitans* and ſuch who indulged to themſelves a liberty of all obſcene filthineſſes; nor is what we have related unworthy our obſervation, with reſpect to Hereſies of this kind. Should this *Capernaum* be the ſame (as probably it is) with that *Capernaum* which we meet with ſo frequently in the Evangeliſts, it is ſomething obſervable what is ſaid of it. *Thou Capernaum, which art exalted unto Heaven ſhalt be brought down to Hell.*

SECT. V.

Some ſhort remarks upon Cana, Joh. II. 2.

IT is very diſputable which ſhould be the firſt letter of the word *Cana*, whether *Caph*, or *Koph*, for we find both.

I. קנרת *Kanah* with the initial letter *Koph*, is a City in the Tribe of *Aſer*, *Joſh.* XIX. 28. where the Greek for *Canah* have Καυδὰν and MS. *Alex.* Κανά.

II. קיני *Kene*, a word not very much differing in the ſound, occurs amongſt the Talmudiſts, רבי וביתּ דינו בינו על קיני וטהרוהו *Rabbi. and his Sanhedrin having numbred votes, pronounced Keni, clean.* Gloſs. *Keni was a place of doubtful eſteem, reckoned amongſt the unclean,* [that is a place of the Gentiles] *but in the days of R. Judah Haccodeſh, it came under tryal and they pronounced it clean.*

z In Obaloth, cap. 18. hal. ult.

III. We find Κανὰ κώμη in *Joſephus*, but the ſituation not mentioned. Ἀεχαολ. *a Antiochus being ſlain,* [viz. when he fought with the *Arabian* King] τὸ στρατόπεδμα φεύγει εἰς Κανὰ κώμην, *his Army fled to the Town Kana.* This is hardly our *Cana*, as may in ſome meaſure appear in *Joſephus's* Context.

a Lib. 13. cap. 23.

IV. But further he ſpeaks in *his own life*, of κώμη τῆ Γαλιλαίας ἡ προσαγορεύεται Κανά· *Cana in Galilee.* As for its ſituation, as far as can be collected from *Joſephus*, we diſcuſs that in another Treatiſe, and ſhew that it is not far from that where the River *Jordan* diſchargeth its ſelf into the Sea of *Genneſaret*; ſo that, between this *Cana* and *Capernaum* there ſeems to be almoſt the whole length of that Sea.

V. But it muſt not be forgot that כנה *Canah* beginning with the Letter *Caph* is met with in *Juchaſin b* the words theſe: השובר ארץ הפועלים *In the end of the Chapter* [it is theſe venth Chapter of *Bavah Meziah*] *there is a Tradition. Abba Chalaphtha of Caphar Hananiah, in the name of R. Meir ſaith,* [they are in *Bavah Meziah*, where he is brought in and what he ſaid *c*] ונ"ל כי כפר הנניה הוא כפר כנה *It ſeems to me* (they are the words of the Author of *Juchaſin*) *that Caphar Hananiah is Caphar Cana: as may be proved out of the ninth Chapter of the Book Sheviith: for there was the entrance of the lower Galilee.*

b Fol. 57. 2.

c Fol. 94. 1.

From that place quoted in *Sheviith* which is *Halac.* 2. it plainly appears that *Caphar Hananiah* was in the very outmoſt border that divided the upper and the lower *Galilee.* From whence it is evident that the entrance of the *lower Galilee*, according to our Author, was not as we go from *Samaria* to *Galilee*, but from the upper *Galilee* into the lower. And whether *Cana* of *Galilee* be ſo called to diſtinguiſh it from that *Cana* that ſo divides between the two *Galilees*, or from that *Cana* that was in the Tribe of *Aſer* (which may not unfitly be called *Cana* of the *Sidonians*) it is at the Reader's choice to determine.

mine. As also why the *Syriack* Interpreter should in this place write קטנא *Katna* instead of *Cana*. Whether he had in his eye or mind קטרת *Kattath*, *Josh.* XIX. 15. which in the vulgar dialect was called Κατανάθ, *Katanath*, as the Seventy render it, and the *Jerusalem Talmudists* affirm *d*: or whether by a diminutive kind of word קטנא *Katanah*, he would intimate the smallness of the Town. *q. d. Cana the less.*

d Megill. fol. 70. 1.

CHAP. III.

Αἰνὼν ἐγγὺς τοῦ Σαλείμ· *Ænon near Salim*, Joh. III. 23.

I. *Certain names and places of near sound with* Σαλείμ, *Salim.* II. שלמאה *A Salmean, or a Salamean used amongst the Targumists instead of* קני *a Kenite.* III. Αἰνών *Ænon, in the Greek Interpreters,* Jos. XV. 61. IV. *The Syriack remarked; and a passage of Eustathius upon Dionysius* V. *Herodium, a Palace.* VI. *Macherus, a Castle.* VII. הר מצער *The Hill Mizaar,* Psal. XLII. 6. VIII. עגלת שלישיה *Eglath Shelishijah,* Esai. XV. 3.

SECT. I.

Certain names and places of near sound with Σαλείμ, *Salim.*

LET us begin with Σαλείμ, *Salim*, and thence look after its neighbour *Ænon*. We may be a little helpt in our enquiry by that passage in *Gen.* XXXIII. 18. ויבוא יעקב שלם עיר שכם *And Jacob came to Shalem, a City of Sichem.* There are some Versions, and the Authors of the Tables have upon these words built I know not what City *Salem* near *Sichem*. But neither the *Jews* nor *Samaritans* acknowledge any such thing. For the *Jews* render it, and that not without reason. *And Jacob came safe into the City of Schechem.* e The *Samaritan* Text hath שלום instead of שלם *he came in peace:* And certainly there is no part of mankind could be more likely to judge than the *Samaritans*, whether שלם in that place were the name of any City, yea or no.

e Onkelos, Jonathan, Bereshith rabba, sect. 79. *Schab.* fol. 33. 2, &c.

II. Σαλείμ, *Salim* in the *Greek Interpreter* according to the *Roman* Copy is the name of a place, *Josh.* XIX. 22. where the Hebrew runs thus, ופגע הגבול בתבור ושחצומה ובית שמש *And the coast* [of *Issachar*] *reacheth to Tabor, and Shahazimah, and Beth Shemesh.* But the Greek, Καὶ συνάπτει τὸ ὅριον ἐπὶ Γαιθδάρ, καὶ ἐπὶ Σαλείμ κατὰ θάλασσαν, καὶ Βαθσαμώς· *And the confines touched upon Gethbor, and upon Salim near the Sea, and Bethsamosh.*

The *Mazoreth* observe that *Shahazimah* which is written with a *Vau*, should be written by a *Jod*, which also these Interpreters acknowledge (which is worthy our taking notice of) but then they divide the word into two parts, and write it שחץ ימה i. e. *Shahaz*, κατὰ θάλασσαν, *Shahaz at the Sea*; but why they should turn *Shahaz* into *Salim*, it is something difficult to guess.

It seems probable that Σίλαμη, *Selame*, which *Josephus* in the account of his own life, makes mention of, as fortified by himself, amongst other Towns in *Galilee*, is the same with this Σαλείμ, *Salim* mentioned by the Seventy; and that the rather because it is there reckoned up with Mount *Tabor*.

III. Σααλείμ, *Saalim* in the *Alexandrian* Copy answers to the Hebrew שעלים *Shaalim*, 1 *Sam.* IX. 4. In the *Complut.* Σααλείμ, *Saalim*; in the *Roman* Σεγαλείμ, *Segalim*, where the *Targumists* instead of בארץ שלישה *in the land of Shalishah*, hath בארץ דרומא *in the land of the South:* and instead of בארץ שעלים *in the land of Saalim*; it hath בארץ מתברא *in the land of Mathbara*. But why both here, and also 2 *Kings* 4. 42. they should render בעל שלישה *Baal-Shalisha*, by ארץ דרומא *the land of the South*, we find some kind of reason in the *Gemarists* who upon this place have this note.

f Sanhedr. fol. 12. 1.
g In Menacoth, fol. 85. 1.

f There was no Country throughout the whole land of Israel, where the fruits of the Earth were so forward as in Baal-Shalisha. Now such a Country they call *g* שורת המודרמורת *Southern Fields*; or literally, *made South*; *because the Sun both riseth and sets upon them.* But why they should render ארץ שעלים *the land of Saalim*, by ארץ מתברא *the land of Methbara*

Methbara is something more unintelligible, unless it should be with some respect to Mount *Tabor* which we find mentioned in the following Chapter, *vers.* 3. and so מחברא *Methbara should be the Plain of Tabor.*

If now the Reader can pitch upon any of these places we have already named, or any other he may have met with in his reading, as that which our Evangelist here meaneth, let him consider whether the Article τὸ may properly be prefixed to it, whenas the names of all Cities and Towns are of the Feminine gender generally, and yet St. *John* hath it τὸ Σαλεὶμ· which gives some ground of conjecture that the passage is to be understood not of any Town or City, but of some other matter: which by way of Exercitation, it may not be amiss a little to enlarge upon.

SECT. II.

שלמאה *A Salmean, or a Salamean used amongst the Targumists instead of* קיני *a Kenite.*

EVery one that hath but dipt into the Chaldee Paraphrasts, must know that the *Kenites* are called by them שלמאה *Salmeans* or *Salameans.* So *Onkelos*, *Gen.* XV. 19. *Numb.* XXIV. 21. 22. So *Jonathan*, *Judg.* I. 16. & IV. 2. & V. 25. 1 *Sam.* XV. 6. & XXVII. 10. It is likewise observable that מעכתי the *Maachathites* are by them called אפיקרים the *Epikerites*, *Deut.* III. 14. *Jos.* XIII. 13. And this probably from the place or Country where the *Maachathites* of old dwelt, which in the time of the *Targumists* was called Ἐπίκαρα, Ἀπ' Ἀνατολῶν τοῦ Ἰορδάνου, *Epicarus on the East of the River Jordan* degr. 67. 31. 0. *h*. Whether indeed the situation doth fall out right, I shall not at present discourse. *h* Ptol. Tab. Asiæ 4.

But the *Kenite* is not termed a *Salmean* from any place or Country where he dwelt. For the *Kenites* in the Southern part of *Judea* are called *Salameans*, *Judg.* I. So also *Heber* the *Kenite* in *Galilee*, *Judg.* IV. And there were *Kenites* amongst the *Amalekites*, 1 *Sam.* XV. and there were of the *Kenites* beyond *Jordan*. *Gen.* XV. whence so called is not to our purpose. It sufficeth that they were vulgarly known by the name of שלמאה *Salame*, which, how near akin it is to Σαλεὶμ, *Salim*, let the unbyast Reader judge. Who knoweth therefore but the Evangelist should mean thus; *John was Baptizing in Ænon near the Salamean, or Kenite*; giving that name to that people which at that time they were commonly called by? But supposing this should be granted us, what *Kenite* should we understand here? either those that were in the Wilderness of *Judah*, or those on the other side the salt Sea?

SECT. III.

Αἰνὼν *in the Greek Interpreters*, Jos. XV. 62.

IF the *Essene* might be called שלמאה *Salmean*, as well as *Kenite* (and certainly he seems to have as much claim to it, if the word denote *perfection*, or *austerity* of life) then I could more confidently place our Σαλεὶμ, *Salim*, in the Wilderness of *Judah*; because there I find *Ænon* mentioned in the *Greek Version*, *Jos.* XV. 61, 62. Where the *Hebrew* hath it thus: *In the Wilderness, Betharabah, Middin, and Secacah, and Nibshan, and the City of Salt, and Engedi, six Cities:* But the Greek καὶ Βαδδαργεὶς, καὶ Θαραβαὰμ, καὶ Αἰνὼν, &c. *And Baddargis, and Tharabaam, and Ænon*, &c. Where it is plain that Αἰνὼν, *Ænon* is put for *Middin*, but why it should be so, is more difficult to tell. This only we may remark, that the word *Middin* occurrs, *Judg.* V. 10. יושבי על מדין which if I should render, *ye that dwell by Middin*, I should have *Kimchi* to warrant me, who in his Notes upon this place tells us, that *Middin is the name of a City mentioned in Joshua, Middin and Secacah.* But now when Αἰνὼν, *Ænon*, signifies a *place of springs*, or *waters:* See what follows, מקול מחצצים בין משאבים *from the noise of Archers among the places of drawing waters.* The Greek is ἀνὰ μέσον ὑδρευομένων· *Among those that draw water.* So that if you ask the Greek Interpreter why he should render *Middin* by Αἰνὼν, *Ænon*, *a place of springs*, he will tell you because *Middin was a place* ὑδρευομένων, *of those that draw waters.*

The *Essenes* succeeded the *Kenites* in their dwelling in the Wilderness of *Judah i:* and not only so, but in strictness and austerity of life, as *Josephus*, and others allure us. Now if we will but allow the *Essenes* to be called שלמאה *Salmeans*, as the *Kenites* were, then the words of the Evangelist might bear such sense as this: *John was Baptizing in Ænon near the Essenes.* And it may be supposed that as the Baptist had already conversed with two of the Jewish Sects, the *Pharisees*, and *Sadducees* and had baptized some of *i* Plin. lib. 5. cap. 17. Solin. cap. 38.

each, so he would now apply himself to a third Sect amongst them, *viz.* the *Essenes*, and Baptize some of them too. But herein I will not be positive.

SECT. IV.

The Syriack remarkt. And Eustathius upon Dionysius.

WHILES we are treating upon the word Αἰνὼν, *Ænon*, I cannot but observe that the word is divided both in the *Syriack* and *Arabick* Version. *Syr.* בעין יון *In the fountain Jon. Arab.* פי עין נון *In the fountain Nun.* The words of the Evangelist seem to discover the signification of the name.

Ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, *Because there was much water there.* For we could not have render'd the word more significantly than a *place of springs*, or a *watry place.* So *Nonnus*,

Ὕδατι βαπτίζων βαθυκύμονος ἐγγύθι Σαλήμ.
Baptizing neer the waters of deep-waved Salem.

Why therefore did those Interpreters take the word in two, when it was plain, and Etymological enough of it self?

The *Syriack Jon* brings to mind a passage of *Eustathius* upon this verse of *Dionysius.*

Ἥν τε καὶ Ἰονίην περιναίεται ἠυδάξαντο.

Some say (saith he) *that that whole Sea from Gaza as far as Egypt, is call'd the Ionian Sea from Io.* Καὶ τὴν ἐκεῖ δὲ Γάζαν Ἰονὴν καλοῦσι τίνες. Ἔνθα Βοῦς ἦν ἐν ἀγάλματι τῆς Ἰοῦς, ἤτοι τῆς Σελήνης. *Indeed some call even Gaza its self Ione, where there is an heifer in the image of Io, or the Moon.*

That *Gaza* was ever call'd *Ione*, is not commonly known; but grant it was, and the Sea from that place even as far as *Egypt*, to have been call'd the *Ionian* Sea; yet should not I have deriv'd its name from *Io*, but rather from the *Iones*, those *brassy* robust men, of whose coming into *Egypt*, and fixing their seats there by the Sea, *Herodotus* gives us a famous relation.

Euterpe. chap. 152. 154.

But must we seek for עין יון *ein Jon* (or *Javen*, as some would have it) hereabout? To seek *John* about *Gaza*, would be to seek him out of the land of *Israel*; at least as the bounds of that land were at that time determin'd.

SECT. V.

Herodium, a Palace.

IF *Ænon* was the place where *John* baptiz'd last, immediately before his imprisonment, then we must look for it either in *Galilee* or *Peraa*, for in one of those places it was where he began his acquaintance with *Herod.* For however St. *Luke* speaking of *Herod*, mentions *Galilee* only, within his Tetrarchy, *Luk.* III. 1. yet *Josephus* tells us that Ἐγένετο ὑπὸ τούτῳ [Ἀντίπᾳ] ἥτε Περαία καὶ Γαλιλαία, *both Peræa and Galilee were under his jurisdiction.* Where then shall we begin his first acquaintance with the Baptist? I had once inclination to have fixed it in *Galilee*; but whilst I consider better that *Herodium* was in *Peræa*, and very neer *Machærus*, *John*'s prison, that seems the more probable.

De Bell. lib. 2. c. 9.

Josephus speaking of *Herod the Great*, and his stately buildings, hath this amongst other things. Φρούριον ἐπιτειχίσας τῷ πρὸς Ἀραβίαν ὄρει προσεγόρευσεν Ἡρώδιον ἀφ' ἑαυτοῦ. *He fortify'd a Castle upon an hill toward Arabia, and call'd it Herodium after himself.* Where by *Arabia* you are to understand the land of *Moab*; and he seemed to have fortify'd that Castle as a Bulwark against the *Moabitish Arabs.*

De Bell. lib. cap. 16.

The same *Herod* that built it is bury'd there, as the same *Josephus* tells us, where describing the funeral pomp he gives this account. Πεντακόσιοι δὲ ὑπ' αὐτοῖς τῶν οἰκετῶν ἀπελευθέραν Ἀρωματοφόροι *After those follow'd five hundred of his own domestick servants bearing spices.* Σταδίους δ' ἐκομίσθη τὸ σῶμα διακοσίους εἰς Ἡρώδιον ὅπου κατὰ τὰς ἐντολὰς ἐτάφη. *His body was brought two hundred furlongs* [from *Jericho* where he dy'd] *to Herodium, where according to his own appointment he was inter'd.* But in *Antiq. Lib.* 17. *Cap.* 10. Ἦεσαν δὲ ἐπὶ Ἡρωδίου στάδια ὀκτώ. *They came to Herodium eight furlongs, for there he had order'd his funeral solemnities.* At first sight here is an appearance of a slip in History: but it is to be understood that from *Jericho* to *Herodium* it was 200 furlongs, that is, 25 miles; but *Herod*'s burying-place was eight furlongs from *Herodium*, a common distance, for burying places to be from Cities.

De Bell. lib. 1. cap. 21.

SECT.

SECT. VI.

Macherus a Caſtle.

Joſephus tells us that *John Baptiſt* was impriſon'd by *Herod* in the Caſtle of *Macherus*. Καὶ ὁ μὲν δεσμῷ τῇ Ἡρῴδου δόμῳ εἰς τὴν Μαχαιροῦντα πεμφθεὶς, &c. *He* [the Baptiſt] *upon Herod's ſuſpicion is ſent priſoner to Macherus*, a little before that he had told us, μεθόριον ἦν τῆς Ἀρέτα, καὶ Ἡρῴδου ἀρχῆς. This place *is the frontier betwixt the Kingdom of Aretas* [the *Arabian* King] *and Herod.* *Antiqu.* lib. 18. cap. 7.

Of the ſituation of the place *Pliny* hath this hint, *Proſpicit* [Aſphaltitin] *ab Oriente Arabia Nomadum* [*Moab* it is] *a meridie Macherus, ſecunda quondam Arx Judæa ab Hieroſolymis.* The meaning of which is this, that *Arabia of the Nomades* [or *Moab*] ſituated on the Eaſt of *Aſphaltites* fronts it on the Weſt, and *Macherus* ſituated on the North, fronts it on the South. *Nat. Hiſt.* lib. 5. cap. 6.

We meet with it in the *Talmudiſts* under the name of *Macvar.*

The Mountanous Country of Peræa was the Hill Macvar and Gedor. The *Jeruſalem Targum*, and *Jonathan* upon *Numb.* XXXII. 35. inſtead of *Atroth*, *Shophan*, and *Jaazer*, have ית מכללתא דשופן וית מכוור *Maclelta of Shophan and Macvar:* to which *Jonathan* adds מכוור גרמתא *Macvar of Garamatha.* *Hitroſol. Shtviith* fol. 38. 4.

It is obvious enough how they came to render עטרות *Atroth* by מכללתא *Maclelta*, (as alſo *Onkelos* hath done) *viz.* becauſe they tranſlated the *Hebrew* word which denotes a *Crown*, by the *Chaldee* word which is of the ſame ſignification. But why *Jaazer* by מכוור *Macvar? Onkelos* upon the 3. *v.* of the ſame *Chap.* renders *Jaazer* and *Nimrah* by בומרין which I ſhould tranſlate the *Atrati or denigrati of the houſe of Nimrin.* And *Ptolomy* comments thus in *Arabia Petræa*, Διατείνει δὲ ἐν τῇ χώρᾳ τὰ καλούμενα μέλανα ὄρη, &c. *There are all along that Country certain mountains called the black mountains, namely from the Bay which is neer Pharan to Judea*; but whether מכוור *Macvar* hath any relation with *blackneſs* from כור a *diſh* or *furnace*, I leave it to others to enquire. דימין נמרין דבית נמרין

So that we ſee *Herodium* and *Macherus* are ſituated on the outermoſt Coaſt of *Peræa* toward the South or the land of *Moab*, neer the ſhore of *Aſphaltites* or the *Dead-ſea.*

The nature of the place we have deſcrib'd by *Joſephus*, Ῥέουσι δὲ ἐκ θερμῶν ὑδάτων πηγαὶ πλησίον τοῦ τόπου, &c. *There ſpring out neer this place certain fountains of hot waters, of a very different taſt, ſome bitter, ſome ſweet; there are alſo many ſprings of cold waters*, &c. Compare the *bitter* waters with the waters of *Nimrin*, Iſa. XV. 6. and the other with thoſe of *Dimon*, v. 9. where, *quære* whether *Dimon* be not the ſame with *Dibon* [*Beth* and *Mem* being alternately us'd] that by that pronunciation it might agree more with דם *blood* מי דימון מלאו דם *The waters of Dimon are full of blood.* *De Excid.* lib. 7. cap. 21.

Whiles we are in this watry Country are we not got amongſt the rivers of *Arnon*? The Learned *Beza* commenting upon thoſe words of St. *Joh.* III. 23. Ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, *For there was much water there*, affirms it, commenting thus: *Multi videlicet rivi, quorum etiam in eo tractu circa Aroer fit mentio in libris Moſis*; *namely many rivers of which alſo, in that Tract about Aroer, there is mention in the Books of Moſes.* And the ſituation of the place confirms it. When as *Macherus* was the very utmoſt bounds of the *land of Iſrael* toward *Moab*, according to *Joſephus*, as alſo was *Arnon* according to *Moſes.*

But here we find no place that is call'd either *Ænon* or *Salim.* True indeed, but the place for the very waterineſs of it deſerves to be call'd *Ænon*, that is, *a place of ſprings*; and if *Salim* may be the ſame with *Salamean*, here we have alſo the *Kenite* or *Salamæan*, *Gen.* XV. and *Numb.* XXIV. However in a thing ſo very obſcure it is ſafeſt not to be poſitive; and the Reader's candor is beg'd in this modeſt way of conjecturing. The way we tread is unbeaten, and deſerves a guide, which as yet we have not obtain'd.

SECT. VII.

The Hill Miſſaar. הר מצער *Pſal.* XLII. 6.

LET us now (however ſomething beyond our bounds) paſs from the firſt entring of the Coaſts of *Moab* toward the North, to the utmoſt limits of it Southward.

I will remember thee (ſaith the *Pſalmiſt*) *from the land of Jordan, and of the Hermonites,* מהר מצער *from the hill Mizaar.* Where is this *Hill Mizaar?* not to take any notice of what we meet with in *Borchard* and others concerning *Hermon* neer *Thabor*, (by what authority I can't tell) as alſo that הר מצער *the Hill Miſaar*, is render'd almoſt by all, a *little Hill*; or in a word, that the *Targumiſt* and *R. Solomon* tell us, it is *Mount Sinai*; *Apollinarius*, that it is *Mount Hermon:* It ſeems plainly to be the hilly part of *Zoar*, whither *Lot* would have fled, if the ſtreightneſs of time might have permitted him, *Gen.* XIX. 20.

O let

O let me escape to this Cicy, הלא מצער הוא *is it not Mizaar,* or *a little one?* so that הר עיר מצער *the hilly part* הוא מצער *the hill Misaar* may be the same as if it had been said *of the little City Zoar.*

The reasons of the conjecture besides the agreeableness of the name may be especially these two.

I. As *Hermonim* or *Hermon* was neer the Springs of *Jordan*, so the hilly part of *Zoar*, lay hard by the extreme parts of *Jordan* in *Asphaltites*; and the *Psalmist* speaking of the land of *Jordan*, or of the land on the other side of *Jordan*, seems to measure out all *Jordan* from one end to the other, from the very spring-head to the furthermost part where the stream ends.

II. As *David* betook himself to the Country on the other side of *Jordan* towards *Hermon* in his flight from his Son *Absalom*; so was it with him, when flying from *Saul*, he betook himself to *Zoar* in the land of *Moab*, 1 *Sam.* XXII. 3. And so bewails his deplorable condition so much the more bitterly, that both those times he was banisht to the very utmost Countries North and South that the river *Jordan* washt.

SECT. VIII.

עגלת שלישיה *Eglah Shelishijah*, Isa. XV. 5.

WITH the mention of *Zoar* is this clause subjoyn'd in *Esay*, עגלת שלישיה *Eglah shelishijah*, or, *an heifer of three years old.* So with the mention of *Zoar*, and *Horonaim*, the same clause is also subjoyned in *Jeremy.*

Isa. XV. 5. בריחה עד צוער עגלת שלישיה *His Fugitives unto Zoar, an Heifer of three years old.*

Greek, Ἐν αὐτῇ ἕως Σεγώς, δάμαλις γὰρ ἔτι τρικλής. *In it unto Segor. For it is an Heifer of three years.*

Vulgar, *Vectes ejus usq; ad Segor: Vitulam conternantem. Its bars were unto Segor: An Heifer in his third year.*

Targum, *Ut fugiant usq; ad Zoar, vitulam trimam magnam. That they should fly as far as Zoar, a great Heifer of three years old.*

English. *His fugitives shall flee unto Zoar: an Heifer of three years old.*

Jerem. *XLVIII.* 34. מצוער עד הורנים עגלת שלישיה From *Zoar to Horonaim, an Heifer of three years old.*

Vulgar, *A Segor usq; ad Horonaim, vitulâ conternante. From Segor unto Horonaim, the Heifer being in his third year.* And so others.

I am not ignorant what Commentators say upon these places, but why may not עגלת שלישיה *Eglath shelishijah* be the name of some place, and so call'd a *third Eglah* in respect of two other places, much of the same sound; or *Dutchess* or *noble Eglah*, as שליש signifies a *Duke* or *Tribune.*

There is mention of עין עגלים *ein Eglaim* in that Country, *Ezek. XLVII.* 10. where *Eglaim* is plainly of the dual number, and seems to intimate that there were two *Egels*, with relation to which this our *Eglah* may be call'd *Eglah* the third. So *Ramathaim*, 1 Sam. I. 2. is of the dual number, and plainly shews there were two *Ramah's.*

The sound of the word *Necla* comes pretty near it. This we meet with in *Ptolomy*, in *Arabia Petræa.*

Ζωάρα, *Zoar.* 67. 20. 30. 30.
Θοάνα, *Thoan.* 67. 30. 30. 30.
Νέκλα, *Necla.* 67. 20. 30. 15.

So that here we see the Geographer mentions *Zoar* and *Necla*, as the Prophet before had *Zoar* and *Eglah*, and how easily might *Eglah* pass into *Necla* in *Greek* writing, especially if the letter γ hath any thing of the sound of the letter N in it? The Geographer makes the distance of *Zoar* from *Necla* to be fifteen miles, so we may suppose was the distance of *Zoar* from *Eglah*, *Horonaim* lying between them; from whence the words of the Prophets may not be unfitly render'd thus:

His fugitives shall flee unto Zoar, unto the third Eglah.
From Zoar unto Horonaim: even unto the third Eglah.

I am deceiv'd if Ἄγαλλα, *Agalla*, which we meet with in *Josephus* be not the *Eglah* we are now speaking of, numbering up the twelve Cities which *Hyrcanus* promis'd he would restore to *Aretas* the *Arabian* King, being what his father *Alexander* had taken from him, amongst the rest he nameth Ἄγαλλα, Ἀθὼν, Ζώαρα, Ὀρώναι, *Agalla, Athone, Zoar, Horone.*

Antiqu. lib. 14. chap. 2.

Horone. Of *Zoar* there can be no ſcruple; and as little of Ὁρώναι, *Horone*, but by that muſt be meant *Horonaim.* Ἀθώνη, *Athone* ſeems to bear a like ſound with *Ptolomy*'s Θοάνα, *Thoana*, and Ἀγαλλα, *Agalla* with his *Necla*, and that with our *Eglah.*

CHAP. VI.

ΣΥΧΑΡ. Joh. IV.

I. *A few remarks upon the* Samaritan *affairs.* II. *The* Samaritan *Verſion of the Pentateuch.* III. *The Situation of Mount Gerizzim and Ebal. The Samaritan Text on Deut.* XXXVII. 4. *noted.* IV. *Why written Sychar, and not Sychem.* V. עין סוכר *in the Talmudiſts.*

SECT. I.

A few remarks upon the Samaritan affairs.

1. *Of the name of the Cuthites.*

THAT the *Samaritans* are call'd *Cuthites* by the *Jews* is unqueſtionable, Οἱ μὲν κατὰ τὴν Ἑβραίων γλῶτταν χουθαῖοι, κατὰ δὲ τὴν Ἑλλήνων Σαμαρεῖται, *Thoſe that in the Hebrew tongue are called Cuthæans, in the language of the Greeks are Samaritans.* *Joſeph. Antiqu.* lib. 9. cap. 14.

But why *Cuthites* rather than *Babylonians, Hamathites, Avites, &c.* is uncertain; for thence as well as from *Cutha*, were Colonies tranſplanted into *Samaria*, II *King.* XVII. 24. nay they were call'd *Cuthites* even at that time when a great part of the *Samaritan* Nation conſiſted of *Jews.*

I am apt to apprehend there was ſome virulent deſign even in the very name. The name of *Cuſhites* amongſt the *Jews* was moſt loathſome and infamous, as they were not only an hoſtile Country, but a people accurs'd, and for their black hew even horrid to the very ſight. Perhaps in the Title of the VII *Pſalm*, there is no little ſeverity of reproach hinted in the name *Cuſh.* Something of the like nature may be coucht in the word *Cuthim.* For whereas כותים may be the ſame with כושים, the letter ש being chang'd into ת in the *Syriach* dialect, it may be an eaſie conjecture, that the *Jews* calling the *Samaritans* (a Nation peculiarly abominated by them) *Cuthites* might tacitly reproach them with the odious name of *Cuſhites.*

2. *Joſephus miſtaken.*

Rabbi *Iſmael* ſaith, בותים גירי אריות הם *that the Cuthites are proſelytes of Lions.* *Kiddushim.* fol. 75. 2.
R. Akiba ſaith, גירי אמת הן *that they are true proſelytes.* The ſtory of the Lions, II *King.* XVII. 26. is well enough known, which *Joſephus* very lamely reports in this manner, Ἕκαστοι κατ' ἔθνος ἴδιον Θεὸν εἰς τὴν Σαμάρειαν κομίσαντες, πέντε γὰρ ἦσαν, καὶ τούτους καθὼς ἦν πάτριον αὐτῆ σεβόμενοι, παροξύνουσι τὸν μέγιστον Θεὸν εἰς ὀργὴν καὶ χόλον. Λοιμὸς γὰρ αὐτοῖς ἐνέσκηψεν ὑφ' οὗ φθειρόμενοι, &c. He tells us that as every one brought their ſeveral Gods into *Samaria*, and worſhip'd them accordingly, ſo the great and true God was infinitely diſpleas'd with them, and brought a deſtructive plague amongſt them. He makes no mention of Lions being ſent amongſt them, according to what the Sacred Hiſtory relates. Probably the ſtory of that horrible deſtruction upon *Sennacherib*'s Army by a waſting plague, gave the firſt riſe to *Joſephus* his fancy of a plague amongſt the *Samaritans*; though it is very odd that he ſhould have no touch of the *Lions* being ſo remarkable a judgment as that was. *Antiqu.* lib. 9. cap. 14.

3. *Samaria planted with Colonies two ſeveral times.*

There are the Colonies which *Aſnapper* is ſaid to have brought into *Samaria*, Ezr. IV. 10. as well as thoſe by *Eſar-haddon*, v. 2.

The *Jews* do judg this *Aſnapper* to be the ſame with *Sennacherib*, and that he had eight names, the firſt ſyllables of the names indeed agree pretty well, *Sena* and *Aſna*; but whether they denote the ſame perſons I leave undetermin'd. In *Sanhedr.* fol. 94. 1.

How-

However, whether this *Asnapper* was the same with *Sennacherib* or *Salmanasser*, or some great Minister of the Kings Commander in chief in the transplanting of a Colony; it seems evident that *Samaria* was planted with Colonies two several times. The first immediately after the taking of the City, being then furnisht with *Cuthites*, *Avites*, *Sepharvaites*, &c. under *Asnapper*, be he King, or only chief Commander in the action. And when multitudes of them had been devoured by Lions, then was it afresh Planted by the *Shushanchites*, *Tarpelites*, &c. in the days of *Esarhaddon*, with whom a Priest went up to instruct them in the worship of the true God. How greatly *Epiphanius* confounds these things may be seen in his *Heres.* VIII. Cap. 9.

4. *Of Dosthai the Pseud-Apostle of the Samaritans.*

Tanchum, fol. 17. 4. "When the Lions had devour'd the *Samaritans*, the *Assyrian* King hearing the news, "calls to him the Elders of *Israel*, and asks them, did the wild beasts ever use to tear and "mangle any of your people in your own land when you dwelt there? Therefore how "comes it to pass that they do so now? They answer him, our own land bears no Nati- "tion that is not conversant in the Law, or will not be circumcis'd. Send therefore, saith "he, two that may go and instruct the people. So they sent ר" דוסתאי בר ינאי *R. Dosthai the Son of Jannai*, and ר" שבייר *R. Sabia, who taught them the Book of the written Law.*

But is this likely? that *Dosthai* the *Samaritan*'s oracle should be in the times of the *Assyrian* Empire? whence then had he that *Greek* name of his? and the name of his Father *Janneus* was *Greekish* too. It is much more probable what *Eulogius* hath in *Photius. Cod.* CCXXX. "The *Samaritan* people having divided into various factions disagree'd a- "mongst themselves, and brought in forreign opinions. Some were of opinion that *Jo-* "*shua* was he of whom *Moses* spoke, when he tells them, A Prophet shall the Lord your "God raise up unto you from among your brethren like unto me. Οἱ δὲ τοῦτο μὲν παρεγράφοντο, Δοσθὴν δέ τινα τοῦνομα ἢ Δοσίθεον ἀνεκήρυττον, Σαμαρείτην μὲν ἐξ αὐτῶν τὸ γένος, συναγωνίσαντα δὲ καὶ τε τοὺς χρόνους Σίμωνι τῷ Μάγῳ. "Others rejecting this opinion, cry'd up "one *Dosthai* or *Dositheus*, a native *Samaritan* and Contemporary with *Simon Magus.*

Epiph. Haref. XI, &c. From *Dosthai* and *Sabia*, the *Dosthenes* and *Sabueans*, two *Samaritan* Sects originally sprung.

5. *The language of Ashdod.* Nehem. XIII. 24. *whether the Samaritan language or no.*

Nehem. XIII. 24 *And the children spake half in the speech of Ashdod, and could not speak in the Jews language.* What language was this at this time?

I. The *Arabian* Version tells us it was the *Chaldee.* But was not the *Jewish* and the *Chaldee* tongue at that time all one? It may be questionable whether it were so *at that time or no*; but I shall wave that Controversie.

II. As to the question in hand it may not be amiss to consider that passage, *Act.* II. 11. Κρῆτες καὶ Ἄραβες, *Creets* and *Arabians.* Who are these *Creets?* who would not think at first sight that by the *Cretians* were meant the inhabitants of the Island of *Crete?* I my self have sometime fallen into this error; but now I should be ready to say they were the *Cherethims*, a *Philistine* Nation and Country; כרתים by the *Greek* interpreters is render'd Κρῆτες, *Creets*, Ezek. XXV. 16. *Zeph.* II. 5, 6. and there is some reason to apprehend that St. *Luke* in the place above quoted understands the same people, because he joyns them with the *Arabians.*

Targum on the 2 *Chron.* XXVI. 7. *And the word of the Lord helped them,* על פלשתאי ועל ערבאי דיתבין בגרר *against the Philistines, and against the Arabians dwelling in Gerar.*

Observe *Arabians* dwelling in *Gerar* a City of the *Philistines*; and it is well enough known that *Arabia* joyns to the land of the *Philistines.* And one may suspect the language of *Ashdod* might be the *Arabian*, rather than the *Samaritan* tongue, especially when as the name of *Idumæa* obtain'd as far as these places; And was not the *Arabick* the language of the *Idumeans?*

SECT. II.

The Samaritan Pentateuch.

IN the *Samaritan* Version (that I may still contain my self within our Chorographical Enquiry) as to the names of places, there are three things are matter of our notice, and a fourth of our suspicion.

I. There are some places obscure enough by their own names, which as they are there render'd are still more perplext and unknown. Consult the names used there for the rivers

vers of *Eden*, and the Countries which thoſe rivers run into, and you will ſee how difficult it is, any where elſe to meet with the leaſt footſtep or track of thoſe names, except *Cophin* only, which ſeems indeed to agree ſomething with *Cophen* mention'd by *Pliny*. Nat. Hiſt. lib 6. cap. 23. Strab. lib. 15.

II. Places of themſelves pretty well known, are there call'd by names abſolutely unknown, ſuch are חצפו *Catephu*, for *Aſſyria*, *Gen. II.* 14. לילק *Lilak*, for *Babel*, Gen. X. 9. שלמאה *Salmaah* for *Euphrates*, Gen. XV. 18. נפיק *Naphik* for *Egypt*, Gen. XXVI. 2.

III. Sometimes there are names of a later date uſed, and ſuch as were moſt familiarly known in thoſe days, ſuch as בניאס *Banias* for *Dan*, *Gen.* XIV. 14. that is *Panias*, the ſpring of *Jordan*. גינסר *Genneſar* for *Chinnereth*, *Numb. XXXIV.* 11. *Deut. III.* 17. not to mention *Bithnan* and *Apamia* for *Baſhan* and *Shepham*, which are ſo neer akin with the *Syriack* pronunciation; and *Gebalah*, or *Gablah* for *Seir*, according to the *Arabick* Idiom.

Such names as theſe make me ſuſpect the *Samaritan* Verſion not to be of that antiquity which ſome would claim for it, making it almoſt as ancient as the days of *Ezra*.

IV. I ſuſpect too when we meet with places pretty well known of themſelves, obſcur'd by names moſt unknown, that ſometimes the whole Country is not to be underſtood, but ſome particular place of that Country only.

The ſuſpicion is grounded from the word *Naphik* for *Egypt*, and *Salmaah* for *Euphrates*. By *Naphik* probably they underſtood not the whole land of *Egypt*, but *Peluſium* only, which is the very firſt entry into *Egypt* from *Canaan*. The reaſon of this conjecture is this, The word אנפק *Anpak* (as we have elſwhere obſerved) was writ over the Gates of that City, and how neer that word comes to *Naphick* is obvious enough to any one.

It is poſſible alſo that the mention of the *Kinites* immediately following might bring *Salmaah* to mind; and ſo they might not call *Euphrates* it ſelf *Salmaah*, but ſpeaking of *Euphrates* as waſhing ſome place call'd *Salmaah*. *Ptolomy* in his Chapter concerning the Situation of *Arabia deſerta*, mentions *Salma* in degr. 78. 20. 28. 30. and it is number'd amongſt ſix and twenty other Cities, which he ſaith are ἐν τῇ Μεσοποταμίᾳ, which the *Latin* interpreter tranſlates *Juxta Meſopotamiam*, neer *Meſopotamia*; if this be true, the *Samaritan* Verſion hath ſomething by which it may defend its ſelf. For if thoſe Cities mentioned by *Ptolomy* were indeed *Juxta Meſopotamiam*, neer *Meſopotamia*, (the river *Euphrates* only running between) then may the *Samaritan* Verſion be warranted, while it renders *even to the river Euphrates, even to the river of Salmaah*, that is, to the river *Euphrates* in that place where it waſheth the ſides of *Salma*.

SECT. III.

The ſituation of the Mounts Gerizim and Ebal. The Samaritan Text upon Deut. XXVII. 4. *noted.*

THAT *Sychar* is the ſame place with *Sichem*, ſeems beyond doubt, which indeed the Mount *Gerizim* pointed to by the *Samaritan* Woman ſufficiently confirms. A wily argument perhaps in *Epiphanius* his eſteem, who in his *Samaritan Hereſie* gives us this account.

Τῷ γὰρ βουλομένῳ ἀκριβῶς περὶ τοῦ ὄρους Γαριζεὶν ἐρευνᾶσθαι, ἰδεῖν ἔστι πρὸς τῇ Ἱεριχῷ κεῖνται τὰ δύο ὄρη, τό τε τοῦ Γαριζεὶν καὶ τὸ Γεβάλ πέραν τοῦ Ἰορδάνου, πρὸς τῇ Ἀνατολῇ τῆ Ἱεριχῶ, ὡς ἔχει τὸ Δευτερονόμιον, καὶ Ἰησοῦ τοῦ Ναυῆ ὁ Βίβλος. *There are two mounts neer Jericho beyond Jordan, Gerizim and Ebal, which look toward Jericho on the Eaſt, &c.* So that we ſee he tells us *Gerizim* and *Ebal* were near *Jericho* not neer *Sichem*. So alſo before him, *Euſebius de locis Hebraicis*, at leaſt if he be the Author of that Book as *Petavius* noteth.

That clauſe מול גלגל *Over againſt Gilgal*, *Deut.* XI. 30. hath deceived theſe Authors in that manner, that they have removed the mounts *Gerizim* and *Ebal* to *Gilgal* by *Jericho*: and it hath on the other hand deceiv'd ſome in that manner that they have brought *Gilgal* by *Jericho* to *Sichem*, miſunderſtanding the word *Gilgal* for that place mention'd in *Joſh.* V. when this which *Moſes* ſpeaks of, is really *Galilee*, as I have prov'd elſewhere.

On theſe two mounts (it is well known) were pronounc'd the Bleſſings and the Curſes, *Deut.* XI. 29. & XXVII. 12, 13. *Joſh.* VIII. 33. but mark the impudence of the *Samaritans*, who in their Text, *Deut.* XXVII. 4. inſtead of, *Ye ſhall ſet up theſe Stones which I command you this day* בהר עבל *on mount Ebal*, they have put, *Ye ſhall ſet up theſe Stones, &c.* בהר גריזים *on mount Gerizim.*

Compare with this falſification of theirs that in *Sotah*, *R. Eliezer ben Joſe ſaith, I have ſaid to you O Samaritans, Ye have falſified your Law, for ye ſay* אלוני מורה שכם *the plain of Moreh which is Sichem*, Deut. XI. 30. [they add *Sichem* of their own] *we our ſelves indeed confeſs that the plain of Moreh is Sichem, &c.* Fol. 33. 2.

Seeing he blames the *Samaritans* for falſifying their Text in ſo little a matter wherein the truth is not injur'd, namely in adding *Shechem*, why did he not object to them that

greater fault of suborning *Gerizim* for mount *Ebal*. The truth is, this very thing giveth me reason enough to suspect that this bold and wicked interpolation of the word *Gerizim* for *Ebal* hath stolen into the *Samaritan* Text since the time that this Rabbin wrote. The thing is not unworthy our considering.

SECT. IV.

Why it is written Sychar and not Sychem.

IF *Sychem* and *Sychar* be one and the same City, why should not the name be the same?

I. This may happen from the common Dialect, wherein it is very usual to change the letters. So *Reuben* in the *Syriack Version* is *Rubil*, and Ῥούβηλος, *Rubelus* in *Josephus*; by what Etymology let him tell, and explain it if you can: Speaking of *Leah* bringing forth *Reuben* he thus expresseth himself, Καὶ γενομένου παιδὸς ἄῤῥενος, καὶ διὰ τοῦτο πρὸς αὐτὴν ἐπεστραμμένου ἀνδρὸς Ῥούβηλον ὀνομάζει τὴν υἱόν, διότι κατ' ἔλεον αὐτῇ Θεοῦ γέγοιτο. Τοῦτο γὰρ σημαίνει τὸ ὄνομα. *And having brought forth a male-child, and obtaining favour from her husband by it, she call'd his name Rubel, because it happened to her according to the mercy of God, for this his name signifies.* Perhaps he might at that time think of רוב אל which imports the *encrease of God.*

Ἀρχαιολογ. lib. 1. cap. 19.

It would be endless to reckon up such variations of letters in proper names, but as to the letter *R*, which is our business at present, take these few instances.

Nebuchad-nezzar is elswhere *Nebuchad-rezzar*; *Belial* is *Beliar*; *Shepham*, by the *Greek* Interpreters Σεφαμάρ, *Sephamar*, *Numb.* XXXIV. 11. so *Sychem*, *Sychar*; and this so much the rather, because the letters *R* and *M* have obtain'd I know not what kind of relation and affinity one with another. So *Dammesek* and *Darmesek* in the Holy Scriptures; and the *Sarmatians* are the *Samatians* in *Dionysius Afer*, &c.

Or secondly, it might happen that the *Jews* by way of scoff and *opprobrium*, might vulgarly call *Sychem*, *Sychar*; either that they might stigmatize the *Samaritans* as *drunkards*, *Isa.* XXVIII. 1. *Wo to the drunkards of Ephraim.* Or, (as the word might be variously writ and pronounc'd) might give them some or other disgraceful mark as שקר signifies *prevaricating*; שכיר *a mercenary*, or *hireling*; סוכר a *sepulchre*. So *Aruch* in סכר, סוכרי פירוש קברים *Sochere*, i. e. *sepulchres*. He quotes a place, where the words are not as they are by him cited, nor is he consistent with himself in the Interpretation. But *Munster* hath סוכר a *sepulchre*. If it be thus, perhaps שכם *Sychem* might be call'd סוכר *Sychar*, because there the twelve Patriarchs were bury'd; and under that notion the *Samaritans* might glory in that name.

Sohab. fol. 67. 1.

SECT. V.

עין סוכר *Ain socar, in the Talmud.*

MAY we not venture to render עין סוכר *the well of Sychar*, we meet with both the place and name in *Bava Kama*, *There was a time when the sheaf* [of the first-fruits] *was brought* מן גנות צריפין *from Gaggoth Zeriphin, and the two loaves* [those which were to be offer'd by the High Priest] מבקעת עין סוכר *from the valley of the well of Sychar.* So give me leave to render it. Gloss, *The sheaf was wont to be fetcht from places in the neighbourhood of Jerusalem, but now the fruits having been destroy'd by war, they were fain to fetch it afar off.*

Bava Kama, fol. 82. 2.

Take if you will the whole story: "It is a Tradition among the Rabbins, that when "the *Hasmonean* family mutually besieged one another, *Aristobulus* without, and *Hyr-* "*canus* within; every day they that were besieged within, let down their money by the "wall in a little Box, which those that were without receiv'd, and sent them back their "daily Sacrifice. It came to pass that there was an old man amongst them skill'd in the "wisdom of the *Greeks*, that told them, so long as they within perform their Worship, "you will never be able to subdue them. Upon this the next day they let down their "money, and the besiegers sent them back an Hog; when the Hog had got half up the "wall, fixing his feet upon it, the land of *Israel* shook four hundred leagues round about, "from that time they said, Cursed be he that breedeth Swine: Cursed be he that teach- "eth his Son the wisdom of the *Greeks*; from that time the sheaf of the first-fruits was "fetcht from *Gaggoth Zeriphin*, and the two loaves from the valley *Ein Sychar*.

This story is told with another annext in *Menachoth*: "When the time came about "that the sheaf should be brought, no body knew from whence to fetch it; they made "enquiry therefore by a publick cryer, there came a certain dumb man ואותיב חדא ירא "אאיגרא and stretcht forth one hand toward a roof, וחדא יריה אצריפה and the other "hand

Menach. fol. 64. 2.

"hand toward a cottage. *Mordecai* ſaith to them, Is there any place that is call'd *Gaggoth* "*Zeriphin*, or *Zeriphin Gaggoth?* They ſent and found there was. When they would "have offer'd the two loaves, but knew not where to get them, they made enquiry again "by a publick cryer; the ſame dumb man comes again אוחוב ידיה אעינוח and he puts "one hand to his eye, וחדא ידא אסיכרא and another hand to the hole of the door-poſt, "where they put in the bolt. Quoth *Mordecai* to them, Is there ſuch a place as *Ein Sychar*, "or *Sychar Ein:* they enquir'd and found there was.

But what had *Mordecai* to do with the times of the *Haſmoneans?* one of the Gloſſators upon this place makes this objection; and the anſwer is, that whoever were skill'd either in ſigns or languages had this name given them from *Mordecai*, who in the days of *Ahaſhuerus* was ſo skill'd.

And now let the Reader give us his judgment as to name and place, whether it doth not ſeem to have ſome relation with our *Well of Sychar*. It may be diſputed on either ſide. I ſhall only ſay theſe things.

Menachoth as before, *It is commanded that the ſheaf be brought from ſome neighbouring place,* לא ביכ חקדוב לידושלי מביאין אוחו מ' ם *but if it ripen not in any place near Jeruſalem; let them fetch it elſewhere.* Gloſs. *Gaggoth Zeriphin, and Ein Sychar were at a great diſtance from Jeruſalem.* So is our *Sychar* diſtant far enough indeed, צריפ *Zariph*, and צריפה *Zeripha, denotes a little cottage,* קלון שר שומרי שדורי *where the keeper of fields lodg'd.* Erubbin. fol. 64. 2. It is deſcrib'd by *Aruch* in the word צריפ *that it was cover'd over with Oſier twigs, the tops of which were bound together, and it was drawn at pleaſure from one place to another, &c.*

Gloſſ. in *Erubbin.* יושבי צרפין *They that dwelt in thoſe cottages were keepers of ſheep, they abode in them for a month or two, ſo long as the paſture laſted, and then they remov'd to another place. Gaggoth Zeriphin* therefore ſignifies *the roofs of little cottages*, and the place ſeems to be ſo called, either from the number of ſuch lodges in that place, or from ſome hills there that repreſented and ſeem'd to have the ſhape of ſuch kind of cottages.

Such cottages may come to mind when we read *Luk.* II. 8. of the ſhepherds watching their flocks by night. But this is out of our way.

CHAP. V.

BETHESDA. Joh. V.

I. *The Situation of the Probatica.* II. *The Fountain of Siloam, and its ſtreams.* III. *The Pool* שלח *Shelach, and the Pool* שלוח *Shiloach.* IV. *The Targumiſt on Eccleſ.* II. 5. *noted.* V. *The Fountain of Etam. The Water-gate.*

SECT. I.

The Situation of the Probatica.

IT is commonly ſaid that the Προβατικὴ πύλη, the *Probatica*, or *the Sheep-gate*, (for let us annex the word *Gate* to it out of *Nehem.* III. 1.) or at leaſt *Betheſda* was neer the Temple. Conſult the Commentators and they almoſt all agree in this opinion; with their good leave, let it not be amiſs to interpoſe theſe two or three things.

I. That no part of the outward wall of the City (which this *ſheep-gate* was) could be ſo neer the Temple, but that ſome part of the City muſt needs lye between. Betwixt the North-gates and the Temple, *Zion* was ſituated. On the Weſt was part of *Zion* and *Millo*. On the South *Jeruſalem*, as it is diſtinguiſht from *Zion*. On the Eaſt the Eaſt-ſtreet, whoſe Gate is not the *ſheep-gate*, but the *water-gate*.

II. The Προβατικὴ πύλη, *the ſheep-gate*, according to *Nehemiah*'s deſcription, ſhould be ſituated on the South-wall of the City not far from the corner that pointed South-Eaſt. So that a conſiderable part of *Jeruſalem* lay betwixt the Temple and this Gate.

We have elſwhere made it plain that *Zion* was ſituated on the North-part of the City, contrary to the miſtake of the Tables, which place it on the South. Now therefore conſider to how great an extent the wall muſt run before it can come to any part of *Zion*; to wit, to the ſtairs that go down from the City of *David*, v. 15. which were on the Weſt; and thence proceed to the Sepulchres of *David*, v. 16. till it come at length to

the water-gate and *Ophel* toward the East, *v.* 26. and thence to the corner neer which is the sheep-gate, *v.* 31, 32. and this will plainly evince that the description and progress in *Nehemiah* is first of the South-wall, from the sheep-gate to the West-corner; then of the West-wall, and so to the Northern and the Eastern, which makes it evident that the sheep-gate is on the South-wall, a little distant from the corner which looks South-East, which could not but be a considerable distance from the Temple, because no small part of *Jerusalem* as it was distinguisht from *Zion*, laid between.

SECT. II.

The Fountain of Siloam, and its streams.

OUR enquiry into *Bethesda*, (if I be not greatly mistaken) must take its rise from the fountain of *Siloam*.

I. The proper and ancient name for the fountain of *Siloam* was *Gihon*, 1 *King.* I. 33. *Bring ye him* [Solomon] *down to Gihon. Targum*, to *Siloam. Kimchi*, *Gihon is Siloam, and is call'd by a twofold name.* The Tables that describe *Jerusalem* speak of a *mount Gihon*, by what warrant I cannot tell; if they had said the *fountain Gihon* it might have pleas'd better.

Kimchi in *loc.*

II. How that name *Gihon* should pass into *Siloam*, is difficult to say. The *waters* of it are mention'd *Isa.* VIII. 6. to signifie the reign and soveraignty of the house of *David*. So the *Targum*, & *Sanhedr.* "*Rabb. Joseph* saith, If there had been no *Targum* of this Scripture, we had not known the sense of it, which is this: Forsomuch as this people is weary of the house of *David*, whose reign hath been gentle, as the flowing of the waters of *Siloam*, which are gentle, *&c.* Therefore it was not in vain that *David* sent his Son *Solomon* to be anointed at *Gihon* or *Siloam*; for he might look upon those waters as some type or shadow by which the reign of his house should be decipher'd.

Targ. & *Sanhed.* fol. 94. 2.

III. The situation of it was behind the West-wall, not far from the corner that pointed toward the South-west. Ἔπειτα πρὸς Νότον κάμπτει τὴν Σιλωὰμ πηγὴν ὑπερῴκησεν, ἔνθεν τε πάλιν ἐκκλίνων πρὸς Ἀνατολὴν. *The wall bent Southward above the fountain of Siloam, and then again inclin'd toward the East.*

Joseph. de Excid.

The waters of this spring by different streams derived themselves into two Fish-pools, as seems hinted in 2 *Chron. XXXII.* 30. *Hezekiah stopt the upper water-course of Gihon, and brought it streight down to the West-side of the City of David*; where a *M. S.* of the *Targum*, ואוביל יתהון מי מפקנות מרי גיחון פקק ית instead of מרי we should write מן *of the waters.* במריבין: I suspect that for במרובין should be writ במרובין *in pipes. He stopped up the upper waters of Gihon, and brought them in pipes.* But to let this pass, that which I would observe is this, that there was a water-course from *Gihon* or *Siloam*, which was call'd the *upper water-course*, which flow'd into a Pool, call'd also the *upper* Pool, *Isa. XXXVI.* 2. and as it should seem, the *old Pool*, Isa. *XXII.* 11. By *Josephus* the Pool or *Fish-pool* of *Solomon*; for so he in the place before cited.

Ἔνθεν τε πάλιν ἐκκλίνων πρὸς Ἀνατολὴν ὅπῃ τῆ Σολομῶντος κολυμβήθρας. *The wall again inclin'd Eastward, even to Solomon's Fish-pond, and going on to the place call'd Ophel, it came over against the Eastern Porch of the Temple.* From whence we may gather that *Solomon's* Fish-pool was within, hard by the East-wall of the City, and on this side the place they call'd *Ophel*; which does so well agree with the situation of *Bethesda* within the sheep-gate, that it seems to me beyond all doubt or question, that *Solomon's* Pool, and the Pool of *Bethesda* was one and the same.

SECT. III.

The Pool שִׁלַּח *Shelach, and the Pool* שִׁלֹּחַ *Shiloach.*

BY another stream the waters of *Siloam* are deriv'd into another Pool which is call'd the *lower Pool*, Isa. *XXII.* 9. and the *Kings Pool*, Nehem. *II.* 14. neer the West-wall of *Zion.*

We have the mention of it also in *Nehem. III.* 15. ברכת השלח לגן המלך *the Pool of Siloam by the Kings garden.* Where we may observe that it is here written שִׁלַּח *Shelah*, different from שִׁלֹּחַ *Shiloah*, *Isa.* VIII. 6. by a difference hardly visible in Bibles not pointed, indeed sometimes overlookt by my self, and so as is evident by others. For שִׁלַּח is render'd in the very same sound with *Shiloahh*, in the *Complutensian*, *Vulgar*, *English* and *French* Bibles. And in St. *Joh.* IX. 7. where there is mention of the Pool *Siloam*, some Commentators refer you to that Text in *Nehemiah.*

The *Greek* Interpreters did indeed observe the difference, and thus render the words of *Nehemiah*, κολυμβήθρας τῆς κωδίων τῇ κατὰ τὸ βασιλέως. *The Pool of skins by the Kings wool.*

Wool. Nor doth the *Italian* over-look it, for that renders it thus: *La Piſcina de Selac preſſe al Orto del Re: The fiſh-pond of Selac hard by the Garden of the King.*

It is obſervable in the *Greek Verſion*, that whereas they render the word by τὴν κεφαλὴν τῦ βασιλέως, *the King's Wool, or Hair*; they may ſeem to have read גז *a Fleece of Wool*, for גן *a Garden:* and whereas they tranſlate ברכת שלח by κολυμβήθρα τῶν κωδίων· *the Pool of Skins*, the follow they ſignification of the word as it is frequently uſed amongſt the *Talmudiſts.*

Now therefore here ariſeth a queſtion, whether that *Pool* be the *Pool of Siloam* or no; which as yet hath hardly been queſtioned by any, and for ſome time not by my ſelf. But I am now apt to think, that it was ſo diſtinguiſhed betwixt the two *Pools*, that the lower *Pool* retaining its name of the *Pool of Shelah*, the upper *Pool* obtained that of *Siloah.* For,

I. How otherwiſe ſhould that diſtinction in the *Greek* Verſion ariſe, but that the Interpreters followed the common pronunciation of the word *Shelahh*, when they render it τῶν κωδίων, *of Skins.*

II. Thoſe words of St. *John* IX. 7. Ἐις τὴν κολυμβήθραν τῦ Σιλωὰμ, ὁ ἑρμηνεύεται Ἀπεσταλμένος, *In the Pool of Siloam, which is by interpretation, Sent*, ſeem to intimate that there were two *Pools* of a very near ſound, whereof one ſignified Ἀπεσταλμένος, *Sent*, the other not.

III. The *Jeruſalem* Talmudiſts ſeem to ſay that the upper *Pool* was called the *Pool of Siloam*, in theſe words: * *He that is unclean by a dead body, doth not enter into the mount of the Temple. It is ſaid, that they appear only in the Court. Whence do you meaſure? From the wall or from the Houſes? It is Samuel's Tradition,* משילוח *from Siloam; now Siloam was in the midſt of the City.* * chagiah, fol. 76. 1.

The queſtion here propounded is, whether he that is unclean by a dead body may be permitted to enter the Temple, and the ſtating of it comes to this, that enquiry be made, within what meaſure he is to be admitted, whether within the wall of the Temple, or at that diſtance where the Houſes next to the Temple end: eſpecially where the Houſes of *Siloam* end.

Now whereas they ſay שלוח היתה באמצע העיר *that Siloam is in the midſt of the City*, it muſt by no means be underſtood of the *Fountain* its ſelf, for that was plainly without the City; nor yet of the lower Pool *Shelahh* for that alſo was without the City, or ſcarce within it. There is therefore no third, unleſs that this upper Pool be called the *Pool of Siloam*, and that it give denomination to the adjacent part of the City, to wit, to the five Porches and the buildings about it: which, though they were not in the very centre of the City, yet they might properly enough be ſaid to be in the *middle* of it, becauſe they were ſituated a good way within the walls, ὁ πύργος ἐν τῷ Σιλωὰμ, *Luk.* XIII. 4. the *Tower of Siloam* was amongſt theſe buildings.

SECT. IV.

The Targumiſt on Eccleſ. II. 5. noted.

IT is an even lay, whether the *Targumiſt* on this place deal more cunningly, or more obſcurely. The paſſage is about the King's Gardens: and He, *I planted me all trees of Spice* דאיתיאו לותי טלני ומזיקי מן הנרקא *which the Goblins and the Demons brought me out of India:* and then goes on, ותחומיה מן שור קרתא דבירושלים על כיף מיא דשילוח *and the bound of it was from the wall that is in Jeruſalem, by the bank of the waters of Siloam.* Render על כיף *juxta ripam, by the bank*, for illuſtration's ſake; for *ad ripam, to the bank* (as the Latine Interpreter renders it) although it might ſignifie the ſame, yet it may alſo ſignifie ſomething elſe, and ſo become a difficulty not to be reſolved. Beſides it is to be obſerved, that it is על *upon*, or *above*, not עך *unto.*

The meaning of the *Targumiſt* ſeemeth to be this, that the King's Gardens were bounded in this manner. They extended from the deſcent of *Zion* untill they come over againſt *Shelahh*, or the lower Pool, even to the beginning of the wall of the City which is in *Jeruſalem*; which wall runs near to the bank of the waters of *Siloam.*

That paſſage in *Nehem.* III. 15. illuſtrates this: *The Gate of the Fountain repaired Shallum---- and the wall of the Pool of Shelahh by the King's Gardens. The Gate of the Fountain*, whether that was called ſo from thee Pool of *Siloam*, or otherwiſe, was at ſome diſtance from the King's Pool, *Nehem.* II. 14. And by the wall of the City that run betwixt the Gate and the Pool, there was Rivulets drawn from the Fountain into that Pool.

The words of the *Targumiſt* therefore, are to be ſo rendred, as that the King's Gardens may not be ſaid to extend themſelves to the bank of the waters of *Siloam*, but that the wall of *Jeruſalem* ran along by the bank of thoſe waters, and the Garden to the firſt part of

of that wall. So that he does not call the lower Pool, by the name of שלוח *Siloah*, but by the waters of *Siloah* he underſtands the ſtream that came from the Fountain, and fell into that Pool.

SECT. V.

The Fountain of Etam. The Water-gate.

THE Collector of the *Hebrew Cippi*, *Grave-ſtones*, hath this paſſage concerning the Fountain of *Etam*. "ברך בין חברון לירושלים עין עיטם וגו *In the way betwixt Hebron and Jeruſalem, is the Fountain Etam, from whence the waters are conveighed by Pipes, into the great Pool at Jeruſalem.* It is ſo tranſlated by the Learned *Hottinger*, who alſo himſelf adds, I ſuppoſe here is meant the *Probatica*, or the *Pool by the Sheep-gate.*

The *Rabbins* often and again tell us of an Aqueduct from the Fountain of *Etam* to *Jeruſalem*. But it may very well be doubted, whether that Fountain be in the way to *Hebron*, or whether thoſe waters run into the Pool by the Sheep-gate. For,

I. If the Fountain of *Etam* be the ſame with the waters of *Neptoah* mentioned, *Joſ.* XV. 9. Which the Gloſs ſuppoſeth *, (where it is treating about the Fountain of *Etam*) then it lieth quite in another quarter from *Hebron*, for *Hebron* lies on the South, and *Neptoah* on the Weſt.

* *Jome*, fol. 31. 1.

II. The waters ſtreaming from the Fountain *Etam*, were not conveighed into the City, but into the Temple. Which might be abundantly made out from the *Talmudiſts*, if there were any need for it. And probably *Ariſteas* hath reſpect to this Aqueduct. "Υδατος ἢ ἀνεκλειπτός ἔστι σύσεως, &c. *There is a confluence of water that never fails* (ſpeaking of the Temple) *as if there were a great ſpring within naturally flowing, and for the ſpace of five furlongs (as appeared every where about the Temple) there were certain receptacles made, under the Earth, by a wondrous and unſpeakable art.* And a little after: *They led me out of the City above four furlongs, where one bad me lean down my head at a certain place and liſten at the noiſe that the flow of waters there made*, &c.

In a word, to any one that is converſant in the *Talmudick* Authors, nothing can be more plain, than that the Aqueduct from the Fountain of *Etam* was into the Temple and not into the City: and it is plain enough in Holy Writ, that the Aqueduct into the *Sheep-Pool*, was from the Fountain of *Siloam*: which alſo from that ſpring from whence it was derived, is called the *Pool of Siloam*; and from him that firſt made it, the *Pool of Solomon*, and from the miraculous medicinal vertue in it, *the Pool of Bethſeda.*

As to the *Water-gate*, we find it mentioned *Nehem.* III. 26. ſituated on the Eaſt-wall of the City; called the *Water-gate*, becauſe through that, the waters flowed out of the Temple, and perhaps thoſe alſo out of *Bethesda*. For, whereas the waters ran inceſſantly out of *Etam* into the Temple, and thoſe that were more than needed, flowed out of the Temple, they all fell down into the Valley that lay between the Temple and *Jeruſalem*, and emptied themſelves by that Gate, which bore the name of the Water-gate upon that account. And it is probable, that the *Pool of Bethesda* which alſo had its conſtant ſupply by the Aqueduct from the ſpring of *Siloam*, did alſo continually empty it ſelf along the deſcent of the Hill *Acra*, through the ſame Gate, and ſo into the Brook *Kidron.*

CHAP.

CHAP. VI.

ΣΤΟΑ' τῆ Σολομῶνι@. *Solomon's Porch*, Joh. X. 23.

I. *Some obscure hints about Huldah's and the Priest's Gate.* II. *Solomon's Porch, which it was and where.* III. *The Gate of Susan. The bench of the twenty three there. Shops there.* IV. *Short hints of the condition of the second Temple.*

SECT. I.

Some obscure hints of Huldah's, and the Priest's Gate.

FROM *Solomon's* Pool, proceed we to *Solomon's Porch*; which we have also recorded *Acts* V. 12. possibly it is the Στοὰ Βασιλικὴ, *the King's Gate*; both the title, and the magnificence of it make it probable. For, as *Josephus* tells us, it was Ἔργον ἀξιοαφηγητοτάτων ὑφ' ἡλίῳ · *a One of the most memorable works under the sun.* *a Antiqu.* lib. 15. cap. 14.

That King's Porch was situated on the South side of the Temple, having under it on the wall שני שערי חולדה *the two Gates of Huldah b.* At which Gates I rather admire, than believe or understand what I meet with concerning them, *c Behold it stands behind our wall, that is behind the West wall of the Temple; because the Holy Blessed one hath sworn that it shall never be destroyed.* ושער הכהן ושער חולדה לא חרבו לעולם *The Priests Gate also, and Huldah's Gate were never to be destroyed till God shall renew them.* *b Middoth*, cap. 1. *c* In *Schir. Rabba*, fol. 16. 4.

What Gate that of the *Priest's* should be, I am absolutely ignorant, unless it should be that over which was לשכת בולוטיא *the Conclave of the* βελευτῶν, *the Councellors*, where was the Bench, and the Consistory of the Priests.

But be it this or be it that, how do these and the rest agree with what *Josephus* relateth?

d Cæsar commanded that the whole City and Temple should be destroyed, saving only those Towers which were above the rest, viz. *Phasaelus the Hippic, and Mariamne, and the West wall. The wall, that it might be for the Garrison Souldiers, the Towers, as a testimony how large and how fortified a City the Roman valour had subdued.* Τὸν δὲ ἄλλον ἅπαντα τῆς πόλεως περίβολον ὅτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μηδὲ πώποτ' οἰκηθῆναι πίστιν ἄν ἔτι παράσχειν τοῖς παροῦσι · *But as to all the rest of the City and its whole compass, they so defaced and demolished it, that posterity, or strangers will hardly believe there was ever any inhabited City there.* Which all agrees well enough with what we frequently meet with in the *Jewish* Writers, that *Turnus Rufus* drew a Plough over the the City and Temple. He is called in *Josephus*, *Terentius Rufus*, *e* Ἄρχων τῆς τραπέζης. *d De Bell.* lib. 7. cap. 1. *e* Ἀντιφ. lib. 7. cap. 1.

SECT. II.

Solomon's Porch. Which it was, and where.

THrough the *Gate of Huldah* you enter into the Court of the Gentiles, and that under the Στοὰ Βασιλικὴ, *the King's Gallery*, which from the name its self, and gallantness of the structure might seem worthy of such a founder as *Solomon.* But this is not the Porch, or Gallery which we seek for; nor had it the name of *Royal* from King *Solomon*, but from King *Herod.*

Josephus, in this enquiry of ours, will lead us elsewhere; who thus tells us *f*, Ἤδη δὲ τότε καὶ τὸ ἱερὸν τετέλεστο, *At this time was the Temple finished*; [i. e. under *Gessius Florus* the Procurator of *Judea* about the eleventh or twelvth year of *Nero*] *the people therefore seeing the workmen were at a leisure* [the work of the Temple being now wholly finished] *being in number more than eighteen thousand, importune the King* [Agrippa] τὴν Ἀνατολικὴν στοὰν ἀνεγεῖραι, *that he would repair the Eastern Porch.* Here are some things not unworthy our observation; partly that the Temple its self was not finished till this time; and then that the *Eastern Porch* was neither then finished, nor indeed was there any at all; for *Agrippa* considering both how great a summ of money, and how long a space of time would be requisite for so great a work, rejected their suit. *Herod*, as it should seem from *f* Ἀρχαιολ. lib. 20 cap. 8.

from *Josephus*, finished the Temple, and the *Pronaon*, the *Porch* before it, and the στοὰν Βασιλικὴν, *the Royal Gallery*. But what he finished further, about the Courts, and Cloister Walks, it does not appear. It is manifest indeed, that there was a great deal left unperfected by him, when the whole was not finished, till the very latter end of *Nero*'s Reign, and scarcely before that fatal War in which the Temple was burnt and buried in its own ruines; which observation will be of use, when we come to *Joh.* II. 20. *Forty and six years was this Temple a building.*

Josephus proceeds, as to the Eastern Gallery: Ἦν ἡ μὲν στοὰ τοῦ μὲν ἐξωθεν ἱεροῦ· *Now that was a Gallery of the outward Temple, overlooking a deep Valley, supported by walls of four hundred Cubits, made of great square stone very white: The length of each Stone was twenty Cubits, and the bredth six.* Ἔργον Σολομῶνος τοῦ Βασιλέως πρώτου δειμαμένου τὸ σύμπαν· *The work of King Solomon who first founded the whole Temple.* There needs no Commentary upon these words; the Ἀνατολικὴ στοὰ, *the East Gallery* was first ἔργον Σολομῶνος, *Solomons Work:* Which plainly points which and where was *Solomon's Porch*; namely, upon the outward wall of the Temple toward the East, as the *Royal Gallery* was upon the South wall.

SECT. III.

The Gate of Susan. The Assembly of the twenty three there. The Tabernæ, or shops where things were sold for the Temple.

THere was but one Gate to this East Wall, and that was called שער שושן *the Gate of Susan.* [g] עליו שושן הבירה צורה *Because upon that gate was engraven the figure of Susan the Metropolis of Persia.*

[g] *Middoth.* cap. 1 hal. 3.

It is no wonder if they cherished the memory of *Susan* and the *Persian* Empire; because it was under that Empire that the Temple was built, nor had they indeed ever received much damage thence: but it is something strange that that Sculpture should remain after so long a time that that Kingdom had been abolished, and after them first the *Greeks*, then the *Romans* had obtained the Universal Monarchy.

[h] *Upon this Gate the Priest looked, when he burnt the red Heifer.* For, for slaying the Heifer upon the Mount of Olives directly before the Temple, when he sprinkled the blood, he looked toward the Holy of Holies. [i] The Gate of *Susan* therefore was not of height equal with the others, but built something lower, that it might not hinder his prospect. [k]

[h] Ibid.

[i] *Parah.* cap. 3. hal. 9.

[k] *Midd.* cap. 2. hal. 4.

Upon this Gate was the Assembly of the twenty three held. [l] *There were three Assemblies, one upon the Gate of the Mountain of the Temple.* [That is upon the Gate *Susan.*] *Another, upon the Gate of the Court:* [That is upon the Gate of *Nicanor.*] *A third, in the Room Gazith.*

[l] *Sanhedr.* cap. 11. hal. 2.

Going into the Court by the Gate *Susan*, both on the right hand and on the left, there was a *Portico*, upheld by a double row of Pillars, that made a double *Piazza*? And either within or about that *Portico* were the חנויות *Tabernæ*, or Shops, where Salt, and Oyl, and Frankincense, with other necessary materials for the Altar were sold; but by what right, upon such sacred ground, let the buyer, or the seller, or both look to that.

[m] *The great Sanhedrim removed from the Room Gazith,* לחנויות *to the Shops, and from the Shops into Jerusalem.* Not that the Sanhedrim could sit in the Shops where such things were sold, but the lower part of that Court was all called by the common name of the *Tabernæ*, or *Shops*.

[m] *Rosh Hashanah*, fol. 31. 1.

SECT. IV.

Short hints of the condition of the second Temple.

THE *Jews* upon their return from *Babylon*, at first made use of an Altar, without a Temple, till the Temple was finished under *Darius* the second. And then they made use of the Temple without the Ark, a Priesthood without the *Urim and Thummim*, and Sacrifices without fire from Heaven. In some of these things they were necessitated by present circumstances, in other things they were directed by the Prophets that flourished at that time.

Under the *Persian* Empire they went on quietly with the Temple, little or nothing molested or incommoded by them, unless in that affair under *Bagos* mentioned by *Josephus* [n].

[n] *Antiqu.* lib. 11. cap. 7.

But under the *Greeks* happened the calamity of the Temple and Nation; and all those dreadful things which are spoken concerning *Gog*, by *Ezekiel* the Prophet, were fulfilled in the Tyranny of this Empire. For *Gog* in that Prophet, was no other than the *Grecian*

cian Empire, warring againſt the People, and Sanctuary, and true worſhip of God. It was a long time that the *Jewiſh* Nation ſuffered very hard things from that Kingdom; the relation of which we have, both in *Joſephus* and the Books of the *Maccabees*. The chief Actor in thoſe Tragedies was *Antiochus Epiphanes*, the bloodieſt enemy that the People and Religion of the *Jews* ever had. Who, beſides other horrid things he acted againſt their Law and Religion, he prophained the Temple and the Altar, and made the daily Sacrifice to ceaſe for *a thouſand and three hundred days*, Dan. VIII. 14. or one thouſand two hundred and ninety days, *Chap.* XII. 11. a round number for *a time, and times, and half a time*, Chap. VII. 25. & XII. 7. that is, *three years and a half.*

Of the inſolencies of the *Greeks* againſt the Temple, we read in *Middoth.* o *In the railed place* [that divided the *Chel* from the Court of the Gentiles] יג' פראות היו שפרצו מלכי יון *there were thirteen breaches, which the Kings of Greece made upon it*, &c. And that of the impudent Woman, p *Mary the Daughter of Bilgah apoſtatized, and married a certain Greek Souldier. She came, and ſtrook upon the top of the Altar, crying out* לוקוס לוקוס *O Wolf, Wolf! thou that devoureſt the wealth of Iſrael, and yet in the time of her extremity canſt not help her.* The ſame things are told of *Titus.* q

o *Middoth*, cap. 2. hal. 3.

p *Jeruſ. Succæ.* fol. 55. 4.

q In *Avoth. R. Nathan.* cap. 1.

But the heavieſt thing of all was, when *Antiochus* prophaned the Temple and the Altar, nor would allow any Sacrifices to be offered there but Heatheniſh and Idolatrous. Of which Perſecution conſult the 1 *Mac.* I. and *Joſeph.* r Indeed, this waſte and prophanation of Sacred things laſting for three years and an half, ſo ſtuck in the ſtomachs of the *Jews*, that they retained that very number as famous and remarkable, inſomuch that they often make uſe of it, when they would expreſs any thing very ſad and afflictive.

r *Antiq.* lib. 12. cap. 7, &c.

ſ *There came one from Athens to Jeruſalem and ſtayed there three years and an half, to have learnt the language of wiſdom but could not learn it.* t *Veſpaſian beſeiged Jeruſalem for three years and an half; and with him were the Princes of Arabia, Africa, Alexandria, and Paleſtine*, &c. u *Three years and an half did Hadrian Beſeige Bittar,* x *The judgment of the Generation of the Deluge was twelve months: The judgment of the Ægyptians twelve months: The judgment of Job, was twelve months: The judgment of Gog and Magog was twelve months: The judgment of the wicked in Hell, twelve months. But the judgment of Nebuchadnezzer was three years and an half: and the judgment of Veſpaſian three years and an half.* y *Nebuchadnezzar ſtayed in Daphne of Antioch, and ſent Nebuzaradan to deſtroy Jeruſalem. He continued there, for three years and an half.*

ſ *Echah Rabbathi*, fol. 60. 4.
t Ibid. fol. 64. 1.
u Ibid. f. 71. 1.
x Ibid. f. 66. 2.
y Ibid. f. 79. 2.

There are many other paſſages of that kind, wherein they do not ſo much deſign to point out a determinate ſpace of time, as to allude to that miſerable ſtate of affairs they were in, under *Antiochus.* And perhaps it had been much more for the reputation of the *Chriſtian* Commentators upon the Book of the *Revelations*, if they had looked upon that number, and the *forty and two months*, and the *thouſand two hundred and ſixty days* as ſpoken alluſively, and not applied it to any preciſe or determinate time.

By the way, whiles we are ſpeaking of the Perſecution under the *Greeks*, we cannot but call to mind the ſtory in the ſecond Book of *Maccab.* VII. of the Mother and her ſeven Sons that underwent ſo cruel a Martyrdom: becauſe we meet with one very like it, if not the ſame, only the name changed.

z *We are killed all the day long, we are accounted as ſheep for the ſlaughter*, Pſal. XLIV. *Rab. Judah ſaith, this may be underſtood of the Woman and her ſeven Sons.* אתיהן לקמ לקמיה דקיסר *They brought forth the firſt before Ceſar, and they ſaid unto him, worſhip Idols. He anſwered and ſaid to them, it is written in our Law, I am the Lord thy God. Then they carried him out and ſlew him. They brought the ſecond before Cæſar*, &c. Which things are more largely related in *Echah Rabbathi* a, where the very name of the Woman is expreſſed. מרים בת נחתום שנשבית עם שבעה בניה *Mary the Daughter of Nachton, who was taken Captive with her ſeven Sons. Ceſar took them and ſhut them up within ſeven grates. He brought forth the firſt and commanded, ſaying, worſhip Idols*, &c.

z *Gittim*, fol. 57. 2.

a Fol. 67. 4. & 68. 1.

The Story ſeems wholly the ſame, only the names of *Antiochus* and *Ceſar* changed, of which the Reader having conſulted both, may give his own judgment. And becauſe we are now fallen into a comparing of the ſtory in the *Maccabees*, with the *Talmudiſts*, let us compare one more in *Joſephus* with one in the ſame Authors.

Joſephus tells us that he foretold it to *Veſpaſian*, that he ſhould be Emperour b. *Veſpaſian* commanded that *Joſephus* ſhould be kept with all the diligence imaginable, that he might be conveighed ſafely to *Nero*; which when *Joſephus* underſtood, he requeſted that he might be permited to impart ſomething of moment to *Veſpaſian* himſelf alone. *Veſpaſian* having commanded all out of the Room, except *Titus* and two other of his friends, *Joſephus* accoſts him thus, Νέρωνί με πέμπεις; *Are you ſending me to Nero?*---- *Thou thy ſelf, O Veſpaſian, ſhalt be Ceſar and Emperor, thou and this thy Son*, &c.

b *De Bell. Jud.* lib. 3. cap. 20.

The *Talmudiſts* attribute ſuch a Prediction to *Rabban Jochanan ben Zaccai*, in the Tracts before quoted, *viz.* c *Rabban Johanan ben Zaccai was carried out in a Coffin, as one that is dead, out of Jeruſalem. He went to Veſpaſian's Army, and ſaid, where is your King?*

c *Gittin* fol. 55. 1. & *Echah Rabbathi*, fol. 54. 2.

King? They went and told Vespasian, there is a certain Jew desireth admission to you. Let him come in, saith he. When he came in, he said, שלמא עלך מלכא שלמא עלך מלכא *Live O King, Live O King.* [So in *Gittin*, but in *Midras* ביבא מארי אפלטוך *Live my Lord the Emperour.*] *Saith Vespasian, you salute me as if I were King, but I am not so; and the King will hear this, and judge such an one to death. To whom he, although you are not King yet, you shall be so,* דליית הרין ביתא חריב אלא ער ידי מלך *for this Temple must not be destroyed but by a King's hand, as it is written,* Lebanon shall fall by a mighty one, *Isai.* X. 34.

To which of these two, or whether indeed to both, the glory of this Prediction ought to be attributed, I leave it to the Reader to judge; returning to the times of the *Greeks*.

The Army and Forces of the Enemy, being defeated under the conduct of *Judah* the *Maccabite*, the people begin to apply themselves to the care, and the restauration of the Temple, and the Holy things. The Story of which we meet with 1 *Maccab.* IV. 43, &c. and in *Josephus* *d*, whose words are worth our transcribing, Τὸν Ναὸν Ἰούδας ἔρημον εὑρὲ, καὶ κατατεπετασμένας τὰς πύλας, καὶ φυλὰ διὰ τὴ ἐρημίαν αὐτόματα εν τῷ ἱερῷ βεβλαστηκότα· *He found the Temple desolated, the Gates burnt; and the grass through the mere solitude of the place springing up there of its own accord: Therefore he and his followers wept, being astonished at the sight.*

d Antiqu. lib. 12. cap. 11.

They therefore apply themselves to the purging of the Temple, making up the breaches, and as *Middoth* in the place above speaks, *Those thirteen breaches which the Grecians had made* חצרו וגדרום וגורו כנגדן יג׳ התחוינות *they repaired them; and, according to the number of those breaches, they instituted thirteen adorations.*

The Altar, because it had been prophaned by Gentile Sacrifices they pull it wholly down, and lay up the Stones in a certain Chamber near the Court.

e Middoth, cap. 1. hal. 6.

e Toward the North-East, there was a certain Chamber where the Sons of the Asmoneans laid up the Stones of that Altar which the Grecian Kings had prophaned; and that (as the Book of the *Maccabees* hath it) Μεχρὶ τοῦ προφητεῦσαι, τοῦ ὑποδεῖξαι περὶ αὐτῶν· *Till there might come a Prophet that should direct them what to do with them.*

Nor did it seem without reason; for, whereas those Stones had once been consecrated, they would by no means put them to any common use; and since they had been prophaned, they durst not put them to any holy use.

The rest of the Temple, they restored, purged, repaired, as may be seen in the places above quoted, and on the five and twentieth of the month *Cisleu* they celebrated the Feast of the Dedication, and established it for an Anniversary Solemnity to be kept eight days together. Of the Rites of that Feast, I shall say more in its proper place: and for the sake of it I have been the larger in these things.

CHAP. VII.

Various things.

§. I. Ἐφραὶμ· *Ephraim*, Joh. XI. 54. II. מרון *Maron*, and מרוני *A Maronite*. III. *Chalamish, Naveh, and other obscure places.* IV. Χαφεναθὰ, *Chaphenatha*, 1 Maccab. XII. 37. V. *The Targumist of Jonathan upon* Numb. XXXIV. 8. *noted.*

BETHEL and *Jeshanah*, and עפרין *Ephraim*, are mentioned together, 2 *Chron.* XIII. 19. and *Bethel* and *Ephraim* in *Josephus*: *f Vespasian subdued two Toparchies or Lordships, the Gophnitick and Acrabatene,* Μεθ' ἃς Βηθηλὰ τε καὶ Ἐφραὶμ πολίχνια· *After which he took Bethel and Ephraim, two little Cities.*

f De Excid. lib. 4. cap. 33.

In the *Targumist* it is written עפרון with a *Vau*, and is thus pointed עָפְרוֹן and rendered by the *Greek* Interpretes, Ἐφρὼν, *Ephron*. But the *Massoreth* tells us it must be read by *Jod*, עפרין *Ephrain*. Nor do I question but that it is the same with *Josephus* his *Ephraim*, and the עפרים *Ephraim* of the *Talmudists* *g*, of which we have discoursed in our *Chorographical Century*, Chap. 53.

g In *Menacoth*, cap. 9.

It is probable, it was a City in the Land of *Benjamin*, as also was *Bethel*, which is mentioned at the same time with it. Now *Bethel* was the utmost border of the Tribe of *Benjamin*,

Benjamin, as it lay toward the Tribe of *Ephraim*. *h* But where this *Ephraim* ſhould lye, it is not ſo plain. Only this our Evangeliſt ſpeaks of it, that it was *near the Wilderneſs*, that is (as it ſhould ſeem) near the Wilderneſs of *Judea*, in the way from *Jeruſalem* to *Jericho*.

h *Joſ. Antiqu.* lib. 5. cap. 1.

SECT. II.

בית מרון *Beth Maron*, and מרוני *A Maronite*.

i THere goes a ſtory of a Brother and a Siſter; he was in *Guſh Halab* גוש חלב, ſhe, in בית מרון *Beth Maron*. *There happened a fire in his Houſe that was in Guſh Halab; his Siſter comes from Beth Maron, and embraced and kiſſed him.*

i *Shemoth Rabba*, ſect. 5.

Now גוש חלב *Guſh Halab* was in the Tribe of *Aſer*, as appears in *Menacoth k*: where there is a ſtory of a moſt pretious Oyl bought in *Guſh Halab* in the Tribe of *Aſer*, ſuch as could not be bought in any other place.

k Fol. 85. 2.

And ſo perhaps that may be underſtood of בית מרון *Beth Maron*, being ſo near to *Guſh Halab*, which we meet with in *Jeruſalem Kidduſhin*, *l* מעשה במרוני אחד שהיה דר בירושלם *There goes a Story of a certain Maronite* [for ſo let us render it] *who lodged in Jeruſalem. He was a very wealthy man, and when he would have parted his riches amongſt his kindred; they told him, it was not lawful for him to do it, unleſs he would buy ſome Land*, &c.

l Fol. 6. 3. & *Bava Bathra*, fol. 17. 1.

מרוני may not unfitly be rendred a *Maronite*, though not in the ſame ſenſe, wherein it is now commonly underſtood; but as ſignifying one coming from the Town *Maron*, or *Beth Maron*. Render it *Maronenſian*, and then there is no difficulty.

And to this perhaps may referr that paſſage in *Roſh haſhanah m*. In the beginning of the year כל באי עולם עוברין לפנינו כבני מרון *All that come into the world paſs before God, as the Sons of Maron. Gemara Reſh Lachiſh ſaith* כמעלות בית מרון *as the aſcents of Beth Maron.* Gloſs: *Where the way was ſo narrow, that two could not walk abreſt together, for there was a deep vale on each ſide of the way.* There are the ſame things almoſt in *Erubbin n*.

m Fol. 16. 1.

n Fol. 22. 2.

SECT. III.

Chalamiſh, Naveh, and other obſcure places.

LET us take in theſe alſo, for novelties ſake.

o God commanded concerning Jacob, that his enemies ſhould be about him.

o *Midras rabba in Schir.* cap. 2. 2. *Eccha rabbathi* in cap. 1. 17. *Vajikra rabba*, ſect. 23.

כנון חלמיש לנוה *As Chalamiſh is to Naveh.*
יריחו לנוערן *Jericho to Noaran.*
סוסיתא לטבריא *Suſitha to Tiberias.*
קסטרא לחיפר *Caſtara to Chephar.*
לוד לאונו *Lydda to Ono.*

Gloſs. *In Chalamiſh dwelt the Enemies of Iſrael, and in Naveh, a Town near it, dwelt Jews and theſe were afflicted by them.* And elſewhere; *Theſe are the names of places where the ſinners of the Gentiles, of Moab and Ammon*, &c. *did dwell.*

By the way it is to be obſerved, that the word which in other places is writ חיפר *Chephar*, or *Cippar*, in *Schir Rabbathi* is writ חיפה *Chephah*. Whence in *Chemoth Rabba* ל אבדימי דמן חיפה *R. Abdimi de Chephah*, or *Chippah*; the ſame in *Echah Rabbathi q*. If the diſtance of the other places might be determined by the diſtance of *Suſitha* from *Tiberias* and *Lydda* from *Ono*; it will be the ſpace of three miles or there abouts; for ſo far were they from one another, as I have ſhewn in another place. But as to the places themſelves, where ſhall we find them? Where are *Chalamiſh* and *Naveh?* Where are *Caſtara* and *Chippar?* &c. Let us not therefore give our ſelves a needleſs trouble of ſearching what there is no hope of finding out, taking notice only thus far, how miſerably the face of things was changed when there was cauſe for this complaint! For before, *Jericho* had flouriſhed with great numbers of *Jews*, there being twelve thouſand of the Courſes of the Prieſts that ſtood in continual readineſs every day: but now it was inhabited wholly by its Enemies: So was it with *Lydda* once, when it was the moſt famed School of the *Rabbins*, but now, an Enemy City. Theſe thinge are worthy of a Chronological enquiry.

p Sect. 29. *q* Fol. 64. 1, &c.

We find only this of חיפר *Chippar*, that it was within twelve miles from *Zippor*. *r* *B. Tanchum bar R. Jeremiah was* בחפר *in Chippar. They askt him ſomething about the Law: and he taught them. They ſay, to him, have not the Maſters ſaid, that it is forbidden*

r *Vajikra rabba*, fol. 187. 4.

to the School to teach within twelve miles distance from his Master, and behold R. Minni thy Master is in Zippor. He answered, יתי עלי אין ידעית *Let a curse light upon me, If I knew he was in Zippor.*

SECT. IV.

Χαφεναθὰ, *Chaphenatha,* 1 Maccab. XII. 37.

IN the days of *Jonathan* the *Asmonean,* Συνήχθησαν τοῦ οἰκοδομεῖν τὴν πόλιν, καὶ ἤγγισε τοῦ τείχους τοῦ χειμάῤῥου τοῦ ἐξ ἀπελιώτου, καὶ ἐπεσκεύασαν τὸ καλούμενον χαφεναθὰ· *They came together to build the City, and he approached to the wall of the Brook, which is on the East, and they repaired that which was called Chaphenatha.*

Where and what is this Χαφεναθὰ, *Chaphenatha?* I am apt to think, it might be some part of the out skirts of the City toward the East; called so, much upon the same reason, that *Bethphage* was, which was the outmost part of the City toward the East. For that was so called, *viz. a place of green Figgs,* from the *Figg-trees* that grew near it, in the Mount of Olives: So here Χαφεναθὰ, *Chaphenatha,* some part of that out-most Coast toward the East and Mount of Olives, so called from the *Dates* growing there.

For בפניות *Chephanioth* is frequently used amongst the Talmudists for the *Dates* of Palm-trees that never come to their full maturity. מין תמרים רעים *A sort of ill Palm-*
[Fol. 57. 2. *trees,* as the Gloss in *Beracoth s, the fruit of the Palm that never ripens.* So *Aruch* in כפנת *Caphnith.* By a signification near akin to היני *Hene* and אהיני *Ahene,* which denotes the unripe Dates of Palms; from whence, I suppose, *Bethany* in the Mount of Olives is derived. So that some out-most part of the City and Wall toward Mount Olivet, was called *Bethphage* from the *Figgs* that grew there, and another part of it *Chaphenatha,* from the *Dates.*

SECT. V.

The Targumist Jonathan upon Numb. XXXIV. 8. *noted.*

MOSES hath it thus, מהך חהר תתאו לבא חמת *From Mount Hor, Ye shall point out the border, unto the entrance of Hamath, and the goings forth of the border shall be to Zedad.*

But the *Targumist* thus, מטוורוס אומנוס *From the Mount Umanus you shall point out your border to the entrance* טבריא *of Tiberias, and the goings out of that border* מן תרין צטרוי *tending from the two sides* לכדכור דבר זעמה *to Codcor bar Zaamah* ולכדכוי דבר סיניגורא *and to Codcor bar Sinegoyra,* ודיווקנוס ותרנגולא *and Divachenus and Tarnegola, unto Cesarea, by which thou enterest into Abela of the Cilicians.*

Every word almost in this place must be considered, as indeed almost every word of it is obscure.

I. טוורוס *Tauros,* This indeed is not so obscure, but that every one knows Mount *Taurus,* so noted by Geographers and Historians derived its name Ἐμφατικοτέρως, *more emphatically* thence, since טוור *Taur,* both in the Chaldee and Syriack signifies a Mountain.

II. אומנוס *Umanus,* Neither is this so very obscure, but that all, who have turned over the *Jewish* Writings, do acknowledge it to be the Mountain אמנה *Amana,* and who have turned over other Books *Amanus.* But in the mean time, I doubt they as well as my self cannot tell why the same *Targumist* should call Mount *Hor,* where *Aaron* dyed, by the same name of טוורוס אומנוס *Taurus Umanus,* Numb. XX.

III. מעלך טבריא *To the entrance of Tiberias.*] It is a strange thing the *Targumist* should be no better read in Chorography, than to mistake the reading of this word חמת in this place. For it is plain he read חמת *Chammoth,* or the *warm Baths of Tiberias,* when it is really *Hamath,* or *Antioch.* He is a blind Geographer that brings down the borders of the Land of *Israel* to *Tiberias,* unless he mean something beyond our capacity to apprehend.

IV. מן תרין צטרוי *from the two sides.*] It is plain here also that he took צרדה *Zedad* appellatively for צך *a side.*

V. לכדכור דבר זעמה *To Codcor bar Zaamah.*] If he doth not blunder, we do. We only take notice that זעמה *Zaamah,* and סניגורא *Sinegora,* do signifie *indignation,* and *advocate,* perhaps in the same sense that סניגור and קטיגור are often used in the Rabbinical Writers, for *accuser* and *advocate.* But what it should signifie in him, he must shew him-an *Oedipus,* or some body else.

VI. דיווקנוס *Divachenus.*] I suspect this to be *Greek, viz.* διαυχένιος. By which is intimated some back of a Mountain either lifting it self up, or stretching it self out. And this I suspect the more by the *Jerusalem Version* upon *vers.* 15.

תחומא

תחומא לדיוקינום טור תלגא דקיסרין which I would thus render, *The border ſhall be to the* διαυχένιον *of the ſnowy Mountain of Ceſarea.* Where, by *Ceſarea* is to be underſtood *Ceſarea Philippi*, where indeed the border of the North part of the Land did not end, but extended higher and beyond, לתרנגולא עילאה די למעלה מן קיסרין *even to upper Tarnegola, which is above Ceſarea:* i. e. πρὸς Αὐχένα *To the neck of the Mount Antilibanus.*

The whiteneſs of *Libanus* gave it its name, both of *Libanus* and the *Mountain of Snow*, becauſe its whiteneſs was occaſioned by the Snows upon it. [But by what derivation *Cydnus* ſhould in the *Syrian* Language denote *whiteneſs*, I confeſs it is beyond my skill in that Tongue to know; which yet *Solinus* [t] affirms it doth. *Whatever is white*, ſaith he, *the Syrians in their language call Cydnus, whence the name given to the River Cydnus.* And it is worthy noting that *Lebanon* in the *Hebrew* Text is often by the *Greek* Interpreters rendred Ἀντιλίβανος, *Antilibanus.* So *Deut.* XI. 24. *Joſ.* I. 4, &c. and ſometimes by the *Talmudiſts*, באלא *Bala.*

[t] Cap. 41.

[u] עוי דכאלא *The Shee-Goats of Bala:* are in the Gloſs, עוי דלבנון *The Shee-Goats of Lebanon.* And חור באלא in the Gloſſer is, שור דלבנון *A Bull of Lebanon.* For באלא (ſaith he) *ſignifies a Grove.*

[u] *Cholin.* fol. 80. 1.

Let me conclude the whole with a conjecture ſomething extravagant, which the mention of *Lebanon* gives riſe to. I ſuſpect our *Europe* did firſt derive its name from *cold*; as that Mountain did, from the *Snows.* The *Phenicians* ſailing to *Hercules* his Pillars (of which ſee the Learned *Bochart*) had on their left hand the Land of חם *Cham*, *heat* or *burning*, i. e. *Africa.* On the right hand the Land of חורף *Choreph*, *winter* or *cold* [eſpecially compared with the other's heat] from which word *Choreph* probably our word *Europe* takes its original. That very Learned Man derives it otherwhere; and let him enjoy his ſenſe, whiles I beg leave to enjoy my conjecture.

HORÆ

HORÆ
Hebraicæ & Talmudicæ,
OR,
HEBREW
AND
TALMUDICAL
EXERCITATIONS upon the
Evangeliſt St. JOHN.

CHAP. I.

VERS. I.

Ἐν ἀρχῇ ἦν ὁ λόγος. *In the beginning was the word.*

ΕΝ ἀρχῇ, *In the beginning*, in the ſame ſenſe with בראשית *Bereſhith*, *In the beginning*, in the Hiſtory of the Creation, *Gen.* I. 1. For the Evangeliſt propoſeth this to himſelf, *viz.* to ſhew how that by the *Word* by which the Creation was perfected, the Redemption was perfected alſo. That the ſecond perſon in the Holy Trinity in the fulneſs of time became our Redeemer, as *in the beginning* of time he had been our Maker. Compare this with *ver.* 14.

Ver. 1.	Ver. 14.
Ἐν ἀρχῇ ἦν ὁ λόγος.	Ὁ λόγος σὰρξ ἐγένετο.
In the beginning was the word,	*The word was made fleſh.*
Ἦν πρὸς τὸν Θεόν.	Ἐσκήνωσεν ἐν ἡμῖν.
Was with God.	*Dwelt among us.*
Θεὸς ἦν ὁ λόγος.	Ἐγένετο σάρξ, καὶ ἐθεασάμεθα, &c.
The word was God.	*Was made fleſh, and we beheld,* &c.

Ἦν ὁ λόγος, *was the word*] There is no great neceſſity for us to make any very curious enquiry, whence our Evangeliſt ſhould borrow this title, when in the Hiſtory of the Creation we find it ſo often repeated, ויאמר אלהים *And God ſaid.* It is obſerv'd almoſt by all that have of late undertaken a Commentary upon this Evangeliſt, that "ימרא ד", *the word of the Lord*, doth very frequently occur amongſt the *Targumiſts*, which may ſomething enlighten the matter now before us: *a And Moſes brought the people out of the Camp*

a Exod. xix. 17.

Camp לקרמות מימרא דיי׳ *to meet the word of the Lord.* ונסיב מימרא דיי׳ *And the word of the Lord accepted the face of Job* b. מימרא דיי׳ ידהך להון *And the word of the Lord shall laugh them to scorn* c. *They believed* בשום מימריה *in the name of his word* d. וחס מימרי *And my word spared them* e. To add no more, *Gen.* XXVI. 3. Instead of, *I will be with thee*, the *Targum* hath it ויהי מימרי בסעדך *and my word shall be thine help.* So *Gen.* XXXIX. 2. *And the Lord was with Joseph.* Targ. ותוה מימרא דיי׳ בסעדיה דיוסף *and the word of the Lord was Joseph's helper.* And so all along that kind of phrase is most familiar amongst them.

b *Job* XLII. 9.
c *Psal.* II. 4.
d *Psal.* CVI. 12.
e *Ezek.* XX. 17.

Though this must be also confest that the word מימרא doth sometimes signifie nothing else but *I, Thou, He*, and is frequently apply'd to men too. So *Job* VII. 8. *Thine eyes are upon me.* Targ. עינך במימרי Again, *Job* XXVII. 3. *My breath is in me.* נשמתי במימרי Targ. II *Chron.* XVI. 3. *There is a league between me and thee.* Targ. קיימא בין מימרי ובין מימרך *Chap.* XXIII. 16. *He made a Covenant between him, and between all the people, and between the King.* Targ. קיים בין מימריה ובין כל עמא ובין מימרא דמלכא I observe that in *Zach.* VII. 12. the *Targumist* renders ברוחו *by his spirit*, במימריה *by his word*, if at least that may in strictness be so render'd, for by what hath been newly alledg'd, it seems that יי׳ במימריה may be translated, *the Lord by himself*, or *the Lord himself.* I observe further, that the *Greek* Interpreters having mistaken the vowels of the word דבר in *Habbak.* III. 2. have render'd it πρὸ προσώπου αὐτοῦ πορεύσεται λόγος, *before his face shall go a word*; when it should have been, πρὸ προσώπου αὐτοῦ πορεύσεται λοιμός, for the meaning of the Prophet there is, *before his face went the Pestilence.*

VERS. IV.

Ἐν αὐτῷ ζωὴ ἦν. *In him was life.*

THE Evangelist proceeds from the Creation by the ὁ Λόγος, *the Word*, to the redemption of the world by the same *word.* He had declar'd how this *word* had given to all creatures their first being. *v.* 3. *All things were made by him.* And he now sheweth how he restor'd life to man when he lay dead in trespasses and sins. *Adam call'd his wives name* Hevah, Life, *Gen.* III. 20. The *Greek* reads, Καὶ ἐκάλεσεν Ἀδὰμ τὸ ὄνομα τῆς γυναικὸς, ζωή. *Adam called his wifes name, life.* He call'd her *life*, who had brought in *death*; because he had now tasted a better life in the promise of the womans seed. To which it is very probable our Evangelist had some reference in this place.

Καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. *And the life was the light of men.*

Life through Christ was *light* arising in the darkness of mans fall and sin; a light by which all believers were to walk. St. *John* seems in this clause to oppose the life and light exhibited in the Gospel, to that life and light which the *Jews* boasted of in their Law. They expected life from the works of the Law, and they knew no greater light than that of the Law, which therefore they extoll with infinite boasts and praises which they give it. Take one instance for all: *a God said, let there be light. R. Simeon saith, light is written there five times, according to the five parts of the Law,* [*i.e.* the Pentateuch] *and God said, let there be light, according to the Book of Genesis, wherein God busying himself made the world. And there was light: according to the Book of Exodus, wherein the Israelites came out of darkness into light. And God saw the light that it was good: according to the Book of Leviticus, which is filled with rites and ceremonies. And God divided betwixt the light and the darkness; according to the Book of Numbers, which divided betwixt those that went out of Egypt, and those that enter'd into the land. And God called the light, day; according to the Book of Deuteronomy, which is replenished with manifold traditions.* A Gloss this is upon light, full of darkness indeed!

a Bereshith rabba, Sect. 3.

VERS. V.

Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. *And the light shineth in darkness.*

THIS *light* of promise and life by Christ, *shined in the darkness* of all the cloudy types and shadows under the Law, and obscurity of the Prophets. And those dark things *comprehended it not*, i.e. did not so cloud and suppress it, but it would break out; nor yet so comprehended it, but that there was an absolute necessity there should a greater light appear. I do so much the rather incline to such a Paraphrase upon this place, because I observe the Evangelist here treateth of the ways and means by which Christ made himself known to the world, before his great manifestation in the flesh. First, in the promise of life, *ver.* 4. Next, by Types and Prophecies; and lastly by *John Baptist.*

VERS.

VERS. IX.

Ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. *Which lighteth every man that cometh into the world.*

כל באי עולם i. e. *All the men* that are in the world *g*. *Doth not the Sun riſe* על כל באי עולם *upon all the world.* כל באי עולם *All that come into the world are not able to make one fly h. In the beginning of the year* כל באי עולם *All that come into the world preſent themſelves before the Lord i.* There are numberleſs examples of this kind. The ſenſe of the place is, that Chriſt ſhining forth in the light of the Goſpel, is a light that lightens all the world; the light of the Law ſhone only upon the *Jews*; but this light ſpreads wider, even over the face of the whole earth.

g Hieroſ. Sanhedr. fol. 26. 3.
h Ibid. fol. 25. 4.
i Roſh. Haſhanah, cap. 1. hal. 1.

VERS. XII.

Ἔδωκεν αὐτοῖς ἐξουσίαν. *He gave them power.*

Ἐξουσίαν αὐτοῖς, *He empower'd them.* So *Eccl.* V. 19. & VI. 2. He gave them the privi-ledg, the liberty, the dignity of being call'd and becoming the Sons of God. *Iſrael* was once the Son and the firſt-born, *Exod.* IV. 22. but now the adoption of Sons to God was open and free to all Nations whatever.

VERS. XIII.

Οἱ οὐκ ἐξ αἱμάτων. *Which were born not of blood.*

IT may be a queſtion here, whether the Evangeliſt in this place oppoſeth regeneration to natural generation, or only to thoſe ways by which the *Jews* fancy'd men were made the Sons of God. Expoſitors treat largely of the former, let us a little conſider the latter.

I. Οὐκ ἐξ αἱμάτων, *not of bloods.* Obſerve the Plural number. *Our Rabbins ſay, that all Iſrael had thrown off Circumciſion in Egypt------ but at length they were circumciſed,* ונתערב דם הפסח בדם המילה *and the blood of the Paſſover was mingled with the blood of the circumciſed, and God accepted every one of them, and kiſſed them. I ſaid* בדמיך חיי *while thou wert in thy bloods live:* i.e. *In the twofold blood, that of the Paſſover, and that of the Circumciſion. The Iſraelites were brought into Covenant by three things, by Circumciſion, by Waſhing, and by offering of Sacrifices.-------In the ſame manner an heathen if he would be admitted into Covenant, he muſt of neceſſity be circumciſed, baptiſed, and offer ſacrifice m.* We ſee how ἐξ αἱμάτων, *of bloods* of the Paſſover and Circumciſion, they ſay the *Iſraelites* were recover'd from their degeneracy; and how ἐξ αἱμάτων of the *bloods* of Circumciſion and Sacrifices (with the addition only of waſhing) they ſuppos'd the Gentiles might become the Sons of God, being by their Proſelytiſm made *Iſraelites*, and the children of the Covenant; for they knew of no other adoption or Sonſhip.

k Shemoth rabba, Sect. 19.
l Gloſſ. in Vajicra rab. fol. 191.
m Maimon. Iſſurei biah, cap. 13.

II. Ἐκ θελήματος σαρκὸς, *of the will of the fleſh.* In the ſame ſenſe wherein the Patriarchs and other *Jews* were ambitious by many wives to multiply children to themſelves, as being of the ſeed of *Iſrael*, and children of the Covenant.

III. Ἐκ θελήματος ἀνδρὸς, *of the will of man*, in that ſenſe wherein they coveted ſo many proſelytes, to admit them into the Religion of the *Jews*, and ſo into Covenant and Sonſhip with God.

Theſe were the ways by which the *Jews* thought any became the Sons of God, that is, by being made *Iſraelites*. But it is far otherwiſe in the adoption and Sonſhip that accrues to us by the Goſpel.

VERS. XIV.

Δόξαν ὡς μονογενοῦς. *The glory as of the only begotten.*

THIS ὡς in this place imports the ſame thing as *worthy*. We ſaw his glory as what was *worthy*, or became the only begotten Son of God. He did not gliſter in any worldly pomp or grandeur, according to what the *Jewiſh* Nation fondly dream'd their *Meſſiah* would do; but he was deckt with the *glory* of holineſs, grace, truth, and the power of miracles.

VERS. XVI.

Καὶ χάριν ἀντὶ χάριτος. *And grace for grace.*

HE appear'd amongſt us, *full of grace and truth*, and *all we* who convers'd with him, and ſaw his glory, *of his fulneſs did receive* grace and truth: Nay further we receiv'd *grace* toward the propagation of grace, *i.e.* the *grace* of Apoſtleſhip, that we might diſpenſe and propagate the *grace* of the Goſpel toward others; that Ἀντὶ denotes the end or deſign of a thing very frequently, there are hardly any but muſt needs know.

VERS. XXI.

Ὁ προφήτης εἶ σύ. *Art thou that Prophet.*

THAT is, Ὁ προφήτης, εἷς τῶν ἀρχαίων ὃς ἀνέστη, *Luk.* IX. 8, 19. *One of the old Prophets that was riſen again.*

I. The Maſters of Traditions were wont to ſay, *that the ſpirit of Propheſie departed from Iſrael after the death of Zachary and Malachy.* So that we do not find they expected any Prophet till the days of the *Meſſiah*, nor indeed that any in that *interim* of time did pretend to that character.

II. They believ'd that at the coming of the *Meſſiah* the Prophets were to riſe again.

a Sanhedr. fol. 91. 2. b Ibid. fol. 92. 2. *a Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing*, Iſa. LII. 8..... *R. Chaia bar Abba, and R. Johanan ſay, All the Prophets ſhall put forth a ſong with one voice. b All the juſt whom God ſhall raiſe from the dead, ſhall not return again into the duſt.* Gloſſ. *Thoſe whom he ſhall raiſe in the days of the Meſſiah.*

c Succah. fol. 51. 2. To this Reſurrection of the Saints they apply that of *Micah* V. 5. *c We ſhall raiſe againſt him ſeven ſhepherds: David in the middle, Adam, Seth, Methuſalem, on his right hand: Abraham, Jacob, and Moſes on his left. And eight principal men; but who are theſe? Jeſſ, Saul, Samuel, Amos, Zephany, Zedechiah* [or rather *Hezekiah*, as *Kimch.* in *loc.*] *Meſſiah and Elijah. But indeed* [ſaith *R. Solomon*] *I do not well know whence they had theſe things.* Nor indeed do I.

The *Greek* Interpreters inſtead of eight principal men have Ὀκτὼ δήγματα Ἀνθρώπων, *eight bitings of men*, a very forreign ſenſe. They miſtook in reading the word נסיכי for which they read נשכי.

Hence by how much nearer ſtill the *Kingdom of Heaven*, or the expected time of *Meſſiah*'s coming drew on, by ſo much the more did they dream of the Reſurrection of the Prophets. And when any perſon of more remarkable gravity, piety and holineſs appear'd amongſt them, they were ready to conceive of him as a Prophet raiſed from the dead, *Mat.* XVI. 14. That therefore is the meaning of this queſtion, Ὁ προφήτης εἶ σύ; *Art thou one of the Prophets rais'd from the dead?*

VERS. XXV.

Τί οὖν βαπτίζεις. *Why then baptiſeſt thou?*

d Sanhedr. fol. 92. 2. THE *Jews* likewiſe expected that the world ſhould be renew'd at the coming of the *Meſſiah*. *d In thoſe years wherein God will renew his world. Aruch* quoting theſe words, adds, *In thoſe thouſand years.* So alſo the Gloſs upon the place.

Amongſt other things they expected the purifying of the unclean. *R. Solom.* upon *Ezek. XXXVI. 26. I will expiate you, and remove your uncleanneſs by the ſprinkling of the water of purification. Kimchi* upon *Zach. IX. 6. The Rabbins of Bleſſed memory, have a Tradition that Elias will purifie the baſtards, and reſtore them to the Congregation.* You have the like in *Kidduſh* e, אליהו בא לטמא ולטהר *Elias comes to diſtinguiſh the unclean, and purifie them*, &c.

e Fol. 71. 1.

When therefore they ſaw the *Baptiſt* bring in ſuch an unuſual rite, by which he admitted the *Iſraelites* into a new rule of Religion, they ask him by what authority he doth theſe things, if he himſelf were not either the *Meſſiah*, or *Elias*, or one of the Prophets raiſed from the dead.

It is very well known that they expected the coming of *Elias*, and that from the words of *Mal.* IV. 5. not rightly underſtood; which miſtake the *Greek* Verſion ſeems to patronize, Ἀποστελῶ ὑμῖν Ἠλίαν τὸν Θεσβίτην, *I will ſend you Elias the Teſhbite*; which word τὸν Θεσβίτην they add of themſelves, in favour of their own Tradition; which indeed is too frequent an uſage in that Verſion to look ſo far aſquint toward the *Jewiſh* Traditions as to do injury to the Sacred Text.

VERS.

VERS. XXIX.

Ὁ ἀμνὸς τοῦ Θεοῦ. *The Lamb of God.*

SAINT *John* alludes plainly to the Lamb of the daily Sacrifice. Τὸν ἐν τύπῳ αἴροντα ἁμαρτίαν τοῦ Ἰσραήλ, *which in ſhadow took away the ſins of Iſrael.*

I. It was commanded in the Law, that he that offer'd the Sacrifice ſhould lay his hand upon the head of the Sacrifice, *Levit.* I. 4. & III. 2. & IV. 4, &c.

II. The reaſon of which uſage was that he might, as it were, transfer his ſins and guilt upon the head of the offering, which is more eſpecially evident in the ſcape-goat, *Levit.* XVI. 22.

Hence Chriſt is ſaid, *Himſelf to have born our ſins in his own body on the tree*, I Pet. II. 24. as the offering upon the Altar was wont to do. *He was made by God a ſin for us*, II *Cor.* V. 21. that is, חטאת *a Sacrifice for ſin.*

III. The ſame rite was us'd about the Lamb of the daily Sacrifice that was offer'd for all *Iſrael. The ſtationary men* [as they were called] *or the Subſtitutes of the people, laying their hands upon the head of the Lamb.* [a]

[a] *Taanith.* cap. 4. hal. 2.

To this therefore the words of the *Baptiſt* refer: *The Lamb of God*, that is, the daily Sacrifice, *taketh away the ſins of the world*, as the Sacrifice did for all *Iſrael. Behold here the true Lamb of God that taketh away the ſins of the world.*

VERS. XXXVIII.

Ποῦ μένεις. *Where dwelleſt thou?*

THE proper and moſt immediate ſenſe of this is, *where dwelleſt*, or, *where lodgeſt thou?* But I could willingly render it, as if it had been ſaid, *Where doſt thou keep thy Sabbath?* and from thence conjecture that day was the evening of the Sabbath. For whereas it is ſaid, *and they abode with him that day*; it would be a little hard to underſtand it of the day that was now almoſt gone, and therefore we may ſuppoſe it meant of the following day; for it is added, ὥρα ἦν δεκάτη, *it was now the tenth hour:* It was about the middle of our *November*, when theſe things fell out in *Bethabarah*, as will eaſily appear to any one that will be accurate in calculating the times, and that little that was left of that day was *then the tenth hour.* It was then about Sun-ſet, and as it were the entrance of a new day; ſo that it might more properly have been ſaid, *They abode with him that night*, rather than *that day*; only the Evangeliſt ſeems to point out that they remain'd with him the next day; which that it was the Sabbath, I will not ſo much contend, as (not without ſome reaſon) ſuppoſe.

b Ceſar duabus de cauſis, &c. *Ceſar for two reaſons would not fight that day, partly becauſe he had no Souldiers in the Ships, and partly becauſe it was after the tenth hour of the day.* [b]

[b] *Ceſar. Comment.* lib. 4. Or, *Oppi. de Bell. Alexand.*

VERS. XLI.

Εὑρίσκει τὸν ἀδελφὸν. *He findeth his Brother.*

SO אשכחיה דב נחמן בר יצחק לרב הונא [c] *Rab Nachman bar Iſaac found him with Rab Honna:* and many ſuch like expreſſions in the *Talmudick* Authors, as alſo אשכחנא and אשכחן εὑρήκαμεν, *we have found.* [c] *Sanhedr.* fol. 30. 2.

VERS. XLII.

Ὁ υἱὸς Ἰωνᾶ. *The Son of Jona.*

I Do not ſee any reaſon why the word Ἰωάννης, *Joannes*, or Ἰωαννᾶς, *Joannas*, ſhould be here put for Ἰωνᾶ, *Jona*, or why any ſhould contend (as many do) that it ſhould be the ſame with Ἰωαννᾶς, *Joannas.*

I. In the third *Chap.* of St. *Luke* the name *Joanan* is founded three ways in the *Greek* Pronunciation of it, Ἰαννὰ, *Janna*, v. 24. ſo יוחנא amongſt the Rabbins, Ἰωαννᾶ, *Joanna*, *v.* 27. and Ἰωνὰν, *Jonan*, v. 30. but never Ἰωνὰ, *Jona.*

II. *Jona* was a name amongſt the *Jews* very commonly uſed, and we meet with it frequently in the *Talmudick* Authors written יונה, *Jonah*; why therefore ſhould not *Peter's* father be allow'd the name of *Jonah*, as well as that of *John.*

III. Eſpecially when this Son of *Jonah* imitated the great Prophet of that name in this, that both Preached to the Gentiles, and both began their journey from *Joppa*.

Ὁ ἑρμηνεύεται Πέτρος, *which is by interpretation, Peter.*

Vulg. *Quod eſt, ſi interpreteris, Petra, which is by interpretation, a ſtone.* So *Act.* IX. 26. *Tabitha, which being interpreted is Dorcas. Beza, Caprea a Goat.* But what? do the holy Penmen of the Scriptures make *Lexicons*, or play the School-maſters, that they ſhould only teach that the *Syriack* word *Cepha*, in the *Greek* language ſignifies Πέτρος, a *ſtone*, and *Tabitha*, *Dorcas*, that is, *a Goat?* No, rather they teach what *Greek* proper names anſwer to thoſe *Syriack* proper names; for the *Syriack* proper name is here render'd into the *Greek* proper name, and not an appellative into an appellative, nor a *proper* name into an appellative.

But let the Vulgar have what it deſires, and be it ſo, *Thou ſhalt be called a Rock*; yet you will ſcarce grant that our Bleſſed Saviour ſhould call *Simon* a *rock* in the direct and moſt ordinary ſenſe, *There is no rock ſave our God*, II *Sam.* XXII. 32. where the *Greek* Interpreters inſtead of צור a *rock*, have κλίσης, *the Creator.* Which word St. *Peter* himſelf makes uſe of I *Pet.* IV. 19. ſhewing who is that *rock* indeed.

There is a *rock* or *ſtone of ſtumbling* indeed, as well as a *foundation-ſtone*; and this ſtone of ſtumbling hath St. *Peter* been made, to the fall of many thouſands, not by any fault of his, but theirs, who through ignorance or frowardneſs, or both, will eſteem him as a *rock* upon which the Church is built.

If therefore they will ſo pertinaciouſly adhere to that Verſion, *Et tu vocaberis Petra*, let it be render'd into *Engliſh* thus, *Thou wilt be call'd the Rock*; and let us apprehend our bleſſed Lord ſpeaking Prophetically, and foretelling that grand error that ſhould ſpring up in the Church, *viz. that Peter is a Rock*, than which the *Chriſtian* world hath not known any thing more ſad and deſtructive.

VERS. XLVI.

Ἔρχου καὶ ἴδε. *Come and ſee.*

NOthing more common in the *Talmudick* Authors than תא חמי & תא חוי *Come and behold, come and ſee*; ſometimes איתא חמי & בוא וראה.

VERS. XLVII.

Ἀληθῶς Ἰσραηλίτης. *An Iſraelite indeed.*

COmpare it with *Iſai.* LXIII. 8. *I ſaw thee* (ſaith Chriſt) *when thou wert under the fig-tree?* What doing there? doubtleſs not ſleeping, or idling away his time, much leſs doing any ill thing. This would not have deſerv'd ſo remarkable an *Encomium* as Chriſt gave him. We may therefore ſuppoſe him in that receſs under the fig-tree, as having ſequeſtred himſelf from the view of men, either for prayer, meditation, reading, or ſome ſuch Religious performance; and ſo indeed from the view of men, that he muſt needs acknowledg *Jeſus* for the *Meſſiah*, for that very reaſon that when no mortal eye could ſee, he ſaw and knew that he was there. Our Saviour therefore calls him an *Iſraelite indeed in whom there was no guile*, becauſe he ſought out that retirement to pray ſo different from the uſual craft and hypocriſie of that Nation, that were wont to pray publickly and in the ſtreets that they might be ſeen of men.

And here Chriſt gather'd to himſelf five Diſciples, *viz. Andrew*, *Peter*, *Philip*, *Nathanael*, (who ſeems to be the ſame with *Bartholomew*) and another whoſe name is not mention'd, *ver.* 35. 40. whom (by comparing *Joh. XXI.* 2.) we may conjecture to have been *Thomas*.

VERS. LI.

Ἀμὴν, Ἀμὴν. *Verily, Verily.*

IF Chriſt doubled his affirmation as we here find it, why is it not ſo doubled in the other Evangeliſts? if he did not double it, why is it ſo here?

I. Perhaps the aſſeveration he uſeth in this place, may not be to the ſame things, and upon the ſame occaſion, to which he uſeth the ſingle *Amen* in other Evangeliſts.

II. Perhaps alſo St. *John* being to write for the uſe of the *Helleniſts*, might write the word in the ſame *Hebrew* letters wherein Chriſt uſed it, and in the ſame letters alſo wherein the *Greeks* uſed it, retaining ſtill the ſame *Hebrew Idiom.*

III. But

III. But however it may be obſerv'd, that whereas by all others the word *Amen* was generally uſed in the latter end of a ſpeech or ſentence, our Lord only uſeth it in the beginning as being himſelf the *Amen*, *Revel. III.* 14. and אלהי אמן *Iſai. LXI.* 16. *The God of Truth.*

So that that ſingle *Amen* which he uſed in the other Evangeliſts, contained in it the Gemination *Amen, Amen.* I the *Amen* the true and faithful witneſs, *Amen*, i.e. Ἐπ' ἀλη-θείας, *of a truth do ſay unto you, &c.* Nor did it become any mortal man to ſpeak *Amen* in the beginning of a ſentence in the ſame manner as our Saviour did. Indeed the very Maſters of Traditions, who ſeem'd to be the Oracles of that Nation, were wont to ſay, באמת & הימנותא *I ſpeak in truth*; but not *Amen, I ſay unto you.*

IV. *Amen* contains in it, Ναὶ & Ἀμήν, *Yea and Amen*, II *Cor.* I. 20. *Revel.* I. 7. *i. e. truth* and *ſtability*, אמונה אמן *Iſai. XXV.* 1. Interlin. *Veritas, firmitas, Faithfulneſs and truth.* The other Evangliſts expreſs the word which our Saviour uſeth: St. *John* doubles it to intimate the full ſenſe of it.

I have been at ſome queſtion with my ſelf, whether I ſhould inſert in this place the blaſphemous things which the *Talmudick* Authors belch out againſt the Holy *Jeſus*, in alluſion (ſhall I ſay?) or deriſion of this word *Amen*, to which name he entitled himſelf, and by which aſſeveration he confirm'd his Doctrines. But that thou mighteſt (Reader) both know, and with equal indignation abhor the ſnarlings and virulency of theſe men, take it in their own words, although I cannot without infinite reluctancy alledg what they with all audaciouſneſs have utter'd.

a They have a Tradition that *Imma Shalom* the wife of *R. Eliezer*, and her brother *Rabban Gamaliel* went to הדוא פילוסופא *a certain Philoſopher* (the Gloſs hath it a *certain Heretick*) of very great note for his integrity in giving judgment in matters, and taking no bribes. The woman brings him a golden candleſtick, and prayeth him that the inheritance might be divided in part to her. *Rabban Gamaliel* objects, *It is written amongſt us that the daughter ſhall not inherit inſtead of the ſon.* But the Philoſopher anſwer'd, *Since the time that you were removed from your land, the Law of Moſes was made void:* ואיתיהיבת און *and Aven was given*, (he means the Goſpel, but marks it with a ſcurrilous title.) *and in that it is written* ברא וברתא כחדא ירתון *the ſon and the daughter ſhall inherit together.* The next day *Rabban Gamaliel* ההוא חברא לובא *brought him a Lybian Aſs*, then ſaith he unto them, *I have found at the end of Aven* (i.e. the Goſpel) *that it is written there* אנא און *I Aven came not to diminiſh, but to add to the Law of Moſes*; where he abuſeth both the name of our Bleſſed Saviour, and his words too. *Mat.* V. 17. *a Schabb.* fol. 116. 2.

And now after our juſt deteſtation of this execrable blaſphemy, let us think what kind Judg this muſt be to whoſe judgment *Rabban Gamaliel* the Preſident of the *Sanhedrin*, and his ſiſter, wife to the great *Eleazar* ſhould betake themſelves. A Chriſtian as it ſhould ſeem by the whole contexture of the ſtory; but alas! what kind of Chriſtian that ſhould make ſo light of Chriſt and his Goſpel! However, were he a Chriſtian of what kind ſoever, yet if there be any truth in this paſſage, it is not unworthy our taking notice of it, both as to the Hiſtory of thoſe times, as alſo as to that queſtion, whether there were any Chriſtian Judges at that time.

Ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς Ἀγγέλους, &c. *Ye ſhall ſee heaven open, and the Angels of God.*

There are thoſe that in this place obſerve an alluſion to *Jacob's* Ladder: The meaning of this paſſage ſeems to be no other than this: "Becauſe I ſaid I ſaw thee under the fig-"tree, believeſt thou? Did this ſeem to thee a matter of ſuch wonder? Thou ſhalt ſee "greater things than theſe. For you ſhall in me obſerve ſuch plenty both of revelation "and miracle, that it ſhall ſeem to you as if the heaven's were opened, and the Angels "were aſcending and deſcending, to bring with them all manner of revelation, authority and power from God, to be imparted to the Son of man. Where this alſo is included, *viz.* that Angels muſt in a more peculiar manner adminiſter unto him, as in the viſion of *Jacob*, the whole Hoſt of Angels had been ſhew'd and promis'd to him in the firſt ſetting out of his Pilgrimage.

Of this ladder the Rabbins dream very pleaſantly: *b The ladder is the aſcent of the Altar, and the Altar it ſelf.* *c* The Angels are Princes or Monarchs. *The King of Babylon aſcended ſeventy ſteps. The King of the Medes fifty and two. The King of Greece one hundred and eighty, the King of Edom, it is uncertain how many, &c.* *d* They reckon the bredth of the ladder to have been about eight thouſand *paraſangæ*, i.e. about two and thirty thouſand miles; and that the bulk of each Angel was about eight thouſand *Engliſh* miles in compaſs. Admirable Mathematicians theſe indeed! *b Bereſh. rabbâ*, Sect. 68. *c Vajicra rab.* fol. 199. 1. & *R. Eliezer*, cap. 35. *d Cholin*, fol. 91. 2.

CHAP.

CHAP. II.

VERS. I.

Καὶ τῇ τρίτῃ τῇ ἡμέρᾳ γάμος ἐγένετο, &c. *And the third day there was a marriage, &c.*

A *Virgin b marries* תליום הרביעי *on the fourth day of the week, and a widow on the fifth. c This cuſtom came not in but from the decree of Ezra, and ſo onward, for the Sanhedrin doth not ſit, but on the ſecond and the fifth day; and by the decree of Ezra when the Sanhedrin aſſembled every day, then was it lawful to take a wife on any day.* There is a twofold reaſon given for this reſtraint.

b Chetubbo h. cap. 1. hal. 1.
c Ibid. fol. 3 1.

I. מפני טענת בתולים The Virgin was to be marry'd on the fourth day of the week, becauſe the Aſſembly of the Twenty three met on the fifth; ſo that if the husband ſhould find his wife to be no virgin, but already violated, he might have recourſe to the Conſiſtory in the heat of his diſpleaſure, and procure juſt puniſhment for her according to Law. But why then might they not as well marry on the firſt day of the week, ſeeing the *Beth din* met on the ſecond as well as the fifth.

II. שלא יטרח בצרכי סעודה Leſt the Sabbath ſhould be polluted by preparations for the Nuptials, for the firſt, ſecond, and third day of the week are allow'd for thoſe kind of preparations. And the reaſon why the widow was to be marry'd on the fifth day was, that her husband might rejoyce with her for three days together, *viz.* fifth, ſixth, and the Sabbath-day. *d*

d V. d. loc. & Gloſſ. Rambam.

If therefore our bride in this place was a virgin, then the Nuptials were celebrated on the fourth day of the week, which is our *Wedneſday*. If ſhe was a widow then ſhe was marry'd on the fifth day of the week, which is our *Thurſday*. Let us therefore number the days according to our Evangeliſt, and let it be but granted that that was the Sabbath in which it is ſaid, *They abode with him all that day*, Cap. I. *v.* 39. *Then on the firſt day of the week Chriſt went into Galilee and met with Nathanael.* So that the third day from thence is the fourth day of the week; but as to that let every one reckon as he himſelf ſhall think fit.

Γάμος: *A Marriage.*

Amongſt the *Talmudiſts* it is ſometimes הילולא ſometimes כישואים ſometimes חופה ſometimes הכנסת כלה all which denotes matter of pomp and gladneſs.

I. The Virgin to be marry'd cometh forth from her Fathers houſe, to that of her husbands. בהינומא וראשה פרוע *in ſome veil, but with her hair diſhevel'd*, or her head uncover'd.

II. If any perſon meets her upon that day, he gives her the way, which once was done by King *Agrippa* himſelf.

III. They carry before her a cup of wine which they were wont to call כוס חרומה *the cup of Trumah*, which denoted that ſhe for her unſpotted virginity might have married a Prieſt, and eaten of the *Trumah*.

IV. Skipping and dancing they were wont to ſing the praiſes of the Bride. In *Paleſtine* they uſed theſe words, לא כחל ולא שרק ולא פירכום ויעלת חן *ſhe needs no paint nor Stibium, no plaiting of the hair, or any ſuch thing, for ſhe is of her ſelf moſt beautiful.*

V. They ſcatter'd ſome kind of grain or corn amongſt the children, that they if occaſion ſhould ſerve might bear witneſs hereafter that they ſaw that woman a marry'd virgin.

VI. They ſprinkled alſo or ſowed barley before them, by that ceremony denoting their fruitfulneſs *e*. Whether theſe ſports were uſed at the wedding where our Saviour was preſent, let others enquire.

e Vid. Chetubb. cap. 1. 11.

VII. In *Sotah f* there is mention of Crowns which the bride and bridegroom wore, as alſo what faſhion they were of, and of what materials they were made.

f Fol. 49. 1.

VIII. Becauſe of the mirth that was expected at Nuptial ſolemnities, they forbad all weddings celebrating within the feaſts of the Paſſover, Pentecoſt, and Tabernacles, *Becauſe there were great rejoycings at Nuptials, and they muſt not intermingle one joy with another*; that is, the joy of Nuptials with the joy of a feſtival *g*.

g Moed Katon, fol. 2. 8.

IX. The Nuptial feſtivity was continu'd for the whole ſeven days which we alſo ſee of old, *Judg.* XIX. 12.

Καὶ

Καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. *And the mother of Jeſus was there.*

The mother of Jeſus was there, not invited (as it ſhould ſeem) with Chriſt and his Diſciples, but had been there before the invitation made to them.

You may conceive who were the uſual nuptial gueſts by thoſe words of *Maimon a.* חתן וכל השושבינין ובני חופה *The bridegroom and his companions, the children of the bride-chamber are not bound to make a Tabernacle.* a Sotah cap. 6.

I. שושבינא in a more general ſenſe denotes a *friend* or *companion*, *Judg. XIV.* 2. II *Sam.* XIII. 3. but it is more particularly applied to thoſe friends that are the nuptial gueſts.

II. But in a moſt ſtrict ſenſe to thoſe two mention'd *b*, *Of old they appointed two Shoſhbenin, one for the bridegroom, the other for the bride, that they ſhould miniſter to them, eſpecially at their entry into the bridal chamber.* They were eſpecially inſtituted for this end, that they ſhould take care and provide that there ſhould be no fraud nor deceit as to the tokens of the bride's virginity. So *Gloſſ.* upon the place *c*. The Rabbins very ridiculouſly (as they almoſt always do) tell a trifling ſtory, that *Michael* and *Gabriel* were the two *Shoſhbenin* at *Adam* and *Eves* wedding *d*. b Chetubb. fol. 12. 1. c Fol. 6. 2. d Bereſh. rab. fol. 10. 4.

But as to the ſignification of this nuptial term in a more large ſenſe, we may ſee further. e אחין שעשו מקצתם שושבינות וגו' *If any amongſt the brethren make a Shoſhbenuth, while the father is yet alive, when the Shoſhbenuth returns, that alſo is return'd too; for the Shoſhbenuth is requir'd even before the Beth Din; but if any one ſend to his friend any meaſures of wine, thoſe are not requir'd before the Beth Din,* שהן גמילות חסדים *for this was a deed of gift, or work of charity.* e Bava bathra, fol. 144. 2.

The words are very obſcure, but they ſeem to bear this ſenſe, *viz.* This was the manner of the *Shoſhbenuth*. Some Batchelor or ſingle perſon, for joy of his friends marriage, takes ſomething along with him to eat and be merry with the Bridegroom; when it comes to the turn of this ſingle perſon to marry, this Bridegroom to whom he had brought this portion, is bound to return the ſame kindneſs again. Nay, if the father ſhould make a wedding for his Son, and his friends ſhould bring gifts along with them in honour of the nuptials, and give them to his Son [the Bridegroom] the father was bound to return the ſame kindneſs when ever any of thoſe friends ſhould think fit to marry themſelves. But if any one ſhould ſend the Bridegroom to congratulate his nuptials, either wine or oyl, or any ſuch gift, and not come himſelf to eat and make merry with them, this was not of the nature of the *Shoſhbenuth*, nor could be requir'd back again before the Tribunal, becauſe that was a free gift.

IV. Chriſt therefore and five of his Diſciples were not of theſe voluntary *Shoſhbenim* at this wedding, for they were invited gueſts, and ſo of the number of thoſe that were called the בני חופה *children of the bride-chamber* diſtinguiſht from the *Shoſhbenim*. But whether our Saviours mother was to be accounted either the one or the other, is a vain and needleſs queſtion. Perhaps ſhe had the care of preparing and managing the neceſſaries for the wedding, as having ſome relation either with the Bridegroom or the Bride.

VERS. VI.

Ὑδρίαι λίθιναι ἓξ. *Six water-pots.*

משיקין את המים בכלי אבן כלי אבן f Gloſſ. *If any one have water fit to drink, and that water by chance contract any uncleanneſs, let him fill the ſtone veſſel with it.* f Beza, fol. 17. 2.

כלי גללים וכלי אבנים g where the Commentators do indeed grant that by כלי גללים may be underſtood *marble veſſels*, although they admit of another rendring, but as to כלי אבנים there is no controverſie. g Kelim. cap. 1. hal. 1.

The number of the *ſix water-pots*, I ſuppoſe needs not be aſcrib'd to any cuſtom of the Nation, but rather to the multitude then preſent. It is true indeed, that at nuptials and other feaſts there were water-pots always ſet, for the gueſts to waſh their hands at; but the number of the veſſels, and the quantity of the water, was always proportion'd according to the number of the gueſts; for both the hands and veſſels, and perhaps the feet of ſome of them, were wont to be waſhed.

משכילא משי כולא *h Maſhicala maſhi culla, the greater veſſel out of which all waſh,* משכילתא משיא בלתא *Maſchilta maſhia callatha*, the leſſer veſſel in which the bride waſhes, and (ſaith the Gloſs) the better ſort of the gueſts. h Schab. fol. 77. 2.

Μετρητάς. *Firkins.*

The *Greek* Verſion expreſſeth the meaſure of a *Bath* by μετρητὴ, בתים שלשה אלפים יכיל χωροῦσι μετρητὰς τριχιλίους, 2 *Chron.* IV. 5. ſo *Hag.* II. 16. where the ſame meaſure

ſure of a *Bath* is to be underſtood. Now if every one of theſe water-pots in our ſtory contain'd two or three *Baths* apiece, how great a quantity of wine muſt that be, which all that water was chang'd into.

a *Kelim.* cap 2. hal 2. a חביות לודיות ולחמיות *The water-pots of Lydda and Bethlehem*; where the Gloſs, *They were wont to make pots in Lydda from the meaſure of the Seah to that of the Log, and in Bethlehem, from the meaſure of two Seas to that of one.* How big were theſe pots that contain'd ſix or nine Seahs, for every *Bath* contain'd three Seahs.

b *Cap.* 1. *hal.* 1. As to the waſhing of the hands we have this in *Jadaim*, b מי רביעית ניתנין לידים *They allot a fourth part of a Log for the waſhing of one perſons hands, it may be of two, half a Log for three or four; an whole Log to five or ten, nay to an hundred; with this proviſion, ſaith R. Joſe, that the laſt that waſheth hath no leſs than a fourth part of a Log for himſelf.*

VERS. VII.

Λέγει αὐτοῖς Ιησοῦς γεμίσατε, &c. *Jeſus ſaid, fill,* &c.

I. IT is probable that the diſcourſe betwixt *Jeſus* and his Mother was not publick and before the whole company, but privately and betwixt themſelves; which if we ſuppoſe, the words of the Son toward the Mother, *Woman what have I to do with thee,* will not ſeem ſo harſh as we might apprehend them if ſpoken in the hearing of all the gueſts. And although the Son did ſeem by his firſt anſwer to give a plain denial to what was propounded to him, yet perhaps by ſomething which he afterwards ſaid to her (though not expreſt by the Evangeliſt) or ſome other token, the Mother underſtood his mind, ſo far, that when they came into company again ſhe could intimate to them, *Whatſoever he ſaith unto you, do it.*

II. He anſwer'd his Mother, *My hour is not yet come*; for it might be juſtly expected that the firſt miracle he would exert ſhould be done in *Jeruſalem*, the *Metropolis* of that Nation.

VERS. VIII.

Ἀρχιτρικλίνῳ. *The Governour of the Feaſt.*

THIS *Governour of the Feaſt* I would underſtand to have been in the place of Chaplain to give thanks, and pronounce bleſſings in ſuch kind of Feaſts as theſe were. There was ברכת חתנים the *Bridegrooms bleſſing* recited every day for the whole ſpace of the ſeven days, beſides other benedictions during the whole Feſtival time, requiſite upon a cup of wine [for over a cup of wine there us'd to be a bleſſing pronounc'd] eſpecially that which was call'd כוס הבשורה *the cup of good news*, when the virginity of the Bride is declar'd and certify'd. He therefore who gave the bleſſing for the whole company, I preſume, might be call'd the ὁ Ἀρχιτρίκλινος, *the Governour of the Feaſt.* Hence to him it is that our Saviour directs the wine that was made of water, as he who after ſome bleſſing pronounced over the cup, ſhould firſt drink of it to the whole company, and after him the gueſts pledging and partaking of it.

As to what is contain'd in the 14, 15, 16 *verſes* of this Chapter, I have already diſcuſt that in *Mat.* XXI. 12.

VERS. XVIII.

Τί σημεῖον δεικνύεις ἡμῖν; *What ſign ſheweſt thou unto us?*

c *Sheweth rab.* Sect. 9. NOah c, *Ezekiah*, &c. *require a ſign, much more the wicked and ungodly.*

Since there had been ſo many, no leſs than four hundred years paſt, from the time that the Holy Spirit had departed from that Nation, and Prophecies had ceaſed, in which ſpace there had not appear'd any one perſon that pretended to the gift either of Propheſying or working miracles, it is no wonder if they were ſuſpicious of one that now claim'd the character, and requir'd a ſign of him.

VERS. XIX.

Λύσατε τὸν ναὸν τοῦτον. *Deſtroy this Temple.*

I. CHriſt ſheweth them no ſign, that was meer ſign, *Mat.* XII. 39. The turning of *Moſes* his Rod into a Serpent, and returning the Serpent into a Rod again; the hand becoming leprous, and reſtor'd to its proper temperament again, theſe were meer ſigns; but

but those wonders which *Moses* afterward wrought in *Egypt* were not meer signs, but miraculous judgments; and those stupendous things which our Saviour wrought were not meer signs, but beneficent miracles, and whoever would not believe upon those infinite miracles which he wrought, would much less have believ'd upon meer signs. And indeed it was unbecoming our Blessed Lord so far to indulge to their obstinate incredulity, to be shewing new signs still at every beck of theirs, who would not believe upon those infinite numbers he put forth upon every proper occasion.

II. *Mat.* XII. 39, 40. when they had requir'd a sign, Christ remits them to the sign of the Prophet *Jonah*; and he points at the very same sense in these words, *Destroy this Temple, &c.* That is, my Resurrection from the dead will be a sign beyond all denial, proving and affirming that what I do I act upon Divine authority, and that I am he who is to come. (*Rom.* I. 4.) further than this, you must expect no other sign from me. If you believe me not while I do such works, at least believe me when I arise from the dead.

He acted here whiles he is purging the Temple under that notion, as he was the authoriz'd *Messiah*, Mal. III. 1, 3. and expretly calls it *his fathers house*, v. 16. Shew us therefore some sign (say the *Jews*) by which it may appear that thou art the *Messiah* the Son of God, at least that thou art a Prophet. I will shew you a sufficient sign, saith Christ: *Destroy this Temple, viz.* of my body, and I will raise it from the dead again, a thing which was never yet done, nor could be done by any of the Prophets.

VERS. XX.

Τεσσαράκοντα ἓξ ἔτεσιν. *Forty and six years.*

I. THAT this was spoken of the Temple as beautify'd and repair'd by *Herod*, not as built by *Zorobabel*, these reasons seem to sway with me.

I. That these things were done and discours'd betwixt Christ and the *Jews* in *Herod's* Temple.

II. That the account if meant of the Temple of *Zorobabel*, will not fall in either with the years of the Kings of *Persia*; or those seven weeks mention'd *Dan.* IX. 26. in which *Jerusalem* was to be built, *even in troublous times.* For whoever reckons by the Kings of *Persia*, he must necessarily attribute at least thirty years to *Cyrus*, which they willingly do that are fond of this account; which thirty years too, if they do not reckon to him, after the time that he had taken *Babylon*, and subverted that Monarchy, they prove nothing as to this computation at all.

a Cyrus destroy'd the Empire of the Medes, and reign'd over Persia, having overthrown Astyages the King of the Medes. And from thence he reckons to *Cyrus* thirty years. But by what authority he ascribes the *Jews* being set at liberty from their captivity, to that very same year, I cannot tell. For *Cyrus* could not release the *Jews* from their captivity in *Babylon*, before he had conquer'd *Babylon* for himself; and this was a great while after he had subdu'd the *Medes*, as appears from all that have treated upon the subversion of that Empire, which how they agree with *Xenophon*, I shall not enquire at this time; content at present with this, that it doth not appear amongst any Historians that have committed the acts of *Cyrus* to memory, that they have given thirty or twenty, no not ten years to him, after he had taken *Babylon*. *Leunclavius* in his *Chronolog. Xenoph.* gives him but eight years, and *Xenophon* himself seems to have given him but seven. So that this account of forty and six years falls plainly to the ground, as not being able to stand, but with the whole thirty years of *Cyrus* included into the number. [a] *Euseb. in Chronic.*

Their opinion is more probable who make these forty and six years parallel with the seven weeks in *Dan.* IX. 26. But the building of the Temple ceast for more years than wherein it was built; and in truth if we compute the times wherein any work was done upon the Temple, it was really built within the space of ten years.

II. This number of forty six years fits well enough with *Herod's* Temple; for *Josephus* tells us that *b Herod* began the work in the eighteenth year of his reign; nor does he contradict himself when *c* he tells us, Πεντεκαιδεκάτῳ γὰρ ἔτει τῆς βασιλείας αὐτὸν τε τὸν νεὼν ὑπεστήσατο, *In the fifteenth year of his reign he repair'd the Temple*; becaufe the fifteenth year of his reign alone after he had conquer'd *Antigonus*, was the eighteenth year from the time wherein he had been declar'd King by the *Romans*. Now *Herod* (as the same *Josephus* relates) *d* liv'd thirty seven years from the time that the *Romans* had declar'd him King; and in his thirty fifth year Christ was born; and he was now thirty years old when he had this discourse with the *Jews*. So that between the eighteenth of *Herod*, and the thirtieth of Christ exclusively, there were just forty six years compleat. [b] *Antiq.* lib. 15. cap. 14. [c] *De Bell.* lib. 1. cap. 16. [d] *Antiq.* lib. 17. cap. 10.

III. The words of our Evangelist therefore may be thus render'd in *English*, *Forty and six years hath this Temple been in building*; and this Version seems warranted by *Josephus e*, who beginning the History of *G. Florus* the Procurator of *Judea* about the *11th.* of *Nero*, [e] *Antiq.* lib 20. cap. 8.

hath this paſſage, Ἐξ ἐκείνου μάλιστα τῆς καιρῆς σωέβη τὴν πόλιν ἡμῶν νοσεῖν, φθορὰν πάντων ὅτι τὸ χεῖρον. *From that time particularly our City began to languiſh, all things growing worſe and worſe.* He tells us further that *Albinus* when he went off from his Government, ſet open all the Goals and diſmiſt the Priſoners, and ſo filled the whole Province with Thieves and Robberies: withal, that King *Agrippa*, permitted the Levite ſinging men, to go about as they pleaſed in their Linnen Garments: and at length concludes Ἤδη δὲ τότε καὶ τὸ Ἱερὸν πεπέλεστο· *And now was the Temple finiſhed* [as may be obſerved] *wherefore the people ſeeing the workmen, to the number of eighteen thouſand, were at a ſtand, having nothing to do---- beſought the King that he would repair the Porch upon the Eaſt*, &c. If therefore the Temple was not finiſhed till that time, then, much leſs was it ſo, when Chriſt was in it. Whence we may properly enough render thoſe words of the Jews into ſuch a kind of ſenſe as this: "It is forty and ſix years ſince the repairing "of the Temple was firſt undertook, and indeed to this day is not quite perfected, and "will thou pretend to build a new one in three days?

VERS. XXI.

Ἔλεγε δὲ περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. *But he ſpake of the Temple of his body.*

IF we conſider how much the ſecond Temple, came behind that of the firſt, it will the eaſilier appear, why our bleſſed Saviour ſhould call his body the *Temple.*

a Hieroſol. Taanith, fol. 6. 1. & *Bab. Joma*, fol. 21. 2.

a In the ſecond Temple, there wanted the fire from Heaven, the Ark with the Propitiatory, Cherubims, Urim and Thummim, שכינה the Divine Glory, the Holy Ghoſt, and the Anointing Oyl.

Theſe things were all in *Solomon*'s Temple, which therefore was accounted a full and plenary type of the *Meſſiah.* But ſo long as the ſecond Temple had them not, it wanted what more particularly ſhadowed and repreſented him.

b Joma, fol. 52. 2.

I. There was indeed in the ſecond Temple, a certain Ark in the Holy of Holies, but this was neither *Moſes*'s Ark, nor the Ark of the Covenant *b*: which may not unfitly come to mind when we read that paſſage *Revel.* XI. 19. *The Temple of God was opened in Heaven, and there was ſeen in his Temple the Ark of his teſtament.* It was not ſeen, nor indeed was it at all in the ſecond Temple.

c Joma, ubi ſupra. & *Cherithuth*, fol. 77. 2.

The Jews have a Tradition that *Joſias* hid the Ark, before the Babyloniſh Captivity, leſt it ſhould fall into the hands of the Enemy, as once it did amongſt the Philiſtines *c*. But there is no mention that it was ever found and reſtored again.

II. In *Moſes* his Tabernacle, and *Solomon*'s Temple, the Divine preſence ſate viſibly over the Ark, in the propitiatory, in a Cloud of Glory: But when the deſtruction of that Temple drew near, it went up from the Propitiatory, *Ezek.* X. 4. and never returned into the ſecond Temple, where neither the Ark nor the Propitiatory was ever reſtored.

d Joma, fol. 71. 2. *e Hieroſ. Peah*, fol. 15. 3. & *Bab. Kiddush.* fol. 60. 2.

III. The High-Prieſt indeed miniſtred in the ſecond Temple, as in the firſt, in eight ſeveral Garments *d*. Amongſt theſe was the Pectoral, or Breaſt-plate, wherein the precious ſtones were put, (out of which the *Jaſper* chanced to fall and was loſt *e*:) but the Oracle by *Urim* and *Thummim*, was never reſtored. See *Ezra* II. 63. and *Nehem.* VII. 63. if not reſtored in the days of *Ezra*, or *Nehemiah*, much leſs certainly in the ages following, when the Spirit of Prophecy had forſaken and taken leave of that people.

f Joma, fol. 73. 2.

For that is a great truth amongſt the Talmudiſts *f*. *Things are not askt or enquired after now* [by Urim and Thummim] *by the High-Prieſt, becauſe he doth not ſpeak by the Holy Ghoſt, nor does there any divine Afflatus breath on him.*

This, to omit other things, was the ſtate of *Zorobabel*'s Temple, with reſpect to thoſe things which were the peculiar glory of it. And theſe things being wanting, how much inferior muſt this needs be to that of *Solomon*'s?

But there was one thing more that degraded *Herod*'s Temple ſtill lower; and that was the perſon of *Herod* himſelf to whom it is aſcribed. It was not without ſcruple, even amongſt the Jews themſelves, that it was built and repaired by ſuch an one (and who knew not what *Herod* was?) They diſpute whether by right ſuch a perſon ought to have meddled with it, and are fain to pump for arguments for their own ſatisfaction, as to the lawfulneſs of the thing.

g Bava bathra, fol. 3. 2.

They object firſt, *g* לא לסתור בי כנשתא עד דבני בי כנשתא אחריתי *'Tis not permitted to any one to demoliſh one Synagogue till he hath built another.* Much leſs to demoliſh the Temple. But *Herod* demoliſhed the Temple before he had built another. *Ergo,*

They anſwer, *Baba ben Buta gave Herod that counſel that he ſhould pull it down.* Now this *Baba* was reckoned amongſt the great wiſe men, and he did not raſhly move *Herod* to ſuch a work. דחזיתא חוא ביה *He ſaw ſuch clefts and breaches in the Temple* that threatned its ruine.

They

They object ſecondly, concerning the perſon of *Herod*, that he was a Servant to the *Aſmonean* Family, that he roſe up againſt his Maſters, and killed them, and had killed the Sanhedrin.

They anſwer, We were under his power, and could not reſiſt it. And if thoſe hands, ſtained with blood would be building, it was not in their power to hinder it.

Theſe and other things they apologize for their Temple; adding this invention for the greater honour of the thing; that all that ſpace of time wherein it was a building, it never once rained by day, that the work might not be interrupted *h*. *h Taanith*, fol. 23. 1. *Joſeph. Antiqu.* lib. 15. cap. 14.

The Rabbins take a great deal of pains, but to no purpoſe, upon thoſe words, *Hagg.* II. 9. *The glory of this latter Houſe ſhall be greater than the former. i R. Jochanan, and R. Eliezer ſay; one, that it was greater for the Fabrick; the other, that it was greater for the duration.* As if the glory of the Temple conſiſted in any Mathematical reaſons of ſpace, dimenſion, or duration; as if it lay in walls, gilding, or ornament. The glory of the firſt Temple was the Ark, the divine cloud over the Ark, the Urim and the Thummim, *&c.* Now where or in what can conſiſt the greater glory of the ſecond Temple, when theſe are gone? *i Bava bathra*, fol. 3. 1.

Herein it is indeed, that the Lord of the Temple, was himſelf preſent in his Temple; he himſelf was preſent ἐν ᾧ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς· *In whom dwelleth all the fulneſs of the Godhead bodily*, Coloſſ. II. 9. as the divine glory of old was over the Ark τυπικῶς, typically or by way of ſhadow only.

This is the glory, when he himſelf is preſent, who is the great High-Prieſt and the Prophet, who, anſwerably to the *Urim and Thummim* of old, reveals the counſels and will of God; He who is the true and living Temple, whom that Temple ſhadowed out. "This Temple of yours, O ye *Jews*, does not anſwer its firſt pattern and exemplar: "There are wanting in that, what were the chief glory of the former; which very de- "fect intimates, that there is another Temple to be expected that in all things may fall "in with its firſt type, as it is neceſſary the Antitype ſhould do. And this is the Tem- "ple of my body. No further did he think fit to reply to them at that time.

CHAP. II.

VERS. I.

Νικόδημος. *Nicodemus.*

THE Talmudiſts frequently mention נקדימון which by the Learned is not without reaſon, rendred *Nicodemus*; now the Jews derive this name, not from the Greek original, but from this Story.

a Upon a certain time, all Iſrael aſcended up to Jeruſalem to the Feaſt, and there wanted water for them. Nicodemus ben Gorion, comes to a great man, and prays him, ſaying, lend me twelve Wells of Water, for the uſe of thoſe that are to come up to the Feaſt, and I will give you back twelve wells again, or elſe engage to pay you twelve talents of ſilver: and they appointed a day. When the day of payment came, and it had not yet rained, Nicodemus went to a little Oratory, and covered himſelf and prayed, and of a ſudden the Clouds gathered, and a plentiful rain deſcended, ſo that twelve Wells were filled, and a great deal over. The great man cavilled, that the day was paſt, for the Sun was ſet: Nicodemus goes into his Oratory again, covers himſelf and prays, and the Clouds diſperſing themſelves, the Sun breaks out again. Hence that name given him נקדימון *Nicodemus*, לו חמדה שנקדרה or as it is elſewhere written שנקדמה: *becauſe the Sun ſhone out for him.* *a Taanith*, fol. 20. 1. & *Avoth. R. Nathan* c. 7.

If there be any thing of truth in this part of the Story, it ſhould ſeem *Nicodemus* was a Prieſt, and that kind of Officer, whoſe title was חופר שיחין *a digger of Wells*, under whoſe peculiar care and charge was the proviſion of Water for thoſe that ſhould come up to the Feaſt *b*. His proper name לא נקדימון אלא בוני *was not Nicodemus, but Bonai*, as *Taanith* in the place above quoted. Now in *Sanhedrin c* בוני *Bonai* is reckoned amongſt the Diſciples of *Jeſus*, and accounted one of the three richeſt men amongſt the Jews at that time when, *Titus* beſieged *Jeruſalem*. *d There were three the moſt wealthy men in Jeruſalem, Nicodemus ben Gorion, Calba Sabua, and Zizith Hakkeſoth.* But in *Echah Rabbathi e There were then in Jeruſalem four* Βουλευταὶ, *or Counſellors, Ben Zizith, Ben Gorion, Ben Nicodemon, and Ben Calba Sabua; men of very great wealth*, &c. *b* Vide *Shekalim*, cap. 5. hal. 1. *c* Fol. 43. 1. *d Gittin*, fol. 56. 1. *e* Fol. 64. 1.

There is mention alſo of a *Daughter of Nicodemus ben Gorion, the furniture of whoſe Bed was twelve thouſand deniers f.* But ſo miſerably was ſhe and the whole Family empoveriſhed, that *g Rabban Jochanan ben Zacchai ſaw her gathering Barley corns out of the dung of the Arabs Cattel: Saith he to her, who art thou, my Daughter? I am, ſaith ſhe, the Daughter of Nicodemus ben Gorion. What then (ſaith he) is become of all thy Father's wealth?* &c.

f R. Nathan. ubi ſupr.
g Chetubb. fol. 66. 2.

I leave it with the Reader to determine with himſelf whether the *Nicodemus* mentioned amongſt them, be the ſame with this of ours or no. It is not much for the reputation of that *Nicodemus*, (whatever may be ſuppoſed in the affirmative) that theſe Authors ſhould all along make ſo honourable a mention of him. However ſome paſſages look as if it might be the ſame man, *viz.* the name *Bonai*, by which he went for a Diſciple of *Jeſus*; the impoveriſhment of his Family, which may be conceived to fall upon them in the perſecution of Chriſtianity, *&c.* but it is not *tanti*, that we ſhould labour at all, in a thing ſo very perplext, and perhaps no leſs unprofitable.

VERS. II.

Οἴδαμεν. *We know.*

IT may be a queſtion, whether *Nicodemus* uſing the plural number, [*we know*] does by that ſeem to own that the whole Sanhedrin (of which himſelf was a member) acknowledge the ſame thing. I am apt to think, the Fathers of the Sanhedrin could not well tell how indeed to deny it: which will be more largely diſcuſſed upon *Chap.* XI. 48. But Οἴδαμεν, may either be the plural for the ſingular, which in the firſt perſon, is moſt commonly uſed in all languages, and ידענא and נהירנא [which I queſtion not *Nicodemus* promiſcuouſly uſed] may be indifferently taken, for either number, ſingular or plural. Or elſe, *we know*, may ſignifie as much as, *it is commonly owned and acknowledged.*

Ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος. *Thou art a Teacher come from God.*

Nicodemus ſeems to have reference to the long ceſſation of Prophecy, which had not been known in that Nation, for above four hundred years now paſt; in which ſpace of time there had been no Maſters or Teachers of the people inſtituted but by men, and the impoſition of hands; nor had there in that appeared any one perſon, that would pretend to teach them by a ſpirit of Prophecy. But we ſee *that thou art a Teacher ſent from God.*

VERS. III.

Ἀπεκρίθη ὁ Ἰησοῦς, &c. *Jeſus anſwered*, &c.

SHould we ask how this anſwer ſuits with the queſtion that *Nicodemus* put: it may appear very appoſite, upon this account. You ſeem, O *Nicodemus*, to ſee ſome ſign of the approaching Kingdom of Heaven, in theſe miracles that are done by me. Verily I ſay unto thee, no one can ſee the Kingdom of God as he ought, if he be not born ἄνωθεν *from above.*

Ἐὰν μή τις γεννηθῇ ἄνωθεν. *Except a man be born again.*

By what word our Saviour expreſſed Ἄνωθεν in the Jewiſh language, it is not eaſie determining: whether by מלעילא which I indeed ſuppoſe he might, or by מן דריש as the *Syriack*, or by תוב or שנית which bears the ſignification of πάλιν, *again*, as almoſt all Expoſitors have conceived. The ſubject of the queſtion well conſidered, may afford us ſome light in the ſolution of it.

I. We muſt not ſuppoſe it a ſet diſcourſe, meerly and on purpoſe directed upon the ſubject of Regeneration, though the doctrine of the new birth may be well enough aſſerted and explained from hence: but the queſtion is about the aptitude and capacity of the man, qualified to be a partaker of the Kingdom of God, or of Heaven, or of the times or benefits of the *Meſſiah*: For that the *Kingdom of God* or *of Heaven*, are terms convertible in the Evangeliſt, is obvious to every one that will take the pains to compare them: and that by the *Kingdom of God* or *of Heaven* is meant the Kingdom and times of the *Meſſiah* is ſo plain that it needs no argument to prove it.

When therefore there was ſo vehement and univerſal an expectation of the coming and reign of the *Meſſiah* amongſt the Jews: and when ſome token and indication of theſe times,

times, might appear to *Nicodemus*, in the miracles that Christ had wrought; our Saviour instructs him, by what way and means he may be made apt and capable for seeing and entring into this Kingdom, and enjoying the benefits and advantages of *Messiah's* days. For,

II. The Jews had conceited that it was enough for them to have been of the seed of *Abraham*, or the stock of *Israel*, to make them fit subjects for the Kingdom of Heaven, and the happiness that should accrue to them from the days of the *Messiah*. Hence that passage, *h* לכל ישראל יש להם חלק לעולם הבא *There is a part allotted to all Israel in the world to come.* That is, in the participation of the *Messiah*. But whence comes it that universal *Israel* claim such a part? meerly because they are *Israelites*; *i. e.* Meerly because they come of the stock and lineage of *Israel*. Our Saviour sets himself against this error of theirs, and teacheth, that it is not enough for them to be the Children of *Abraham*, or the Stock of *Israel*, to give them any title to or interest in the *Messiah*; but they must further be born ἄνωθεν, *from above*; they must claim it by an Heavenly, not an Earthly birth. These words of his, seem to fall in and bear the same kind of sense with those of *John Baptist*, *Think not to say we have Abraham for our Father.*

h Sanhedr. fol. 90. 1.

III. The Jews acknowledged, in order to Proselytisme, some kind of regeneration or new-birth absolutely necessary; but then, this was very slightly, and easily attainable. *i* גר שנתגייר כקטן שנולד דמי *If any one become a Proselyte he is like a Child new born.* But in what sense is he so?

i Jevamoth, fol. 62. 1. & 92. 1.

k The Gentile that is made a Proselyte, and the servant that is made free, behold he is like a Child new born. וכל שאר בשר *And all those relations he had whiles either Gentile or Servant, they now cease from being so.* ------ *By the Law it is lawful for a Gentile to marry his Mother, or the Sister of his Mother, if they are Proselyted to the Jewish Religion. But the wise men have forbidden this, lest it should be said, we go downward, from a greater degree of sanctity to a less; and that which was forbidden yesterday, is allowable to day.* Compare this with 1 *Cor.* V. 1.

k Maimon. Issurei biah, cap. 14.

Christ teaches another kind of new birth, requisite for those that partake of the Kingdom of the *Messiah*, beyond what they have either as *Israelites*, or Proselytes, *viz.* that they should be born *from above*, or by a celestial generation, which only makes them capable of the *Kingdom of Heaven.*

VERS. IV.

Μὴ δυναταί τις εἰς τ κοιλίαν τ μητρὸς αὐτ δεύτερον εἰσελθεῖν; &c. *Can he enter the second time into his Mother's Womb?*

THE common opinion of the Jews about the qualification of an *Israelite*, *qua* Israelite, still sticks in the mind of this Pharisee; and although our Saviour useth that term which in the Jewish Language plainly enough intimates the necessity of being born *from Heaven*; yet cannot he easily get off from his first prejudice about the Israelitish Generation. "Whereas the Israelites, as they are Israelites have a right to be admitted into "the Kingdom of the *Messiah*, do you therefore mean by this expression of yours, that "it is necessary for any to enter a second time into his Mother's Womb, that he may "be an Israelite anew?

He knew and acknowledged, as we have already said, that there must be a sort of a new-birth in those that come over to the Jewish Religion, but he never dreamt of any new proselytism requisite in one that had been born an Israelite. He could not therefore conceive the manner of a new birth, that he should be made an Israelite anew, unless it were by entring into the Mother's Womb a second time, which to him seemed an impossible thing.

VERS. V.

Ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος. *Except a man be born of water and of the Spirit.*

HE tells him that the Jew himself cannot be admitted into the Kingdom of the *Messiah*, unless he first strip himself of his Judaism by Baptism, and then put off his carnal, and put on a spiritual state. That by water here, is meant Baptism, I make no doubt: nor do I much less question, but our Saviour goes on from thence to the second Article of the Evangelical Doctrine. And as he had taught, that toward the participation of the benefits to be had by the *Messiah*, it is of little or of no value, for a man to be born of the seed of *Abraham*, or to be originally an Israelite, unless he was also born ἄνωθεν, or *from above*; so he now further teacheth him, that this admission is not to be obtained,

but

but by an abſolute renunciation of Judaiſm, and being Baptized into the profeſſion of the Goſpel. For the tenor of Chriſtian Baptiſm, runs point blank againſt Judaiſm. The Jewiſh Religion taught juſtification by works; but Evangelical Baptiſm obliged to Repentance, and alarum'd the ſinner to look elſewhere for remiſſion of ſins; ſo that, to a Jew, Baptiſm was indiſpenſibly neceſſary, in order to his admiſſion into the Kingdom of the *Meſſiah*, that by that Baptiſm of his, he might wholly diveſt himſelf of his Jewiſh ſtate.

VERS. X.

Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ; *Art thou a Maſter of Iſrael?*

l Echa rabbathi, fol. 66. 2.

l אתה הוא חכם של ישראל *Art thou a wiſe man in Iſrael?* It was the anſwer of a Boy to *R. Joſhua*, when he asked him, איזו דרך קרובה לעיר *Which is the ſhorteſt way to the City? The Boy anſwered, this is the ſhorteſt way, though it is the longeſt: and that is the longeſt way though it is the ſhorteſt. R. Joſhua took that way which was the ſhorteſt though the longeſt: When he came very near the City he found Gardens and places of pleaſure hedged in,* ſo that he could go no further. *He returned therefore to the Boy, and ſaid to him, my Son, is this the ſhorteſt way to the City? The Boy anſwered, art thou a wiſe man in Iſrael? did I not thus ſay to thee? That is the ſhorteſt way though the longeſt,* &c.

VERS. XIV.

Καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν, &c. *And as Moſes lifted up the Serpent,* &c.

m Sect. 19.

THE Jews dote horribly about this noble myſtery. There are thoſe in *Bemidbar rabba m*, that think that the Brazen Serpent, was not affixed to a pole, but thrown up into the Air by *Moſes*, and there to have ſettled without any other ſupport.

n Baal Turim in *Numb.* XXI.

n Moſes put up the Serpent for a ſign, as he that chaſtiſeth his Son, ſticks up the rod in ſome eminent place, where the Child may ſee it, and remember.

o Nachmanid.

חסיר נוק במויק ותרפא חולי בסחליא *Thou ſhalt remove the miſchief, by that which did the miſchief, and thou ſhalt heal the Diſeaſe, by that which made thee ſick. o* The ſame hath *R. Bechai*, and both confeſs that it was נס בתוך נס *a miracle within a miracle.* But it is not for a Jew to underſtand the myſtery; this is the Chriſtian's attainment only.

VERS. XVII.

Οὐχ ἵνα κρίνῃ τὸν κόσμον, &c. *Not to condemn the world.*

IN what ſenſe (beſide that which is moſt common and proper) the Jewiſh Schools uſe the word κόσμου [עולם and עלמא] we may ſee from theſe and ſuch like inſtances.

p Bava Mezia, fol. 33. 2.

I. *p* שבקו כולי עלמא מחניתין ואולו בתר גמרא *The whole world hath forſaken the Miſhna, and followed the Gemara.* Where ſomething may be noted in the Story as well as in the Grammar of it.

So *Joh.* XII. 19. Ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν· *Behold the world is gone after him.* In *Jeruſalem* Language הא כולי עלמא אול בתריה We very often meet with כולי עלמא מודי *All the world confeſſeth,* &c. כולי עלמא לא פליגי *The whole world doth not diſſent,* &c. By which kind of phraſe, both amongſt them, and all other languages is meant a very great number, or multitude.

II. When they diſtinguiſh, as frequently they do betwixt עניי אותו העיר *the poor of their own City*, and עניי העולם *the poor of the world:* it is eaſie to diſcern, that by the *poor of the world* are meant thoſe poor that come from any other parts.

q Roſh Haſhanah, fol. 22.

III. *q R. Ulla requires, not only that every great man ſhould be worthy of belief* אלא אפילו אניש עלמא נמי מהימן *but that the man of the world ſhould be ſo too.* It is eaſie to conceive that by *the man of the world* is meant any perſon, of any kind or degree.

IV. But it is principally worthy our obſervation that they diſtinguiſh the whole world into ישראל *Iſrael*, and אומות העולם *the Nations of the world.* The Iſraelites, and the Gentiles. This diſtinction, by which they call the Gentiles the *Nations of the world*, occurs almoſt in every leaf, ſo that I need not bring inſtances of this nature. Compare *Luke* XII. 30. with *Matth.* VI. 32. and that may ſuffice.

r Rambam in Gen. XLIX.

V. They further teach us, that *the Nations of the World*, are not only not to be redeemed, but to be waſted, deſtroyed, and trodden under foot. *r This ſeems to me to be the ſenſe. The rod of the exactor, ſhall not depart from Judah, until his Son ſhall come: to whom belongs*

longs the ſubduing and breaking of the people, for he ſhall vanquiſh them all with the edge of his Sword. So ſaith *Rambam* upon that paſſage in *Gen.* XLIX.

s The Morning cometh, and alſo the Night, Iſai. XXI. 12. *It will be the Morning to Iſrael* [when the Meſſiah ſhall come] *but it will be Night to the Nations of the World.* s *Hieroſ. Taanith*, fol. 64. 1.

t R. Abin ſaith, that the Holy bleſſed God, will make the Elders of Iſrael, ſit down in a ſemicircle, himſelf ſitting Preſident, as the Father of the Sanhedrin; and ſhall judge the Nations of the world. t *Shemoth rabba*, ſect. 5.

u Then comes the threſhing; the Straw they throw into the fire, the Chaff into the wind, but the Weat they keep upon the floor; ſo the Nations of the World ſhall be as the burning of a Furnace, but Iſrael alone ſhall be preſerved. u *Midras Tillin* in Pſal. II.

I could be endleſs in paſſages of this nature out of theſe Authors: but that which is very obſervable in all of them is this; that all thoſe curſes and dreadful judgments, which God in his Holy Writ threatens againſt wicked men, they poſt it off wholly from themſelves and their own Nation, as if not at all belonging to them, devolving all upon the Gentiles and the Nations of the World. So that it was not without great reaſon that the Apoſtle aſſerteth, *Rom.* III. 19. *whatſoever things the Law ſaith, it ſaith to them which are under the Law.* Which yet, they will by no means endure.

Chriſt therefore by this kind of phraſe or ſcheme of ſpeech well enough known to *Nicodemus*, teacheth him (contrary to a vulgar opinion, which he alſo could not be ignorant of) that the *Meſſiah* ſhould as well become a redeemer and propitiation to the Gentiles, as to the Jews. They had taught amongſt themſelves that God had no regard to *the Nations of the World*; they were odious to him, and the *Meſſiah* when he come, would deſtroy and condemn them: but the truth ſaith, God ſo loved the world, that he hath ſent his Son not to condemn, but to ſave the world. This very Evangeliſt himſelf is the beſt Commentator upon this expreſſion, 1 Epiſt. *John* II. 2. *He is a propitiation for our ſins, and not for ours only, but for the ſins of the whole world*; i. e. not for us *Jews* only, but for the *Nations of the World.*

VERS. XXV.

Ζήτησις περὶ τοῦ καθαρισμοῦ. *A queſtion about purifying.*

I. Ζήτησις. *Syriack*, בעותא which calls to mind that which is ſo perpetually in uſe amongſt the Talmudick Authors, בעא ר' מר' *R. N. enquired of R. N.* whence that alſo, as familiarly uſed, איבעית אימא *If you ask, I will tell you.* If the word in this place, be taken according to this Scholaſtick uſe of it, as it may very well be, then we may expound this paſſage thus:

The Diſciples of *John* having heard, that *Jeſus* did Baptize alſo, they with the Jews enquire, what ſort of purifying reſulted from the Baptiſm of Chriſt; whether that purifyed more than the Baptiſm of *John*. The word μετὰ, probably doth not oppoſe one party againſt the other, but joyns them together in one enquiry. They inquire joyntly, doeth *Jeſus* ſuperinduce a Baptiſm, upon the Baptiſm of *John?* and *John* his, upon the Baptiſms or waſhings of the Jews? Whether will this purifying at laſt tend, and what virtue hath this of *Jeſus*'s beyond that of *John*'s?

II. Or if you will, ſuppoſe we that this Ζήτησις might be a diſpute betwixt the Diſciples of St. *John* and the Jews, about their legal Purifications and the Baptiſm now introduced, there is no doubt but both parties contended to the uttermoſt of their power.

VERS. XXVII.

Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν. *A man can receive nothing.*

THE rendring of this word λαμβάνειν, *receive*, may be a little queſtioned. The *Syriack* hath it למיסב to *receive*. Perhaps it might be fitlier tranſlated לקבלא to *perceive*, or *apprehend*. For the Baptiſt ſeems, in theſe words, to rebuke the incredulity and ſtupidity of theſe men. *q. d.* "Ye ſee by this very inſtance of your ſelves, "that no man can learn, perceive, or believe, unleſs it be given him from Heaven. For "ye your ſelves are my witneſſes, that I did prefer *Jeſus* before my ſelf, that I teſtifyed "of him, that he was the Son of God; the Lamb of God, *&c.* and ye now would cavil "againſt him and prefer me before him, ᾧ δύναται ἄνθρωπος, &c. It is apparent, that "no one can perceive or diſcern what he ought to do, unleſs it be given from Heaven: Compare with this *verſ.* 32. *No man receiveth his teſtimony.*

VERS.

VERS. XXIX.

Ὁ δὲ φίλος τοῦ νυμφίου. *But the friend of the Bridegroom.*

שושבין of which we have already ſpoken in our Notes upon *Chap.* II.

a Sanhedr. fol. 27. 2. x אוהב זה שושבינו *his friend*, that is, *his Shoſhebin.* Where the Gloſs hath this paſſage, which at firſt ſight the Reader may a little wonder at.

שושבינו פסול לו כל ימי חופתו *The friend of the Bridegroom is not allowed him all the days of the nuptials.* The ſenſe is; he is not admitted to be a Judge or witneſs for him, all that time wherein for certain days of the Nuptials, he is his *Shoſhebin*, or the *friend of the Bridegroom.*

VERS. XXXI.

Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστι. *He that is of the earth is earthly.*

MArk but the Antitheſis, and you will not ſuſpect any Tautology.

1. Ὁ ὢν ἐκ τῆς γῆς, *He that is of the Earth*, and ὁ ἐρχόμενος ἐκ τοῦ οὐρανοῦ, *He that cometh from Heaven.* Where the Antitheſis is not ſo much between *Chriſt* and *John*, as betwixt *Chriſt* and all mankind.

2. Ἐκ τῆς γῆς ἐστι, *He is of the Earth*, and ἐπάνω πάντων ἐστι, *He is above all.* He that is of the Earth, is only of earthly degree, or rank: and he that is from Heaven is above all degree.

3. Ἐκ τῆς γῆς λαλεῖ, *He ſpeaks of the Earth*, and ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ, *what he hath ſeen and heard that he teſtifyeth.* He that is of the Earth ſpeaketh earthly things, and what he hath learnt upon the Earth; but he that is from Heaven, ſpeaketh thoſe things which he learnt in Heaven, *viz.* thoſe things which he hath ſeen and heard from God. The Baptiſt ſeems to allude to the manner of bearing witneſs, and teaching in matter of fact there was need of an eye-witneſs: in matter of doctrine, they delivered what they had heard from their Maſter.

CHAP. IV.

VERS. IV.

Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. *He muſt needs go through Samaria.*

a Antiqu. lib. 20. cap. 5. JOſephus tells us *a*, Ἔθος ἦν τοῖς Γαλιλαίοις, ἐν ταῖς ἑορταῖς, εἰς τὴν Ἱερὰν πόλιν πορευόμενοις, ὁδεύειν διὰ τῆς Σαμαρείων χώρας· *It was the cuſtom for the Galileans, in their journeying to Jeruſalem, to their Feaſts, to go through Samaria.*

Our Country-man *Biddulph* deſcribes the way which he himſelf travelled from *Galilee*, to *Jeruſalem*, *Anno Dom.* 1601. out of whom, for the Reader's ſake, I will borrow a a few paſſages. He tells us, That on *March* XXIV. they rode near the Sea of *Galilee*, and gives the computation of that Sea, to be in length about eight leagues, and in breadth, five. Now a league is three miles. After they had gone about ſeven miles having the Sea of *Galilee* on their left hands, they went up an Hill not very ſteep but very pleaſant; which he ſaith is ſaid to be the Hill mentioned *Joh.* VI. 3. [Although here indeed either I am miſtaken, or his guides deceived him, becauſe that Mountain was on the other ſide the Sea.]

However he tells us, That from the top of this Hill, they diſcerned *Saphetta*, the Jews Univerſity. All the way they went was infinitely pleaſant, the Hills and Dales all very fruitful. And that about two a Clock in the Afternoon, they came to a certain Village called by the Arabians *Inel Tyger*, i. e. *The Merchants Eye.* When they had taken ſome food and ſleep, their mind leaped within them to go up Mount *Tabor*, which was not far off. [I fear his guides deceived him here alſo concerning this Mount.]

On the twenty fifth of *March* they ſpent the whole day in traverſing the pleaſant fields of *Baſan* near the Hill of *Baſan.* In the way they ſaw ſome rubbiſh of the Tower of *Gehazi*, 2 *Kings* V. 24. and came to a Town commonly called, *Jenine*, of old *Engannim*, *Joſh.*

Joſh. XV. 34. [more truly, *Good man*, *Joſh.* XIX. 21.] diſtant from *Tabor* two and twenty miles, a place of Gardens, and waters and places of pleaſure. There they ſtayed all the next day, upon the occaſion of a Turkiſh Feaſt called *Byram*. *Mar.* XXVII. Riding by *Engannim* they were twice in danger: once by Thieves dwelling hard by; another time by the *Arabs* in a Wood about twelve miles thence. That night they came to *Sychar* a City of *Samaria* mentioned *Joh.* IV. diſtant from *Engannim* ſeven and twenty miles. They ſtayed there the next day. It is now called *Napolis*; *Jacob*'s Well is near it, the waters of it ſweet as milk.

March XXIX. they went from *Sychar* toward *Jeruſalem*, the nearer to which place they came the more barren and unpleaſant they found the ſoil. At length coming to a large Grove or Wilderneſs full of Trees and Hills [perhaps this was Mount *Ephraim*] From the top of the Hill, they ſaw the Sea on the right hand, and little Veſſels upon it, paſſing to *Joppa*. About three or four in the Afternoon they came to a ruinous Town called *Beere*, of old (as was reported to them) *Beerſheba*, a great City: but more probably *Beeroth*, mentioned *Joſ.* XVIII. 25. It is ſaid that was the place where Chriſts Parents firſt miſt him in their journey, *Luke* II. 44. They would have lodged there that night, being weary and hungry, and having ſpent their Proviſion, but they could have nothing fit for themſelves or their Horſes, and being from *Jeruſalem* but ten miles they went on, and after having travelled five or ſix miles had a view of the City. Thus our Countryman, a Clergy-man tells us in his Book.

This interpoſition of *Samaria* between *Galilee* and *Judea* muſt be remembred when we read the borders and portions of the Tribes ſet out, *Ezek.* XLVIII. where *Manaſſeh* and *Ephraim* (the Country of *Samaria*) are bounded and ſet out as formerly, but muſt not be reckoned under the notion of *Samaria* as they had been.

Neceſſity it ſelf found or made a way betwixt *Judea* and *Galilee* through *Samaria*, becauſe indeed there was no other way they could go, unleſs a long way about, through the Country beyond *Jordan*. Nor was there any reaſon why they ſhould make any difficulty of going through *Samaria*, unleſs the hoſtility of the Country. For,

b For the Country of the Cuthites is clean. (So that without ſcruple they might gather of the fruits and products of it.) *The gatherings of their waters are clean.* (So that a Jew might drink, or waſh himſelf in them.) *Their dwellings are clean.* (So that he might enter thereinto, eat, or lodge there.) *Their roads are clean.* (So that the duſt of them did not defile a Jew's feet.)

b Hieroſ. Avodah Zar. fol. 44. 4.

The method of the Story in this place, by compairing it with other Evangeliſt may be thus put together. *Herod* had impriſoned *John Baptiſt*, under pretence of his growing too popular, and that the multitude of his followers encreaſing, tended to innovate *c*. Our Saviour underſtanding this, and withal that the *Sanhedrin*, had heard ſomething of the increaſe of his Diſciples too, withdrew from *Judea* into *Galile*, that he might be more remote from that kind of thunder-bolt that St. *John* had been ſtrook with.

c Joſ. Antiqu. lib. 18. cap. 7.

VERS. V.

Πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ τῷ Ἰωσήφ. *Near to the parcel of ground that Jacob gave to his Son Joſeph.*

GEN. XLVIII. 22. *Jacob* had bought a piece of Land of the Children of *Hamor* for an hundred Lambs, *Gen.* XXXIII. 19. But, after the ſlaughter of the Sechemites, he with his Family being forced to retire to places more remote, *viz.* to *Bethel*, *Bethlehem*, and *Hebron*; the *Amorites* thruſt themſelves into poſſeſſion, and he fain to regain it with his Sword and Bow.

VERS. VI.

Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. *Now Jacob's well was there.*

OF this Well doth *Jacob* ſeem to ſpeak, in thoſe laſt words of his about *Joſeph*, *Gen.* XLIX. 22. *Joſeph is a fruitful bough, even a fruitful bough by a Well.* For *Joſeph*'s Off-ſpring inceaſed to a Kingdom in *Jeroboam*, and that in *Sichem* hard by *Jacob*'s *Well*. He adds בנות צעדה עלי שור where if you will render שור *the Enemy* (as it is *Pſal.* XCII. 11. and perhaps *Pſal.* XVIII. 29.) for it is from the *Chaldee* only, that it ſignifies a wall; as *Buxtorf* tell us,] then, the words might be interpreted as a Prophecy concerning thoſe Daughters of *Joſeph* at *Shiloh*, who paſſing over to the Enemy reſtored the hoſtile Tribe of *Benjamin*, that otherwiſe were likely to have periſhed for want of iſſue, *Judg.* XXI. 19, &c. I would render the words, *the Daughters go over to the Enemy:* and ſo in the verſe are foretold two very ſignal events that ſhould make

the off-spring of *Joseph* more peculiarly illustrious; partly that hard by that *Well* it should encrease into a Kingdom, and that the daughters of that Tribe should restore and rebuild a Tribe that had almost perisht in its hostility against them.

The *Greek* Interpreters and *Samaritan* both Text and Version instead of בנות צעדה read בני צעירי Ὑιὸς μου νεώτατος, *my youngest Son*; whether on purpose, or through carelesness, I know not; so the *Greeks* instead of עלי שור read as it should seem עלי שוב πρὸς με ἀνάστρεψον *Turn thou unto me.*

VERS. VI.

Ἐκαθίζετο οὕτως. *He sat thus.*

HE *sat thus*, as one weary'd. The Evangelist would let us know that Christ did not seemingly, or for fashion sake, beg water of the *Samaritan* woman, but in good earnest, being urg'd to it by thirst and weariness. So 1 *King.* II. 7. *Shew kindness to the Sons of Barzillai*, כי כן קרבו אלי *for so*, that is, in a great deal of kindness, *they came to me.* Act. VII. 8. *He gave him the Covenant of Circumcision*, καὶ οὕτως, *and so* being circumcised, *he begat Isaac.*

VERS. VIII.

Ἵνα τροφὰς ἀγωράσωσι. *To buy meat.*

IF the Disciples were gone into the City to buy food, how agrees this with *v.* 9. οὗ συγχρῶνται Ἰουδαῖοι Σαμαρείταις, *The Jews have no dealings with the Samaritans?* and with that rule of the *Jews*, לא יאכל אדם מישראל פת כותי *Let no Israelite eat one mouthful of any thing that is a Samaritans, for if he eat but a little mouthful, he is as if he eat swines flesh.* A mouthful, that is, of nothing over which a blessing must be pronounc'd.

d *Tanchum*, fol. 17. 4. d "*Ezra, Zorobabel*, and *Joshua* gather'd together the whole Congregation into the "Temple of the Lord, and with three hundred Priests, three hundred Books of the Law, "and three hundred Children, anathematiz'd, shammatiz'd, excommunicated the *Samaritans*, in the name of *Jehovah*, by a writing indented upon Tables, and an *Anathema* "both of the upper and the lower house. Let no *Israelite* eat one morsel of any thing "that is a *Samaritans*. Let no *Samaritan* become a proselyte to *Israel*, nor let them have a "part in the resurrection of the dead. And they sent this curse to all *Israel* that were in "*Babylon*, who also themselves added their *Anathema* to this, *&c.*

e *Fol.* 44. 4. But *Hierosol. Avodah Zara* tells us, e "*R. Jacob bar Acha*, in the name of *R. Lazar*, "saith, That the victuals of the *Cuthites* are allow'd, if nothing of their wine or vinegar

f *Fol.* 76. 1. "be mingled amongst them. Nay further we meet with this passage in *Bab. Kiddushin* f, "מצת כותים מותרת The unleavened bread of the *Cuthites* is allow'd, and by that a man "may rightly enough keep the Passover. If the unleaven'd bread for the Passover may be had of the *Samaritans*, much more common bread. And grant that the *Samaritans* were to the *Jews* as Heathens, yet was it lawful for the *Jew* to partake of the Edibles of the Gentiles, if there was no suspicion that they had been any way polluted, nor been offer'd to Idols; as may be largely made out from *Maimon.* in his Treatise about forbidden meats. Which suspicion was altogether needless as to the *Samaritans*, because they and the *Jews* in a manner agreed upon the same things as clean or unclean, and they were very near as free from Idolatry.

VERS. IX.

Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. *For the Jews have no dealings with the Samaritans.*

I. THAT translation, *The Jews have no dealings with the Samaritans*, which the *French* and *English* follow, seems to stretch the sense of the word beyond what it will well bear: For, 1. granting the *Samaritans* were meer Heathens, (which some of the Rabbins have affirm'd) yet did not this forbid the *Jews* having any kind of dealings with them, for they did not refuse Merchandising with any of the Gentile Nations whatever. See *Nehem.* XIII. 16, *&c.* 2. But if the *Samaritans* were גירי אמת *true proselytes*, as *R. Akibah* asserts, or *as the Israelites in all things*, as *Rabban Simeon ben Gamaliel* saith of them g, then much more might the *Jews* have dealing with them.

g *Hierof. Shekalim*, fol. 64. 2.

II. That Version, *non utuntur Judæi Samaritis*, as *Beza*; or *non coutuntur*, as the Vulgar, hardly reacheth the sense of the word, or comes fully up to the truth of the thing h.

h Gloss. in *Kiddush.* fol. 76. 1.

It

It is lawful to eat the unleaven'd bread of the Samaritans, nor is there any ſuſpicion as to their leaven'd bread neither. This is to be underſtood, if the Samaritan ſhould knead it in the houſe of an Iſraelite. Now if the *Samaritan* may knead dough in an *Iſraelites* houſe, it is evident the *Iſraelite* might uſe the *Samaritan.*

d An Iſraelite may circumciſe a Cuthite, but a Cuthite may not circumciſe an Iſraelite, becauſe he is circumcis'd into the name of mount Gerizzim. d Hieroſ. Jeramoth. fol. 9. 1.

R. Joſah ſaith, let him circumciſe him, and let him paſs into the name of mount Gerizzim till he departs this life. If therefore it was lawful for the *Iſraelite* to circumciſe the *Cuthite*, or *Samaritan*, and the *Samaritan* the *Iſraelite*, then the *Jews* had *dealings with*, or did *uſe* the *Samaritans.*

What then muſt be the proper meaning of συγχρῶνται; the *Hebrew* word מסתפקין ſeems to anſwer it; e *The Cuthites of Cæſarea asked R. Abhu, ſaying, Your fathers,* מסתפקין συγχρῶντο, *Our fathers, why then do not you the ſame to us?* Let us gather the ſenſe from ſomething like it; it was a trite and common ſaying among the *Jews* קרבן שאני נהנה לך *It is a gift by whatſoever thou mighteſt be profited by me*, as *Mat.* XV. 5. According to which form of ſpeech I may ſay, שומרונים לא נהנין ליהודים *Let not the Samaritans be profitable to the Jews*; and in this ſenſe I would underſtand the words now in hand. The *Jews* have no ſuch *dealings with the Samaritans*, as to be obliged to them for any courteſie or benefit receiv'd from them. They ask or receive nothing from them *gratis*, they borrow nothing of them, which is not forbidden them as to any other Nations. e Hieroſ. Avodah Zara, fol. 44. 1.

f For three days before the feaſts of the Idolaters it is forbidden [the *Jews*] *either to give to or receive from them, to aſk, or lend, or borrow of them.* But for any other parts of the year, it was not forbidden them. But as to the *Samaritans* it was not permitted the *Jews* to borrow or receive any thing from them at any time *gratis.* Nor indeed can the word συγχρῶνται in this place intend any thing elſe. For whereas it was lawful for the *Jews* to converſe with the *Samaritans*, buy of them, uſe their labour, anſwer to their benedictions, *Amen*; as we find in *Beracoth* g, lodg in their Towns, *Luk.* IX. 52. I would fain know in what ſenſe after all this can it be ſaid, Ἰουδαῖοι οὐ συγχρῶνται Σαμαρείταις; but in this only, that they would not be oblig'd to them for any kindneſs. Which may a little ſerve to illuſtrate that of *Luk.* X. 33, *&c.* and it does very well agree with the matter in hand. f Avodah Zara, cap. 1. hal. 1. g Cap. 8. hal. 8.

For the words before ſeem to be what the woman ſpeaks, and not what the Evangeliſt; and they ſpoken ſcoptically, or with ſarcaſm, *Doeſt thou who art a Jew aſk water of me who am a Samaritan?* Ἰουδαῖοι γὰρ οὐ συγχρῶνται Σαμαρείταις, for you *Jews* deſpiſe all courteſie of the *Samaritans* to receive the leaſt kindneſs of them; and do you ask me for water?

The *Greek* Lexicons back this Expoſition, who render συγχρῶμαι not only by *commercium habeo, to have dealings*, but alſo by *mutuo accipio, utendum rogo, to borrow for uſe, &c.*

VERS. XI.

Πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; *Whence then haſt thou that living water?*

Ὕδωρ ζῶν, *living water:* The woman miſtakes our Saviour's meaning, as if he intended only what was uſually expreſt by מים חיים *bubbling*, or *ſpringing waters.* So that when our Saviour talks to her of a water that he had to give, which whoſoever ſhould drink of, ſhould thirſt no more; the woman laughs in her ſleeve indeed, and with all the ſcorn that could be, ſaith, Sir, pray give me of this water, that I may never have any thirſt, or give my ſelf the trouble of coming hither to draw; for ſo we ought to conceive of her anſwer to be rather by way of ſcoff not ſupplication.

VERS. XVIII.

Πέντε γὰρ ἄνδρας ἔχες, &c. *Thou haſt had five husbands*, &c.

CHRIST ſtops her fleering mouth with the dung of her own unchaſt converſation, charging her with that infamous ſort of life ſhe had hitherto liv'd. *q. d.* Thou for thy impudent adulteries haſt ſuffer'd divorce from five husbands already, and that which thou now haſt is not thy husband but an adulterer.

h כותים אין בקיאין בתורת קידושין וגרושין *The Cuthites do not underſtand the Law about betrothings and divorcings.* They had their cuſtoms of affiancing and divorcing; and perhaps by how much the leſs accurate they were about their divorces (I mean with reſpect to the *Jewiſh* rules) the neerer they might come to the firſt inſtitution of *Moſes*, who allow'd no divorces but in the cauſe of adultery. That this woman was diſmiſt from her husbands, for theſe infamous faults of hers ſeems evident partly from the extraordinary number of Husbands, partly that our Saviour mentions her Husbands as well as him that h Kiddushin ubi ſupr.

then liv'd adulterously with her; as if he would intimate that she liv'd dishonestly under her Husbands, as well as with this man.

VERS. XX.

Ἐν τούτῳ τῷ ὄρει προσεκύνησαν. *Worshipped in this mountain.*

THE story of that Temple on *Gerizzim* out of *Josephus* and others, is very well known. It was built in emulation and envy to that at *Jerusalem*, as of old were *Dan* and *Bethel*. Hence that irreconcileable hatred between the two Nations, and the apostacy of divers *Jews*. The *Samaritans* attributed a certain holiness to the mountain, even after the Temple had been destroy'd; but for what reason they themselves could not well tell. However for the defence of it, the *Samaritan* Text hath notoriously falsified the words of *Moses* in *Deut.* XXVII. 4. For whereas the *Hebrew* hath it, *Ye shall set up these stones which I command you this day* בהר עיבל *in mount Ebal.* The *Samaritan* Text and Version hath it בהר גריזים *in mount Gerizzim*, as I have elsewhere observ'd.

i Bereſh. rabba. Sect. 32. *i R. Jochanan going to Jerusalem to pray* עבר בהרין פלטאנוס *he past by that mountain* [Gerizzim] *a certain Samaritan seeing him, askt him, Whether goest thou? I am, saith he, going to Jerusalem to pray. To whom the Samaritan, Were it not better for thee to pray in this holy mountain, than in that curſed house? Whence comes this mountain to be so holy? saith he,* דלא טף במוי דמבולא *because (saith the other) it was not over-flown by the waters of the deluge.* A doughty reason indeed!

k Ibid. Sect. 81. *k R. Ismael the Son of R. Joseph going to Jerusalem to pray, past by that mountain, a certain Samaritan meeting him, asks where art thou going? I am going, saith he, to Jerusalem to pray. Saith the other, were it not better for thee to pray in this blessed mountain than in that curſed place. Saith the R. I will tell you what you are like, you are like a dog greedy after carrion; so you when you know that Idols are hid under this mountain (as it is said,* [Gen. XXXV. 4.] *and Jacob hid them) you are acted with a greedy desire after them. They said amongst themselves, seeing he knows there are Idols hidden in this mountain, he will come in the night and steal them away. And they consulted together to have kill'd him, but he getting up in the night stole away.*

Somewhat akin to this Temple on *Gerizzim* was that built by *Onias* in *Egypt*, the story *l Antiqu. l. b. 13. 6.* of which you have in *l Josephus*, and the description of it *m*. Of this Temple also the Ge- *m De Bell. lib. 7. cap. 37.* *marists* discourse *n*, from whom we will borrow a few things. *n Menacoth. fol. 109. 2.*

Simeon the Just dying, said, Onias my Son shall minister in my stead. For this his brother Shimei being older than he by two years and an half, grew very envious. He saith to his brother, Come hither and I will teach thee the rule and way of ministring: So he puts him on אונקלו *and girds him* בצילצול [you shall have the meaning of the words by and by] *and then setting him by the Altar, crys out to his brethren the Priests, see here what this man hath vow'd, and does accordingly perform to his wife,* viz. *that whenever he minister'd in the High Priesthood,* he would put on her Stomacher, *and be girt about with her girdle.* The Gloss upon the place saith that the אונקלי was a *leathern garment*; but *Aruch* from *Avodah Zarah* מאי אונקלי *what is the* אונקלי; *R. Abba saith it is* אסטומכא דלבא *the Stomacher of the heart.* What the word in this place should mean, is plain enough from the story it self. *Shimei* that he might render his brother both ridiculous and odious to the rest of the Priests, perswades him to perform his services with his wife's Stomacher instead of the Brest-plate of the High Priest, and her girdle instead of that curious one they were wont to be girt with, *&c.*

The story goes on: *His brethren the Priests upon this contrive his death, but he escaping their hands, fled into Alexandria of Egypt, and there building an Altar, offer'd Idolatrous sacrifices upon it. These are the words of R. Meir, but R. Judah tells him the thing was not so; for Onias did not own his brother Shimei to be two years and an half older than himself; but envying him, told him, come and I will teach thee the rule and method of thy Ministry.* And so as *R. Judah* relates the matter, the Tables are turn'd, the whole scene alter'd, so that *Onias* perswades his brother *Shimei* to put on his wife's Stomacher, and gird himself with her girdle, and for that reason the Priests do plot the death of *Shimei*. *But when he had declar'd the whole matter as it was indeed, then they design to kill Onias: He therefore flying into Alexandria in Egypt, builds there an Altar, and offer'd sacrifices upon it to the name of* *o Isa. XIX. 19.* *the Lord, according as it is said, o In that day shall be an Altar to the Lord in the midst of the land of Egypt.*

And now it is at the Readers choice to determine which of these two Temples, that in *Egypt*, or this upon *Gerizzim* are built upon the best foundation, the one by a fugitive Priest under pretence of a Divine Prophesie; the other by a fugitive Priest too, under pretence that that Mount was the Mount upon which the blessings had been pronounced. Let the *Jews* speak for themselves whether they believed that *Onias* with pure regard to that

that Propheſie did build his Temple in *Egypt*; and let every wiſe man laugh at thoſe that do thus perſwade themſelves. However this is certain, they had univerſally much more favourable thoughts of that in *Egypt*, than this upon Mount *Gerizzim*; hence that paſſage in the place before quoted: *If any one ſay, I devote an whole burnt-offering, let him offer it in the Temple at Jeruſalem; for if he offer it in the Temple of Onias, he doth not perform his vow; but if any one ſay, I devote an whole burnt-offering for the Temple of Onias, though he ought to offer it in the Temple at Jeruſalem, yet if he offer it in the Temple of Onias, he acquits himſelf. R. Simeon ſaith, it is no burnt-offering. Moreover, if any one ſhall ſay I vow my ſelf to be a Nazarite, let him ſhave himſelf in the Temple at Jeruſalem, for if he be ſhaven in the Temple of Onias, he doth not perform his vow; but if he ſhould ſay, I vow my ſelf a Nazarite, ſo that I may be ſhaven in the Temple of Onias, and he do ſhave himſelf there, he is a Nazarite.*

Καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις, &c. *And ye ſay that in Jeruſalem*, &c.

What? did not the *Samaritans* themſelves confeſs that *Jeruſalem* was the place appointed by God himſelf for his Worſhip? No doubt, they could not be ignorant of the Temple which *Solomon* had built, nor did they believe but from the times of *David* and *Solomon* God had fixed his name and reſidence at *Jeruſalem*. And as to their preferring their Temple on *Gerizzim* before that in *Jeruſalem* notwithſtanding all this; it is probable their boldneſs and emulation might take its riſe from hence, *viz.* they ſaw the ſecond Temple falling ſo ſhort of its ancient and primitive glory; they obſerv'd that the Divine preſence over the Ark, the Ark it ſelf, the Cherubims, the Urim and Thummim, the ſpirit of Propheſie, *&c.* were no more in that place.

VERS. XXXV.

Οἶδα ὅτι Μεσσίας ἔρχεται. *I know that Meſſias cometh.*

IF the *Samaritans* rejected all the Books of the Old Teſtament, excepting the five Books of *Moſes*, it may be a queſtion whence this woman ſhould know the name of *Meſſias*, for that it is not to be found throughout the whole *Pentateuch*. From whence alſo may further ariſe a twofold enquiry more; one, whether the *Samaritans* were of the ſame opinion with the *Sadducees*; the other, whether thoſe Sadducees that liv'd amongſt the *Jews*, rejected all the Books of the Old Teſtament, excepting thoſe of *Moſes* only. Perhaps they might ſo reject them as to forbid their being read in their Synagogues, in the ſame manner as the *Jews* rejected the *Hagiographa*; but the queſtion is, whether they did not uſe them, read them, and believe them as the *Jews* did thoſe holy writings. *p Schabb.* fol. 115. 1.

p They ſnatch all the ſacred Books out of the fire (though on the Sabbath day) *whether they read, or whether they read them not.* The Gloſs is, *Whether they read them, that is, the Prophets; which they are wont to read in their Synagogues on the Sabbath-day, or whether they read them not, that is, the Hagiographa.* It is likely that the Sadducees and *Samaritans* (I mean thoſe *Samaritans* that liv'd about our Saviours time and before) might diſown the Prophets and the *Holy writings* much after the ſame manner and no more. For is it at all probable that they were either ignorant of the Hiſtories of *Joſhua*, *Judges*, *Samuel*, the *Kings*, and the writings of the *Prophets*, or that they accounted them tales and of no value? There were ſome amongſt the *Samaritans*, as *Eulogius* in *Photius q* tells us, who had an opinion *that Joſhuah the Son of Nun was that Prophet (of whom Moſes ſpake) that God would raiſe up to them out of their brethren like to him.* Do we think then that the Hiſtory and Book of *Joſhua* were unknown or diſown'd by them? However I cannot omit without ſome remarks, ſome few paſſages we meet with in *Sanhedr. r* *q Cod.* CCXXX

The Sadducees asked Rabban Gamaliel, whence he could prove it that God would raiſe the dead, from the Law (ſaith he) and from the Prophets, and from the Holy Writings. And accordingly he alledgeth his proofs out of each Book, which I hope may not be very tedious to the Reader to take notice of in this place. *I prove it out of the Law, where it is written, And the Lord ſaid to Moſes*, Deut. XXXI. 16. הנך שוכב עם אבותיך וקם *Behold, thou ſhalt ſleep with thy fathers and riſe again.* They ſay probably it is meant, וקם העם הזה וזנה *This people will riſe up and go a whoring. I prove it out of the Prophets according as it is written, thy dead men ſhall live, together with my dead body ſhall they ariſe, awake and ſing ye that dwell in the duſt*, Iſa. XXVI. 19. *But perhaps* (ſay they) *this may be meant of thoſe dead which Ezekiel raiſed. I prove it out of the Hagiographa, according as it is written, The roof of thy mouth is like the beſt wine for my beloved, that goeth down ſweetly, cauſing the lips of thoſe that are aſleep to ſpeak*, Cant. VII. 9. *But perhaps* (ſay they) *it is meant they move their lips in the world.* I add [*ſay they*] though it is not, I confeſs, in the *Gemariſts* Text, becauſe reaſon and ſenſe makes it evident, that this ought to be added, and the Gloſs confirms it. *r Fol.* 90. 2.

Now

Now it would have been a moſt abſurd thing for *Gamaliel* to have offer'd any proofs of the Reſurrection, either out of the Prophets, or the *Hagiographa* againſt the Sadducees, if thoſe Books had been either not known, or of no authority amongſt them. And we ſee that the Books themſelves out of which theſe proofs were brought were not excepted againſt, but the places quoted had another ſenſe put upon them, and pleaded for by them.

s Hilrof. Jevamoth. fol. 3.1. s "It is a Tradition of *R. Simeon ben Eliezer*, I ſaid unto the Scribes of the *Samaritans*, "ye therefore err becauſe you do not interpret according to *R. Nehemiah*, for it is a *Tra-* "*dition* of *R. Nehemiah's*, where ever we meet with a word which ought to have the let- "ter ל in the beginning of it; if it have it not, you muſt then put an ה in the end of it. *e.g.* "לחון חוצה לסוכות סכותה לשעיר שעירה they anſwer *R. Nehemiah*; but behold it is "written ישובו רשעים לשאלה Now thoſe that return this anſwer to *R. Nehemiah*, if they be the *Samaritan* Scribes, then do they themſelves quote the ninth *Pſalm*.

t Elleh haddebherim Rabba, fol. 292.2.3. But further, the Book of *Ezekiel* is quoted by a *Samaritan* in this ſtory: t "*Rabban* "*Jonathan* went to ניפולין *Neapolis* (i. e. *Sychar*) of the *Samaritans*.---A certain *Samari-* "*tan* was in his company. When they came to Mount *Gerizzim*, the *Samaritan* ſaith un- "to him, How comes it to paſs that we are gotten to this holy mountain? *R. Jonathan* "ſaith how comes this mountain to be holy? the *Samaritan* anſwer'd, שלא לקה במי המבול "becauſe it was never plagu'd with the waters of the deluge; ſaith *R. Jonathan* how prove "you this? the *Samaritan* anſwer'd, is it not written בן אדם אמר לה את ארץ לא מטוהרה וגו' "Son of man, ſay unto her, thou art the land not cleanſed, nor rain'd upon in the day "of indignation, *Ezek.* XXII. 24. If it were ſo, ſaith *R. Jonathan*, then ſhould the Lord "have commanded *Noah* to have gone up into this mountain and not have built himſelf

u Cholin. fol. 87. 1. "an Ark. We alſo meet with a *Sadducee* quoting the Prophet *Amos* u: "A certain *Sad-* "*ducee* ſaid to a certain Rabbi, He that created the Hills did not make רוח a ſpirit, or the "wind. And he that created the wind did not make the hills; for it is written כי הנה "יוצר הרום ובורא רוח *Behold he that formeth the mountains and createth the wind* Amos, "V. 13. The Rabbi anſwer'd שוטה thou fool, go on but to the end of the verſe, and thou "wilt find the Lord of Hoſts is his name.

x Schabb. fol. 116. 1. That paſſage alſo is remarkable x, *They do not ſnatch* הגליונין וספרי מינים *the Books and Volums of the Hereticks from the flames, they may be burnt where they are.* The Gloſs is, *The Books of Hereticks*, i.e. משרתים לעו"ג *Idolaters* (or thoſe that uſe *any ſtrange worſhip*) *who wrote out the Law, the Prophets, and the Holy writings for their own uſe, in the Aſſyrian character and holy language.* But קיציר פסקי הראש upon the place renders it גליונין וספרי צרוקים אין מצילין *They ſnatch not away the Volums and Books of the Sadducees.* If by *Hereticks* the *Sadducees* are to be underſtood as the latter Gloſs would have it, then comparing it with the former, they had the Law, Prophets, and the Holy writings writ in the *Aſſyrian* Character in the Holy language.

If by *Hereticks* the Chriſtians are underſtood, as in the former Gloſs, (for as to the Gentiles there is no room to underſtand it of them in this place) then we ſee what Copies of the Old Teſtament the *Hebrew*-Chriſtians anciently had in uſe.

It may be objected, that if the *Sadducees* admitted the Books of the Prophets, and the Holy writings, with this exception only, that they had them not read in their Synagogues, how came they to deny the Reſurrection from the dead, when it is ſo plainly aſſerted in thoſe Books?

To this may be anſwer'd that this argument might have ſomething in it if it had not been one fundamental of the *Sadducees* Faith, that no article in Religion ought to be admitted, that cannot be made out plainly from the five Books of *Moſes*. Compare this

y Gloſs in Sanhedr. fol. 90. 1. with that of the *Phariſees* y, *However any perſon may acknowledg the Reſurrection from the dead, yet if he does not own that there is ſome indication of it in the Law, he denies a fundamental.* So that whereas *Moſes* ſeemed not clearly and in *terminis* to expreſs himſelf as to the Reſurrection, the *Sadducees* would not admit it as an article of their Faith, though ſomething like it may have occur'd in the Prophets, ſo long as thoſe expreſſions in the Prophets may be turn'd to ſome other ſenſe, either Hiſtorical or Allegorical. But if they had apprehended any thing plain and expreſs in the Books of *Moſes*, the Prophets alſo aſſerting and illuſtrating the ſame thing, I cannot ſee why we ſhould not believe they were receiv'd by them.

It is ſomething of this kind the paſſage now in hand, where we find the *Samaritan* woman uſing the word *Meſſias*, which though it is not to be met with in the Books of *Moſes*, yet *Moſes* having clearly ſpoken of his coming, whom the Prophets afterward ſignaliz'd by the name of the *Meſſias*; this foundation being laid, the *Sadducees* and the *Samaritans*, do not ſtick to ſpeak of him in the ſame manner, and under the ſame title wherein the Prophets had mention'd him. But then what kind of conceptions they had of the perſon, Kingdom, and days of the *Meſſiah*, whether they expected the fore-runner *Elias*, or the Reſurrection of the dead at his coming, as the *Scribes* and *Phariſees* did, is ſcarcely credible.

VERS.

VERS. XXVII.

Ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει. They marvel'd that he talked with the woman.

THEY marvel he ſhould talk with a woman, much more with a *Samaritan* woman. z *R. Joſe the Galilæan being upon a journey* לברוריה אשכחיה (I am much miſtaken if it ſhould not be writ אשכחה) *found Berurea in the way; to whom he ſaid* באיזו דרך נלך ללוד *what way muſt we go to Lydda? She anſwered, O thou fooliſh Galilean have not the wiſe men taught* אל תרבה שיחה עם אישה *do not multiply diſcourſe with a woman?* Thou oughteſt only to have ſaid באיזו ללוד *which way to Lydda.*

z *Erubbim*, fol. 53. 2.

Upon what occaſion this woman ſhould be call'd ברוריה *Berurea* is not our buſineſs at preſent to enquire; but that the Reader may know ſomething of her, ſhe was the wife of *R. Meir*, a learned woman, and a teacher her ſelf *a*: "His wife *Berurea* was a wiſe woman "of whom many things are related in *Avodah Zarah*. Another ſtory we have of her "*b* ברוריה אשכחיה לההוא תלמידא *Berurea* found a certain Scholar reading mutteringly, "and ſpurn'd at him, *&c.*

a *Juchaſin*, fol. 40. 2.

b *Erubbin* ubi ſupr.

c "*Samuel* ſaith, they do not ſalute a woman at all. *d* "A certain Matron askt *R. Elea-* "*zar*, why, when the ſin of the Golden Calf was but one only, ſhould it be puniſht with "a threefold kind of death? he anſwer'd אין חכמה לאישה אלא בפלכה a woman ought "not to be wiſe above her Diſtaff. Saith *Hyrcanus* to him, becauſe you did not anſwer "her a word out of the Law, ſhe will keep back from us three hundred meaſures of "Tythes yearly; but he ישרפו דברי תורה ואל ימסרו לנשים let the words of the Law be "burn'd rather than committed to women. *e* "Let no one talk with a woman in the "ſtreet, no not with his own wife.

c *Kidduſhin*, fol. 70. 1.

d *B midbar rabba*, fol. 135. 4.

e Vid. *Joma*, fol 66. 2. *Ibid.* fol. 240. 2.

VERS. XXVIII.

Ἀφῆκεν ἓν τὴν ὑδρίαν. Left her water-pot.

'TWAS kindly done to leave her water-pot behind her, that *Jeſus* and his Diſciples whom ſhe now ſaw come up to him, might have wherewithal to drink.

VERS. XXIX.

Ὃς εἶπέ μοι πάντα ὅσα ἐποίησα, &c. Who hath told me all things that ever I did, &c.

THIS paſſage doth ſomething agree with the *Jewiſh* notion about their *Meſſiah's* ſmelling.

f "It is written והריחו ביראת ה and he ſhall make him of quick ſcent or ſmell in the "fear of the Lord, *Iſa.* XI. 3. Rabba ſaith, he ſhall be of quick ſcent, and ſhall judg, as "it is written, he ſhall not judg by the ſight of his eyes, *&c. Ben Cozibah* reign'd two "years and an half, and ſaid to the Rabbins, I am the Meſſiah. They ſay unto him, it is "ſaid of the Meſſiah, that he ſhall be of quick ſcent and ſhall judg; let us ſee if you can "ſmell and judg; which when he could not do, they killed him.

f *Sanhedr.* fol. 93. 2.

The *Samaritan* woman perceiv'd that *Jeſus* had ſmelt out all her clandeſtine wickedneſſes which ſhe had perpetrated out of the view of men, for which very reaſon ſhe argu'd it with her ſelf that this muſt be the *Meſſiah*. And by her report her fellow Citizens are encourag'd to come and ſee him. They ſee him, hear him, invite him, receive and entertain him, and believe in him. Is it not probable therefore that they as well as the *Jews* might have expected the coming of the *Meſſiah* about this time? if ſo, whence ſhould they learn it, from the *Jews?* or from the Book of *Daniel?*

VERS. XXXV.

Ἔτι τετράμηνός ἐστι καὶ ὁ θερισμὸς ἔρχεται. There are yet four months, and then cometh the harveſt.

THE beginning of the harveſt [that is the barley-harveſt] was about the middle of the month *Niſan*. Conſult *Levit.* XXIII. 10, &c. *Deut.* XVI. 9.

h Half Tiſri, all Marheſhvan, and half Ciſleu, is זרע *the ſeeds time. Half Ciſleu, whole Tebeth, and half Shebat, is* חורף *the winter. Half Shebat, whole Adar, and half Niſan, is* קור *the winter ſolſtice. Half Niſan, all Ijar, and half Sevan, is* קציר *the harveſt. Half Sivan, all Tammuz, and half Ab, is* קיץ *the Summer. Half Ab, all Elul, and half Tiſri, is* חום *the great heat.*

h *Bava Mizia*, fol. 106. 2.

They

They ſow'd the wheat and ſpelt in the month *Tiſri*, and *Marheſhvan*, and ſo onward. *Targ.* upon *Eccleſ.* XI. 2. *Give a good portion of thy ſeed to thy field in the month Tiſri, and withhold thou not from ſowing alſo in Ciſleu.*

They ſow'd barley in the months *Shebat* and *Adar.*

i Gloſſ. in Roſh haſhanah, fol. 16. 1.

i זרע אפלא *The lateward ſeed*, or that which is hid and lieth long in the earth, *the wheat and the ſpelt, which do not ſoon ripen, are ſown in Marheſhvan,* זרע חרפא *the early ſeed, the barley, which ſoon ripens, is ſown in Shebat and Adar.*

k Menacoth, fol. 85. 1.

k They ſow ſeventy days before the Paſſover.

The Barley therefore, the hope of an harveſt to come after *four months*, was not yet committed to the ground, and yet our Saviour ſaith, *Behold the fields are already white unto the harveſt.* Which thing being a little obſerv'd, will help to illuſtrate the words and deſign of our Lord. *Lift up your eyes* (ſaith he) *and look upon the fields, &c.* pointing without doubt toward that numerous crowd of people that at that time flockt toward him out of the City, *q.d.* Behold what an harveſt of ſouls is here, where there had been no ſowing beforehand.

Now let us but reckon τετράμηνον, the *four months* backward from the beginning of the barley-harveſt, or the middle of the month *Niſan*, and we ſhall go back to the middle of the month *Ciſleu*, which will fall in with the beginning of our *December*, or thereabout; whence it will be eaſie to conjecture what Feaſt that was, of which mention is made, *Chap.* V. 1.

VERS. XLVI.

Τὶς Βασιλικὸς. *A certain Nobleman.*

THIS Nobleman probably might be ſome *Herodian*, ſuch as we find mention'd *Mat. XXII.* 16. not meerly a ſervant or attendant upon *Herod the Tetrarch*, who reign'd at this time, but one devoted to *Herod*'s family, out of principles of conſcience and ſubmiſſion. For we have elſewhere ſhewn the controverſie in that Nation about the introducing of *Herod the Great* into the Government; and whether there was not a ſpice of that quarrel in the differences of the *Shammeans* and the *Hillelites*, might be a matter worth our enquiry, but not in this place. But ſuppoſe this Nobleman at preſent to have been an attendant upon *Herod* the *Tetrarch* (ſetting aſide that controverſie) and then the words of our Bleſſed Saviour, *v.* 48. *Except ye ſee ſigns and wonders ye will not believe*, may have this tendency and deſign in them. The *Jews* they requir'd ſigns, 1 *Cor.* I. 22. but *Herod*'s Court was eſpecially to be charg'd with this curioſity, becauſe they had heard *John the Baptiſt*, yea even the *Tetrarch* himſelf with ſome kind of obſervance and veneration, and yet becauſe *John* ſhewed no ſign, *did no miracle*, Joh. X. 41. he was the eaſilier thrown into priſon, and not believ'd; for the ſtory of his impriſonment immediately follows. Compare that paſſage with *Luk. XXIII.* 8.

CHAP. V.

VERS. I.

Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων. *After this there was a feaſt of the Jews.*

THE other Evangeliſts ſpeak but ſparingly of Chriſts Acts in *Judea*, this of ours ſomething more copiouſly. They mention nothing of the Paſſovers from his Baptiſm to his death, excepting the very laſt; but St. *John* points at them all. The firſt he ſpeaks of *Chap.* II. 13. the third, *Chap.* VI. 4. the fourth, *Chap.* XIII. 1. and the ſecond in this place. It is true, he does not call it by the name of the *Paſſover* here, but only a *feaſt* in general. However the words of our Saviour mention'd above, *Chap.* IV. 35. do give ſome kind of light into this matter.

VERS.

VERS. II.

Ἑβραϊστὶ. *In the Hebrew tongue.*

THAT is in the language beyond *Euphrates*, or the *Chaldean*. *Aruch* upon the word עברות לשון דעבר הנהר עבר Ἑβραϊστὶ; that is, *the language of thoſe beyond the flood.*

l דיו כתובין גפתית מדית עברית *if the holy Books be written in the Egyptian, or Medes, or Hebrew language:* Gloſſ. עברית כתב של עבר הנהר *In the Hebrew, that is, the language of thoſe beyond Euphrates.* *l* Schabb. fol. 115. 1.

m כתב עברי של בנו עבר הנהר *The Hebrew writing is that of thoſe beyond the river.* *m* Gloſſ. in Sanhedr. fol. 21. 2.

So that by עברית Ἑβραϊστὶ, they mean the *Chaldee* language, which from their return out of *Babylon*, had been their mother tongue; and they call it the *language of thoſe beyond Euphrates*, (although uſed alſo in common with the *Syrians* on this ſide *Euphrates*) that with reſpect to the *Jews*, they might diſtinguiſh it from the ancient holy tongue, *q.d.* not the tongue they uſed before they went into captivity, but that which they brought along with them from beyond *Euphrates*.

The *Jews* to whom this was the mother tongue were called *Hebrews*; and from thence are diſtinguiſht from the *Helleniſts*, which every ones knows. Whence St. *Paul* ſhould call himſelf an *Hebrew*, 2 Cor. XI. 22. when he was born in *Tarſus* of *Cilicia*, might deſerve our conſideration.

Πέντε Στοὰς ἔχουσα. *Having five Porches.*

It mightily obtains amongſt ſome that in *Betheſda* the ſacrifices were waſht before they offer'd them; but here I am a little at a ſtand. For,

I. It is very difficult proving that the Sacrifices were waſht at all, either here or in any place elſe, before they were offer'd. The Holy Scriptures are wholly ſilent as to any ſuch thing; nor as far as I have yet found, do the Traditional writings ſpeak of it. It is confeſt the entrails were waſht after the beaſt had been ſlain, and for this ſervice there was ſet apart in the very Temple לשכת המדיחין *the waſhing room.* But for their bodies, their skins, or backs, whether they were waſht before they were ſlain, is juſtly queſtionable.

II. Amongſt all the blemiſhes and defects whereby the beaſt was render'd unfit for ſacrifice, we do not read that this was ever reckon'd, *that they had not been waſhed.* Do we believe that *Abraham* waſht the Ram caught in thickets, *Gen.* XXII. before he ſacrific'd it? It is ſaid indeed, *n* "נטלו והספיגו That he took it and wiped it. But this was after "he had taken off the skin. "He took it והפשיטו and taking off the skin, he ſaid, Be- "hold this, O Lord, as if the skin of thy ſervant *Iſaac* was taken off before thee. He wi- "ped it [*Gloſſ.* מקנחו בספוג he wiped it with a ſponge] and ſaid, Behold this as if *Iſaac* "was wip'd. He burnt it and ſaid, *&c.* *n* Bemidbar rabbâ, fol. 268. 3.

I. I would therefore judg rather that *men* and not *beaſts* were waſhed in the Pool of *Betheſda*. I mean the unclean, that by waſhing they might be purify'd. For whoever conſiders the numbers of the unclean that did every day ſtand in need of being waſhed; and whoever would a little turn over the Talmudick Treatiſes about Purifications, and the gatherings of waters for thoſe purpoſes, might eaſily perſwade himſelf that both *Betheſda*, and all the other Pools in *Jeruſalem* did ſerve rather for the waſhing of men, and not of beaſts.

I would further judg that the *Syriack* Interpreter when he renders that paſſage, *There was at Jeruſalem* דכתא חדא דמעמודיתא *a certain place of Baptiſtery*, that he intended rather the waſhing unclean perſons than beaſts.

II. *o There was not any like to Benaiah the Son of Jehojadah under the ſecond Temple,* יומא חדא דחקת רגליה בחרדונא דמיתת חבר גויא דברדא וטבל ונחת לשילוח *he one day ſtruck his foot againſt a dead Tortoiſe, and went down to Siloam, where breaking all the little particles of hail, he waſhed himſelf.*——*This was on the ſhorteſt day in winter, the tenth of the Month Tebeth.* *o* Targ. in 1 Chron XI. 22.

I do not concern my ſelf for the truth of this ſtory; but muſt take notice what he hints that telleth it; *viz.* that in ſuch a caſe men were wont to waſh themſelves in *Siloam*, not the Fountain, but the Pool.

p Simeon Sicuenſis dug Wells, Ciſterns and Caves in Jeruſalem——*ſaith Rabban Jochanan ben Zacchai, if a woman ſhould come to thee and ask thee about her Menſtrua, Thou ſaiſt to her* טבלי בבור הזה *dip thy ſelf in this Well, for the waters thereof will purifie.* *p* Midras Coheleth, fol. 95. 3.

III. Thoſe five Porches therefore ſeem to be the ſeveral entrances by which the unclean went down into the waters to be waſhed; and in which before waſhing they might lay up their

their Cloths, and after it, put them on again being there always protected from the rain. And perhaps they had their different entrances and deſcents according to the different ſorts of uncleanneſs, that all thoſe that were one and the ſame way defiled, ſhould have one and the ſame entrance and deſcent into the Pool. That this was the firſt deſign and uſe of theſe Porches, I do not at all doubt, though afterward there was another uſe for them brought in. And as to the waſhing of the unclean in this Pool, let me alſo ſuperadd this one remark. That when they allowed (and that of neceſſity becauſe of the multitudes of unclean perſons) the leſſer gatherings of waters, *viz.* forty Seah's of water in a place fitted on purpoſe both for bredth and depth, if there was no greater plenty of water, then we muſt not ſuppoſe that they would by any means neglect the Ponds and Pools.

VERS. IV.

Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν. *An Angel went down at a certain ſeaſon.*

IT is hardly imaginable that theſe impotent people lay day and night throughout the whole year at this Pool. It ſeems rather that the troubling of the waters and healing the ſick was uſual only at the ſolemn Feaſts, probably only the Feaſts of the Paſsover. And ſo, it may not be amiſs to interpret the κατὰ καιρὸν with this reſtriction, it *was a Feaſt of the Jews* and an Angel went down *at that certain ſeaſon* into the Pool, &c.

Καὶ ἐτάραξε τὸ ὕδωρ. *And troubled the water.*

We have this Story, or rather this Tale concerning a certain Fountain troubled by an evil Angel. *f It is a Story in our City concerning Abba Joſes* [*ſaith R. Berechiah in the name of R. Simeon*] *that when he ſate at the Fountain, and required ſomething, there appear'd to him the Spirit that reſided there, and ſaid, you know well enough, how many years I have dwelt in this place, and how your ſelves and your Wives have come and returned without any damage done to you. But now you muſt know that an evil Spirit, endeavours to ſupply my room; who would prove very miſchievous amongſt you. He ſaith to him, what muſt we do then? He anſwered him and ſaid, Go and tell the Towns people, that whoever hath an Hammer, and an Iron Pinn or Bolt, let him come hither to morrow morning, and have his eyes intent upon the waters* וכך אינון חמיין ערבוביא דמויא *and when you ſee the waters troubled then let them knock with the Iron, and ſay,* דיקן נצח *the victory is ours: and ſo let them not go back till they ſee* חדרא דדמא על אפי מויא *thick drops of blood upon the face of the waters.* [The Gloſs is: *By this ſign, it will appear that the Spirit was conquered and killed.*] And ſo, they reſt of the Legend tells us, that they did as was commanded, and did not depart till they ſaw the thick drops of blood upon the waters. Let them enjoy themſelves in their doughty victory.

f Vajicra rabba, ſect. 24.

When the time was not afar off, wherein *there ſhould be a Fountain opened for ſin, and for uncleanneſs*, Zech. XIII. 1. *viz.* The Fountain of the blood of Chriſt; divine Providence would have it, that a thing of that inconceiveable excellency and benefit ſhould not want ſome notable prognoſtick, and forerunner. And therefore amongſt all the Fountains and Pools that were in *Jeruſalem* for waſhing the unclean, he choſe the moſt noble and celebrated Pool of *Bethesda* or *Siloam*, that in that might appear ſome prefiguration of his blood that ſhould heal the world. Thoſe waters therefore that had been only cleanſing before, were made healing now; that, by their purifying and healing quality, they might prefigure, and proclaim, that that true and living Fountain was not far off, who ſhould both purge and heal mankind in the higheſt degree.

How many years before our Saviour's ſuffering, this miraculous vertue of the Pool diſcovered its ſelf, the Holy Story doth not tell us; and as for the traditional Books, I do not find that they once mention the thing, although I have turned over not a few of their Writings (if poſſible) to have met with it. From what Epocha therefore to date the beginning of it, would ſeem raſhneſs in us to undertake the determining. Whether from the firſt ſtructure of the *Sheep-gate* by *Eliaſhib*, as ſome perſons of great note judge: or whether from the extinction of the *Aſmonean Family*, or the rebuilding of the Temple by *Herod*, or from the Nativity of our Saviour, or from any other time let the Reader make his own choice: What if we ſhould date it from that great Earth-quake, of which *Joſephus* g hath this paſſage: *About that time, about the Battel of Actium betwixt Ceſar and Antony, the ſeventh year of the Reign of King Herod, there was a mighty Earthquake in Judea, that made an infinite ſlaughter of Beaſts in that Country; and near ten thouſand people ſlain by the fall of Houſes.* Perhaps in that ruine the Tower of *Siloam* fell, of which, *Luke* XIII. 4. and what if then the Angel made his deſcent firſt into the Pool? as *Matth.* XXVIII. 2. *There was a great Earthquake, for the Angel of the Lord deſcended*, &c. But in this matter, I had rather learn than dogmatize.

g *Antiqu.* lib. 15. cap. 7.

It

It might be further enquired, at what time it was first known that the healing quality followed the troubling of the waters; but this is as dark and obscure as the former: especially when the Spirit of Prophecy, appearance of Angels, and working of Miracles had been things so long unwonted in that Nation.

The Masters attribute such a kind of an healing virtue לבארה של מרים *to the fountain of Miriam*, as they call it in the Sea of *Tiberias*.

h The Story is במיכה שחין *of a certain Ulcerous Man, who, went down to the Sea of Tiberias, that he might dip himself* וארעת טפת בארה של מרים אסחי ואיתאסי *and it happened to be the time when the Well of Miriam flowed, so that he swam there and was healed.* h Midras Coheleth, 97. 2.

They have a fiction about a certain Well that opened it self to the Israelites in the Wilderness for the merits of *Miriam*, which at her departure disappeared. They suppose also, as it should seem, that a certain Well or gulph, in some part of the *Sea of Gennesaret* had obtained this Medicinal vertue for her sake. It is a wonder they had not got the story of this Pool by the end too, and attributed its vertue to the merits of *Solomon*, because this once was *Solomon's* Pool.

There was a time when God shewed wonders upon the Fountains and Rivers about *Jerusalem*, in a very different manner, that is, in great severity and judgment, as now in mercy and compassion.

i Τιτῳ μὲν γὰρ πηγαὶ πλουσιώτεραι ῥέουσιν αἱ ξηρανθεῖσαι πρότερον ἡμῖν· These are the words of *Josephus* exhorting the people to surrender themselves. *Those springs flow abundantly to Titus, which as to us, had dryed away long before. For you know, how before his coming, Siloam, and all the Springs about the City failed so much, that water was bought by the bottle: but now, they bubble up afresh for your Enemies, and that in such abundance, that they have sufficiently, not only for themselves, but for their Cattel and Gardens. Which very miracle this Nation hath formerly experienced, when this City was taken by the King of Babylon.* i Joseph. de bell. lib. 5. cap. 26.

If there was such a miracle upon the waters upon the approach of the Enemy and destroyer; it is less wonder, that there should be some miraculous appearances there, though in a different manner, at the approach of him who was to be our Saviour.

How long the vertue of this Pool lasted for healing the Impotent, whether to the destruction of *Jerusalem*; or whether it ceased before, or from this very time, it would be to as little purpose to enquire, as after the original and first appearance of it, being both so very uncertain and unintelligible.

VERS. VI.

Θέλεις ὑγιὴς γενέσθαι; *Wilt thou be made whole?*

IT is no question but he desired to be healed, because for that vey end he had layen there so long. But this question of our Saviour, hath respect to the Sabbath, *q. d. wouldst thou be healed on the Sabbath day?* For, that they were infinitely superstitious in this matter, there are several instances in the Evangelists, not to mention their own Traditions, *Mark* III. 2. *Luke* XIII. 14. and XIV. 3.

VERS. VIII.

Ἆρον τὸν κράββατόν σου καὶ περιπάτει. *Take up thy bed and walk.*

I Would render it in the Jewish language thus, שול ערשך וטלטל He said elsewhere, *Take up thy bed and go thy way into thine House*, Mark II. 11. Whether this be the same with that, it is not so very clear.

I. The common distinction must be observed between רשות יחיד and רשות רבים which respects the Sabbath: that is so, that there may be a difference betwixt a *private place*, or what is any ones peculiar right, and a *publick place*, or what is of more publick and common right. Let nothing be carried out on the Sabbath, out of a private place into a publick, and so on the contrary.

k Whoever on the Sabbath, carries out any thing either from a private place to a publick, or from a publick place to a private, or brings in בשוגג חייב חטאת *if he do this unadvisedly, he is bound to offer Sacrifice for his sin,* במויק ענוש כרת ונסדל *but if presumptuously, he is punished by cutting off, and being stoned.* k Schabb. fol. 6. 1.

II. But it was lawful within places of private propriety, such as were the Porches, Entryes, and Courts, where various Families dwelling together by עידוב might be joyned; it was lawful for them to remove and bear from one place to another, but not all things, nor indeed any thing, unless upon very urgent necessity.

[l] Schabb. cap. 18. hal. 1.

l They remove four or five Chests of straw, or fruits, for the sakes of Passengers, or want of Beth Midrash. But they remove not their treasure, &c. The Gloss is, *They remove these things, if they have need of the place they take up; either for Passengers to eat, or Scholars to learn in: neither are solicitous for their labour on the Sabbath,* &c.

But what do we speak of these things, whenas by the Canons and Rules of the Scribes, it is forbidden them to carry any thing of the least weight or burden on the Sabbath day. So that it would be plainly contrary to those rules to take his Bed hither or thither in the Porch it self, much more out of the Porch into the streets. It is worthy our observing therefore, that our Saviour did not think it enough, meerly to heal the Impotent Man on the Sabbath day, which was against their rules; but further commanded him to take up his Bed, which was much more against that rule. From whence it is very evident that Christ had determined within himself either to try the Faith and Obedience of this man, or else at this time openly to shake the Jewish Sabbath, which e're long he knew must be thrown off the hinges it now turned upon; or both.

VERS. IX.

Ἦν δὲ σάββατον. *Was the Sabbath.*

Σ Ἄββατον δευτεροπρώτου mentioned in St. *Luke* VI. 1. was this very Sabbath, or the very next.

VERS. XVII.

Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται. *My Father worketh hitherto.*

OUR Saviour being called before the Sanhedrin: I. Asserts the *Messiah* to be God, and II. That he himself is the *Messiah*. The *Son of God* and the *Messiah*, are convertible terms, which the Jews deny not, and yet have very wrong conceptions about *filiation*, or being made a Son.

St. *Peter* confesseth *Matth.* XVI. 16. *Thou art Christ the Son of God.* So also *Caiphas* in his interrogatory *Matth.* XXVI. 63. *Art thou Christ, the Son of God?* but they hardly agree in the same sense and notion of Son-ship. *Aben Ezra* upon *Psal.* II. 12. נשקו בר *Kiss the Son:* confesseth that this is properly spoken of the *Messiah*; but in *Midr. Tillin*, there is a vehement dispute against true filiation. The same *Aben Ezra* likewise confesseth that in *Dan.* III. 25. כבר אלהין *One like the Son of God:* is to be taken in the same sense with that of *Prov.* XXXI. 2. מה ברי ומה בר בטני *with my Son, and what the Son of my Womb?* But *Saadias* and *R. Solomon*, understand it of an Angel.

[m] Midras Cohelath, fol. 93. 4.

m There is one who hath neither Son nor Brother; the Holy Blessed; who hath neither Brother nor Son? He hath no Brother, how should he have a Son? only that God loved Israel, and so called them his Children.

It is not unknown with what obstinacy the Jews deny the God-head of the *Messiah*. Whence the Apostle writing to the Hebrews, lays this down as his first foundation of Discourse, *That the Messiah is truly God, Heb.* I. Which they, being ignorant of the great mystery of the Trinity, deny; fearing lest if they should acknowledge *Messiah* to be God, they should acknowledge more Gods than one. Hence they every day repeated in the recitals of their Phylacteries, Hear O Israel, *The Lord thy God is one Lord.* And so, being blind as to the mystery of the Trinity, are the more hardened to deny that.

Our Saviour strenuously asserts here the God-head of the Son, or *Messiah*, namely, that he hath the same power with the Father, the same honour due to him as to the Father, that he hath all things in common with the Father; and hence he makes this reply upon them about healing on the Sabbath; *my Father worketh* on the Sabbath day, so do I also.

VERS. XIX.

Οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν. *The Son can do nothing of himself.*

THAT is, *The Messiah can do nothing of himself.* For he is a Servant and sent by his Father, so that he must work, not of his own will and pleasure, but his Father's, *Isai.* XLII. 1. *Behold my servant.* Targ. הא עבדו משיחא *Behold my Servant the Messiah.* So *Kemch. in loc.* and St. *Paul, Philip.* II. 7.

The Jew himself, however he may endeavour to elude the sense of that phrase *The Son of God*, yet cannot deny the truth of this Maxim, *That the Messiah can do nothing, but according to the will and prescription of his Father that sent him.* Which he also will expound

pound not of the weakneſs and impotency, but the perfection and obedience of the Son, that he ſo doth.

VERS. XXV.

Ἔρχεται ὥρα καὶ νῦν ἐστιν ὅτε οἱ νεκροὶ ἀκούσουσι, &c. *The hour cometh, and now is, when the dead ſhall hear*, &c.

THE Jews, as we have ſaid before, looked for the Reſurrection of the dead at the coming of *Meſſiah*; and that truly, and with great reaſon, though it was not to be in their ſenſe.

The Viſion of *Ezekiel* about the dry bones living, *Chap.* XXXVII. and thoſe words of *Iſaiah*, *thy dead men ſhall live*, &c. Chap. XXVI. 20. ſuggeſting to them ſome ſuch thing, although they grope exceedingly in the dark, as to the true interpretation of this matter.

That of *R. Eliezer* is well enough, *n* עמי ארצות אינן חיים *The people of the Earth* [the Gentiles] *do not live*; which ſomewhat agrees with that of the Apoſtle, *Epheſ.* II 2. *Ye were dead in treſpaſſes and ſins.* Nor does that of *Jeremiah Bar Abba* ſound much differently *o*. The dry bones [*Ezek.* XXXVII.] are *the Sons of men* שאין בהן לחלוחית המצות *in whom is not the moiſture of the Law.*

n Chetub. fol. 3. 2.

o Sanhedr. fol. 92. 2.

It is true, many bodies of the Saints aroſe, when Chriſt himſelf aroſe, *Matth.* XXVII. 52. But, as to thoſe places in Scripture which hint the Reſurrection of the dead at his coming, I would not underſtand them ſo much of theſe as the raiſing the Gentiles from their ſpiritual death of ſin, when they lay in ignorance and Idolatry, to the light and life of the Goſpel. Nor need we wholly expound *Ezekiel*'s dry bones recovered to life, of the return of the Tribes of *Iſrael* from their Captivity (though that may be included in it) but rather, or together with that, the reſuſcitation of the *Iſrael of God*, (that is, thoſe Gentiles that were to believe in the *Meſſiah*) from their ſpiritual death.

The words in the *Revel.* XX. 5. *This is the firſt Reſurrection*, do ſeem to confirm this. Now what, and at what time is this Reſurrection? When the great Angel of the Covenant, *Chriſt*, had bound the old *Dragon* with the Chains of the Goſpel, and ſhut him up that he ſhould no more ſeduce the Nations *p* by lying Wonders, Oracles, and Divinations, and his Falſe-gods as formerly he had done; that is, when the Goſpel being publiſhed amongſt the Heathen Nations, had laid open all the devices, and deluſions of Satan and had reſtored them from the death of ſin, and ignorance, to a true ſtate of life indeed. This was the *firſt Reſurrection.*

p פרסום בשורת הגואל בעולם.

That our Saviour in this place ſpeaks of this Reſurrection, I ſo much the leſs doubt, becauſe, that Reſurrection he here intends, he plainly diſtinguiſhes it from the laſt and general Reſurrection of the dead, *verſ.* 28, 29. *this* firſt Reſurrection, from *that* laſt; which he points therefore to, as it were with his finger, *the hour is coming and now is*, &c.

VERS. XXVII.

Καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. *To execute judgment alſo, becauſe he is the Son of man.*

DAN. VII. 13. *Behold one like the Son of Man, came with the Clouds, and came to the Antient of days ------ and there was given him dominion and glory*, &c. To this our bleſſed Saviour ſeems to have reſpect in theſe words, as the thing it ſelf plainly ſhews. *R. Solomon* upon the place. *One like the Son of man* וזה מלך המשיח *This is the King, the Meſſiah.* *R. Saadias*, וזה משיח צדקינו *This is the Meſſiah our righteouſneſs.* When our Saviour declared before the Sanhedrin, *Ye ſhall ſee the Son of Man ſitting on the right hand of power, and coming in the Clouds*: they all ſaid, *art thou Chriſt, the Son of the bleſſed God?* by which they imply that the *Son of God* and *Chriſt* are convertible terms; as alſo are *Chriſt*, and the *Son of Man.* And it plainly ſhews that their eyes were intent up this place. Art thou that Son of Man ſpoken of in *Daniel*, who is the Son of God, the *Meſſiah?* So did Chriſt in theſe words look that way.

VERS. XXX.

Καθὼς ἀκούω κρίνω. *As I hear I judge.*

HE ſeems to allude to a cuſtom amongſt them *q*. The Judge of an inferior Court, if he doubts in any matter, goes up to *Jeruſalem*, and takes the determination of the *Sanhedrin*, and according to that he judgeth.

q Sanhedr. cap. ult. hal. 2.

VERS.

VERS. XXXV.

Λύχνος ὁ καιόμενος καὶ φαίνων. *A burning and shining light.*

HE speaks according to the vulgar dialect of that Nation; who were wont to call any person famous for life or knowledge בוצינא *a Candle.* r *Shuah* [the Father-in-law of *Judah*, *Gen.* XXXVIII.] *was* בוצינא דאתרא *the Candle or light of the place where he lived.* The Gloss is, *One of the most famous men in the City, inlightning their eyes:* hence the title given to the Rabbins בוצינא דתוריתא *The Candle of the Law.* בוצינא דנהורא *The Lamp of light.*

r Beresh. rabba, fol. 95. 4.

VERS. XXXIX.

Ἐρευνᾶτε τὰς γραφάς. *Search the Scriptures.*

THIS seems not to be of the imperative but indicative mood אתין דרשין *Ye search the Scriptnres*, and in them ye think ye have eternal life, and they are they that testifie of me; yet ye will not come to me that ye might have life. What דרשה means is not unknown to any that have but dipt into Jewish Authors. It denotes a something more narrow search into the Scriptures, something between פשוט and קבלה an enquiry into the literal and Cabbalistical sense of the words, as *R. Bechai* in every leaf shews by several instances. Those Treatises which are called *Rabboth*, are made up of that kind of expositions, *viz.* Mystical and Allegorical.

CHAP. VI.

VERS. IV.

Ἦν δὲ ἐγγὺς τὸ Πάσχα. *And the Passover was nigh.*

a Pesachin, fol. 6.
b Hieros. Shekalim, cap. 3. hal. 1.

a IT *is a Tradition: They enquire and discourse about the rites of the Passover, thirty days before the Feast.* b תנינא פרם פלגא *The sense of* פרם *is half. That is half of those thirty days, before the Feast, wherein they discourse of the rites of it.*

From the entrance of these thirty days and so onward, this Feast was in the eyes and mouth of this people, but especially in the פרם or fifteen days immediately before the Passover. Hence perhaps, we may take the meaning of these words, Ἦν δὲ ἐγγὺς τὸ πάσχα, *The Passover was nigh.*

From the entrance or beginning of these thirty days, *viz. From the fifteenth day of the month Adar, they repaired the ways, the Streets, the Bridges, the Pools,* ועשין כל צורכי הרבים *and dispatched all other publick businesses, they painted the Sepulchres, and proceeded about matters of an Heterogeneous nature* c יוצאק אף על הכלאים.

c Shekal. cap. 1. hal. 1.
d Gemar. Hieros.

d אלו הן כל צורכי הרבים *These are all the businesses of the publick; they judged all pecuniary faults, those also that were Capital, and those for which the offenders were scourged. They redeemed devoted things. They made the suspected Wife drink. They burnt the red Heifer: They boared the Ear of the Hebrew Servant. They cleansed the Lepers, and removed the covers from the Well,* [that every one might be at liberty to drink.]

The Gloss is, And some that were deputed in that affair, went abroad to see if the the fields were sowen with Corn, and the Vineyards planted with Heterogeneous Trees.

VERS. IX.

Πέντε ἄρτους κριθίνους. *Five Barley Loaves.*

e Fol. 105. 2. 1. 6. 9.

COmpare 2 *Kings* IV. 42. and see *Chetub e:* where the Masters enhaunce the number of men fed by *Elisha* to two thousand two hundred. כל חד וחד קמי מאה איש *Every hundred men had their single loaf set before them.* The Gloss is, *Twenty Loaves, and the Loaf of the first fruits, behold one and twenty.* כרמל *The green ear, behold two and twenty; these were all singly set, each of them before an hundred men, and so behold there*

there were two thousand and two hundred fed. By the same proportion in our Saviour's miraculous feeding the people, one single loaf must serve for a thousand.

VERS. XII.

Τὰ περισσεύσαντα κλάσματα. *The fragments that remain.*

IT was a custom and rule, that when they eat together, they should leave something to those that served: which remnant was called פאה *Peah.* And it is remarked upon *R. Joshua*, that upon a journey, having something provided for him by an hospitable Widow, he eat all up, and left nothing to her that ministred *f.* Where the Gloss: *Every one leaves* פאה *a little portion in the dish, and gives it to those that serve, which is called the Servitors part.* *f Echah rabbathi*, fol. 62. 2.

Although I would not confound the περισσεύσαντα κλάσματα with the פאה, nor would affirm that what was left was in observation of this rule and custom: yet we may observe that the twelve Baskets full of Fragments left at this time, answered to the number of the twelve Apostles that ministred. It is otherwise elsewhere.

VERS. XXIV.

Ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα. *They also took Ship.*

THEY had gone afoot from *Capernaum*, to the Desert of *Bethsaida*, *Mark* VI. 33. by the Bridge of *Chammath*, near *Tiberias*: but they Sail back in ships, partly that they might follow *Jesus* with the greater speed, and perhaps that they might reach time enough at the Synagogue; for that was the day in which they assembled in their Synagogues.

VERS. XXVII.

Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός. *For him hath God the Father sealed.*

THE Jews speak much of חותמו של הבה״ *The seal of God*: which may not be impertinently remembred at this time. *g* מהחותמו של הבה״ *what is the seal of the Holy blessed God? R. Bibai in the name of R. Reuben saith* אמת *truth.* מהו אמת *But what is truth? R. Bon saith,* אלהים חיים ומלך עולם *the living God, and King Eternal. Rosh Lachish saith,* א *is the first Letter of the Alphabet,* מ *the middle, and* ת *the last.* q. d. *I the Lord am the first, I received nothing of any one, and beside me there is no God: For there is not any that intermingles with me, and I am with the last.* *g Hieros. Sanhedr.* fol. 18.

h There is a Story of the great Synagogue weeping, praying, and fasting, נפל להו פיתקא מן קיעא דהוה כתוב ביה אמת *At length there was a little scroll fell from the Firmament to them, in which was written* אמת *truth. R. Chaninah saith, hence learn, that truth is the Seal of God.* *h Bab. Sanhedr.* fol. 64. 1. & *Joma*, f. 69. 2.

We may easily apply all this to Christ, who is the way, the *TRUTH*, and the life, *Joh.* XIV. 8. he is the express image of his Father, the truth of the Father, whom the Father by his Seal and *Diploma*, hath confirmed and ratified, as the great Ruler, both of his Kingdom and Family.

VERS. XXVIII.

Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; *What shall we do that we might work the works of God?*

OBserve first the rule about Workmen or Labourers. אלו אוכלין מן התורה *It is granted by the allowance of the Law, that the Labourer shall eat of those things, wherein he laboureth. If he works in the Vintage, let him eat of the Grapes; if in gathering the Fig-trees, let him eat of the Figs; if in the Harvest, let him eat of the ears of the Corn,* &c. *i Bava Metzia*, fol. 83. 1.

Nay further פועל אוכל קישות אפילו בדינר *It is lawful for the workman to eat of those things wherein he worketh, a Melon, to the value of a Peny; and Dates to the value of a peny,* &c.

Compare these passages with what our Saviour speaks, *Labour*, saith he, *for that meat which endureth to everlasting life.* Now what is that work of God which we should do, that might entitle us to eat of that Food? Believe in Christ, and ye shall feed on him.

VERS.

VERS. XXXI.

Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον. *Our Fathers did eat Manna.*

I. THEY ſeek a ſign of him worthy the *Meſſiah*: in general they ſeem to look toward thoſe dainties which that Nation fondly dreamed their *Meſſiah* would bring along with him when he ſhould come: but more particularly they expect *Manna*. *Ye ſeek me*, ſaith our Saviour, *not becauſe you did ſee the miracles, but becauſe ye did eat of the loaves and were filled.* Were all theſe ſo very poor, that they had need to live at another man's charge? or ſhould follow Chriſt meerly for Bread? It is poſſible they might expect other kind of dainties according to the vain muſings of that Nation. Perhaps he was ſuch a kind of ſlave to his belly, that ſaid, *Bleſſed is he that ſhall eat bread in the Kingdom of God*, Luke XIV. 15.

k Rambam in Sanhedr. cap. 10. *k Many affirm that the hope of Iſrael is, that Meſſiah ſhall come, and raiſe the dead; and they ſhall be gathered together in the Garden of Eden, and ſhall eat and drink, and ſatiate themſelves all the days of the world------ And that there are Houſes built all of precious ſtones, Beds of Silk, and Rivers flowing with Wine, and ſpicy Oyl.*

l Shemoth rabba, ſect. 25. *l He made Manna to deſcend for them, in which were all manner of taſtes, and every Iſraelite found in it, what his palate was chiefly pleaſed with. If he deſired fat in it, he had it. In it the young men taſted Bread, the old men Honey, and the Children Oyl------ So it ſhall be in the world to come* [the days of the Meſſiah] *he ſhall give Iſrael peace, and they ſhall ſit down and eat in the Garden of Eden, and all Nations ſhall behold their condition, as it is ſaid, behold my Servants ſhall eat, but ye ſhall be hungry*, Iſai. LXV. 13.

Alas poor wretches how do you deceive your ſelves! for it is to you that this paſſage (*of being hungry whiles others eat*) does directly point.

m Bava bathra, fol. 74. 2. Targ. Jonath. in Gen. 1. 21. Pirke R. Eliezer, cap. 11. Infinite are the dreams of this kind, particularly about *Leviathan*, and *Behemoth* that are to be ſerved up in theſe Feaſts *m*.

n Midr. Schir. fol. 16. 4. II. Compare with this eſpecially, what the Jews propound to themſelves about their being fed with *Manna*. *n The later redeemer* [that is Meſſiah; for he had ſpoken of the former Redeemer *Moſes*, immediately before] *ſhall be revealed amongſt them*, &c. *And whether will he lead them? Some ſay, into the Wilderneſs of Judah; others, into the Wilderneſs of Sihon and Og* [Note, that our Saviour, the day before, when he fed ſuch a multitude ſo miraculouſly, was in the Deſert of *Og*, *viz.* in *Batanea*, or *Baſhan.*] ומורד להם המן *And ſhall make Manna deſcend for them.* N.B. So *Midras Coheleth* o, *The former Redeemer cauſed Manna to deſcend for them; in like manner ſhall our latter Redeemer cauſe Manna to come down, as it is written, there ſhall be an handful of Corn in the Earth*, Pſal. LXXII. 16.

o Fol. 86. 4.

VERS. XXXII.

Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον. *Moſes gave you not that bread from Heaven.*

p Taanith, fol. 9. 1. THE Gemariſts affirm that *Manna* was given for the merits of *Moſes*. *p There were three good Shepherds of Iſrael, Moſes, Aaron and Miriam, and there were three good things given us by their hands, a Well, a Cloud, and Manna. The Well, for the merits of Miriam: the pillar of the Cloud, for the merits of Aaron, Manna* בזכות משה *for the merits of Moſes.*

Contrary therefore to this opinion of theirs, it may well be ſaid Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον· *Moſes did not give you this Bread: i. e.* it was by no means, for any merits of his. But what further he might intend by theſe words, you may learn from the ſeveral Expoſitors.

VERS. XXXIX.

Ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. *Should raiſe it up again at the laſt day.*

SO alſo *verſ.* 40. & 44. the emphaſis lyes in ἐσχάτῃ τῇ ἡμέρᾳ· *The laſt day.*

q Hieroſ. Kilaim, fol. 32. 2. I. They looked (as hath been already ſaid) for the Reſurrection of the dead at the coming of the *Meſſiah*. Take one inſtance. *q R. Jeremiah ſaid, when I dye, bury me in my ſhirt, and with my ſhooes on*, &c. *that when Meſſiah comes, I may be ready dreſt to meet him.*

Apply here the words of our Saviour. Ye look for the Reſurrection when *Meſſiah* comes: and ſince you ſeek a ſign of me, perhaps you have it in your minds that I ſhould raiſe ſome from the dead. Let this ſuffice that whoever comes to me and believes in me ſhall be raiſed up ἐν ἐσχάτῃ τῇ ἡμέρᾳ, *at the laſt day.*

II. It

II. It was the opinion of that Nation, concerning the Generation in the Wilderneſs. *The Generation in the Wilderneſs, have no part in the world to come, neither ſhall they ſtand in judgment.* r

r Sanhedr. cap. helek halac. 3.

Now as to this Generation in the Wilderneſs, there had been ſome diſcourſe before, *verſ.* 31. *viz.* of thoſe that had eaten *Manna* in the Wilderneſs; "But that *Manna* did "not ſo feed them unto Eternal Life (as you your ſelves confeſs) as that they ſhall live again "and have any part in the world to come: I am therefore that Bread from Heaven that "do feed thoſe that eat of me to eternal life, and ſuch as do eat of me, *i. e.* that believe "in me ἀναστήσω ἐν τῇ ἐσχάτῃ ἡμέρᾳ· *I will raiſe them up*, ſo that they ſhall have part in "the world to come.

VERS. XLV.

Καὶ ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ. *And they ſhall be all taught of God.*

ISAI. LIV. 13. *And all thy Children ſhall be taught of God.* The Children of *Iſrael*, of *Jeruſalem*, and of *Zion*, are very frequently mentioned by the Prophets for thoſe Gentiles that were to be converted to the Faith; *taught* before of the Devil, by his Idols and Oracles, but they ſhould become the Children of the Church, and *be taught of God.*

The Rabbins do fondly apply theſe words of the Prophet, when by *thy Children* they underſtand תלמידי חכמים the *Diſciples of the wiſe men.* ſ *The Diſciples of the wiſe men multiply peace in the world, as it is written, all thy Children ſhall be taught of God, and great ſhall be the peace of thy Children.* אל תקרי בניך אלא בוניך *Do not read Baneca, thy Children, but Boneca, thy Builders.*

ſ Bircoth, fol. 67. 1.

But who were there among mortals that were more taught of *men*, and leſs of *God!* being learned in nothing but the Traditions of their Fathers. He muſt be taught of the FATHER that would come to the Son: not of thoſe ſorry *Fathers*: he muſt be *taught of God*, not thoſe maſters of Traditions.

VERS. LI.

Ὁ ἄρτος ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν. *The Bread which I give, is my Fleſh.*

HE Tacitly confutes that fooliſh conceipt of theirs, about I know not what dainties, the *Meſſiah* ſhould treat them with: and ſlights thoſe trifles, by teaching that all the dainties Chriſt had provided, were himſelf. Let them not look for wonderful Meſſes, rich Feaſts, *&c.* he will give them himſelf to eat, Bread beyond all other Proviſions whatever, food from Heaven, and ſuch as bringeth Salvation.

As to this whole paſſage of eating the Fleſh, and drinking the Blood of Chriſt, it will be neceſſary to premiſe that of *Mark* IV. 11, 12. *I ſpeak by Parables, and all theſe things are done in Parables, that ſeeing they might ſee and not perceive*, &c. Verſ. 34. *Without a Parable ſpake he not unto them: and when they were alone he expounded theſe things unto them.*

And what can we ſuppoſe in this place but Parable wholly?

I. There was nothing more common in the Schools of the Jews, than the phraſes of *eating and drinking*, in a metaphorical ſenſe. And ſurely it would ſound very harſh if not to be underſtood here metaphorically, but litterally. What? to drink Blood? a thing ſo ſeverely interdicted the Jews once and again. What? to eat mans fleſh? a thing abhorrent to humane nature: but above all abhorrent to the Jews, to whom it was not lawful אבך מן החי to eat a *member of a living Beaſt*, nor touch אבך מן המת *the member of a dead man.*

t כל אכילה ושתיה וכוי *Every eating and drinking, of which we find mention in the Book of Eccleſiaſtes, is to be underſtood of the Law and good works, i. e.* by way of Parable and Metaphor. By the *Capernaite*'s leave therefore, and the *Romaniſt*'s too, we will underſtand the *eating* and *drinking* in this place, figuratively and parabolically.

t Midras Coheleth, fol. 88. 4.

II. *Bread* is very frequently uſed in the Jewiſh Writers for *Doctrine.* So that when Chriſt talks of *eating his fleſh*, he might perhaps hint to them, that he would feed his followers, not only with his *Doctrines*, but with *himſelf* too.

u כל משען לחם *The whole ſtay of Bread*, Iſai. III. 1. אילו בעלי תלמוד *Theſe are the maſters of Doctrine, as it is written, come eat of my Bread*, Prov. IX. 5. x האכילהו לחם *Feed him with Bread, that is, make him take pains in the warfare of the Law, as it is written, come eat of my Bread.*

u Chagigah, ד fol. 14. 1. x Gloſſ. in Sucah, fol. 52.

Moſes fed you with Doctrine and Manna, but I feed you with Doctrine and my Fleſh.

III. There is mention even amongſt the Talmudiſts themſelves of eating the *Meſſiah.* *Rabh ſaith*, אתידין ישראל לאכלי שני משיח *Iſrael ſhall eat the years of Meſſiah.* [The Gloſs

y Sanhedr. fol. 98. 2.

is, The plenty and ſatiety that ſhall be in the days of the Meſſiah, ſhall belong to the Iſraelites.] *Rabb. Joſeph ſaith, True indeed: but who ſhall eat thereof* חילק ובילק אכלי לה *ſhall Chillek and Billek* [two Judges in *Sodom*] *eat of it? We muſt except againſt that of R. Hillel, who ſaith,* אין משיח לחם לישראל שכבר אכלוהו בימי חזקיה *Meſſiah is not likely to come to Iſrael, for they have already devoured him in the days of Hezekiah.* Thoſe words of *Hillel* are repeated, *fol.* 99. 1.

Behold here is mention of eating the *Meſſiah*, and none quarrel the phraſeology. They excepted againſt *Hillel* indeed, that he ſhould ſay, that the *Meſſiah* was ſo eaten in the days of *Hezekiah*, that he was not like to appear again in *Iſrael*; but they made no ſcruple of the ſcheme and manner of ſpeech at all. For they plainly enough underſtood what was meant by *eating the Meſſiah*, that is, that in the days of *Hezekiah*, they ſo much partook of the *Meſſiah*, they received him ſo greedily, embraced him ſo gladly, and in a manner devoured him, that they muſt look for him no more in the ages to come. Gloſs upon the place. *Meſſiah will come no more to Iſrael, for Hezekiah was the Meſſiah.*

IV. But the expreſſion ſeems very harſh, when he ſpeaks of eating his fleſh and drinking his blood. He tells us therefore, that theſe things muſt be taken in a ſpiritual ſenſe. *Do theſe things offend you? What and if you ſhall ſee the Son of man aſcending up where he was before?* That is, when you ſhall have ſeen me aſcending into Heaven, you will then find how impoſſible a thing it is to eat my fleſh and drink my blood bodily; for how can you eat the fleſh of one that is in Heaven? You may know therefore that I mean eating me ſpiritually. *For the words that I ſpeak to you, they are ſpirit, and they are life.*

V. But what ſenſe did they take it in, that did underſtand it? Not in a Sacramental ſenſe ſurely, unleſs they were then inſtructed in the Death and Paſſion of our Saviour; for the Sacrament hath a relation to his death: but this ſufficiently appears elſewhere, that they knew or expected nothing of that. Much leſs did they take it in a *Jewiſh* ſenſe. For the *Jewiſh* conceipts were about the mighty advantages that ſhould accrue to them from the *Meſſiah*, and thoſe meerly earthly and ſenſual. But to partake of the *Meſſiah* truly, is to partake of himſelf, his pure nature, his righteouſneſs, his ſpirit; and to live and grow, and receive nouriſhment from that participation of him, Things which the Jewiſh Schools heard little of, did not believe, did not think; but things which our Bleſſed Saviour expreſſeth lively and comprehenſively enough, by that of eating his fleſh, and drinking his blood.

CHAP. VII.

VERS. II.

Ἑορτὴ τῶν Ἰουδαίων ἡ Σκηνοπηγία. *The Jews Feaſt of Tabernacles.*

Tiſri. LET us draw down this Month from its beginning to this Feaſt of *Tabernacles.*

I. *The firſt day of the Month Tiſri, was the beginning of the year, for ſtating the years, the intermiſſions of the ſeventh year, and the Jubilees.* a

Upon this day was the *blowing of Trumphets*, *Levit.* XXIII. 24. and perſons were ſent out to give notice of the beginning of the year. On this day began the year of the world 3960. in the middle of which year, *Chriſt* was Crucified.

II. יום טוב שני The ſecond day, obſerved alſo as holy by the *Jews* that were in *Babylon*, that they might be ſure not to miſs the beginning of the year.

III. A Faſt for the murder of *Gedaliah*: for ſo they expound thoſe words, *Zechar.* VIII. 19. The Faſt of the ſeventh month. b

IV. This day was the High-Prieſt in the apartment called פרהידרון προέδρων, or παρέδρων: to which he then betook himſelf from his own Houſe; that he might inure himſelf by exerciſe to the rites of the day of attonement approaching, and be ready and fitted for the ſervice of that day. c *Seven days before the day of expiation, they ſequeſtered the Chief Prieſt from his own Houſe, and ſhut him up into the apartment called* προέδρων, *ſubſtituting to him another Prieſt, leſt accidentally there ſhould ſome ſort of uncleanneſs befall him.*

a *Roſh haſhanah*, fol. 2. 1.

b Vid. *Raſi* & *Kimch.* in loc. *Maimon. in Taanith*, cap. 7.

c *Joma*, cap. 1. hal. 1.

All

V, VI, VII, VIII. All thoſe ſeven days, after he betook himſelf from his own Houſe to this Chamber, until the day of attonement, he ſprinkles the blood of the daily Sacrifice; offers the Incenſe; ſnuffes the Lamps; and brings the head and leggs of the Sacrifice to the Altar that he may be the more handy in his Office upon the Expiation-day. *d* In thoſe ſeven days they ſend him ſome of the Elders of the *Beth Din*, that they may read before him the Office of that day. And at length thoſe Elders deliver him to the Elders of the Prieſthood, who inſtruct him in handling the Incenſe; and lead him into the apartment *Abtines*; where they ſwear him, that he ſhall perform the Service of that day according to rule, and not according to the *Sadducees*.

d Ibid. fol. 14. 1.

IX. Whereas for the whole ſeven days they permitted him to eat according to his uſual cuſtom; the evening of this day approaching, they dyet him more ſparingly, leſt a full ſtomach ſhould occaſion ſleep. They ſpend the whole night waking; and when they find him nodding, or inclining to ſleepineſs, then either by words or ſome noiſe they rowſe and waken him.

X. The day of Expiation. The ſolemn Faſt. On this day began the year of Jubilee when it came about, *Levit.* XXV. 9. And indeed this year, which is now under our conſideration, was the twenty eighth Jubilee, reckoning from the ſeventh year of *Joſhua*, wherein the Land was ſubdued, and reſted from War, *Joſh.* XI. 23.

XI, XII, XIII. The multitude now gather together toward the Feaſt of Tabernacles, that they might purifie themſelves before the Feaſt, and prepare neceſſaries for it, *viz.* little Tents, Citrons, bundles of Palms and Willows, *&c.* But if any were defiled by the touch of a dead body, ſuch were obliged to betake themſelves to *Jeruſalem*, before the Feaſt of Expiation, that they might undergo ſeven days purification before the Feaſt of Tabernacles.

XIV. They were generally cut or trimm'd on the Veſpers of the Feaſt, for the honour of it. *e*

e Piske Toſaphoth in *Moed Katon.* Art. 78.

XV. The firſt day of the Feaſt of Tabernacles. A Feaſt day. Thirteen young Bullocks offered, *&c. Numb.* XXIX. 13. and ſo on. The preparation of the *Chagiga*. They lodge that night in *Jeruſalem*.

XVI. The ſecond day of the Feaſt. Twelve young Bullocks offered. The appearance of all the Males in the Court.

XVII. The third day. Eleven yonng Bullocks.

XVIII. The fourth day. Ten.

XIX. The fifth day. Nine.

XX. The ſixth day. Eight.

XXI. The ſeventh day. Seven.

XXII. The eighth day. One young Bullock offered.

Upon all theſe days there was a pouring out of water upon the Altar with Wine; (a thing not uſed at any other time) and for the ſake of that, great joy, and ſinging and dancing; ſuch as was not all the year beſides.

Spectatum admiſſi riſum teneatis? *Who can his ſmile refrain?*

f At the cloſe of the firſt day of the Feaſt, they went down into the Court of the Women, and there prepared a great ſtage. [That is, benches on which the Women ſtood above, and the Men below.] *Golden Candleſticks were there* [fixed to the walls] *over theſe were golden Cups, to which were four Ladders ſet, by which four of the younger Prieſts went up, having Bottles in their hands that contained an hundred and twenty Logs, which they emptied into every Cup. Of the raggs of the Garments and Girdles of the Prieſts they made wicks to light thoſe Lamps; and there was not a ſtreet throughout all Jeruſalem, that did not ſhine with that light.*

f Succah, cap. 5. hal. 2.

" The Religious and devout danced before them, having lighted Torches in their hands, " and ſung Songs and Doxologies. The Levites with Harps, Pſalteries, Cymbals, and " other inſtruments of muſick without number, ſtood upon thoſe fifteen ſteps by which " they went down from the Court of *Iſrael* to the Court of the women, according to the " fifteen *Pſalms* of degrees, and ſung. Two Prieſts alſo ſtood in the upper Gate, which " goes down from the Court of *Iſrael* to the Court of the Women, with two Trumpets " in their hands. קרא גבר When the Cock crew [or the Preſident gave his ſignal] the " Trumpets ſounded; when they came to the tenth ſtep they ſounded again; when they " came to the Court they ſounded; when they came to the Pavement they ſounded, and " ſo went on ſounding the Trumpets till they came to the Eaſt-gate of the Court. When " they came thither they turn'd their faces from the Eaſt to the Weſt, and ſaid, Our Fa-

"thers in this place turning their backs upon the Temple, and their faces toward the East worſhip'd the Sun; but we turn our faces to God, *&c.*

a Gemara. *a* "The Rabbins have a Tradition, ſome of them while they were dancing, ſaid, Bleſſed "be our youth, for that they have not made our old men aſhamed. אילו חסידים ואנשי "מעשה theſe were the religious, and men of good works. And ſome ſaid, Bleſſed be "our old men that have made attonement for the youth; and both one and the other "ſaid, Bleſſed be he who hath not ſinned; and he who hath, let it be forgiven him.

As to the reaſon of this mirth and pleaſantneſs, we ſhall ſee more in our notes on the 38. *verſ.*

VERS. IV.

Ἐν κρυπτῷ בצנעא *in ſecret.* Ἐν παῤῥησίᾳ בפרהסיא *openly.*

THESE Brethren of Chriſt whoever they were, did not as yet believe, becauſe they ſaw him live ſo obſcure, and did not behave himſelf with that pomp and outward appearance which they expected in the *Meſſiah*; and therefore they perſwade him to go into *Judea*, where he had baptized moſt Diſciples, *Joh.* III. 22. that upon the luſter of his miracles he might ſhine with greater ſplendor and majeſty.

VERS. VIII.

Ἐγὼ οὔπω ἀναβαίνω εἰς ἑορτὴν ταύτην. *I go not up yet unto this Feaſt.*

THAT paſſage in St. *Luke*, *Chap.* IX. 51. *When the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem*, muſt have relation to this ſtory, as will be very evident to any one that will ſtudy the harmony of the Goſpel; eſpecially if they obſerve that this Evangeliſt tells us of two journies after this, which Chriſt took to *Jeruſalem*, viz. *Chap.* XIII. 22. at the Feaſt of the Dedication; and *Chapt.* XVII. 11. at the feaſt of the Paſſover. He had abſented himſelf a long time from *Judea*, upon the account of thoſe ſnares that had been laid for him. But now when he had not above ſix months to live and converſe in this world, he determines reſolutely to give all due manifeſtations of himſelf both in *Judea*, and whereever elſe he ſhould happen to come; and for this cauſe he ſent thoſe Seventy Diſciples before his face into every City and place where he himſelf would come, *Luk.* X. 1.

When therefore he tells his unbelieving Brethren, *I go not yet up, &c.* he does not deny that he would go at all, but only that he would not go *yet*. Partly becauſe he had no need of thoſe previous cleanſings which they had, if they had toucht any dead body; partly that he might choſe the moſt fit ſeaſon for the manifeſtation of himſelf.

But if we take notice how Chriſt was receiv'd into *Jeruſalem* five days before the Paſſover, with thoſe very rites and ſolemnities that were uſed at the Feaſt of Tabernacles, *viz. with branches of Palms*, &c. *Chap.* XII. 13. theſe words may ſeem to relate to that time, and ſo the word ταύτην might not denote the individual Feaſt that was now inſtant, but the *kind* of Feaſt or feſtival time. As if he had ſaid, you would have me go up to this Feaſt that I may be receiv'd by my Diſciples with applauſe; but I do not go up to that kind of feſtivity, the time appointed for that affair is not yet come.

VERS. XIV.

Τῆς ἑορτῆς μεσούσης. *About the midſt of the Feaſt.*

בחולו של מועד *on ſome work-day of the Feaſt.* But was he not there on the firſt or ſecond day of the Feaſt, to perform thoſe things that ought to have been perform'd, making ready the *Chagiga's*, and appearing in the Court? If he was there the ſecond day, he might be well enough ſaid to be there μεσούσης τῆς ἑορτῆς, *about the midſt of the Feaſt*; בחולו של מועד for that day was not a Feſtival, unleſs perchance at that time it might have been the Sabbath, and for their abſence the firſt day there were certain תשלומין *compenſations* might be made.

b Gloſſ. in Chagig. fol. 21. *b* תשלומין דראשין *The compenſations that might be made for the firſt day were theſe: If any one was obliged to offer on the firſt day, and did not do it, he compenſated by offering upon any other day.*

But that which is here ſaid, *That he went up into the Temple and taught*, ἑορτῆς μεσούσης, *about the midſt of the Feaſt*, need not ſuppoſe he was abſent from the beginning of it; nor ought we rathly to think that he would neglect any thing that had been preſcrib'd and appointed in the Law; though it may be reaſonably enough queſtion'd whether he nicely

ly obſerv'd all thoſe rites and uſages of the Feaſt that had been invented by the Scribes. That is, whether he had סוכה a little Tent or Tabernacle of his own, or made uſe of ſome friends, which was allow'd and lawful to be done *c*. Whether he made fourteen meals in that little booth as is preſcrib'd *d*. Whether he carry'd לולב bundles of Palms and Willows about the Altar, as alſo אתרוג a Citron, whether he made his Tent for all thoſe ſeven days his fixed habitation, and his own houſe only occaſional; and many other things largely and nicely preſcrib'd in the Canons and rules about this Feaſt.

c Succah. fol. 27. 2.
d Ibid. cap. 2. hal. 6.

VERS. XIX.

Τί με ζητεῖτε ἀποκτεῖναι. *Why go ye about to kill me?*

THE Emphaſis or force of this clauſe lyes chiefly in the word *me*, *Why go you about to kill me?* none of you all perform the Law as you ought; and yet your great deſign is to kill *me* as a tranſgreſſor of it. Why me, and not others?

VERS. XXI.

Ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. *Ye on the Sabbath-day circumciſe a man.*

e כל צורכי מילה עושין בשבת *They do all things that are neceſſary toward Circumciſion on the Sabbath-day.* *f R. Akibah ſaith, any work that may be done on the Veſpers of the Sabbath, muſt not be done on the Sabbath; but Circumciſion when it cannot be done on the Veſpers of the Sabbath, may be done on the Sabbath-day.*

e Schabb. fol. 128. 2.
f Ibid. fol. 130.

g Danger of life nulleth the Sabbath ומילה ורפואתה *Circumciſion alſo, and its cure, nulleth the Sabbath.*

g Tanchum. fol. 9. 2.

But as to this matter they diſtinguiſh in *Bereſh*, *Rabbah h Jacob of Nabor taught thus in Tſur.* מותר למול בנה כל נכרית בשבת *It is lawful to circumciſe the Son of a ſtranger on the Sabbath-day. R. Haggai heard this, and ſent to him ſaying,* תא לקי *Come and be diſciplin'd, &c.* And a little after, *R. Haggai ſaith to him* רביע ואנא מודע לך *Lye down* [to take diſcipline] *and I will teach you. If an heathen come to you, and ſay, I would be made a Jew, ſo that he would be circumcis'd on the Sabbath-day, or on the day of expiation, will we for his ſake profane thoſe days? Do we ever profane thoſe days either of the Sabbath, or expiation for any other than one born of an Iſraeliteſs only?* We meet with the ſame alſo in *Bemidbar rabba i*, and *Midr. Cohel k*.

h Fol. 9. 1.
i Fol. 273. 4.
k Fol. 104. 2.

Let us look a little into the way of Chriſts arguing in this place: to me it ſeems thus: *Moſes* therefore gave you Circumciſion, that you might rightly underſtand the nature of the Sabbath: For, I. Circumciſion was to be obſerv'd by the Fathers before *Moſes*, punctually on the eighth day. II. Now therefore when *Moſes* eſtabliſht the Laws about the Sebbath, he did by no means forbid the work of Circumciſion on the Sabbath, if it happen'd to be the eighth day. III. Διὰ τοῦτο, For this did *Moſes* give and continue Circumciſion among you, that you might learn from hence to judg of the nature of the Sabbath-day. And let us therefore argue it: If by *Moſes* his inſtitution and allowance it was lawful for the advantage of the Infant to circumciſe him on the Sabbath-day, is it not warrantable by *Moſes* his Law for the advantage of a grown man to heal him on the Sabbath-day? If it be lawful to wound an Infant by Circumciſion, ſurely it is equally, if not much more lawful to heal a man by a words ſpeaking.

VERS. XXVII.

Χριστὸς ὅταν ἔρχεται οὐδεὶς γινώσκει πόθεν ἐστίν. *When Chriſt cometh, no man knoweth whence he is.*

HOW doth this agree with *v.* 42. and with *Mat.* II. 5, 6. They doubted not indeed, but he ſhould give the firſt manifeſtation of himſelf from *Bethlehem*, but then they ſuppos'd he would be hid again, and after ſome ſpace of time make a new appearance from what place no one could tell.

l Jewiſh Authors tell you that Chriſt before their times had indeed been born in *Bethlehem*, but immediately ſnatcht away they knew not whether, and ſo hid that he could not be found. We related the whole ſtory before in our notes at *Mat.* II. 1.

l Hieroſol. Bircoth, fol. 5. 1. & *Midras Echah*, fol. 68. 3.

Their conceptions in this thing we have explain'd to us in *Midras Schir m*, *My beloved is like a Roe or a young hart*, Cant. II. 9. *A Roe appears and is hid, appears and is hid again. So our firſt Redeemer* [Moſes] *appear'd and was hid, and at length appear'd again.------So our latter Redeemer* [Meſſiah] *ſhall be reveal'd to them, and ſhall be hid again from them; and how long ſhall he be hid from them? &c.* A little after, *In the end of forty five days he ſhall be reveal'd again, and cauſe Manna to deſcend amongſt them.*

m Fol. 16. 4.

They

They conceive a twofold manifestation of the *Messiah*, the first in *Bethlehem*, but will straightway disappear and lye hid. At length he will shew himself, but from what place, and at what time that will be, no one knew. In his first appearance in *Bethlehem* he should do nothing that was memorable; in his second was the hope and expectation of the Nation. These *Jews* therefore, who tell our Saviour here, that *when Christ cometh no man knoweth whence he is*, whether they knew him to have been born at *Bethlehem* or no, yet by his wonderful works they conceive this to have been the second manifestation of himself; and therefore only doubt whether he should be the *Messiah* or no, because they knew the place [*Nazareth*] from whence he came; having been taught by Tradition that *Messiah* should come the second time from a place perfectly unknown to all men.

VERS. XXVIII.

Ἀλλ' ἔστιν ὁ πέμψας με ἀληθὴς ὃν ὑμεῖς οὐκ οἴδατε. *He that sent me is true, whom ye know not.*

Ἀληθὴς here must be taken in the same sense wherein נאמן is so often used amongst the Lawyers, to signifie him whose word and testimony in any thing may be taken.

n Chagigah, fol. 24.2. *n The men of Judea* נאמנין *may be credited as to the purity of the wine and the oyl.* Gloss. *Even the people of the land, the very vulgar sort may be credited for the purity of the wine and the oyl, which is dedicated by them to the Altar in the time of the vintage or pressing.*

Men not known by name or face to the Priests, yet if they offer'd wine or oyl were credited as to the purity and fitness of either, from their place of habitation. There are numberless instances of men though perfectly unknown, yet that may be credited, either as to Tythes, or separating the *Trumah*, or giving their testimony, *&c.* To the same sense our Saviour, *Chap.* V. 31. *If I bear witness of my self my witness is not true. i.e.* In your Judicatories it is not of any value with you, where no one is allow'd to be a witness for himself; and in this place, *He that hath sent me*, although you know him not, yet *is he true*, or *worthy belief*, however I my self may not be so amongst you.

VERS. XXXV.

Μὴ εἰς διασπορὰν τῶν Ἑλλήνων, &c. *To the dispersed among the Gentiles*, &c.

I Confess Ἕλληνες in the Apostles writings does very frequently denote the *Gentiles*; to which that of the Rabbins agrees well enough, חכמה יונית *the wisdom of the Greeks*, *i.e.* the wisdom of the Gentiles. But here I would take Ἑλλήνων in its proper signification for the *Greeks*. It is doubtful indeed whether the διασπορὰ Ἑλλήνων ought to be understood the *dispersed Greeks*, or the *Jews dispersed amongst the Greeks*. There was no Nation under Heaven so dispers'd and diffus'd throughout the world as these, both *Greeks* and *Jews* were.

o Strab. in Consolat. ad Helvetian, cap. 6. *o In mediis Barbarorum regionibus Græcæ urbes: Inter Indos Persasq; Macedonicus sermo*, &c. *In the very heart of all the barbarous Nations, the Greeks had their Cities, and their language spoken amongst the Indians and Persians*, &c.

And into what Countries the *Jews* were scatter'd, the writings both Sacred and Profane do frequently instance. So that if the words are to be taken strictly of the *Greeks*, they bear this sense with them, *Is he going here and there amongst the Greeks, so widely and remotely dispersed in the world?*

If of the *Jews* (which is most generally accounted by Expositors) then would I suppose the Διασπορὰν Ἑλλήνων set in distinction to the Διασπορὰ Βαβυλωνίων καὶ Περσῶν. That distinction between the *Hebrews* and the *Hellenists* explains the thing. The *Jews* of the first dispersion, *viz.* into *Babylon*, *Assyria*, and the Countries adjacent are called *Hebrews*, because they used the *Hebrew*, or *Transeuphratensian* language. How they came to be dispers'd into those Countries we all know well enough, *viz.* that they were led away captive by the *Babylonians* and *Persians*. But those that were scatter'd amongst the *Greeks* used the *Greek* Tongue, and were called *Hellenists*. It is not easie to tell upon what account, or by what accident they came to be dispers'd amongst the *Greeks*, or other Nations about. Those that liv'd in *Palestine*, they were *Hebrews* indeed as to their language, but they were not of the διασπορᾷ, *the dispersion*, either to one place or another, because they dwelt in their own proper Country. The *Babylonish* dispersion was esteem'd by the *Jews* the more noble, the more famous, and the more holy of any other. *The land of Babylon is in the same degree of purity with the land of Israel* p. *The Jewish off-spring in Babylon is more valuable than that among the Greeks, even purer than that in Judea it self* q. Whence for a *Palestine-Jew* to go to the *Babylonish* dispersion was to go to a people and Country

p R. Solom. in Gittin. fo. 26. 1.
q Kiddush. fol. 69. 2.

equal

equal if not ſuperior to his own. But to go to the diſperſion among the *Greeks*, was to go into unclean regions, where the very duſt of the land defiled them; it was to go to an inferior race of *Jews* ſtain'd in their blood; it was to go into Nations moſt heatheniz'd.

VERS. XXXVII.

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ, τῇ μεγάλῃ τῆς ἑορτῆς. *On the laſt day, that great day of the Feaſt.*

THE Evangeliſt ſpeaks according to a receiv'd opinion of that people; for from Divine inſtitution it does not appear that the laſt day of the Feaſt had any greater mark ſet upon it than the firſt; nay it might ſeem of lower conſideration than all the reſt; for on the firſt day were offer'd thirteen young Bullocks upon the Altar; on the ſecond, twelve; and ſo fewer and fewer, till on the ſeventh day it come to ſeven, and on this eighth and laſt day of the Feaſt there was but one only; as alſo for the whole ſeven days there were offer'd each day fourteen lambs, but on this eighth day ſeven only, *Numb. XXIX.* So that if the numbers of the Sacrifices add any thing to the dignity of the day, this *laſt* day will ſeem the moſt inconſiderable, and not the μεγάλη, *the great day of the Feaſt.*

I. But what the *Jews* opinion was about this matter, and this day, we may learn from themſelves.

r ע' פרים בנגד ע' אומות *There were ſeventy Bullocks according to the ſeventy Nations of the World.* פר יחידי למה כנגד אומה יחידה *But for what is the ſingle Bullock? It is for the ſingular Nation,* [the *Jewiſh.*] A Parable. *It is like a great King that ſaid to his ſervants, make ready a great Feaſt, but the laſt day ſaid to his friend, make ready ſome little matter that I may refreſh my ſelf with thee.* The Gloſs is, *I have no advantage or refreſhment in that great Feaſt with them, but in this little one with thee.* *r* Succah, fol. 55. 2.

s "On the eighth day it ſhall be an Holy-day; for ſo ſaith the Scripture, For my love "they are my adverſaries, but my prayer is for them, *Pſal. CIX.* Thou ſeeſt, O God, that "*Iſrael* in the Feaſt of Tabernacles offers before thee ſeventy Bullocks for the ſeventy Na- "tions. *Iſrael* therefore ſay unto thee, O Eternal Lord, behold we offer for theſe ſeventy "Bullocks, it is but reaſonable therefore that they ſhould love us; but on the contrary, "as it is written, For our love they are our adverſaries. The Holy Bleſſed God therefore "ſaith to *Iſrael*, offer for your ſelves on the eighth day.

A *Parable.* "This is like a King who made a Feaſt for ſeven days, and invited all the men "in that Province, for thoſe ſeven days of the Feaſt, but when thoſe ſeven days were "paſt, he ſaith to his friend, We have done what is needful to be done toward theſe men; "let thou and I return and enjoy together whatever comes to hand, be it but one pound "of fleſh or fiſh, or herbs. So the Holy Bleſſed God ſaith to *Iſrael*, the eighth day ſhall "be a Feaſt or Holy-day, *&c.* *s* Bemidbar rabba, ſect. 21.

t "They offer ſeventy Bullocks for the ſeventy Nations, to make attonement for them, "that the rain may fall upon the fields of all the world; for in the Feaſt of Tabernacles "נידונין על המים *judgment is made as to the waters: i.e.* God determines what rains ſhall be for the year following. *t* Gloſſ. in loc. citat.

Hence therefore this *laſt day of the Feaſt* grew into ſuch eſteem in that Nation above the other days; becauſe on the other ſeven days they thought ſupplications and ſacrifices were offer'd, not ſo much for themſelves as for the Nations of the world; but the ſolemnities of the eighth day were wholly in their own behalves. And hence the determination and finiſhing of the Feaſt when the ſeven days were over, and the beginning, as it were, of a new one on the eighth day. For,

II. They did not reckon the eighth day as included within the Feaſt, but a Feſtival day ſeparately and by its ſelf.

u שמיני רגל בפני עצמו *The eighth day is a Feaſt by its ſelf,* "לענין פו"ר קשב *according to theſe modern letters.* "פו"ר קשב By which are meant, *u* Succah, fol. 48. 1.

1. פיים *The caſting of lots.* Gloſſ. *As to the Bullocks of the ſeven days, there were no lots caſt to determine what courſe of Prieſts ſhould offer them, becauſe they took it in order, &c. but on the eighth day they caſt lots.*

2. זמון *A peculiar benediction by its ſelf.*

3. רגל בפני עצמו *A Feaſt by its ſelf.* Gloſſ. *For on this day they did not ſit in their Tents.* אין יושבין בסוכה Whence that is not unworthy our obſervation out of *Maimonides x*, *If any one either through ignorance or preſumption have not made a Booth for himſelf on the firſt day of the Feaſt* [which is holy] *let him do it on the next day; nay at the very end of the ſeventh day:* Note that, *At the very end of the ſeventh day.* And yet there was no uſe of Booths on the eighth day. *x* Succah, cap. 6.

4. קרבן בפני עצמו *A peculiar ſacrifice.* Not of ſix Bullocks, which ought to have been, if

if that day were to have been joyn'd to the rest of the Feast, but one only.

5. שור בפני עצמו *A song by its self.* Otherwise sung than on other days.

6. ברכה בפני עצמו *The benediction of the day by its self*; or as others, the *Royal blessing*; according to that 1 *King.* VIII. 66. *On the eighth day Solomon sent the people away, and they blessed the King.* But the former most obtains.

To all which may be added what follows in the same place about this day. היוב אדם בהלל *A man is bound to sing the Hallel.* [viz. *Psal. XIII. XIV. XV. XVI. XVII. & XVIII.*] ובשמחה *he is bound to rejoice*; that is, to offer thank-offerings, for the joy of that Feast.

ובכבוד יט' האחרון של חג *and he bound is to honour that last day*[the eighth day]*of the Feast, as well as all the rest.*

On this day they did not use their סוכת *their Booths*, nor לולב their *branches of Palms*, nor אתרוג their *Pome-citrons*; but they had ניסוך המים their *offering of water* upon this day as well as the rest.

VERS. XXXVIII.

Ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος. *Out of his belly shall flow rivers of living water.*

TO this offering of water perhaps our Saviours words may have some respect, for it was only at this Feast that it was used and none other. You have the manner of this service describ'd in the place above quoted to this purpose.

y Succah. ubi supr. y ניסוך המים כיצד *After what manner is this offering of water?* צלוחית של זהב וגו' *They fill'd a Golden Phial containing three Logs, out of Siloam. When they came to the water-gate* [a Gate of the Temple so call'd, as some would have it, because that water which was fetcht from *Siloam* was brought through it] *they sounded their Trumpets and sung. Then a Priest went up by the ascent of the Altar, and turning to the left, there were two silver vessels, ------one with water, the other with wine; he pour'd some of the water into the wine, and some of the wine into the water, and so perform'd the service.*

R. Judah saith, they offer'd one log every of those eight days, and they say to him that offer'd it, lift up thy hand, for upon a certain time there was one that offer'd it upon his feet, [Gemar. he was a *Sadducee.* Gloss. The Sadducees do not approve the offering of water.] *and the whole Congregation pelted him with their Citrons. That day an horn of the Altar was broke.*

z Succah, fol. 51. 1. z *Whoever hath not seen the rejoycing that was upon the drawing of this water, hath never seen any rejoycing at all.*

a Rambam in loc. This offering of water they say was a Tradition given at Mount *Sinai a*, and that the Prophet *Jonah* was inspired by the Holy Ghost upon this offering of water *b*.

b Gloss in loc. If you ask what foundation this usage hath, *Rambam* will tell us יש דמוים נסתרים בתורה *there are some kind of remote hints of it in the Law, however those that will not believe the Traditional Law, will not believe this article about the sacrifice of water.*

I. They bring for it the authority of the Prophet *Isaiah*, בית השואבה *the house of drawing*; *for it is written, Ye shall draw waters with joy*, &c. *Isa.* XII. 3. *b*

b Succah. fol. 50. 2. This rejoycing (which we have describ'd before) they call'd שמחת תורה *the rejoycing of the Law*, or, *for the Law*; for by *waters* they often understand the *Law*, Isa. LV. 1. and several other places; and from thence the rejoycing for these waters.

II. But they add moreover that this drawing and offering of water, signifies the pouring out of the Holy Spirit.

c Bereth. rabba, fol. 70. 1. c *Why do they call it* בית השואבה *the house of drawing? because thence they draw the Holy Spirit.* Gloss in *Succah ubi supr. In the Jerusalem Talmud it is expounded that they draw there the Holy Spirit; for a divine breathing is upon the man through joy.*

Another Gloss, חליל מכה *The Flute also sounded for encrease of the joy.* Drawing of water therefore took its rise from the words of *Isaiah*, they rejoyc'd over the waters as a symbol, and figure of the Law; and they lookt for the Holy Spirit upon this joy of theirs.

III. But still they add further: *d Why doth the Law command, saying, offer ye water on the feast of Tabernacles? The Holy Blessed God saith, offer ye waters before me on the Feast of Tabernacles,* כרי שיתברכו לכם גשמי שנה *that the rains of the year may be blest to you.* For they had an opinion that God decreed and determin'd on the rains that should fall the following year at that Feast. Hence that in the place before mention'd, *e* כחג נידונין על המים *In the Feast of Tabernacles it is determin'd concerning the waters.*

d Rosh Hashanah, fol. 16.

e Taanith, fol. 2. 1.

And now let us reflect upon this passage of our Saviour, *Whosoever believeth in me out of his belly shall flow rivers of living water.* They agree with what he had said before to the *Samaritan* woman, *Chap.* IV. 14. and both expressions upon the occasion of drawing of water.

The *Jews* acknowledg that the latter Redeemer is to procure water for them, as their former

former Redeemer *Moſes* had done *f*. But as to the true meaning of this, they are very blind and ignorant, and might be better taught by the *Meſſiah* here, if they had any mind to learn.

f Midras Coheleth, fol. 85.

I. Our Saviour calls them to a belief in him from their own boaſt and glorying in the Law; and therefore I rather think thoſe words, Καθὼς εἶπεν ἡ γραφὴ, *as the Scripture hath ſaid*, ſhould relate to the foregoing clauſe, *Whoſoever believeth in me, as the Scripture hath ſpoken about believing in*, Iſa. XXVIII. 16. *I lay in Sion for a foundation a try'd ſtone.*----*He that believeth*, &c. *Habak.* II. 4. *The juſt ſhall live by faith.* And the *Jews* themſelves confeſs, *g* that ſix hundred and thirteen precepts of the Law may all be reduc'd to this, *The juſt ſhall live by faith.* And to that of *Amos* v. 6. *Seek the Lord and ye ſhall live.*

g Maccoth. fol 24. 1.

II. Let theſe words then of our Saviour be ſet in oppoſition to this rite and uſage in the Feaſt of Tabernacles, of which we have been ſpeaking. "Have you ſuch wonderful "rejoycing at drawing a little water from *Siloam?* He that believes in me whole rivers "of living waters ſhall flow out of his own belly. Do you think the waters mention'd in "the Prophets do ſignifie the Law? they do indeed denote the Holy Spirit which the "*Meſſiah* will diſpenſe to thoſe that believe in him; and do you expect the Holy Spirit "from the Law, or from your rejoycing in the Law? the Holy Spirit is of faith, and not "of the Law, *Gal.* III. 2.

VERS. XXXIX.

Οὔπω γὰρ ἦν πνεῦμα ἅγιον. *For this Holy Ghoſt was not yet.*

THESE words have relation to that moſt receiv'd opinion of the *Jews* about the departure of the Holy Spirit after the death of *Zachary* and *Malachi*; to this alſo muſt that paſſage be interpreted, when thoſe of *Epheſus* ſay, *Act.* XIX. 2. *We have not yet heard whether there were a Holy Ghoſt or no.* That is, we have indeed heard of the Holy Ghoſts departure after the death of our laſt Prophets, but of his return and *redonation* of him, we have not yet heard. יהוה פעלך קרב שניכם חייהו בקרב שניכם חוריע *O Lord, revive thy work in the midſt of the years, in midſt of the years make known*, Hab. III. 2. He calls the ſeventy years of Captivity the *midſt of the years.* For on the one hand it had been ſeven times ſeventy years from the birth of *Samuel* the firſt of the Prophets to the Captivity, [*Act.* III. 24.] and on the other hand it was ſeven times ſeventy years from the end of the Captivity to the death of Chriſt. The prayer is, that the gift of Propheſie might not be loſt, but preſerv'd, whiles the people ſhould live exil'd in an heathen Country. And according to the twofold virtue of Propheſie, the one of working miracles, the other of foretelling things to come, he uſes a twofold phraſe, *revive thy work*, and *make known.* Nor indeed was that gift loſt in the Captivity, but was very illuſtrious in *Daniel*, *Ezekiel*, *&c.* it return'd with thoſe that came back from the Captivity, and was continu'd for one generation, but then (the whole Canon of the Old Teſtament being perfected and made up) it departed, not returning till the dawn of the Goſpel, at what time it appear'd in inſpiring the Bleſſed Virgin, *John Baptiſt* and his Parents, *&c.* and yet the *Holy Ghoſt was not yet come*, that is, not anſwerably to that large and ſignal promiſe of it in *Joel* II. 28.

VERS. XLIX.

Ὁ ὄχλος οὗτος. *This people*, &c.

עם ארץ *the people of the earth* in common phraſe; oppos'd to לתלמידי חכמים *the diſciples of the wiſe men*, whom they call עם קודש *the holy people b*, but the former they call the *accurſed.*

b Sotah. fol. 39. 1.

VERS. LII.

Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; *Art thou alſo of Galilee?*

IT ſeems to be ſpoken ſcoffingly: Art thou of thoſe *Galileans* that believe in this *Galilean?*

CHAP. VIII.

EXPOSITORS almost with one consent do note that this story of the woman taken in adultery was not in some ancient Copies; and whiles I am considering upon what accident this should be, there are two little stories in *Eusebius* that come to mind. The one we have in these words, *a* Ἐκτεθεῖται δὲ καὶ ἄλλην Ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ Κυρίου, ἣν τὸ καθ' Ἑβραίους εὐαγγέλιον περιέχει. *He* [Papias] *tells us also another History concerning a woman accus'd of many crimes before our Lord, which History indeed the Gospel according to the Hebrews makes mention of.* All that do cite that story do suppose he means this adulteress. The other he tells us in his life of *Constantine b*, he brings in *Constantine* writing thus to him: Πρέπον κατεφάνη τὸ δηλῶσαι τῇ σῇ συνέσει, ὅπως ἂν πεντήκοντα σωμάτια ἐν διφθέραις ἐγκατασκευοῖς εὐανάγνωστάτε, καὶ πρὸς χρῆσιν εὐμετακόμιστα, &c. *I think good to signifie to your prudence, that you would take care that fifty Volumes of those Scriptures whose preparation and use you know so necessary for the Church, and which beside may be easily read and carryed about, may by very skilful pen-men be written out in fair parchment.*

a Hist. Eccles. lib. 3. cap. ult.

b Lib. 4 cap. 36.

So indeed the *Latin* Interpreter, but may we not by the word σωμάτια understand the Gospels compacted into one *body*, by way of Harmony? the reason of this conjecture is twofold; partly those *Eusebian* Canons form'd into such a kind of Harmony; partly because *cap.* 37. he tells us that having finisht his work, he sent to the Emperour, Τρισσὰ καὶ τετρασσὰ, *threes and fours*; which words if they are not to be understood of the Evangelists, sometimes three, sometimes four (the greater number including the less) imbody'd together by such an harmony; I confess I cannot tell what to make of them.

But be it so, that it must not be understood of such an Harmony; and grant we further, that the *Latin* Interpreter hits him right, when he supposes *Eusebius* to have pickt out here and there according to his pleasure and judgment some parts of the Holy Scriptures to be transcribed, surely he would never have omitted the Evangelists, the noblest and the most profitable part of the New Testament.

If therefore he ascrib'd this story of the *Adulteress* to the Trifler *Papias*, or at least to the Gospel according to the *Hebrews* only, without doubt he would never insert it in Copies transcribed by him. Hence possibly might arise the omission of it in some Copies, after *Eusebius* his times. It is in Copies before his age, *viz.* in *Ammonius*, *Tatianus*, &c.

VERS. I.

Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. *He went to the mount of Olives.*

BUT whether to the Town of *Bethany*, or to some Booth fixed in that mount, is uncertain. For because of the infinite multitude that had swarm'd together at those Feasts, it is probable many of them had made themselves Tents about the City, that they might not be too much streightned within the walls, though they kept within the bounds still of a Sabbaths-days journey.

c And thou shalt turn in the morning and go into thy Tents, Deut. XVI. 7. *The first night of the Feast they were bound to lodg within the City; after that it was lawful for them to abide without the walls, but it must be within the bounds of a Sabbath-days journey; whereas therefore it is said, Thou shalt go into thy Tents; this is the meaning of it, Thou shalt go into thy Tents that are without the walls of Jerusalem, but by no means into thine own house d.*

c Gloss. in Pesachin, fol. 95. 2.

d Vid. & Aben Ezra in Deut. XVI.

It is said *Chap.* VII. *That every one went to his own house*, ver. 53. upon which words let that be a Comment, that we meet with *e* אחר תמיד בין הערבים היו סנהדרין הולכין לביתם *After the daily evening sacrifice the fathers of the Sanhedrin went home.*

e Pische Tosaphoth in Sanhedr. Artic. 34.

The eighth day therefore being ended, the History of which we have in *Chap.* VII. the following night was out of the compass of the Feast, so that they had done the dancings of which we have spoken before. The Evangelist therefore does not without cause say, that *every one went to his own house*, for otherwise they must have gone to those dancings, if the next day had not been the Sabbath.

VERS. III.

Γυναῖκα ἐν μοιχείᾳ κατειλημμένην. *A woman taken in Adultery.*

OUR Saviour calls that generation γενεὰν μοιχαλίδα, *An Adulterous Generation*, *Mat.* XII. 39. See also *Jam.* IV. 4. which indeed might be well enough understood in its literal and proper sense.

f From

f From the time that murderers have multiplied amongſt us, the beheading of the Heifer hath ceaſed: and ſince the encreaſe of Adultery, the bitter waters have been out of uſe. f Sotah. fol. 47. 1.

g כשרבו המנאפים בגלוי *Since the time that Adultery ſo openly prevailed under the ſecond Temple, the Sanhedrin abrogated that way of tryal by the bitter water; grounding it upon what is written, I will not viſit your Daughters when they ſhall go a whoring, nor your Wives when they ſhall commit Adultery.* g Maimon. in Sotah. cap. 3.

The Gemariſts ſay, that *Rabban Jochanan ben Zacchai* was the Author of this Counſel; he lived at this very time, and was of the Sanhedrin, perhaps preſent amongſt thoſe that ſet this Adulterous Woman before Chriſt. For there is ſome reaſon to ſuppoſe, that the Γραμματεῖς and Φαρισαῖοι, *Scribes and Phariſees*, here mentioned, were no other than the Fathers of the Sanhedein.

VERS. V.

Τὰς τοιαύτας λιθοβολεῖσθαι. *That ſuch ſhould be ſtoned.*

Τοιαύτας· *Such.* Who? what all Adultereſſes? or all *taken in Adultery*, ἐπ' αὐτοφώρῳ, *in the very act?* There is a third qualification ſtill. For the condition of the Adultereſs is to be conſidered, whether ſhe was a married Woman, or betrothed only.

God puniſheth Adultery by death, *Levit.* XX. 10. but the Maſters of Traditions ſay, That *wherever death is ſimply mentioned in the Law*, [that is, where the kind of death is not expreſsly preſcribed] *there it is to be ſuppoſed no other than ſtrangling.* Only they except בת ישראל בחנק ארוסה בסקילה *A Daughter of an Iſraelite, if ſhe commit Adultery after ſhe is married, muſt be ſtrangled: if only betrothed, ſhe muſt be ſtoned. A Prieſt's Daughter, if ſhe commit Adultery when married, muſt be ſtoned; if only betrothed, ſhe muſt be burnt* *. * Sanhedr. fol. 51. 2.

Hence we may conjecture what the condition of this Adultereſs was: either ſhe was an Iſraeliteſs not yet married, but betrothed only, or elſe ſhe was a Prieſts Daughter, married: rather the former, becauſe they ſay, *Moſes in the Law hath commanded us, that ſuch ſhould be ſtoned.* See *Deut.* XXII. 21. But as to the latter, there is no ſuch command given by *Moſes.*

VERS. VIII.

Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. *Jeſus ſtooped down and wrote on the ground.*

Μὴ προσποιούμενος· *Feigning as though he heard them not*, had of old crept into ſome Books. And it is plain enough that it did creep in. For when *Chriſt* had given proof enough that he took cogniſance of the matter propounded to him, by thoſe words, *he that is without ſin amongſt you*, &c. yet did he ſtoop down again, and write upon the earth.

Many have offered their conjectures why he uſed this unuſual geſture at this time, and with the Reader's leave, let me alſo offer mine.

I. The matter in hand was, judging a Woman taken in Adultery, and therefore our Saviour in this matter applies himſelf conformably to the rule made and provided for the tryal of an Adultereſs by the bitter water, *Numb.* V.

II. Among the Jews this obtained in the tryal of a Wife ſuſpected. *g If any man ſhall unlawfully lye with another Woman, the bitter water ſhall not try his Wife*------ For it is ſaid. ונקה האיש מעון *if the Husband be guiltleſs from iniquity, then ſhall the Woman bear her iniquity.* g Maimon. in Sotah, cap. 2.

h When the Woman hath drunk the bitter water, if ſhe be guilty, her looks turn pale, her eyes ſwell up, &c. *So they turn her out of the Court of the Women; and firſt her belly ſwells, then her thigh rots, and ſhe dyes. The ſame hour that ſhe dyes, the Adulterer alſo, upon whoſe account ſhe drunk the water, dyes too, wherever he is, being equally ſeized with a ſwelling in his belly, rottenneſs in his thigh; or his Pudenda.* וכל זה אם לא בא בעל ביאה אסורה מעולם *But this is done only upon condition that the Husband hath been guiltleſs himſelf:* אבל אם בעל בעילה שלא איסור אין המים בודקין את אשתו *For if he have layen with any, unlawfully himſelf, then this water will not try his Wife.* h Ibid. cap. 3.

i If you follow whoring your ſelves, the bitter waters will not try your Wives. i Bemidbar rabba, fol. 235.

You may ſee by theſe paſſages how directly our Saviour levels at the equity of this ſentence, willing to bring theſe accuſers of the Woman to a juſt tryal firſt. You may imagine you hear him thus ſpeaking to them: "Ye have brought this Adulterous Woman to be adjudged by me: I will therefore govern my ſelf according to the rule of "trying

" trying ſuch by the bitter waters. You ſay, and you believe according to the com-
" mon opinion of your Nation, that the Woman upon whom a jealouſie is brought,
" though ſhe be indeed guilty, yet if the Husband that accuſeth her be faulty that way
" himſelf, ſhe cannot be affected by thoſe waters, nor contract any hurt or danger by
" them. If the Divine judgment proceeded in that method, ſo will I at this time. Are
" you that accuſe this Woman wholly guiltleſs in the like kind of ſin? whoſoever is ſo,
" *let him caſt the firſt ſtone*, &c. But if you your ſelves ſtand chargeable with the ſame
" crimes, then your own applauded Tradition, the opinion of your Nation, the proce-
" dure of Divine judgment in the tryal of ſuch, may determine in this caſe, and acquit
" me from all blame if I condemn not this Woman, when her accuſers themſelves are to
" be condemned.

III. It was the office of the Prieſt, when he tryed a ſuſpected Wife to ſtoop down, and gather the duſt off the floor of the Sanctuary, which when he had infuſed into the water, he was to give the Woman to drink; he was to write alſo in a Book the curſes or adjurations, that were to be pronounced upon her, *Numb.* V. 17, 23. In like manner, our Saviour ſtoops down, and making the floor its ſelf his Book, he writes ſomething in the duſt, doubtleſs againſt theſe accuſers, whom he was reſolved to try, in analogy to thoſe curſes and adjurations written in a Book by the Prieſt againſt the Woman that was to be tried.

IV. The Prieſt after he had writ theſe curſes in a Book, blots them out with the bitter Water, *Numb.* V. 23. For the matter tranſacted was doubtful. אין משקין אלא על הספק *k They do not make the ſuſpected Woman drink, unleſs in a doubtful caſe.*

k Bemidbar rabba. fol. 233. 2.

The queſtion is, whether the Woman was guilty or not. If guilty, behold the curſes writ againſt her: if not guilty, then behold they are blotted out. But Chriſt was aſſured that thoſe whom he was trying were not innocent, ſo de does not write and blot out, but writes and writes again.

V. He imitates the geſture of the Prieſt, if it be true what the Jews report concerning it, and it is not unlikely, *viz.* that he firſt pronounced the curſes, then made the Woman drink, and after ſhe had drunk pronounced the ſame curſes again. So Chriſt, firſt he ſtoops down and writes, then makes them as it were drink, in that ſearching reflection of his, *whoſoever of you is without ſin*, and then ſtoops down again, and writes upon the Earth.

VERS. IX.

Ὑπὸ δὲ συνειδήσεως ἐλεγχόμενοι *Being convicted by their own Conſcience.*

OUR Saviour had determined to ſhame theſe wicked men before the common people: and therefore adds that peculiar force and *Energy* to what he ſaid, that they could not ſtand it out, but with ſhame and confuſion drawing off and retiring, they confeſs their guilt, before the whole crowd. A thing little leſs than miracle.

VERS. XII.

Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου. *I am the light of the world.*

l Echah rabbathi, fol. 68. 4.

m Fol. 3. 4.

R. *Biba Sangorius ſaith* נהוראי שמו *Light is the name of the Meſſiah. As it is written* נהורא עמיה שרא *Light dwells with him*, Dan. II. 22. we have the ſame paſſage in *Bereſh rabba m* ſaying that the Author of theſe words there, is R. *Abba Serongianus.*

They were wont to adorn their Rabbins, and Doctors, with ſwelling and magnificent titles of *Lights.*

n Erubbin, fol. 13. 2.

n A Tradition. His name is not R. Meir, but Nehorai: Why therefore is he called R. Meir? Becauſe he enlightens the eyes, by the traditions of wiſe men. שמאיר עיני חכמים בהלכה *And yet his name is not Nehorai neither, but R. Nehemiah. Why then is he called R. Nehorai? Becauſe he enlightens the eyes, by the traditions of wiſe men.* שמנהיר עיני חכמים בהלכה O bleſſed Luminaries without light! Be gone ye ſhades of night, for the Sun of righteouſneſs hath now diſplayed himſelf!

VERS.

VERS. XIII.

Σὺ περὶ σεαυτοῦ μαρτυρεῖς. *Thou beareſt record of thy ſelf.*

THIS and the following paſſages uttered in diſpute, *whether Chriſt was the light or no*, bring to mind what was wont to be tranſacted amongſt them, in their witneſſing about the Φάσις, the appearance of the New Moon. We have it in *Roſh haſhanah o.* [o] cap. 1. 2. 3.

I. It was to be atteſted before the Sanhedrin by *two perſons*, that they ſaw the New Moon. So Chriſt mentions two witneſſes atteſting him to be the light, *viz.* the Father and himſelf, *verſ.* 18.

II. They did not allow the teſtimony about the New Moon, unleſs from perſons known to the Sanhedrin: Or if they were unknown, there were thoſe ſent along with them from the Magiſtracy of that City where they lived, that ſhould atteſt their veracity. Compare *verſ.* 18, 19. *I bear witneſs of my ſelf, and ye know me not. My Father alſo bears witneſs of me, but ye have not known my Father.*

III. אין היחיד נאמן ערי עצמו *One witneſs is not to be believed in his own cauſe.* So the Phariſees, *verſ.* 13. *Thou beareſt record of thy ſelf, thy record is not true.*

IV. The Father and the Son, or any ſort of relatives, are fit and credible witneſſes, *verſ.* 18. *I am one that bear witneſs of my ſelf, and the Father that ſent me, beareth witneſs of me.*

VERS. XX.

Ἐν τῷ Γαζοφυλακίῳ. *In the Treaſury.*

IN *the Treaſury*, that is, in the *Court of the Women.* Where he had tranſacted the matter about the Woman taken in Adultery. Called the *Treaſury*, upon the account of thirteen Corban Cheſts placed there. Of which we have ſpoken in another Tract.

VERS. XXV.

Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. *The ſame that I ſaid unto you from the beginning.*

I. AMongſt the ſeveral rendrings of this place, this ſeems the moſt proper; *The ſame that I ſaid unto you from the beginning.* So *Gen.* XLIII. 18. Διὰ τὸ ἀργύριον τὸ ἀποσταφὲν ἐν τοῖς μαρσίπποις ἡμῶν τὸ ἀρχῆν· *the money returned at the firſt time:* and *verſ.* 20. καταβημεν τὸ Ἀρχῆν πρίασθαι βρώματα. *we came indeed down at the firſt time to buy food.*

The words thus rendred may refer to that full and open profeſſion our Saviour made of himſelf before the Sanhedrin, that he was the *Son of God*, the *Meſſiah*, *Chap.* V. do you ask me who I am? I am the ſame that I told you from the beginning, when I was ſummoned to anſwer before the Sanhedrin.

II. However, I cannot but a little call to mind, the common forms of ſpeech uſed ſo much in the Jewiſh Schools. רישא and סיפא the *beginning* and the *end.* Where by רישא they meant any thing that was chiefly and primarily to be offered and taken notice of: by סיפא what was ſecondary, or of leſs weight.

[p] The queſtion is, whether it were lawful for the Prieſts to ſleep in their Holy Veſtments. סיפא *the end*: or the ſecondary queſtion was whether it was lawful for them to ſleep in them. But רישא *the beginning*; or the thing chiefly and primarily to be diſcuſt, was whether it was lawful for them to have them on at all, but in Divine Service. Hence the Gemariſts, דקתני לאהוין ושנים משום רבעי למיתנא סיפא *The Tradition is, that they muſt not ſleep in them, if you will explain the end* [or ſecondary queſtion] *but, let them put them off and fold them up, and lay them under their heads* [when they ſleep] קתני רישא *This, the beginning* [or chief matter in hand] *determines.* That is, that it is not lawful for the Prieſt ſo much as to wear his Holy Garments but when he is in Holy Service. [p] *Tamid.* fol. 61. 1.

[q] *It is a Tradition of the Rabbins, if one in walking near any City ſee lights in it; If the greateſt number in that City be Cuthites, let him not bleſs them; if they be moſt Iſraelites, let him bleſs it.* תנן רישא רוב כותיים *They teach the beginning, when they ſay, moſt Cuthites.* תנא סיפא רוב ישראל *They teach the end when they ſay, moſt Iſraelites.* The chief and principal ſcruple was, whether they ſhould pronounce a bleſſing upon thoſe lights, when there might be moſt *Cuthites* in the City that lighted them up: The leſſer ſcruple was, whether he ſhould bleſs them, if there was moſt *Iſraelites* in that City. [q] *Beracoth*, fol. 53. 1.

[r] *There is a diſpute upon that precept*, Levit. XVII. 13. *If any one kill a Beaſt or Bird upon an Holy day, the Shammean School ſaith, let him dig with an inſtrument, and cover the blood;* [r] *Betzah.* fol. 6. 2.

blood; *The School of Hillel ſaith, let him not kill at all, if he have not duſt ready by him to cover the blood.*

סיפא *The end*, or the ſecondary queſtion, is about covering the blood if a Beaſt ſhould be killed. רישא *The beginning*, or the principal queſtion, is, about killing a Beaſt or a Fowl at all upon an Holy day; meerly for the labour of ſcraping up duſt, if there be none at hand.

There are numberleſs inſtances of this kind, and if our Saviour had any reſpect to this form or mode of ſpeaking, we may ſuppoſe what he ſaid, was to this purpoſe. "You ask "who I am? רישא *The beginning. That is the chief thing to be enquired into which I now* "*ſay*, viz. That I am the Light of the world, the Meſſiah, the Son of God, *&c.* But "what works I do, what Doctrines I teach, and by what authority: סיפא this is an "enquiry of the ſecond place in compariſon to that firſt and chief queſtion *who I am.*

VERS. XXVI.

Ἀλλ' ὁ πέμψάς με ἀληθής ἐστι. *But he that ſent me is true.*

I Have many things to ſay and judge of you, *but he that ſent me* hath of old ſaid and judged of you, *and he is true*, and they are true things which he hath ſaid of you. Of this kind are thoſe paſſages, *Iſai.* XI. 10. *Make the heart of this people fat*, &c. and XXIX. 10. *The Lord hath poured a ſpirit of deep ſleep upon you*, &c. and from ſuch kind of Predictions it is that Chriſt concludes this concerning them, *verſ.* 21. *ye ſhall dye in your ſins.*.

VERS. XXXIII.

Σπέρμα Ἀβραάμ ἐσμεν, &c. *We be Abraham's ſeed*, &c.

THEY were wont to glory of *being Abraham's ſeed* beyond all meaſure. Take one inſtance of a thouſand.

ſ Bava Metzia, fol. 83. 1. *ſ It is ſtoryed of R. Jochanan ben Matthias, that he ſaid to his Son, Go out and hire us ſome Labourers: He went out and hired them for their Victuals. When he came home to his Father, his Father ſaid to him, my Son, ſhouldſt thou make Feaſts for them, as gaudy as the Feaſts of Solomon, thou wouldſt not do enough for them, becauſe they are the Children of Abraham, Iſaac, and Jacob.* And yet they confeſs, *t* חמרה זכות אבות *The merits of our Fathers Abraham, Iſaac, and Jacob ceaſed from the days of Hoſhea the Prophet, as ſaith Rabh, or as Samuel, from the days of Hazael.*

t Schabb. fol. 53. 1.

But how came they to joyn this? *We be Abraham's ſeed neither were we ever in bondage to any.* Is it impoſible that one of *Abraham's* ſeed, ſhould be in bondage? The ſenſe of theſe two clauſes muſt be diſtinguiſhed. We are of the ſeed of *Abraham*, who are very fond and tenacious of our liberty, and as far as concerns our ſelves, we never were in bondage to any man. The whole Nation was infinitely averſe to all ſervitude, neither was it by any means lawful for an Iſraelite to ſell himſelf into bondage unleſs upon the extremeſt neceſſity.

u Maimon. in Avadim. cap. 1. *u It is not lawful for an Iſraelite to ſell himſelf, for that end meerly, that he might treaſure up the money, or might trade with it or buy Veſſels, or pay a creditor, but barely if he want food and ſuſtenance. Nor may he ſell himſelf, unleſs when nothing in the world is left, not ſo much as his Cloaths, then let him ſell himſelf------ And he whom the Sanhedrin ſells, or ſells himſelf, muſt not be ſold* בפרהסיא ולא בסמטא *openly, nor in the publick way, as other ſlaves are ſold, but privately.*

VERS. XXXVII.

Ἀλλὰ ζητεῖτέ με ἀποκτεῖναι. *But ye ſeek to kill me.*

FRom this whole period, it is manifeſt, that the whole tendency of our Saviour's diſcourſe, is to ſhew the Jews that they are the ſeed of that Serpent, that was to bruiſe the heel of the *Meſſiah*: elſe what could that mean, *verſ.* 44. *ye are of your Father the Devil*, but this, *viz. ye are the ſeed of the Serpent.*

VERS.

VERS. XLIII.

Ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν. *Because you cannot hear my word.*

YOU may here distinguish λαλία and λόγος. So that λαλία may signifie the manner of speaking, or phrases used in speech; λόγος the matter or thing spoken, *Isai.* XI. 4. *he shall smite the Earth with the rod of his mouth.* But they could not bear the smart of his rod, they would not understand the phrasiology or way of speech he used.

VERS. LXIV.

Ἀνθρωποκτόνος ἀπ' ἀρχῆς. *A murderer from the beginning.*

רוצח מן בראשית For so the Hebrew Idiom would render ἀπ' ἀρχῆς, *he was a murderer from the days of the Creation.* And so Christ in saying this, speaks according to the vulgar opinion, as if *Adam* fell the very first day of his Creation.

Ἐν ἀληθείᾳ οὐκ ἔστηκεν. *He abode not in the truth.*

I. *He abode not in the truth. i. e.* he did not continue true, but found out the way of lying.

II. He did not persist in the will of God, which he had revealed concerning man. For the revealed will of God is called *truth:* especially his will revealed in the Gospel. Now when God had pleased to make known his good will toward the first man, partly fixing him in so honourable and happy a station, partly commanding the Angels that they should minister to him for his good, *Heb.* I. 14. the Devil did not abide in this truth, nor persisted in this will and command of God. For he, envying the honour and happiness of man, took this command of God concerning the Angels ministring to him, in so much scorn and contempt, that swelling with most envenomed malice against *Adam*, and infinite pride against God, chose rather to dethrone himself from his own glory and felicity, than he would bear *Adam*'s continuance in so noble a station, or minister any way to the happiness of it. An Angel was uncapable of sinning either more or less than by pride and malice.

VERS. XLVIII.

Σαμαρείτης εἶ σὺ καὶ δαιμόνιον ἔχεις. *Thou art a Samaritan and hast a Devil.*

BUT what I pray you, hath a *Samaritan* to do with the Court of your Temple? For this they say to Christ, whiles he was yet standing in the Treasury, or in the Court of the Women, *vers.* 20. If you would admit a *Samaritan* into the Court of the Gentiles, where the Gentiles themselves were allowed to come, it were much, and is indeed very questionable; but who is it would bear such an one standing in the Treasury? Which very thing shews how much this was spoken in rancor and meer malice, they themselves not believing, nay perfectly knowing that he was no *Samaritan*, at that time when they called him so. And it is observable that our Saviour made no return upon that senseless reproach of theirs, because he did not think it worth the answering; he only replies upon them *that he hath not a Devil*, that is, that he was not mad.

VERS. LVII.

Πεντήκοντα ἔτη οὔπω ἔχεις. *Thou art not yet fifty years old.*

APply these words to the time of superannuating the Levites, *Numb.* IV. and we shall find no need of those knots and difficulties wherewith some have puzzled themselves. *Thou art not yet fifty years old*, that is, thou art not yet come to the common years of superannuation, and dost thou talk that *thou hast seen Abraham?*

VERS.

VERS. LVIII.

Πρὶν Ἀβραὰμ γενέσθαι Ἐγὼ εἰμί. *Before Abraham was, I am.*

THEY pervert the queſtion. Chriſt had ſaid, *Abraham ſaw my day:* on the contrary they ask him, *Haſt thou ſeen Abraham?*

This phraſe Ἐγὼ εἰμὶ ſometimes is rendred from the ſingle word אנכי [I] So the Greek Interpreters in the Books of *Judges* and *Ruth*: for you will ſeldom or never meet with it elſewhere.

Judg. VI. 18. אנכי אשב *I will tarry*, or *ſit here.* Greek, Ἐγὼ εἰμὶ καθήσομαι. The Latine Interpreters, *Ego quidem manebo.*

Ibid. Chap. XI. 27. ואנכי לא חטאתי לך *Wherefore I have not ſinned againſt thee.* Greek, Ἐγὼ εἰμὶ οὐχ ἥμαρτόν σοι. Latine, *Ego quidem non peccavi tibi.*

Ibid. verſ. 35. ואנכי פציתי פי *For I have opened my mouth.* Greek, Καὶ ἐγὼ εἰμὶ ἤνοιξα τὸ στόμα. Latine, *Et ipſe aperui os.*

Ibid. verſ. 37. אנכי ורעותי *I and my fellows.* Greek, Ἐγὼ εἰμὶ κὴ αἱ συνεταιρίδες μου. Latine, *Ego ipſa, & ſodales meæ.*

Ruth. IV. 4. אנכי אגאל *I will redeem it.* Greek, Ἐγὼ εἰμὶ ἀγχιστεύσω. Latine, *Ego ſum, redimam.*

As to this form of ſpeech, let thoſe that are better skilled in the Greek tongue, be the judges. Our Saviour's expreſſion ſeemeth ſomething more difficult, becauſe he doth not ſay πρὶν Ἀβραὰμ γενέσθαι ἐγὼ ἦν, but ἐγὼ εἰμί. To this purpoſe, as it ſhould ſeem, *Before Abraham was, I am.*

VERS. LIX.

Ἦραν οὖν λίθους, &c. *And they took up ſtones,* &c.

WOULD you alſo murder another Prophet in the very Court of the Temple, O ye murderous Generation? Remember but *Zacharias*, and ſurely that might ſuffice. But whence could they get ſtones in the Court of the Temple? Let the anſwer be made from ſomething parallel.

x *Schabb.* fol. 115. 1. x *It is ſtoried of Abba Calpatha, who going to Rabban Gamaliel at Tiberias, found him ſitting at the Table of Jochanan the Money-changer, with the Book of Job in his hand Targumiſed*; [that is, renderd into the Chaldee Tongue] *and reading in it. Saith he to him, I remember your Grandfather Rabban Gamaliel how he ſtood upon Gab in the mountain of the Temple, and they brought unto him the Book of Job Targumized. He calls to the Architect* לבנאי *ſaying, ramm him in under the foundation.* ------ *R. Joſe ſaith, they whelmed him under an heap of Clay.* ובי טיט בהר הבירה *Is there any Clay in the Mountain of the Temple?* Gloſs. *There was Mortar which they uſed in building.*

It may be noted by the by, that they were building in the Temple in the days of the firſt *Gamaliel*, who ſate Preſident in the Sanhedrin, about the latter days of our Saviour; which confirms what I already have noted in *Chap.* II. 20. And further let us ſee, how they might have ſtones in readineſs, for they were now building, and they might have pieces of ſtones enough there.

CHAP. IX.

VERS. II.

Τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ; *Who did ſin, this man or his Parents?*

I. IT was a received Doctrine in the Jewiſh Schools, that Children according to ſome wickedneſs of their Parents were born lame, or crooked, or maimed and defective in ſome of their parts, *&c.* by which they kept Parents in awe leſt they ſhould grow remiſs and negligent in the performance of ſome rites which had reſpect to their being clean, ſuch as waſhings and purifyings, *&c.* we have given inſtances elſewhere.

II. But

II. But that the Infant ſhould be born lame or blind, or defective in any part, for any ſin or fault of his own, ſeems a riddle indeed.

1. Nor do they ſolve the matter who fly to that principle of the Μετεμψύχωσις or tranſmigration of ſouls which would have the Jews tinctured with; at leaſt if we will admit *Joſephus* as a juſt Interpreter, and judge of that principle. For thus he *y*.

y Lib. de Excid. II. cap. 12.

It is the opinion of the Phariſees Ψυχὴν πᾶσαν μὴ ἄφθαρτον μεταβαίνειν εἰς ἕτερον σῶμα; τὴν δὲ τῶν ἀγαθῶν μόνον, τὴν δὲ τῶν φαύλων ἀϊδίῳ τιμωρίᾳ κολάζεσθαι· *That the ſouls of all are immortal, and do paſs into another body; that is thoſe of the good only:* [obſerve this] *but thoſe of the wicked are puniſhed with eternal torments.* So that, unleſs you will ſay that the ſoul of ſome good man paſſing into the body of this man was the cauſe of his being born blind (a ſuppoſition that every one would cry ſhame of) you ſay nothing to the caſe in hand. If the opinion of the tranſmigration of ſouls, amongſt the Jews, prevailed only ſo far that they ſuppos'd *the ſouls of good men only* paſs'd into other bodies; the very ſubject of the preſent queſtion is taken away, and all ſuſpicion of any puniſhment or defect happening to the infant upon the account of *Tranſmigration* wholly vaniſheth, unleſs you will ſay it could happen upon a good ſoul's paſſing out of the body of a good man.

2. There is a ſolution attempted by ſome from the *ſouls pre-exiſtency*, which they would pretend the *Jews* had ſome ſmatch of, from what they ſay about נשמות שב גוף *thoſe ſouls which are in Goph*, or *Guph*.

z R. Joſe ſaith, the Son of David will not come שיכלו כל הנשמות שב גוף *till the ſouls that are in Goph are conſummated.* The ſame paſſage is recited alſo in *Niddah a*, and *Jevamoth b*, where it is aſcrib'd to *R.* אסי *Aſi.*

z Avodah Zarah. fol. 5. 1.
a Fol. 13. 2.
b Fol. 62. 1.

There is a repoſitory, ſaith *R. Solomon, the name of which is Goph, and from the Creation all the ſouls that ever were to be born, were form'd together and there plac'd.*

But there's another Rabbin brought in by another Commentator, that ſuppoſeth a two-fold *Goph*, and that the ſouls of the *Iſraelites* and of the Gentiles are not in one and the ſame *Goph*. Nay further he conceives that in the days of the *Meſſiah* there will be a third *Goph*, and a new race of ſouls made.

R. Joſe deduceth his opinion from *Iſaiah* LVII. 16. miſerably wreſting the words of the Prophet to this ſenſe, *My will ſhall hinder for the ſouls which I have made.* For ſo *Aruch* and the Commentators explain his mind.

Grant now that what I have quoted might be ſufficient confirmations that the *Jews* did entertain the opinion of the *Souls pre-exiſtence*, yet what concern the pre-exiſtence of ſouls hath with this place, I confeſs I have not ſo quick an apprehenſion as any way to imagine, unleſs we will ſuppoſe a μετεμψύχωσις too, or that ſome ſouls come immediately from the hand of God, ſtain'd and defiled.

III. I would therefore ſeek to untye this knot ſome other way.

1. I would have that paſſage obſerv'd which we have in *Vajicra rabb. c And the days draw nigh in the which thou ſhalt ſay, I have no pleaſure in them*, Eccl. XII. 1. הולו ימי המשיח שאין בהן לא זכות ולא חובה *thoſe are the days of the Meſſiah, wherein there ſhall be neither merit nor demerit.* That is, if I miſtake not, wherein neither the good deſerts of the Parents ſhall be imputed to the children for their advantage, nor their deſerts, for their fault and puniſhment. They are the words of *R. Akibah in loc.* and they are his application of that paſſage in *Eccleſ.* and indeed his own invention; but the opinion it ſelf, *That there ſhall be neither merit nor demerit in the days of the Meſſiah*, is what is commonly receiv'd amongſt the *Jews*. If ſo, then let me a little enlarge this queſtion of our Saviours Diſciples by way of Paraphraſe to this purpoſe. "Maſter we know that thou art the *Meſſiah*, and "that theſe are the days of the *Meſſiah*; we have alſo learnt from our Schools that there is "no imputation of merit or demerit from the Parents in the days of the *Meſſiah*; whence "then is it that this man is born blind? that in theſe days of the *Meſſiah* he ſhould bring "into the world with him ſome mark and imputation of fault or blame ſomewhere? "What, was it his Parents fault? This ſeems againſt the receiv'd opinion. It ſeems there-"fore that he bears ſome tokens of his own fault: is it ſo or no?

c Fol. 184. 3.

2. It was a conceit amongſt the *Jews* that the infant when form'd and quicken'd in the womb, might behave it ſelf irregularly, and do ſomething that might not be altogether without fault.

In the Treatiſe laſt mention'd, a woman is brought in complaining in earneſt of her child before the Judg, כרהוא במעי הוה מבעט *that it kickt* her unreaſonably *in the womb.* In *Midr. Cohel.* and *Midr. Ruth*, Cap. III. 13. there is a ſtory told of *Eliſha ben Abujah*, who departed from the faith and became an horrible Apoſtate, and amongſt other reaſons of his apoſtacy this is render'd for one.

There are which ſay, that his Mother when ſhe was big with child of him, paſſing through a Temple of the Gentiles, ſmelt ſomething very ſtrong, they gave to her of what ſhe ſmelt, and ſhe did eat, והוה מפעפע בכריסה כבכריסה של חכינה *and the child in the womb grew hot, and ſwell'd into bliſters, as in the womb of a Serpent.*

In which ſtory his Apoſtacy is ſuppoſed as originally rooted and grounded in him in the womb, upon the fault of his mother eating of what had been offer'd to Idols. It is alſo equally preſum'd that an Infant may unreaſonably and irregularly kick and punch in the womb of its mother beyond the rate of ordinary infants. The infants in the womb of *Rebecca* may be for an inſtance, where the *Jews* indeed abſolve *Jacob* from fault, מסורחנא though he took *Eſau* by the heel *b*; but will hardly abſolve *Eſau* for riſing up againſt his brother *Jacob*.

b Bemidbar rabb. fol. 230. 2. *c* Sanhedr. fol. 91. 2. & Bereſh. rabb. fol. 38. 1.

c Antoninus askt R. Judah at what time evil affections begin to prevail in the man, משעת יצירה או משעת יציאה *whether in the firſt forming of the fœtus in the womb, or at the time of its coming forth? The Rabbi ſaith unto him, from the time of its firſt forming. Then ſaith Antoninus, it will kick in the mothers womb, and ruſh out. This I learnt of Antoninus, and the Scripture ſeems to back it, when it ſaith, Sin lyeth at the door.*

It appears from this diſpute, whether true or feigned, that the ancient opinion of the *Jews* was that the infant from its firſt quickening had ſome ſtain of ſin upon it. And that great Doctor *R. Judah the holy*, was originally of that opinion himſelf, but had lightly chang'd his mind upon ſo paltry an argument. Nay, they went a little further, not only that the infant might have ſome ſtain of ſin in the womb, but that it might in ſome meaſure actually ſin, and do that which might render it criminal. To which purpoſe this paſſage of the Diſciples ſeems to have ſome relation, *Did this man ſin that he was born blind?* That is, did he when his Mother carry'd him in her womb, do any foul or enormous thing that might deſerve this ſevere ſtroke upon him that he ſhould bring this blindneſs with him into the world?

VERS. VI.

Ἔπτυσε χαμαὶ, &c. *He ſpat on the ground*, &c.

I. HOW far ſpittle was accounted wholeſome for weak eyes we may learn from this ridiculous tale.

d Hieroſ. Sotah, fol. 16. 4. & Vajicra rabb. fol. 175. 2.

d R. Meir ſat and was teaching in the evening of the Sabbath-day; there was a woman ſtood by, hearing him preach; after he had done ſhe went home and found her candle gone out. Her Husband ſaith to her, where haſt thou been? I have been, ſaith ſhe, ſtanding and hearing the voice of a Preacher. Her Husband ſaith to her, thou ſhalt not enter in till thou haſt gone and ſpat in the face of him that taught. After three weeks her neighbouring women perſwading and heartning her to it ſhe goes to the Chappel. Now the whole matter was already made known to R. Meir. He ſaith therefore to them, אית מינכון איתתא חכימא למילחש בעיינא *Is there ever a woman among you skill'd in muttering charms over eyes?* [*for he feign'd a grievous ailment in his eyes*] *the woman ſaid, R. I am not skill'd: However, ſaith he, do thou ſpit ſeven times upon my eyes, and I ſhall be healed, which ſhe did.* Gloſs. *Whenever they mutter'd any charms over the eyes, it was neceſſary that they ſhould ſpit upon them.*

II. It was prohibited amongſt them to beſmear the eyes with ſpittle upon the Sabbath-day upon any Medicinal account, although it was eſteemed ſo very wholeſome for them.

e Maim. Schab. cap. 21.

f Schab. fol. 108. 2.

e They do not ſquirt wine into the eyes on the Sabbath-day, but they may waſh the eye-brows with it; ורוק חפל אפילו ער גב חעין אסור *but as to faſting ſpittle,* [which was eſteem'd exceedingly wholeſome] *it is not lawful to put it ſo much as upon the eye-lids f. One ſaith that wine is prohibited ſo far, that it may not be injected into the middle of the eye, upon the eye-brows it may. Another ſaith that ſpittle is forbidden ſo much as upon the eye-lids.*

So that in this action of our Saviour's we may obſerve:

I. That he does not heal this ſick man with a word as he did others, but chuſeth to do a thing which was againſt their Canonical obſervation of the Sabbath, deſigning hereby to make a trial of the man, whether he was ſo ſuperſtitious that he would not admit ſuch things to be done upon him on the Sabbath-day. He made an experiment not much unlike this upon the man at *Betheſda* as we have before obſerv'd.

II. Whiles he mingles ſpettle with duſt, and of that makes a clay to anoint the eyes of the blind man, he thereby avoideth the ſuſpicion of uſing any kind of charm; and gives rather a demonſtration of his own Divine power, when he heals by a method contrary to nature; for clay laid upon the eyes we might believe ſhould rather put out the eyes of one that ſees, than reſtore ſight to one that had been blind. Yea and further he gave demonſtration of the Divine authority he himſelf had over the Sabbath, when he heals upon that day by the uſe of means which had been peculiarly prohibited to be us'd in it.

The connexion of this Chapter with the former is ſuch that the ſtories in both ſeem to have been acted on one and the ſame day, [Διελθὼν διὰ μέσου αὐτῶν ἦ παρῆγεν ὅτως, *Going through the midſt of them, ſo paſſed by.* Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν, *And as he paſſed by he ſaw a man which was blind.*] If it be ſo (which I will not much contend about) then do

do they bring the Adulterous woman before Chriſt, yea and attempt to ſtone him too on the Sabbath-day, Ἰησοῦς δὲ ἐκρύβη, *Jeſus hid himſelf*; or perhaps the ſenſe is, *he was hidden*; that is by the multitude that had a favour for him, and compaſt him about, leſt his enemies ſhould have wreakt their malice and diſpleaſure againſt him.

VERS. VII.

Ὁ ἑρμηνεύεται Ἀπεσταλμένος. *Which is by interpretation, ſent.*

WE have already ſhewn that the ſpring of *Siloam* diſcharg'd its ſelf by a double ſtream into a twofold Pool, the *upper* Pool which was called שילוח *the Pool of Siloah*; and the *lower* which was called ברכת השלח *the Pool of Shelah. Nehem.* III. 15. Now שילוח plainly and properly ſignifies Ἀπεσταλμένος, but שלח not ſo, as we have already noted. Probably the Evangeliſt added this *Parentheſis* on purpoſe to diſtinguiſh which of the Pools the blind man was ſent to waſh in; *viz.* not in the Pool *Shelah*, which ſignifies κωδίων *Fleeces*, but in the Pool of *Shiloah*, which ſignifies Ἀπεσταλμένος, *ſent.*

VERS. VIII.

Ὁ καθήμενος καὶ προσαίτης. *That ſat and begged.*

THIS may be oppos'd to another ſort of beggars, *viz.* חוזרי פתחים *thoſe that beg from door to door.*

The words uſed by the beggars were generally theſe:

זכי בי *vouchſafe ſomething to me.* Or rather according to the letter, *deſerve ſomething by me, i.e.* acquire ſomething of merit to your ſelf by the alms you give me.

רכי בי זכי גר מך *O you whoever have a tender heart do your ſelf good by me.*

סכי בי מה הוינא אסתכל בי מה אנא *Look back and ſee what I have been, look upon me now, and ſee what I am* g.

g *Vajicra rabb.* fol. 204. 3.

VERS. XIII.

Ἄγουσιν αὐτὸν πρὸς Φαρισαίους. *They brought him to the Phariſees.*

THE *Phariſees* in this Evangeliſt are generally to be underſtood the *Sanhedrin*; nor indeed do we find in St. *John* any mention of the *Sadducees* at all. Conſult *Joh.* I. 24. IV. 1. VIII. 3. & XI. 46, &c.

h Τοιαύτην δὲ ἔχουσι [Φαρισαῖοι] τὴν ἰσχὺν πρὸς τὸ πλῆθει, &c. *The Phariſees have ſuch a ſway amongſt the people, that if they ſhould ſay any thing againſt the King or High Prieſt, they would be believ'd.* And a little after,

h *Joſeph. Antiq.* lib. 13. cap. 18.

The Phariſees have given out many rules to the people from the Traditions of the fathers, which are not written in the Laws of Moſes; and for that very reaſon the Sadducees rejected them, ſaying they ought to account nothing as law or obligatory, but what is deliver'd by Moſes, and what hath no other authority but tradition only, ought not to be obſerv'd. And hence have ariſen queſtions and mighty controverſies, τῶν μὲν Σαδδουκαίων ὀλίγους μόνον πειθόντων, *the Sadducees drawing after them the richer ſort only, whiles the multitude follow'd and adhered to the Phariſees.*

Hence we may apprehend the reaſon why the whole *Sanhedrin* is ſometime comprehended under the name of the *Phariſees*, becauſe the common people, and the main body of that Nation, were wholly at the management of the *Phariſees*, govern'd by their decrees and laws. But there was once a *Sanhedrin* that conſiſted chiefly of the Sect of the *Sadducees*, and what was done then? i *R. Eliezer ben Zadok ſaith, there was a time when they burnt a Prieſts daughter for whoredom, compaſſing her about with bundles of young twiggs; but the anſwer is* בקי שעה אותה של לא היה בר" *there was not a Sanhedrin at that time that was well ſkill'd.*------*Rabb Joſeph ſaith* הוה צדוקי של בר" *that Sanhedrin was made up of Sadducees.* It is worth our taking notice of this paſſage.

i *Sanhedr.* fol. 52. 1.

VERS. XXII.

Ἀποσυνάγωγος γένηται. *He ſhould be put out of the Synagogue.*

SO *Chap.* XVI. 2. Ἀποσυνάγωγους ποιήσουσιν ὑμᾶς, granting that this is ſpoken of Excommunication, the queſtion may be whether it is to be underſtood of the ordinary Excommunication, that is, from this or that Synagogue, or the extraordinary, that is מנחת ישראל *a cutting off from the whole Congregation of Iſrael.*

k Piske hartsh in Motd-Katon, cap. 3. art. 23.

k *Whoever is excommunicated by* נשיא *the preſident of the Sanhedrin, is cut off from the whole Congregation of Iſrael*; and if ſo, then much more if it be by the vote of the whole *Sanhedrin*. And it ſeems by that ſpeech ἐξέβαλον αὐτὸν ἔξω, *They caſt him out*, v. 34. that word ἔξω, *out*, was added for ſuch a ſignification.

But ſuppoſe we, it might be underſtood of the ordinary Excommunication; among all the four and twenty reaſons of Excommunication which ſhould it be for which this was decreed, *viz. that if any man did confeſs that Jeſus was the Chriſt he ſhould be put out of the Synagogue?* The Elders of the *Sanhedrin* perhaps would anſwer, what upon other occaons is frequently ſaid and done by them, *It is decreed* לצורך ומן *for the neceſſity of the time.*

VERS. XXVIII.

Ἡμεῖς Μωσέως ἐσμὲν μαθηταί. *We are Moſes Diſciples.*

THE man as it ſhould ſeem had in gentle and perſwaſive terms askt them, *Will ye alſo be his Diſciples?* as if he heartily wiſht they would. But they as ruggedly, *Be you ſo: We are Moſes his Diſciples.*

l Joma, fol. 4. 1.

l *They deliver'd two Diſciples of the wiſe men into the hands of the chief Prieſt* [that they might inſtruct him about the rites and uſages of the day of expiation] מתלמידיו של משה *they were of the Diſciples of Moſes.* And who are theſe Diſciples of *Moſes?* it follows, לאפוקי צדוקין *the very phraſe excludes the Sadducees.*

The Reader may obſerve by the way theſe Diſciples of *Moſes* his Diſciples, with what reverence they treat him.

m Vajicra rab. fol. 179. 1.

m *Moſes was angry about three things, and the tradition was accordingly hid from him:* I. *About the Sabbath*, Exod. XVI. 20. *while he was angry he forgot to recite to them the traditions about the Sabbath.* II. *About the veſſels of metal*, Numb. XXXI. 14. *whiles he was angry, he forgot to recite to them the traditions about the veſſels of metal.* III. *About the mourner, whiles he was wroth the tradition was hid from him, which forbad the mourner to eat of the Holy things.*

Did *Moſes* think it unlawful for the mourner to have eaten of the Holy things when he ſpake to *Eleazar* and *Ithamar* while they were in the very act of bewailing the death of their two Brethren, *Wherefore have ye not eaten the ſin-offering in the Holy place?* Yes, but in his paſſion he forgot both the tradition and himſelf too? Excellent Diſciples indeed that can thus chaſtiſe your great Maſter at pleaſure, as a man very haſty, apt to be angry, and of a ſlender memory! let him hence forward learn from you to temperate his paſſions, and quicken his memory. You have a memory indeed that have recover'd the tradition which he himſelf had forgot!

VERS. XXXIV.

Καὶ ἐξέβαλον αὐτὸν ἔξω. *And they caſt him out.*

I Shall note ſomething of this kind of phraſe at *Chap.* XVI. 2. Thus doth this man commence the firſt *Confeſſor* in the Chriſtan Church, as *John* the *Baptiſt* had been the firſt *Martyr* in it. He ſuffer'd Excommunication, and that from the whole Congregation of *Iſrael*, for the name of Chriſt. It ſeems ſomething ſtrange that they did not Excommunicate *Jeſus* himſelf, but they were contriving more bloody things againſt him.

CHAP.

CHAP. X.

AMONGST all the places in the Old Teſtament which mention this great ſhepherd, there is no one, doth ſo exactly deſcribe him and his Paſtoral work, as the XI*th Chap.* of the Prophet *Zachary*. We will fetch a few things from thence that may ſerve to explain the paſſage now in hand.

I. He deſcribes this great Shepherd manifeſting himſelf, and applying himſelf to his great Paſtoral office, when the Nation was now upon the brink of deſtruction; the Prophet had foretold their ruin, and brings in this Shepherd, undertaking the care of his ſheep leſt they ſhould periſh too.

As to the firſt *ver. Open thy doors O Lebanon*; take the *Jews* own comment upon it, who yet do by all the skill they can endeavour to take off the whole Propheſie from thoſe proper hinges upon which it turns.

n Forty years before the deſtruction [of *Jeruſalem*] *the Gates of the Temple open'd themſelves of their own accord. Rabban Jochanan ben Zacchai declaim'd upon it, ſaying, O Temple, Temple, why doſt thou terrifie thy ſelf? I know thy end will be deſtruction; for ſo Zachary the Son of Iddo hath propheſy'd concerning thee, Open thy doors, O Lebanon*, &c. n *Joma*, fol. 39. 2.

The reſt that follows doth plainly enough ſpeak out deſolation and ruin, *ver.* 2. 3. but particularly that is remarkable, *ver.* 6. *I will deliver them every one into their neighbours hands*; how manifeſtly doth it agree with thoſe inteſtine broils and diſcords, thoſe horrid ſeditions ſtir'd up amongſt them? *And into the hands of their King*; *i.e.* of *Ceſar*, concerning whom they may remember they once ſaid, *We have no King but Ceſar.*

II. He deſcribes the evil ſhepherds of the people under a Triumvirate, *ver.* 8. *Three Shepherds alſo I cut off in one month*, &c. i.e. the *Phariſees*, the *Sadducees*, and the *Eſſenes*, which interpretation though it cannot but ſound very unpleaſingly in *Jewiſh* ears, yet is it what ſeems abundantly confirm'd, both from the context and the hiſtory of things. They therefore would turn the edg of the Propheſie another way, the *Gemariſts* underſtanding the three Shepherds of *Moſes*, *Aaron* and *Miriam* o; *Jarchi* would have it *the houſe of Ahab*, the houſe of *Ahaziah* and his Brethren. *Kimchi*, the Sons of *Jehoahaz*, *Jehojakim*, and *Zedekiah*. *Aben Ezra* ſaith, *Perhaps they are the High Prieſt Joſhua, the perſon anointed to the wars*, and the *Sagan*, *or perhaps Haggai*, *Zachary*, *and Malachi*, &c. o *Taanith*, fol. 9. 1.

But what can be more clear than that the Prophet ſpeaks of thoſe Shepherds that had waſted and corrupted the flock, and who when the true Shepherd of the ſheep ſhould reveal himſelf would do the like again? and who ſhould theſe be but the Principals and chief heads of Sects, and the leaders of the people, the *Phariſees*, the *Sadducees*, and the *Eſſenes*?

Object. But how can theſe properly be ſaid to be cut off by the great Shepherd when he ſhould come, whereas it is well enough known that theſe Sects lived even after the death of Chriſt, nay after the ruins of *Jeruſalem*; not to ſay that *Phariſaim* hath its being amongſt the *Jews* to this very day?

Anſw. So indeed it is ſaid that under the Goſpel, *The Nations ſhould not learn war any more*, Iſa. II. 4. and that *there ſhould not be an infant in age, or one under age, in the new Jeruſalem*, Iſa. LXV. 20. whereas we find enough of war in every generation, and that infancy or ignorance in Divine things abounds ſtill. But nevertheleſs God had done his part toward the accompliſhment of ſuch Propheſies, namely, he had brought in the Goſpel of *Peace*, and the Goſpel of *Light*, that nothing ſhould be wanting on his ſide, that peace might reign on the Earth, and infancy in Divine things ſhould be no more; ſo did this great Shepherd bring in the Evangelical Doctrine, the Oracle of Truth and Religion, which did ſo beat down and confound all the vain Doctrines and Inſtitutions of thoſe Sects, that as to what related to the Doctrine of *Chriſt*, there was nothing wanting to have cut off thoſe hereſies and vanities.

III. This great Shepherd broke that Covenant that had been made and confirm'd with that people, *ver.* 10. *I took my ſtaff which was called Beauty, and I cut it off, that I might break my Covenant which I made with all the people. With all the people*, i.e. with all *Iſrael*, the Ten and the Two Tribes too. And in the 14 *ver.* the affinity and kin which was betwixt *Judah* and *Iſrael* is diſſolv'd, which it would not be amiſs for thoſe to take ſerious notice of, who as yet expect an univerſal converſion of the whole Nation of the *Jews*. Let them ſay by virtue of what Covenant? if the Covenant of Grace, that makes no difference betwixt the *Jew* and the *Greek*, nor knows any one after the fleſh. If by virtue of the Covenant peculiarly made with that people, that was broken and diſſolv'd when God had gather'd his flock out of that people. For,

IV. The

IV. The great Shepherd when he came, found that there must be a flock gather'd in that Nation, Λεῖμμα κατ' ἐκλογὴν χάριτος, *Rom.* XI. 5. *A remnant according to the election of grace*; and these he took care to call and gather before *Jerusalem* should be destroy'd. *Zachary* himself calls it צון הרגה *a flock of slaughter*; and עני הצאן *the poor of the flock*, ver. 7. Where, by the way, whoever compares the *Greek* Version in this place must needs observe that כן עני *so the poor*, is by those Interpreters jumbled and confounded into one word. For instead of וידעו כן עני הצאן *and so the poor of the flock knew*, they read it γνώσονται οἱ χαναναῖοι τὰ πρόβατα, &c. *The Canaanites shall know the sheep*, &c. So instead of לכן עני הצאן *for this, or for you, O poor of the flock*, ver. 7. they read εἰς τὴν χαναανίτιν, *unto the land of Canaan*. Whence after that we have taken notice that they read *Nun finale* in כן as not final, I have some suspicion that these Interpreters might have had an eye upon the reduction of the dispersed captivity into the land of *Canaan*, according to the common expectation of that Nation. But this only by the by.

That of the Apostle ought to be strictly heeded. Οὕτως ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν. *Even so then at this present time also there is a remnant according to the election of grace.* Which is indeed as the *Gnomon* to that Chapter, and above all other things does interpret best the Apostles mind, for he propounds to discourse not concerning the universal call of the *Jews*, but of their not being universally rejected, which may very easily be collected from the very first verse of this Chapter, *Hath God cast away his people?* that is, so cast them away that they are universally rejected. *God forbid*, for I my self am an *Israelite*, and am not cast away. This argument he pursues and illustrates from the example of those most corrupted times, the age wherein *Elijah* liv'd, when they threw down the Altars of God, slew his Prophets, and not a few worship'd τὸν Βαὰλ, *Baal of the Zidonians*, whom *Ahab* had introduc'd, and almost the whole Nation worship'd τῷ Βαὰλ, that *Golden Calf* or *Cow* which *Jeroboam* had set up. And yet even in that worst state of affairs, saith God, *I have reserv'd to my self seven thousand men, who have not bow'd the knee*, τῇ Βαὰλ, that *Golden Calf*, the common and universal error of that Nation, much less τῷ Βαὰλ, *to Baal* of the *Sidonians*. *Even so* (saith the Apostle) *at this very time there is a remnant*, plainly intimating that he does not assert or argue for the calling of the whole Nation, but of that *remnant* only, and that he discourses concerning the *present* calling of that *remnant*, and not about any future call of the whole Nation.

V. That is a vast mystery the Apostle is upon, *ver.* 25. of that Chapter, Ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ. *Blindness hath severally happen'd to Israel until the fulness of the Gentiles shall be come in.* I render ἀπὸ μέρους *severally*, or *by parts*, not without warrant from Grammar, and according to the meaning and intention of St. *Paul*, for the mystery mention'd by him is, that blindness severally, and at *several* times happen'd to the *Israelites*: First the Ten Tribes were blinded through *Idolatry*, and after many ages the two Tribes through *Traditions*; and yet both *those* and *these* reserv'd together to that time, wherein the *Gentiles* who had been blinded for a longer space are called, and then both *Israelites* and *Jews*, and *Gentiles*, being all call'd together, do close into one body. It is observable that the Apostle throughout this whole *Chapter*, doth not so much as once make mention of the *Jews*, but of *Israel*, that he might include the Ten Tribes with the two, within his discourse.

And indeed this great Shepherd had his flock or his sheep within the Ten Tribes, as well as within the two; and to me it is without all controversie, that the Gospel in the times of the Apostles was brought and preacht as well to the one as the other. Doubtless St. *Peter* whiles he was in *Babylon* preached to the *Israelites* dispersed in those Countries as well as to the *Jews*.

VI. Some of the *Gemarists* do vehemently deny any conversion of the Ten Tribes under the *Messiah*, let them beware lest there be not a conversion of their own.

p Sanhedr. fol. 110. 2. *p The Ten Tribes shall never return, as it is written, And he cast them out into a strange land, as it is this day*, Deut. XXIX. 28. *As this day passeth and shall never return, so they are gone and shall not return again. They are the words of R. Akibah.*

It is a Tradition of the Rabbins, that the Ten Tribes shall not have a part in the world to come, as it is written, the Lord rooted them out of their land in anger and in wrath, and in great indignation, and cast them out into another land. He rooted them out of their own land in this world, and cast them out into another land in the world to come. They are the words of Rabbi.

But in truth when the true *Messiah* did appear, the Ten Tribes were more happily call'd, (if I may so speak) that is, with more happy success than the *Jews*; because amongst those *Jews* that had embrac'd the Gospel, there happen'd a sad and foul Apostacy, the like to which we read not of concerning the Ten Tribes that were converted.

VERS. I.

Διὰ τ θύρας εἰς τὴν αὐλὴν, &c. *By the door into the ſheepfold*, &c.

THE ſheepfold amongſt the *Talmudiſts* is דיר ſome Incloſures or Pen: wherein
I. The ſheep were all gathered together in the night, leſt they ſhould ſtray; and where they might be ſafe from thieves or wild beaſts.
II. In the day-time they were milked: As,

Τρῶες δ' ὥστε σῖες πολυπάμμονος ἄνδρος ἐν αὐλῇ,
Μυζήσαι ἰσήκασιν ἀμελγομένῃσι γάλα λευκόν. *Iliad. ε.*

The Trojans as the rich mans numerous flocks,
Stand milked in the fold.

III. There the Lambs were tythed.
r How is it that they tythe the lambs? כונסין לדיר *They gather the flock into the ſheepfold, and making a little door, which two cannot go out of at together, they number* 1, 2, 3, 4, 5, 6, 7, 8, 9, *and the tenth that goes out they mark with red, ſaying, this is the tythe.------The ews are without, and the lambs within, and at the bleating of the ews the lambs get out.* r Becoroth, fol. 38. 2.

So that there was in the ſheepfold one larger door, which gave ingreſs and egreſs to the flock and ſhepherds, and a leſſer by which the Lambs paſt out for tything.

Κλέπτης ἐστὶ, καὶ λῃστής. *Is a thief and a robber.*

In Talmudick language גנב וגולן: *s who is a thief? He that takes away another mans goods, when the owner is not privy to it, as when a man puts his hand into another mans pocket, and takes away his money, the man not ſeeing him; but if he takes it away openly, publickly and by force* אין זה גנב אלא גולן *this is not a thief but a robber.* Not κλέπτης, but λῃστής. s Maimon. Geneibah, cap. 1.

VERS. III.

Ὁ θυρωρός. *The Porter.*

I Am miſtaken if the ſervants that attend about the flock under the ſhepherd, the owners of them are not called בעלי אספות *Eccleſ.* XII. 11. *i.e.* thoſe that fold the ſheep; at leaſt if the ſheepfold its ſelf be not ſo called. And I would render the words by way of Paraphraſe thus: *The words of the wiſe are as goads, and as nails faſtned by thoſe that gather the flock into the fold: Goads*, to drive away the thief or the wild beaſt; and *nails* to preſerve the ſheepfold whole and in good repair. Which *goad* and *nails* are furniſht by the chief *Shepherd*, the Maſter of the flock, for theſe uſes. Now one of theſe ſervants that attended about the flock was call'd ὁ θυρωρός, *the Porter.* Not that he always ſat at the door, but the key was committed to his charge, that he might look to it that no ſheep ſhould ſtray out of the fold, nor any thing hurtful ſhould get, or be let in.

VERS. VII.

Ἐγώ εἰμι ἡ θύρα. *I am the door.*

PURE *Iſraelitiſm* among the *Jews* was the fold and the door, and all things. For if any one was of the ſeed of *Iſrael*, and the ſtock of *Abraham*, it was enough (themſelves being the Judges) for ſuch an one to be made a ſheep, admitted into the flock, and be fed and nouriſht to eternal life. But in Chriſts flock, the ſheep had another original, introduction and mark.

VERS. VIII.

Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον κλέπται εἰσί. *All that ever came before me are thieves.*

OUR Saviour ſpeaks agreeably with the Scripture, where when there is any mention of the coming of this great Shepherd to undertake the charge of the flock, the evil Shepherds that do not feed but deſtroy the flock are accuſed, *Jer.* XXIII. 1, &c. *Ezek.* XXXIV. 2, &c. *Zach.* XI. 16. And our Saviour ſtrikes at thoſe three Shepherds before men-

mention'd, that hated him, and were hated by him, the *Sadduces*, and *Eſſenes*, under whoſe conduct the Nation had been ſo erroneouſly led for ſome ages.

I ſhould have believed, that thoſe words, *All that ever came before me are Thieves and Robbers*; might be underſtood of thoſe, who having arrogated to themſelves the name of the *Meſſiah*, obtruded themſelves upon the people; but that we ſhall hardly or not at all, find an inſtance of any that ever did ſo before the true *Meſſiah* came. After his coming (it is true) there were very many that aſſumed the name and title, but before it, hardly one. *Judas* the *Galilean* did not arrive to that impudence, as you have his ſtory in *Joſephus*. Nor yet *Theudas*, by any thing may be gathered from the words of *Gamaliel*, *Acts* V.

An Argument of no mean force which we may uſe againſt the *Jews*, that the time when our *Jeſus* did appear, was the very time wherein the Nation looked for the coming of *Meſſiah*: For why did no one arrogate that name to himſelf, before the coming of our *Jeſus*? Becauſe they knew the fore appointed and the expected time of the *Meſſiah* was not yet come. And why after *Jeſus* had come, did ſo many give themſelves out for *Meſſiah*, according to what our Saviour foretold, *Matth.* XXIV? becauſe the agreeableneſs of the time, and the expectation of the people might ſerve and aſſiſt their pretences.

VERS. IX.

Νομὴν ἑυρήσει. *Find Paſture.*

t Beracoth, fol. 55. 2. כמה הוא רגל בהמה רועה *t How far is the Beaſts paſture?* מיל "יו *ſixteen miles.* The Gloſs is, *The meaſure of the ſpace that the Beaſts go when they go forth to Paſture.* A ſpacious paſture indeed!

VERS. XIII.

Ὁ δὲ μισθωτὸς φεύγει. *The hireling fleeth.*

THE Rabbins ſuppoſe that ſome ſuch thing may be done by the *hireling*, when they allot ſuch a mulct, if a Sheep ſhould happen to periſh through the neglect of its keeper.

u Bava Metzia, fol. 93. 2. *u How far is the keeper for hire* (שומר שכר) *bound to watch his flock? Till he can ſay truly; In the day the drought conſumed me, and the froſt by night.*

But if, whilſt he is going to the City or any ways abſent, the Wolf of the Lyon ſhould come and tear the flock, what then? ------- לקדם רועים ובמקלות *He ought to have met them with Shepherds and Clubs,* and not to have fled.

VERS. XV.

Τὰς ψυχάς μου τίθημι. &c. *I lay down my life,* &c.

x Bemidb. rabb. fol. 260. 1. y Vajicra rabba, fol. 162. 1. מוסר נפשי אל הצאן or נותן נפשי *I deliver,* or *I give my life for the flock.* x מסר והודה *Judah gave up his life for Benjamin.* y חור נתן נפשו על הברה' *Hur gave his life for the Holy bleſſed God.* For they have a Tradition that *Hur* underwent Martyrdom, becauſe he oppoſed the Golden Calf.

VERS. XXII.

Ἐγένετο δὲ τὰ Ἐγκαίνια, &c. *It was the Feaſt of the Dedication.*

I. THE riſe and original of this Feaſt muſt be fetcht from the ſtory, 1 *Macab.* IV. 52, &c. of which we have noted ſomething already. The Jewiſh Maſters have theſe paſſages about it.

z Joſeph. Antiq. lib. 12. cap. 11. *z They were ſeized with ſuch infinite pleaſure in the reſtauration of their ſacred rites, being after ſo long a time, ſo unexpectedly poſſeſt of their Religion again,* ὡς νόμον θεῖναι, τοῖς μετ' αὐτὸς ἑορτάζειν τὴν ἀνάκτησιν τῆς πρὸς τὸν θεὸν τῶν ἡμέρας ὀκτώ· *That they bound it by a Law to poſterity, that they ſhould celebrate the reſtitution of their Sacred Rites, by a Feaſt of eight days continuance.* Καὶ ἀπ ἐκείνε μέχρι δεῦρο τὴν ἑορτὴν ἄγομεν, καλοῦντες αὐτὴν φῶτα. *And from that time to this do we ſtill celebrate this Feaſt, calling it by the name of* LIGHTS. *Giving that name to this Feaſt, as I ſuppoſe, becauſe we obtained ſuch a liberty ſo much beyond all hope.*

One would believe that the name of *LIGHTS*, or *Candles*, only was given to this Feaſt, I ſay a name only: for we have no mention here of the *lighting of Candles.* One would

would believe alſo that the eight days decreed for the celebration of this Feaſt, was done after the pattern of the eight days *Feaſt of Tabernacles*; but you will find in the Talmudic Authors that it is far otherwiſe, and they have a cunning way of talking concerning it.

" The Rabbins have a Tradition: From the five and twentieth day of the Month *Cliſ-* " *leu*, there are eight days of the Encenia, [or Feaſt of Dedication] in which time, it " is not lawful either to Weep or Faſt. For when the Greeks entred into the Temple " they defiled all the Oyl that was there. But when the Kingdom of the *Aſmoneans* " had conquered them, they ſought and could not find but one ſingle Vial of Oyl, that " had been laid up under the Seal of the Chief Prieſt; Nor was their enough in it but " to light for one day. There was a great miracle; for they lighted up the Lamps from " that Oyl for eight days together: So that the year after, they inſtituted the ſpace of " eight days for the ſolemnizing that Feaſt. *a Schabb.* fol. 21. 2.

Maimonides relates the ſame things, and adds more: *b* " Upon this occaſion the wiſe " men of that Generation appointed that eight days from the 25*th.* of the Month *Chiſleu*, " ſhould be ſet apart for days of rejoycing and the Hallel; and that they ſhould light up " Candles at the doors of every Houſe, each evening of thoſe days, to keep up the me- " mory of that miracle. Thoſe days are called חנוכה *Dedication:* It is forbidden upon " all thoſe days either to Weep or Faſt. As in the days of *Purim*, *&c.* *b In Chanuch h.* cap. 3.

Again, *c* " How many Candles do they light? It is commanded that every Houſe " ſhould ſet up at leaſt one; let the Inhabitants there, be more or one only. But he " that does honour to the command, ſets up his Candles according to the number of the " perſons that are in he Houſe. And he again that does more honour to it ſtill, he ſets up " one Candle for every perſon in the Houſe the firſt night, and doubles it the ſecond " night. For example, If there be ten perſons in the Houſe; the firſt night, there are " ten Candles lighted; the ſecond night twenty: the third night thirty; ſo that on the " eighth night it comes to fourſcore. *c* Cap. 4.

It would be too tedious to tranſcribe what he relates about ſinging the *Hallel* upon that Feaſt; the place where the Candle is fixt, which ordinarily is without doors, but in time of danger or perſecution it is within, *&c.* Let what I have already quoted ſuffice, with the addition of this one inſtance more.

d The Wife of Tarchinus (whoſe bones may they be cruſhed) brought forth a Son, the evening of the ninth day of the month Ab, and then all Iſrael mourned. נשתתק הולד בחנוכה *The Child dyed upon the Feaſt of Dedication; Then ſaid the Iſraelites, ſhall we light up Candles or not? They ſaid we will light them, come what will come. So they lighted them; upon which there were ſome that went and accuſed them before the Wife of Tarchin: Saying, the Jews mourned, when thou broughteſt forth a Son, and when that Son dyed, they ſet up Candles.* Who this תרכינוס *Tarquinus*, or *Tarquinius* was, whether they meant the Emperor *Trajan*, or ſome other, we will not make any enquiry, nor is it *tanti*; However the ſtory goes on, and tells us, That the Woman calling her Husband, accuſed the *Jews*, ſtirring him up to revenge, which he executed accordingly by a ſlaughter amongſt them. *d Echah rabbathi*, fol. 80 2.

Τὰ Ἐγκαίνια. *The Feaſt of Dedication,*

So חנוכה in the title of the XXX *Pſalm*, the Greek Interpreters tranſlate Ἐγκαίνισμός *Dedication:* By which the *Jewiſh* Maſters ſeem to underſtand the *dedication* of the Temple *e:* Whereas really it was no other than the luſtration and cleanſing of *David's* Houſe after *Abſolom* had polluted it, by his wickedneſs and filthineſs: which indeed we may not unfitly compare with the purging again of the Temple, after that the Gentiles had polluted it. *e Bemidb. rabba.* fol. 249. 1.

Ἐν Ἱεροσολύμοις. *In Jeruſalem.*

It was at Jeruſalem the Feaſt of the Dedication. Not as the Paſsover, Pentecoſt, and Feaſt of Tabernacles, was wont to be at *Jeruſalem*, becauſe thoſe Feaſts might not be celebrated in any other place. But the *Encenia* were kept every where throughout the whole Land.

f גזרו תעניה בחנוכה בלוד *They once proclaimed a Faſt, within the Feaſt of Dedication, at Lydda.* *f Roſh haſhanah*, fol 18. 2.

The Feaſt of Dedication at *Lydda?* this was not uncuſtomary, for that Feaſt was celebrated in any place: but the Faſt in the time of that Feaſt, this was uncuſtomary.

g One upon his journey upon whoſe account they ſet up a Candle at his own Houſe, hath no need to light it for himſelf in the place where he ſojourneth. For in what Country ſoever he ſojourns, there the Feaſt of Dedication, and lighting up of Candles is obſerved; and *g Maimon* in the place above.

if thoſe of his own houſhold would be doing that office for him, he is bound to make proviſion accordingly, and take care that they may do it.

Maimonides goes on, *The precept about the Lights in the Feaſt of Dedication is very commendable, and it is neceſſary that every one ſhould rub up his memory in this matter, that he may make known the great miracle, and contribute toward the praiſes of God, and the acknowledgment of thoſe wonders he doth amongſt us. If any one hath not wherewithal to eat, unleſs of meer Alms, let them beg or ſell his Garments to buy Oyl, and Lights for this Feaſt. If he have only* פרוטה אחת *one ſingle farthing, and ſhould be in ſuſpenſe whether he ſhould ſpend it in* קידוש היום *conſecrating the day, or ſetting up lights, let him rather ſpend it in Oyl for the Candles, than in Wine for Conſecration of the day. For when as they are both the preſcription of the Scribes, it were better to give the Lights of the Encenia the preference, becauſe you therein keep up the remembrance of the miracle.*

Now what was this miracle? it was the multiplication of the Oyl. The Feaſt was inſtituted in commemoration of their Temple and Religion, being reſtored to them: the continuance of the Feaſt for eight days, was inſtituted in commemoration of that miracle: both by the direction of the Scribes, when there was not ſo much as one Prophet throughout the whole Land.

h There were eighty five Elders above thirty of which were Prophets too, that made their exceptions againſt the Feaſt of Purim, ordained by Eſther, and Mordecai, as ſome kind of innovation againſt the Law. And yet that Feaſt was but to be of two days continuance: It is a wonder then, how this Feaſt of Dedication, the ſolemnity of which was to be kept up for eight days together, that had no other foundation of authority but that of the Scribes, ſhould be ſo eaſily ſwallowed by them.

h Hieroſol. Megillah, fol. 70. 4.

Joſephus, as alſo the Book of *Maccabees*, tells us that this was done about the hundred and forty eighth year of the *Seleucidæ*; and at that time, nay a great while before the Doctrine of Traditions, and authority of the Traditional Scribes had got a mighty ſway in that Nation. So that every decree of the *Sanhedrin* was received as Oracular, nor was there any the leaſt grudge or complaint againſt it. So that, though the Traditional Maſters could not vindicate the inſtitution of ſuch a Feaſt, from any Tradition exhibited to *Moſes* upon Mount *Sinai*, yet might they invent ſomething as Traditional to prove the lawfulneſs of ſuch an inſtitution.

Who had the Preſidency in the *Sanhedrin* at this time, cannot be certainly determined: that which is told of *Joſhua ben Perachiah* how he fled from *Janneus* the *i* King carries ſome probability along with it that *Joſes ben Joezer of Zeredat*, and *Joſes ben Jochanan of Jeruſalem*, to whom *Joſhuah ben Perachiah*, and *Nittai the Arbelite* ſucceeded in their Chairs; ſate Preſident and Vice-preſident at that time in the Sanhedrin. But this is not of much weight that we ſhould tire our ſelves in ſuch an enquiry.

i Sanhedr. fol. 107. 2.

The „ Maſters tell us (but upon what Authority, it is obſcure) *k* מלאכת המשכן נגמרה בכה בבסלו *that the work of the Tabernacle was finiſhed on the twenty fifth day of the month Chiſleu* (that is this very day of the month of which we are now ſpeaking) *but it was folded up till the firſt day of the month Niſan, and then ſet up.*

k Bemidb. rab. fol. 151. 2.

Καὶ χειμὼν ἦν. *And it was Winter.*

The eight days begun from the xxv*th*. of the month *Chiſleu*, fell in with the Winter ſolſtice. Whence, meeting with that in the Targumiſt upon 1 *Chron.* XI. 22. יומא חדא מן יומין בירחא דטבת ווטה רסיתוה בעשרא יומין בירחא דטבת I queſtion whether I ſhould render it, *the ſhorteſt day*, or *a ſhort day*, (*i. e.* one of the ſhort Winter days) is *the tenth of the month Tebeth*: if he did not calculate rather according to *our*, than the *Jewiſh* Calendar.

The Rabbins (as we have already obſerved upon *Chap.* V. 35.) diſtinguiſh their Winter months into חרף and קור *Winter* and *mid-winter*: intimating, as it ſhould ſeem, the more remiſs and more intenſe cold. Half *Chiſleu*, all *Tebeth*, and half *Shebat*, was חרף the *Winter*. Ten days therefore of the Winter had paſſed, when on the XXV of the month *Chiſleu*, the Feaſt of the Dedication came in.

It was Winter, and Jeſus walked in the Porch. He walked there, becauſe it was Winter, that he might get and keep himſelf warm: perhaps he choſe *Solomon's* Porch to walk in, either that he might have ſomething to do with the Fathers of the *Sanhedrin* who ſate there; or elſe, that he might correct and chaſtiſe the buyers and ſellers who had their ſhops in that place.

VERS.

VERS. XXIV.

Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; *How long doſt thou make us to doubt?*

IT is not ill rendred, *How long doſt thou ſuſpend our mind?* although not an exact Tranſlation, according to the letter. But what kind of doubt and ſuſpenſion of mind was this? Was it, that they hoped this *Jeſus* was the *Meſſiah*, or that they rather feared he was ſo? It ſeems, they rather feared than hoped it. For whereas they looked for a *Meſſias*, that ſhould prove a mighty Conquerour, ſhould deliver the people from the Heathen yoke, and ſhould crown himſelf with all earthly glory; and ſaw *Jeſus*, infinite degrees below ſuch pomp; yet by his miracles giving ſuch fair ſpecimens of the *Meſſias*, they could not but hang in great ſuſpence, whether ſuch a *Meſſiah*, were to be wiſhed for or no.

VERS. XXXI.

Ἐβάσασαν οὖν πάλιν λίθους. *Then the Jews took up ſtones again.*

THE Blaſphemer מגדף by judicial proceſs of the Sanhedrin, was to be ſtoned, which proceſs they would imitate here without judgment.

l These are the criminals that muſt be ſtoned; He that lieth with his own Mother, or with the Wife of his Father------ He that Blaſphemes, or commits Idolatry. Now however the Rabbins differed in the definition of Blaſphemy or a Blaſphemer, yet this all of them agreed in, as unqueſtionable Blaſphemy, that which כופר בעיקר *denies the foundation.* This they firmly believed *Jeſus* did, and none could perſwade them to the contrary, when he affirmed, *I and my Father are one.* A miſerable beſotted Nation, who above all perſons or things wiſhed and looked for the *Meſſiah*, and yet was perfectly ignorant what kind of a *Meſſiah* he ſhould be!

l Sanhedr. cap. 7. hal. 1.

VERS. XXXV.

Εἰ ἐκείνους εἶπε θεούς, &c. *If he called them Gods, &c.*

THE Jews interpret thoſe words of the Pſalmiſt, *I have ſaid ye are Gods*, to a moſt ridiculous ſenſe.

m unleſs our Fathers had ſinned we had never come into the world: as it is written, I have ſaid ye are Gods, and the Children of the moſt high; But ye have corrupted your doings therefore ye ſhall dye like men. And a little after, *Iſrael had not received the Law, only that the Angel of death might not rule over them; as it is ſaid, I have ſaid ye are Gods, but ye have corrupted your doings, therefore ye ſhall dye like men.*

m Avodah Zarah, fol. 5. 1.

The ſenſe is, if thoſe who ſtood before Mount *Sinai* had not ſinned in the matter of the Golden Calf, they had not begot Children, nor had been ſubject to death, but had been like the Angels. So the Gloſs. *If our Fathers had not ſinned by the Golden Calf, we had never come into the world, for they would have been like the Angels, and had never begot Children.*

The Pſalmiſt indeed ſpeaks of the Magiſtracy, to whom the word of God hath arrived, by an expreſs diſpenſation and *diploma* ordaining and deputing them to the Government, as the whole web and contexture of the Pſalm doth abundantly ſhew. But if we apply the words, as if they were ſpoken by our Saviour, according to the common Interpretation received amongſt them, they fitly argue thus: "If he ſaid they were Angels or "Gods to whom the Law and word of God came, on Mount *Sinai*, as you conceive: "is it any Blaſphemy in me then, whom God in a peculiar manner hath ſanctified and "ſent into the world, that I might declare his word and will, if I ſay that *I am the* "*Son of God?*

VERS. XL.

Ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων. *Where John at firſt Baptized.*

THAT is *Bethabarah:* For the Evangeliſt ſpeaks according to his own Hiſtory: Which to the judicious Reader needs no proof.

CHAP. XI.

VERS. I.

ΛΑ'ΖΑΡΟΣ. *Lazarus.*

SO in the *Jeruſalem Talmud*, ר" לעזר *R. Lazar*, for *R. Eleazar*. For in the *Hieruſalem* dialect, it is not unuſual in ſome words that begin with א *Aleph*, to cut off that letter: As.

מאי מר מר *What ſaith the Maſter?* for מאי אמר

בר בא *Bar Ba*, for בר אבא *Bar abba.*

בי ר" בין *Be R. Bon*, for בי ר" אבון *Be R. Abon.*

So very frequently לעזר *Lazar*, for אלעזר *Eleazar.*

a Taanith, fol. 68. 2. *a* ר" לעזר בן ר" יוסי *R. Lazar Ben R. Joſe.*

b Chagigah, fol. 78 4. & 80. 2. *b* ר" לעזר בן ר" יעקוב *R. Lazar Ben Jacob.*

c Kidduſhin, fol. 60. 2. *c R. Lazar the Diſciple of R. Chajia Rubba.* Who alſo are ſometimes called by their name not abbreviated.

d Sotah, f. 23. * Ibid. f. 20. 2. *d R. Eleazar ben Jacob.* * *R. Eleazar ben Joſe.*

Μαρθᾶς. *Martha.*

e Hieroſ. Schab. fol. 3. 4. *f* Bab. Javamoth. f. 120 1. *g* Ibid. cap. 6. hal. 4. *h* Juchaſ. fol. 57. 2. *i* Ekhah rabbabathi, fol. 67. 2.

This name of *Martha* is very frequent in the Talmudick Authors. *e Iſaac bar Samuel, bar Martha. f Abba bar Martha, the ſame with Abba bar Minjomi. g Joſhua ben Gamla married* מרתא ברת בייתוס *Martha the Daughter of Baithus.* She was a very rich Widow *h.*

She is called alſo מרים ברת בייתוס *Mary the Daughter of Baithus*, with this ſtory of her. *i Mary the Daughter of Baithus, whom Joſhua ben Gamla married, he being preferred by the King to the High Prieſtood. She had a mind upon a certain day of expiation to ſee how her Husband performed his office. So they laid Tapeſtry all along from the door of her own Houſe to the Temple, that her foot might not touch the ground. R. Eleazar ben R. Zadok ſaith.* אראה בנחמתה *So let me ſee the conſolation* [of Iſrael] *as I ſaw her bound to the tails of Arabian Horſes by the hair of her head, and forced to run from Jeruſalem to Lydda. I could not but repeat that Verſicle, the tender and delicate Woman, in thee,* &c. Deuter. XXVIII. 56.

k Succah. fol. 52. 2. *k* מרתא בת בייסות *Martha the Daughter of Baiſuth*, (whether *Baiſuth* and *Baithus* were convertible; or whether it was a miſtake of the Tranſcriber, let him that thinks fit make the enquiry) whoſe Son was a mighty ſtrong man among the Prieſts.

VERS. II.

Ἦν δὲ Μαρία ἡ ἀλείψασα. *It was Mary which anointed*, &c.

THAT is, *Which had anointed the Lord formerly.* For,

I. It is fit the *Aoriſt* ſhould have its full force. Whoever will not grant this, let him give a reaſon why *Bethany* which was *Lazarus* his Town, ſhould not be called by his name; but ſaid the Town of *Mary* and her Siſter *Martha.* Was it not becauſe thoſe names had been already well known in the foregoing ſtory, whereas till now, there had not been one word mentioned of their Brother *Lazarus.* So that ἀλείψασα reſpects a noted ſtory that was paſt, *viz.* that which is related *Luke* VII. 37.

II. There can be no reaſon given, why the Evangeliſt ſhould ſay this *Proleptically*, as if he had reſpect to that paſſage in *Chap.* XII. 3. when he was to relate that ſtory ſo ſoon after this: But there may be a ſufficient one given why it ſhould have relation to an *anointing* that had been formerly done; and that is, that it might appear how that familiarity aroſe betwixt Chriſt, and the Family of *Lazarus*, ſo far that they could ſo confidently ſend for *Jeſus*, when *Lazarus* was ſick: For *Mary*, *Lazarus* his Siſter had ſome time before *anointed his feet.*

VERS. XI.

Κεκοίμηται. *Sleepeth.*

THE Apostles having heard the report that *Lazarus* was sick, and that Christ told them now that he was fallen *asleep*; they apprehend that the edge of the disease which had hitherto taken away all rest from him, was now taken off, so that they say, *If he sleep he shall do well*; having not rightly understood the word our Saviour used, which, whether it was שכב, or ישן, or דמך, I say not. The fallacy of the words is not unpleasantly exprest in *Beresh. Rabba l*, *Rachel* said to *Leah* ישכב עמך הלילה *He shall sleep with thee to night*, Gen. XXX. 19. עמך הוא דמיך עמי לא דמיד *He shall sleep with thee, he shall not sleep with me*, i. e. *Thou and he shall lye together in one Sepulchre, so shall not He and I.*

l Sect. 72.

VERS. XVIII.

Ὡς ἀπὸ σταδίων δεκαπέντε. *About fifteen furlongs.*

כחמסדי ריסי That is, two miles. For the Jewish miles did not hold out full eight furlongs, as other miles do, but seven and an half.

m אחך משבע ומחצה במיל זה הוא ריס *One of those seven and a half, which make up a mile, is* ריס *a furlong.*

m Bava Meziah, fol. 33. 1.

n They do not lay the net for Pidgeons, any less distance from the houses than ל' ריס *thirty furlongs*, i.e. *four miles.*

n Bava Kamah. cap. 7. hal. ult.

In *Aruch* it is written רוס with *Vau*, and is thus reckoned:

What is רוס? *It is a flight-shot. And why is* רוס *called a flight-shot? It is according to the numeral value of the letters which is two hundred sixty six; for two hundred sixty six* [cubits] *makes a flight shot: Now count and you will thus find it. Seven times* ר" *two hundred makes one thousand four hundred. Seven times* ס' *sixty make four hundred and twenty. Number them together and they mount to one thousand eight hundred and twenty. Seven times* ו *six make forty two, half a* רוס *one hundred thirty three: number them together and the whole amounts to one thousand nine hundred ninety five. Behold two thousand cubits excepting five.*

VERS. XIX.

Ἵνα παραμυθήσωνται αὐτὰς. *To comfort them.*

WHEN *o they return from the burial* עושין שורה *they stand about weeping, and say over* קדיש [a little Prayer called by that name] *comforting the mourner, and accompanying him to his own House.*

o פסקי הראש in Moed, Katon. Art. 133.

p When they return from the Grave, they stand in a circle about the mourner comforting him. Gloss. *The circle about him consists of ten at least.* But usually it is very crowded and numerous. Hence that passage:

p Chetub, fol. 8. 2.

q עמדין בשורה דפנימיים פטורים *As to those that stood about in that circle, those that were on the inside of it were not obliged to repeat the Phylacteries, but those that were on the outside were bound.*

q Beracoth, fol. 17. 2.

r The Rabbins have delivered, that the seven standings, and sittings for the dead, must not be diminished. Where the Gloss is, *When they returned from the Grave, they went forward a little, and then sate down; partly to comfort the mourners, partly to weep themselves, and partly to meditate upon the subject of mortality. Then they stood up again, and went on a little, and sate down again, and so for seven times. But I have seen it written, that they did this upon the account of the evil spirits who accompanied them from the Grave; they ordained these standings and sittings, that within that time the evil spirits might depart.*

r Bava bathra, fol. 100. 2.

So that we see they were wont to comfort the mourners in the way as they were returning from the Grave, and they would bring them back to their own House the day that the party deceased was interr'd. They comforted them also all the remaining days of mourning, which we find done in this place.

Thirty days were allotted for the time of mourning; But, אין להקשו' על מת יותר מראי *we must not weep for the dead beyond the measure.* אלא ג' לבכי *the three first days are for weeping.* ן' להספד *Seven days for lamentation* ל לגיהוץ ולתספורת *Thirty days for the intermission from washing their cloths, or shaving themselves.*

I. When the המנחמין *Those that were to comfort* the mourners came, they found המטות כפויות *all the beds* in the House *taken down*, and laid upon the ground. מאימתי כופין את המיטות

f Hieros. Beracoth, fol. 5. col. 4.

המיטות *From what time do they take their beds lower? R. Eleazar ſaith, From the time that the deceaſed party is carried out of the Court-gate. R. Joſhua ſaith, From the time that the cover of the Coffin is ſhut down. When Rabban Gamaliel dyed, and the Corps was carried out of the Court-gate, ſaith R. Eleazar to his diſciples, take down the beds: But when the Coffin was cloſed, R. Joſhua ſaid, take down the beds. On the evening of the Sabbath they ſet up their beds, at the going out of the Sabbath, they take them down.*

What is to be underſtood by taking down their beds, we may conjecture by what follows. t *Whence came the cuſtom of taking down the beds? R. Criſpa in the name of R. Johanan ſaith, from what is written* וישבו אתו לארץ *and they ſate with him near the ground,* [Job II. 13.] *It is not ſaid upon the ground, but* לארץ *near the ground, that is, not far off from the Earth. Hence is it, that they ſate upon beds taken lower.*

t Ibid. fol. 6. 1.

u In *Moed Katon*, cap. 4.

But u *Rabbenu Aſher* ſaith thus, *Rabh. ſaith* אין מנחמין רשאין לישב אלא בקר קע *Thoſe that comfort ought to ſit no where but upon the floor.*

II. The mourner himſelf ſits chief. A cuſtom taken from theſe words, *Job* XXIX. 25. *I choſe out their way and ſate chief* ------ *Like him who comforts the mourners.* Ibid.

III. It was not lawful for the comforters to ſpeak a word, till the mourner himſelf break ſilence firſt. The pattern taken from *Job*'s friends, *Job* II.

IV. אבל כיון שניענע ראשו שוב את מנחמין רשאין לישב אצלו *R. Johanan ſaith, if the mourner nod his head, the comforters are to ſit by him no longer.* The Gloſs is, *If by nodding his head, he ſignifie to them, that he hath comforted himſelf.* Hence that frequently ſaid of ſome, לא קיבלו תנחומין *they would not receive comfort*, that is, they gave ſigns by nodding their head, that they had ſufficiently comforted themſelves.

Theſe and many other things about this matter do occur in *Moed Katon*, and *Rabbenu Aſher*, and בסקי הראש upon this Treatiſe; as alſo in *Maſſecheth Semachoth*; where by the way take notice that that Treatiſe which hath for its ſubject the Mourners for the dead, is called מסכת שמחות *A Treatiſe of gladneſs.* So the Sepulchres of the dead are often called בתי חיים *The Houſes of the living.*

x *Moed Katon*, fol. 28. 2, &c.

Let us take a little taſte of the way of conſolation they uſed. x *The Rabbins deliver, that when the Sons of R. Iſhmael dyed, four of the Elders went in to him to comfort him,* viz. *R. Tarphon: R. Joſe the Galilean: R. Eliezer ben Azariah; and R. Akibah. R. Tarphon ſaith unto them, Ye muſt know that this is a very wiſe man, well ſkilled in Expoſition. Let not any of you interrupt the words of his fellow. Saith R. Akibah, I am the laſt. R. Iſhmael began and ſaid,* [the mourner here breaks ſilence] *His iniquities are multipled, his griefs have bound him, and he hath wearied his Maſters: Thus he ſaid once and again. Then anſwered R. Tarphon and ſaid, It is ſaid, and your brethren of the Houſe of Iſrael, ſhall bewail the burning,* Levit. X. 6. *May we not argue from the leſs to the greater? If Nadab and Abihu, who never performed but one command, as it is written, and the Sons of Aaron brought blood to him; then much more may the Sons of R. Iſmael be bewailed. R. Joſe the Galilean, anſwered ſaying, All Iſrael ſhall mourn for him and bury him,* 1 Kings XIV. 13. *And muſt we not argue from the greater to the leſs? If they wept ſo for Abijah the Son of Jeroboam, who did but one good thing, as it is ſaid, becauſe in him there is found ſome good thing: how much more for the Sons of R. Iſmael?* Of the ſame nature are the words of *R. Eliezar*, and *R. Akibah*; but this is enough, either to raiſe laughter, or make a man angry. In the ſame page we have ſeveral forms of ſpeech, uſed by the Women that either were the mourners or the comforters. As

שיול אצטלא דמלתא לבר חיין דשלימו ווזדיה *The grave is as the robe of Circumciſion, to an ingenuous man, whoſe proviſions are ſpent.*

מותא כי מותא ומרעין חיבולייא *The death of this man is as the death of all, and Diſeaſes are like putting money to uſury.*

רהיט ונפיל אמעברא ויוסתא יזיף *He ran, and he fell in his paſſage, and hath borrowed a loan.* With other paſſages very difficult to be underſtood.

The firſt three days of weeping were ſeverer than the other: becauſe, *on the firſt day it was not lawful for the mourner to wear his Phylacteries, to eat of holy things, nor indeed to eat any thing of his own. All the three days, he might do no ſervile work, no not privately: and if any one ſaluted him, he was not to ſalute him again.*

The firſt ſeven days, let all the beds in the houſe be laid low. Let not the man uſe his Wife. Let him not put on his Sandals. Let him do no ſervile work publickly. Let him not ſalute any man. Let him not waſh himſelf in warm water, nor his whole body in cold: Let him not anoint himſelf. Let him not read in the Law, the Miſhneh or the Talmud. Let him cover his head.

y *Rambam in Moed Katon.* cap. ult.

All the thirty days, let him not be ſhaved: Let him not wear any clothing that is white or whitened, or new. Neither let him ſew up thoſe rents which he made in his garments for the deceaſed party, &c. y.

VERS.

VERS. XXV.

Ἐγώ εἰμι ἡ ἀνάστασις. *I am the Reſurrection.*

BE It ſo O Jew (if you will, or it can be) that the little bone *Luz*, in the back-bone is the ſeed and principle of your reſurrection: As to us our bleſſed *Jeſus*, who hath raiſed himſelf from the dead, is the ſpring and principle of ours.

z *Hadrian (whoſe bones, may they be ground, and his name blotted out) asked R. Joſhuah ben Hananiah, How doth a man revive again in the world to come? He anſwered and ſaid, From Luz in the back-bone. Saith he to him, demonſtrate this to me: Then he took Luz, a little bone out of the back bone, and put it in water, and it was not ſteeped; He put it into the fire, and it was not burnt: he brought it to the mill, and that could not grind it: He laid it on the Anvil, and knocked it with an Hammer, but the Anvil was cleft, and the Hammer broken,* &c. Why do ye not maul the *Sadducees* with this Argument?

z *Midr. Coheleth*, fol 114. 3

VERS. XXXI.

Ἠκολούθησαν αὐτῇ. *Followed her.*

a IT *is a tradition. Let not a man follow a Woman upon the way, no not his own Wife.* If this grain of Salt may be allowed in the explication of this paſſage, then, either all that *followed Mary*, were Women: or if men, they followed her at a very great diſtance: or elſe they had a peculiar diſpenſation at ſuch ſolemn times as theſe, which they had not in common converſation. But the obſervation indeed is hardly worth a grain of ſalt.

a *Erubhin*, fol 18. 2.

VERS. XXXIX.

Τεταρταῖος γάρ ἐστι. *For he hath been dead four days.*

THE three days of *weeping* were now paſt: and the four days of *Lamentation* begun: ſo that all hope and expectation of his coming to himſelf was wholly gone.

b פיקדין על מתים ג' ימים ואין הושטין מום מדרכי האמורי *They go to the Sepulchres, and viſit the dead for three days. Neither are they ſolicitous leſt they ſhould incur the reproach of the Amorites. The ſtory is, they viſited a certain perſon, and he revived again, and lived five and twenty years and then dyed. They tell of another that lived again, and begot Children, and then died.*

b *Maſſechoth Semachoth*, cap. 8.

c *It is a Tradition of Ben Kaphrae's: The very height of mourning is not till the third day, For three days the ſpirit wanders about the Sepulchre, expecting if it may return into the body. But when it ſees that the form or aſpect of the face is changed, then it hovers no more, but leaves the body to its ſelf.*

c *Bereſh. rabba*, fol. 114. 3.

d *They do not certifie of the dead,* [that this is the very man and not another] *but within the three days after his deceaſe. For after three days his countenance is changed.*

c *Jevamoth*, fol. 120. 1. & *Maimon. in Gerushin*, cap. 13.

VERS. XLIV.

Κειρίαις, &c. *With Grave-cloths,* &c.

THE Evangeliſt ſeems ſo particular in mentioning the *Grave-cloths* wherewith *Lazarus* was bound hand and foot, as alſo the *Napkin* that had covered his face, on purpoſe to hint us a ſecond miracle in this great miracle. The dead man came forth though bound hand and foot with his Grave-cloths, and blinded with the Napkin.

VERS. XLVIII.

Καὶ ἐλεύσονται Ῥωμαῖοι *And the Romans ſhall come.*

I Could eaſily believe that the Fathers of the *Sanhedrin*, had either a knowledge or at leaſt ſome ſuſpition, that *Jeſus* was the true *Meſſiah*.

I. This ſeems plainly intimated by the words of the Vine-dreſſers in the Parable *Mark* XII. 7. *This is the heir come let us kill him.* They knew well enough he was the Heir: and it was come to this in the ſtruggle betwixt them; *either he will inherit with his doctrine, or we will with ours:* come therefore let us kill him and the inheritance ſhall be ours.

II. They

II. They could not but know that *Daniel's weeks* were now fully accompliſhed, and that the time of the *Meſſiah*'s appearing was now come. This, that * conflux of *Jews* from all Nations into *Jeruſalem*, doth teſtifie, being led by *Daniel*'s Prophecy, and the agreeableneſs of the time, to fix their reſidence there in expectation of the *Meſſiah* now ready to be revealed. Compare alſo *Luke* XIX. 2.

* *Act.* II.

III. When therefore they ſaw *Jeſus* working miracles ſo very ſtupendous, and ſo worthy the character of the *Meſſiah*, and that in the very time wherein the manifeſtation of the *Meſſiah* had been foretold, they could not but have a ſtrong ſuſpition that this was HE. But then, it is a wonderful thing, that they ſhould endeavour his death and deſtruction. What? deſtroy the *Meſſiah*, the expectation and deſire of that Nation?

Tantum religio potuit ſuadere malorum.
Such miſchiefs could religious zeal perſwade.

But it was a moſt irreligious Religion made up of Traditions and humane inventions! a ſtrange kind of bewitchery rather than Religion! that they ſhould choſe rather that the *Meſſiah* ſhould be cut off, than that Religion be changed. They had been taught or rather ſeduced by their Traditions to believe: 1. That the Kingdom of the *Meſſiah* ſhould be adminiſtred in all imaginable pomp, and worldly glory. 2. That their Judaiſm, or the Religion properly ſo called, ſhould be wonderfully promoted by him, confirmed and made very glorious. 3. The whole Nation ſhould be redeemed from the Heathen Yoke. But when he, who by the force of his miracles aſſerted himſelf ſo far to be the *Meſſiah* that they could not but inwardly acknowledge it, appeared notwithſtanding, ſo poor and contemptible, that nothing could be leſs expected or hoped for of ſuch an one, than a deliverance from their preſent mean and ſlaviſh ſtate; and ſo diſtant he ſeemed from it, that he adviſed to pay tribute to *Ceſar*, taught things contrary to what the *Scribes* and *Phariſees* had principled them in, ſhaked and ſeemed to abrogate the Religion it ſelf, and they had no proſpect at all of better things from him; Let *Jeſus* periſh, though he were the true *Meſſiah*, for any thing that they cared, rather than Judaiſm and their Religion ſhould be aboliſhed.

Obj. But it is ſaid that what they did, was through ignorance, *Luke* XXIII. 34. *Acts* III. 17. and XIII. 27. 1 *Cor.* II. 8.

Anſ. True indeed, through ignorance of the perſon; they did not know and believe the *Meſſiah* to be God as well as Man; they apprehended him mere Man. Though they ſuſpected that *Jeſus* might be the *Meſſiah*, yet did they not ſuſpect that this *Jeſus* was the true God.

Let it then be taken for granted, that the Fathers of the Sanhedrin under ſome ſtrong conviction that this was the true *Meſſiah*, might expreſs themſelves in this manner, *all men will believe on him, and the Romans will come*, &c. and ſo what *Caiphas* ſaid, *It is expedient that one man ſhould dye*, &c. But where does the conſequence lye in all this? *All men will believe on him*, Ergo, *the Romans will come*, &c.

I. It is not altogether wide of the mark what is commonly returned upon this queſtion: The Romans will come againſt our Nation, taking us for Rebels to the Emperor, in that without his conſent our people have entertained this *Jeſus* for the King *Meſſiah*?

II. Nor is it impertinent to this purpoſe what was the antient obſervation of the Jews from that of the Prophet *Iſaiah*, Chap. X. 34. and XI. 1. *Lebanon ſhall fall by a mighty one, and there ſhall come forth a rod out of the ſtemm of Jeſſe, viz.* That the coming of the *Meſſiah*, and the deſtruction of the Temple, ſhould be upon the heels one of another. *e*

e Hieroſ. Beracoth, fol. 5. 1.

The ſtory is, of an *Arabian* telling a certain *Jew* while he was at Plow, that the Temple was deſtroyed and the *Meſſiah* was born; which I have already told at large upon *Matth.* II. 1. But the concluſion of it is, *R. Bon ſaith; what need we learn from an Arabian? is it not plainly enough written, Lebanon ſhall fall by a mighty one? And what follows immediately? there ſhall come forth a rod out of the ſtemm of Jeſſe.*

If therefore the Sanhedrin ſuſpected *Jeſus* to be the *Meſſiah*, they might by the ſame reaſon, from thence alſo gather, that the deſtruction of the City and Nation was not far off, eſpecially when they ſee the people falling off from Judaiſm to the Religion of *Jeſus*.

III. The Fathers of the Sanhedrin judge that the Nation would contract hereby an unſpeakable deal of guilt, ſuch as would ſubject them to all thoſe curſes mentioned *Deuter.* XXVIII. particularly that their turning off from Judaiſm would iſſue in the final overthrow of the whole Nation; and if their Religion ſhould be deſerted, neither the City nor the Commonwealth could poſſibly ſurvive it long. So rooted was the love and value they had for their wretched Traditions.

Let us therefore frame their words into this Paraphraſe: "It does ſeem that this man "can be no other than the true *Meſſiah*; the ſtrange wonders he doth, ſpeak no leſs.

What

" What muſt we do in this caſe? On the one hand it were a baſe and unworthy part of " us to kill the *Meſſiah*; but then on the other hand, it is infinitely hazardous for us to " admit him: For all men will believe on him, and then our Religion is at an end, and " when that is once gone, what can we look for leſs, than that our whole Nation ſhould " periſh under the Arms and fury of the Romans.

I beg your pardon for that, ſaith *Caiphas*, you know nothing, neither conſider, for be he the *Meſſiah*, or be he not; it is expedient, nay it is neceſſary he ſhould dye, rather than the whole Nation ſhould periſh, *&c.*

VERS. LI.

Προεφήτευσε. *He Propheſied.*

IS *Caiphas* among the *Prophets?* There had not been a Prophet among the Chief Prieſts, the Prieſts, the People, for theſe four hundred years and more, and does *Caiphas* now begin to Propheſie? It is a very foreign fetch that ſome would make, when they would aſcribe this gift to the office he then bore, as if by being made High-Prieſt, he became a Prophet. The opinion is not worth confuting. The Evangeliſt himſelf renders the reaſon, when he tells us Ἀρχιερεὺς ὢν ἐνιαυτοῦ ἐκείνου· *Being the High-Prieſt that ſame year.* Which words direct the Reader's eye rather to the *year*, than to the *High-Prieſt.*

I. That was the year of pouring out the Spirit of Propheſie and Revelations, beyond whatever the world had yet ſeen or would ſee again. And why may not ſome drops of this great effuſion light upon a wicked man, as ſometimes the Childrens crums fall from the table to the Dog under it; that a witneſs might be given to the great work of Redemption, from the mouth of our Redeemer's greateſt enemy. There lies the emphaſis of the words ἐνιαυτοῦ ἐκείνου, *that ſame year*; for *Caiphas* had been High-Prieſt ſome years before, and did continue ſo, for ſome years after.

II. To ſay the truth, by all juſt calculation, the office of the High-Prieſt ceaſed this very year; and the High-Prieſt Propheſies while his office expires.

What difference was there as to the execution of the Prieſtly Office, between the High-Prieſt, and the reſt of the Prieſthood? none certainly, only in theſe two things: 1. Asking counſel by *Urim* and *Thummim.* 2. In performing the ſervice upon the day of Expiation. As to the former, that had been uſeleſs many ages before, becauſe the Spirit of Propheſie had ſo perfectly departed from them. So that there remained now no other diſtinction, only, that on the day of expiation the High-Prieſt was to perform the Service which an ordinary Prieſt was not warranted to do. The principal ceremony of that day was, that he ſhould enter into the Holy of Holies with blood. When therefore our great High-Prieſt, ſhould enter with his own blood into the Holieſt of all, what could there be left for this High Prieſt to do? When at the death of our great High-Prieſt, the Veil that hung between the Holy, and the Holy of Holies, was rent in twain from the top to the bottom, *Math.* XXVII. 51. there was clear demonſtration that all thoſe Rites and Services were aboliſhed, and that the Office of the High-Prieſt which was diſtinguiſhed from the other Prieſts only by thoſe uſages, was now determined and brought to its full period. The Pontificate therefore drawing its laſt breath propheſies concerning the Redemption of mankind by the great High-Prieſt and Biſhop of Souls, *that he ſhould dye for the people*, &c.

That of the Apoſtle *Acts* XXIII. 5. *I wiſt not that it was the High-Prieſt:* may perhaps have ſome ſuch meaning as this in it, *I knew not that there was any High Prieſt at all*; becauſe the Office had become needleſs for ſome time. For, grant indeed that St. *Paul* did not know the face of *Ananias*, nor that *Ananias* was the High-Prieſt, yet he muſt needs know him to have been a Magiſtrate, becauſe he had his ſeat amongſt the Fathers of the Sanhedrin; now thoſe words which he quoted out of the Law, *Thou ſhalt not ſpeak evil of the Ruler of thy People*, forbad all indecent ſpeeches toward any Magiſtrate as well as the High-Prieſt. The Apoſtle therefore knowing *Ananias* well enough, both who he was, and that he ſate there under a falſely aſſumed title of the High-Prieſt, does on purpoſe call him *whited wall*, becauſe he only bore the colour of the High-Prieſthood, whenas the thing and office it ſelf was now aboliſhed.

Caiaphas, in this paſſage before us, ſpeaketh partly as *Caiaphas*, and partly as a *Prophet.* As *Caiaphas* he does by an impious and precipitate boldneſs contrive and promote the death of Chriſt: and what he uttered as a Prophet, the Evangeliſt tells us he did it not of himſelf, he ſpoke what himſelf underſtood not the depth of.

The greateſt work of the *Meſſiah*, according to the expectation of the Jews was השבת אסיפת הגליות or הגליות *the reduction*, or *gathering together the Captivities.* The High-Prieſt deſpairs that ever *Jeſus*, ſhould he live, could do this. For all that he either did

or taught, ſeem'd to have a contrary tendency, *viz.* to ſeduce the people from their Religion, rather than recover them from their ſervile ſtate of bondage. So that he apprehended this one only remedy left, that care might be taken ſo as by the death of this man the hazard of that Nations ruin might blow over. If he be the *Meſſiah* (which I almoſt think even *Caiaphas* himſelf did not much queſtion) ſince he can have no hope of redeeming the Nation, let him die for it himſelf, that it periſh not upon his account.

Thus miſerably are the great Maſters of Wiſdom deceiv'd in almoſt all their ſurmizes; they expect the gathering together of the Children of God in one, by the life of the *Meſſiah*, which was to be accompliſht by his death. They believe their Traditional Religion was the eſtabliſhment of that Nation, whereas it became its overthrow. They think to ſecure themſelves by the death of Chriſt, when by that very death of his their expected ſecurity was chiefly ſhaken. O blind and ſtupid madneſs!

VERS. LV.

Ἵνα ἁγνίσωσιν ἑαυτούς. *To purifie themſelves.*

f Roſh haſhanah fol. 16. 2.

R. *f Iſaac* ſaith, חייב אדם לטהר את עצמו ברגל *Every man is bound to purifie himſelf for the Feaſt.* Now there were ſeveral meaſures of time for purifying. He that was unclean by the touch of a dead body, he requir'd a whole weeks time that he might be ſprinkled with the water of Purification mixt with the aſhes of the red heifer burnt, the third and the ſeventh day; which ceremony we may ſee and laugh at in *Parah*, cap. 3.

Other purifyings were ſpeedilier perform'd: amongſt others, ſhaving themſelves and waſhing their garments were accounted neceſſary, and within the Laws of purifying.

g Moed-katon, fol. 13. 1.

g Theſe ſhave themſelves within the Feaſt; he who cometh from an heathen Country, or from captivity, or from priſon. Alſo he who hath been excommunicated, but now abſolv'd by the wiſe men.------Theſe ſame alſo waſh their garments within the Feaſt.

It is ſuppos'd that theſe were detain'd by ſome neceſſity of affairs that they could not waſh and be ſhav'd before the Feaſt; for theſe things were of right to be perform'd before, leſt any ſhould by any means approach polluted unto the celebration of this Feaſt; but if by ſome neceſſity they were hinder'd from doing it before, then it was done בחולו של מועד *on a common day of the Feaſt: viz.* after the firſt day of the Feaſt.

CHAP. XII.

VERS. II.

Ἐποίησαν οὖν αὐτῷ δεῖπνον. *They made him a Supper.*

IF we count the days back from the Paſſover, and take notice that Chriſt ſuffer'd the next day after the eating of the Paſſover, which is our *Friday*; it will appear that this Supper was on the evening of the Sabbath, that is, the Sabbath now going out.

Let us meaſure the time in this Scheme.

The day of the Month NISAN.	*Of the Week.*	*The Evangeliſts Account.*
IX.	The Sabbath.	VI Days before the Paſſover, *Jeſus* ſups with *Lazarus* at the going out of the Sabbath, when according to the cuſtom of that Country their Suppers were more liberal *k*.
X.	Sunday.	V Days before the Paſſover, *Jeſus* goes to *Jernſalem* ſitting on an Aſs, and on the evening returns to *Bethany*, *Mark* XI. 11. On this day the lamb was taken, and kept till the Paſſover, *Exod.* XII. on which day this *lamb of God* preſented himſelf, who was the antitype of that rite.

k See *Maimon. Sceabb.* cap. 29.

XI.

XI.	Monday.	IV Days before the Paſſover, he goes to *Jeruſalem* again: curſeth the unfruitful fig-tree, *Mat.* XXI. 18. *Mark* XI. 12. in the evening he returns again to *Bethany*, *Mark* XI. 19.
XII.	Tueſday.	III Days before the Paſſover, he goes again to *Jeruſalem*; his Diſciples obſerve how the fig-tree was wither'd, *Mark* XI. 20. In the evening going back to *Bethany*, and ſitting on the mount of *Olives*, he foretelleth the deſtruction of the Temple and City, *Mat.* XXIV. and diſcourſes thoſe things which are contain'd in *Mat.* XXV. This night he ſups with *Simon the Leper*, *Mat.* XXVI. 1, &c. *Joh.* XIII.
XIII.	Wedneſday.	This day he paſſeth away in *Bethany*. At the coming in of this night the whole Nation apply themſelves to put away all leaven *i*.
XIV.	Thurſday.	He ſends two of his Diſciples to get ready the Paſſover. He himſelf enters *Jeruſalem* in the afternoon. In the evening eats the Paſſover, inſtitutes the Euchariſt; is taken, and almoſt all the night had before the Courts of Judicature.
XV.	Friday.	Afternoon he is Crucify'd.
XVI.	Saturday.	He keeps the Sabbath in the grave.
XVII.	The Lords day.	He riſeth again.

i Peſachin.cap. I.

VERS. III.

Ἡ οὖν Μαρία. *Then Mary*, &c.

IN that conteſt whether *Mary the ſiſter of Lazarus*, was the ſame with *Mary Magdalen*, this paſſage will help a little toward the affirmative, that there was a Town call'd *Magdala* very near *Jeruſalem*.

k ספרא דמגדלא *A Clerk* [or Scribe] *at Magdala ſet his candles in order every evening of the Sabbath, went up to Jeruſalem, pray'd there, return'd and lighted up his candles, when the Sabbath was now coming in.* *k Echah rabbathi*, fol. 75. 2.

It ſeems plain by this that *Magdala* and *Jeruſalem* were not very far diſtant from one another, when all this was done ſo quickly, and in ſo ſhort a ſpace of time. Only we may learn this from the Gloſs, that that *Magdala* מגדל צבעים היא was *Magdala Zebaim*: concerning which that ſad and direful paſſage is related, *that it was deſtroy'd for its adulteries.*

l There were three Cities whoſe cuſtoms were carry'd to Jeruſalem. Gloſs. *In Waggons, becauſe of their great weight. The names of theſe three Cities were Cabul, Sichin, and Magdala. Why was* כבול *Cabul deſtroy'd? becauſe of their diſcords. Why was* שיחנין *Sichin deſtroy'd? becauſe of the Magick arts they us'd. And why was Magdala deſtroy'd?* מפני זנות *becauſe of their whoredoms.* The *Hieroſol.* ſay it was מגדל צבעייא *Magdala Zabaaia.* To this place it was that *R. Jonathan* once betook himſelf for ſome cure to his baldneſs *m*. *l Echah rabbathi*, fol. 71. 4. & *Taanith Hieroſ.* fol. 69. 1. *m Midr. Cohtleth*, fol. 84 2.

Now therefore what ſhould hinder but that *Mary* the ſiſter of *Lazarus* of *Bethany*, might be call'd *Magdalene*, both for the neerneſs of the Town, where perhaps ſhe was married, and alſo for the laſcivious manners of the Towns-folks, with which ſpot it is commonly believed *Mary Magdalene* had been tainted.

Ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ. *Anointed the feet of Jeſus.*

In this paſſage there were two things very unuſual.

I. It was indeed a very common thing to anoint the feet with oyl, but to do it with Aromatical oyntment, this was more rarely done. And it is charg'd by the *Gemariſts* as a great crime, that the *Jeruſalem* women of old anointed their ſhoos with perfum'd oyntment, to entice the young men to wantonneſs.

n תעכסנה ברגליהן *Make a tinkling with their feet*, Iſa. III. 16. *R. Iſaac ſaith, that by this is intimated that they put myrrh and balſom in their ſhoos, and when they met the young men of Iſrael they kickt with their feet, and ſo ſtir'd up in them evil and looſe affections.* *n Schabb.* fol. 62. 2.

II. It was accounted an immodeſt thing for women to diſhevel and unlooſe their hair pub-

publickly. *o* כהן סותר את שערה *The Prieſt unlooſeth the hairs of the woman ſuſpected of adultery*, when ſhe was to be try'd by the bitter water, which was done for greater diſgrace.

o Sotah, fol. 5. 1.

p Kamitha had ſeven Sons, who all performed the office of High Prieſts: they ask of her, how ſhe came to this honour? ſhe anſwer'd, the rafters of my houſe never ſaw the hairs of my head.

p Vajicra rabba, fol. 188. 2.

Καὶ ἐξέμαξε ταῖς θριξίν. *And wiped them with her hair.*

Did ſhe not waſh his feet before ſhe anointed them? I do not ask whether ſhe did not waſh them with *her tears*, as before, *Luk.* VII. for as to that the Evangeliſt is ſilent; but did ſhe not waſh his feet *at all?* I ask this, becauſe the cuſtom of the Country ſeems to perſwade ſhe ſhould do ſo.

q קוקומא של חמין *a little veſſel of warm water, with which he waſht his hands and his feet, then ſhe brought a golden veſſel of oyl, in which he dipped his hands and his feet.* There was firſt waſhing, then anointing.

q Menacoth, fol. 85. 2.

Either therefore this word ἐξέμαξε *ſhe wiped* muſt relate to ſome previous waſhing of his feet; or if it ought to refer to the oyntment, it ſcarcely would ſuppoſe wiping off the oyntment now laid on, but rather that with the hairs of her head ſhe rubbed and chaffed it. Which brings to mind that paſſage, *r If a woman in labour ſhould have need of oyl* [on the Sabbath-day] *let her neighbour bring her it in the hollow of her hand; but if that ſhould not be ſufficient* מביאה בשערה *let her bring it in the hairs of her head.* The Gloſs is, *Let her dip her own hair in oyl, and when ſhe comes to the woman in travel, let her rub it upon her, and by that action ſhe doth not break the Sabbath.*

r Schabb. fol. 128. 2.

Ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. *And the houſe was filled with the odour of the oyntment.*

s שמון טוב מהלך מקיטון לטרקלין *Good oyntment* [by its ſmell] *paſſeth out of the bed into the dining room, but a good name from one end of the world unto the other.*

s Midr. Coheleth, fol. 99 4.

VERS. VI.

Γλωσσόκομον. *The Bag.*

WE meet with this word in the *Greek* Interpreters, 2 *Chron.* XXIV. and it is ſet there for a Cheſt or Corban-box, *ver.* 8. Γενηθήτω γλωσσόκομον, *let a purſe or bag be made.* The *Hebrew* is, יעשו ארון *they ſhall make a cheſt.* So *ver.* 10, 11, *&c.* Amongſt the *Talmudiſts* we meet with גלוסקמא *Gloskema*, [that is the word the *Syriack* uſeth in this place] and דלוסקמא *Dloskema.* For ſo the *Aruch*, גלוסקמא *Gloskema*, is the ſame with דלוסקמא *Dloskema*, and is a *Greek* word. It is uſed commonly for a Coffin *t*.

t Mocd-katon, fol. 24. 1. & *Maſſechtth Simacoth*, cap. 3, *&c.*

* Γλωσσόκομον, θήκη, σωρὸς ξυλίνη, τὴν λειψάνων.

* *Heſych.*

Others, Γλωσσόκομον, *or rather as Phrynicus writes it*, Γλωττοκομεῖον, *a caſe of wood to keep reliques in; a coffin, a cheſt, a box, a purſe, or rather a coffer* (note that) *in which they uſe to lay up their money. It is uſed*, Joh. XII. *to ſignifie a purſe.* And why may it not be read there alſo for a *cheſt* or *coffer?* for *Judas* is not ſaid βαστάζειν γλωσσοκομον, *to carry the bag*; but that εἶχε γλωσσόκομον, καὶ ἐβάσταττε τὰ βαλλόμενα, *He had the bag, and bare what was put therein.* So that nothing hinders but that γλωσσόκομον, even in this place may ſignifie a *cheſt* or *coffer of money*, fixt at home, the keys of which were in *Judas* his keeping, and he carry'd the τὰ βαλλόμενα, *the gifts that were to be put into it.*

VERS. VII.

Εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. *Againſt the day of my burying hath ſhe kept this.*

BARONIUS proves from this place that this *Mary* was *Mary Magdalene*, becauſe ſhe is nam'd amongſt thoſe that anointed Chriſt for his Interment, and Chriſt ſaith in this place that ſhe reſerved ſome of this oyntment for this uſe: which I have had occaſion to mention elſewhere. If this Expoſition do not take, then add this clauſe, *Let her alone*; for this may be an argument and ſign that ſhe hath not done this vainly, luxuriouſly, or upon any delicacy ſpent ſo coſtly an oyntment upon me; becauſe ſhe hath reſerv'd it for this

this time, wherein I am so near my grave and funeral, and poured it not on me before.

VERS. XII.

Ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν. *Much people that were come to the Feast.*

IT is not greatly to our present purpose to enlarge in counting the multitude that flocked to the Passover. However, let the Reader take this story in his way and judg of it as he thinks fit.

u King Agrippa desirous to know how great a multitude was at Jerusalem at the Passover, commanded the Priests, saying, Lay me aside one kidney of every lamb. They laid him aside six hundred thousand pair of kidnies: double the number to those that went out of Egypt: now there was not any Paschal lamb but was divided among more than ten persons. R. Chajia saith forty, nay fifty persons.------One time they went in to the mountain of the Temple, and it could not contain them. But there was a certain old man amongst them whom they trod under their feet. Wherefore they call'd that Passover the crowded Passover. u Echah rabbathi, fol. 59. 1, 2.

Although this be an account (according to the loose Rabbinical way of talking) that exceeds all belief or modesty, yet might the Reader without a Monitor, take notice of something in it, not unworthy observation. It is true indeed that the multitude of those that celebrated the Passover at every Feast, could hardly be number'd it was so great; yet had *Jerusalem* hardly ever seen such a conflux of people as was at this very Feast which we are now upon, they being gather'd thither from all Nations of the world, *Act.* II. for that they were at the Passover as well as at *Pentecost*, there are hardly any I believe but will suppose.

VERS. XIII.

Ἔλαβον τὰ βαΐα τῶν φοινίκων. *Took branches of Palm-trees.*

WE have made our notes upon this part of the story in *Mat.* XXI. but because here is mention of *branches of Palm-trees*, let us add only in this place what is discours'd by the Rabbins concerning the *Ivy of the Palm-trees*, much us'd in the Passover. *x I have heard from him* בערקבלין יוצאין בפסח *that they perform their service by Arkablin. But what is Arkablin? Resh Lachish saith* חרוייתא אצוותא *a twigg twin'd about.* Glos. *A thick sprig that grows up about the Palm-tree, folds about it, and runs up on it.* I could not tell better how to render this than by the *Ivy of the Palm-tree:* They us'd, as it should seem, the leaves of that frequently amongst or instead of the bitter herbs they were to eat with the Paschal Lamb. So far they had to do with the Palm-tree in all other Passovers, *viz.* to crop the *Ivy* off of them; but here they use the Palm-branches themselves, as in the Feast of Tabernacles. A matter not to be passed over without wonder, and cannot but bring to mind *Zach.* XIV. 16. and *Joh.* VII. 8. x Erubbin. fol. 26. 2.

VERS. XIX.

Ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν. *The world is gone after him.*

THE *Talmudists* would say, בולא עלמא אויל בתריה *All the world is gone after him.*

VERS. XX.

Ἦσαν δέ τινες Ἕλληνες. *There were certain Greeks.*

THAT these *Greeks* were *Gentiles*, as the Vulgar renders it, I do not question; and perhaps they were *Syro-Grecians*, and those either of *Decapolis*, or *Gadara*, or *Hippo*; the reason of this conjecture is, partly that they apply themselves to *Philip* of *Bethsaida*, as known to them, because of his neighbourhood; partly, which is more probable, that those *Greeks* that border'd upon *Galilee*, and the places where *Christ* wrought his miracles, might seem more prone both to embrace the *Jewish* Religion, and also to see *Jesus*, than those that liv'd farther off.

However, be they other *Gentiles*, and not *Greeks*; or be they *Greeks* come from more remote Countries, what had the one or the other to do with the Feast, or the Religion of the *Jews*? As to this, let the *Jewish* Writers inform us.

I. *a If an heathen send a burnt-offering out of his own Country, and withal send drink-offerings; the drink-offerings are offered, but if he send no drink-offerings, drink-offerings are offered* a Menacoth, fol. 51. & 73. 2.

fered at the charge of the Congregation. Obſerve that. We have the ſame elſewhere *b*. And it is every where added, that this is one of the ſeven things that were ordain'd by the great Council; and that the ſacrifice of a Gentile, is only a whole burnt-offering, שלמי גוי עולות *the thank-offerings of a Gentile are whole burnt-offerings*; and the reaſon is given, לבו לשמים *The mind of that Gentile is toward heaven.* Gloſs. *He had rather that his ſacrifice ſhould be wholly conſum'd by fire to God, than* [as his thank-offerings] *be eaten by men d.*

b Pal. 166. 2. *Vajicra Rabba*, fol. 166. 2.

d See alſo *Menaceth*, fol. 72. 2. & *Temurah*, fol. 103. 1, &c.

That of *Joſephus* is obſervable e, *Eleazar the Son of Ananias the High Prieſt, a bold young man, perſwaded thoſe that miniſtred in holy things,* μηδενὸς ἀλλοφύλου δῶρον ἢ θυσίαν προσδέχεσθαι, *that they ſhould accept of no ſacrifice at the hands of a ſtranger.* Τοῦτο δ' ἦν ἀρχὴ Ρωμαίοις πολέμου καταβολή. *This was the foundation of the war with the Romans.* For they refus'd a ſacrifice for *Ceſar.*

e De Bell. lib. 2. cap. 30.

f Ibid. cap. 31.

f The Elders that they might take off *Eleazar* and his followers from this reſolution of theirs, making a ſpeech to them, among other things, ſay this, *That their fore-fathers had greatly beautify'd and adorn'd the Temple,* Ἐκ τῶν ἀναθημάτων ἀλλοφύλων, *from things devoted by the Gentiles:* ἀεὶ προσδεχομένους τὰς ἀπὸ τῶν ἔξωθεν ἐθνῶν δωρεάς. *Always receiving the gifts from forreign Nations, not having ever made any difference in the ſacrifices of any whomſoever; for that would be irreligious, &c.* When they had ſpoken this and many more things to this purpoſe, *they produc'd ſeveral Prieſts ſkill'd in the ancient cuſtoms of their fore-fathers, who ſhew'd* ὅτι πάντες οἱ πρόγονοι τὰς ἀπὸ τῶν ἀλλογενῶν θυσίας ἀπεδέχοντο, *that all their anceſtors received offerings from the Gentiles.*

II. Nor did the Gentiles only *ſend* their gifts and ſacrifices, but came themſelves perſonally ſometimes to the Temple, and there worſhip'd. Hence the outward Court of the Temple was call'd the *Court of the Gentiles*, and חול the *common Court*, to which that in the Book of the *Revelations* alludes, *Chap.* XI. 2. *But the Court which is without the Temple, leave out, and meaſure it not, for it is given to the Gentiles.* And of thoſe there ſhall innumerable numbers come and worſhip. *And they ſhall tread the Holy City forty and two months.* It is not καταπατήσουσιν, *they ſhall tread it under foot* as enemies and ſpoilers, but πατήσουσι, *they ſhall tread it as worſhippers.* So *Iſa.* I. 12.

g Bemidb. rab. fol. 224.

g ארמאים וטמאמת נבנסין להר הבירת *The Syrians and thoſe that are unclean by the touch of a dead body, enter'd into the mountain of the Temple.*

h Hieroſ. Avodah Zarah, fol. 40. 1.

h *Rabban Gamaliel walking in the Court of the Gentiles ſaw an heathen woman, and bleſſed concerning her.*

i Joſeph. ubi ſupr.

i *They would provoke the Roman armes, eſpouſe a war with them, introduce a new worſhip, and perſwade an impiety with the hazard of the City,* εἰ θεὸν μόνοις Ἰουδαίοις, ὅτε θύσει τὶς ἀλλότριος ὅτι προσκυνήσει, *If no ſtranger but the Jews only may be allow'd to ſacrifice or worſhip.*

Hence that ſuſpicion about *Trophimus* being brought by *Paul* into the Temple, is not to be ſuppos'd to have been with reference to this Court, but to the Court of the women, in which *Paul* was purifying himſelf.

k Peſachim, fol. 3. 2.

k There is a ſtory of a certain Gentile that eat the Paſſover at *Jeruſalem*, but when they found him out to be an heathen, they ſlew him; for the Paſſover ought not to be eaten by any one that is uncircumciſed. But there was no ſuch danger that an uncircumciſed perſon could run by coming into the Court of the Gentiles, and worſhipping there.

VERS. XXIV.

Ἐὰν μὴ ὁ κόκκος τοῦ σίτου, &c. *Except a corn of wheat.*

HOW doth this anſwer of our Saviours, agree with the matter propounded? Thus: Is it ſo indeed? do the Gentiles deſire to ſee me? The time draws on wherein I muſt be glorify'd in the converſion of the Gentiles; but as *a corn of wheat* doth not bring forth fruit *except* it be firſt thrown into the ground and *there die*, but if it die it will bring forth much fruit; ſo I muſt die firſt and be thrown into the earth, and then a mighty harveſt of the Gentile world will grow up, and be the product of that death of mine.

Iſa. XXVI. 19. *Thy dead men ſhall live* נבלתי יקומון *together with my dead body ſhall they ariſe*, ſo our tranſlation; with which alſo the *French* agrees, *Reſcuſciteront avec mon corps; They ſhall riſe with my Body.* But it is properly *Corpus meum reſurgent*; *They ſhall ariſe my Body*; ſo the interlineary Verſion. The Gentiles being dead in their ſins, ſhall with my dead body when it riſes again, riſe again alſo from their death. *Nay they ſhall riſe again my Body*, that is, as part of my ſelf, and my Body Myſtical.

VERS.

VERS. XXVIII.

Καὶ ἐδόξασα καὶ πάλιν δοξάσω. *I have both glorify'd it, and will glorifie it again.*

THIS Petition of our Saviours, *Father glorifie thy name*, was of no light conſequence, when it had ſuch an anſwer from heaven by an audible voice: And what it did indeed mean, we muſt gueſs by the Context. Chriſt upon the *Greeks* deſire to ſee him, takes that occaſion to diſcourſe about his death, and to exhort his followers that from his example they would not love their life, but by loſing it preſerve it to life eternal. Now by how much the deeper he proceeds in the diſcourſe and thoughts of his approaching death, by ſo much the more is his mind diſturbed, as himſelf acknowledgeth, *ver.* 27.

But whence comes *this diſturbance?* It was from the apprehended rage and aſſault of the Devil, whether our Lord Chriſt in his agony and paſſion had to grapple with an angry God, I queſtion; but I am certain he had to do with an angry Devil. When he ſtood and ſtood firmly in the higheſt and moſt eminent point and degree of obedience, as he did in his ſufferings, it doth not ſeem agreeable that he ſhould then be groaning under the preſſures of Divine wrath; but it is moſt agreeable he ſhould under the rage and fury of the Devil. For,

I. The fight was now to begin between the Serpent and the ſeed of the woman menti-on'd, *Gen.* III. 15. about the glory of God, and the ſalvation of man. In which ſtrife and conteſt we need not doubt but the Devil would exert all his malice and force to the very uttermoſt.

II. God looſed all the reins, and ſuffered the Devil without any kind of reſtraint upon him to exerciſe his power and ſtrength to the utmoſt of what he either could or would, becauſe he knew his Champion Chriſt was ſtrong enough, not only to bear his aſſaults, but to overcome them.

III. He was to overcome, not by his Divine power, for how eaſie a matter were it for an omnipotent God to conquer the moſt potent created Being, but his victory muſt be obtain'd by his obedience, his righteouſneſs and his holineſs.

IV. Here then was the riſe of that trouble and agony of Chriſts ſoul, that he was preſently to grapple with the utmoſt rage of the Devil, the Divine power in the mean time ſuſpending its activity, and leaving him to manage the conflict with thoſe weapons of obedience and righteouſneſs only.

It was about this therefore that that petition of our Saviour, and the anſwer from Heaven was concern'd; which may be gather'd from what follows, *ver.* 31. *Now ſhall the Prince of this world be caſt out.*

Now is my ſoul troubled, ſaith he, *and what ſhall I ſay?* "It is not convenient for me to "deſire to be ſaved from this hour, for for this very purpoſe did I come; that therefore "which I would beg of thee, O Father, is, that thou wouldſt glorifie thy name, thy pro-"miſe, thy decree againſt the Devil, leſt he ſhould boaſt and inſult.

The anſwer from Heaven to this prayer is, "I have already glorify'd my name in that "victory thou formerly obtainedſt over his temptations in the wilderneſs, and I will glo-"rifie my name again in the victory thou ſhalt have in this combat alſo.

Luk. IV. 13. *When the Devil had ended all his temptations, he departed from him for a ſeaſon.* He went away baffled then, but now he returns more inſolent, and much more to be conquer'd.

And thus now the third time by a witneſs and voice from Heaven was the *Meſſiah* honoured according to his Kingly office. As he had been according to his Prieſtly office when he enter'd upon his Miniſtry at his Baptiſm, *Mat.* III. 17. and according to his Prophetick office, when he was declar'd to be him, that was to be heard, *Mat. XVII.* 5. compared with *Deut. XVIII.* 15.

VERS. XXXI.

Ὁ ἄρχων τοῦ κόσμου τούτου. *The Prince of this world.*

שר העולם *The Prince of this world*; a ſort of phraſe much us'd by the *Jewiſh* Writers; and what they mean by it, we may gather from ſuch paſſages as theſe: *l When God was about to make Hezekiah the Meſſiah,* אמר שר העולם *ſaith the Prince of the world to him, O eternal Lord perform the deſire of this juſt one.* Where the Gloſs is, *The Prince of this world is the Angel, into whoſe hands the whole world is delivered.* l Sanhedr. fol. 94. 1.

Who this ſhould be the Maſters tell out *m*, *When the Law was deliver'd, God brought the Angel of death and ſaid unto him,* כולו ברשותך העולם *The whole world is in thy power, excepting this Nation only* [the *Iſraelites*] *which I have choſen for my ſelf.* *R. Eliezer the Son* m Bemidb. rabb. fol. 277. 4.

of

of R. Jose the Galilean, ſaith. The Angel of death ſaid before the Holy bleſſed God. I am made in the world in vain; The Holy bleſſed God anſwered and ſaid, I have created thee that thou ſhouldſt overlook [משכל] *the Nations of the world, excepting this Nation, over which thou haſt no power.*

l Bereſh. rabb. fol. 86. 4.

l If the Nations of the world ſhould conſpire againſt Iſrael, the Holy bleſſed God ſaith to them, שרכם לא היה יכול לעמוד בו *your Prince could not ſtand before Jacob,* &c.

m Targ. Jonath. in Gen. III. 6.

Now the name of the Angel of Death amongſt them is *Samael.* m *And the Woman ſaw* ית סמאל מלאך מותא *Samael the Angel of death, and ſhe was afraid,* &c. The places are infinite where this name occurs amongſt the Rabbins: and they account him the Prince of the Devils.

n Elleh haddebharim rabba, fol. 302. 2.

סמאל הרשע ראש כל השטנים הוא n *The wicked Angel Samael, is the Prince of all Satans.* *The Angel of death,* ὁ κρατῶν ἔχων τὸ θανάτου, τοῦτ' ἔστιν ὁ Διάβολος· *He who hath the power of death, that is the Devil,* Heb. II. 14. They call indeed *Beelzebul* the Prince of the Devils, *Matth.* XII. but that is under a very peculiar notion, as I have ſhown in that place.

o Cap. 13.

They conceive it to be *Samael,* that deceived *Eve.* So the *Targumiſt* before. And ſo *Pirke R. Eliezer* o. *The Serpent, what things ſoever he did, and what words ſoever he uttered, he did and uttered all from the ſuggeſtion of Samael.*

Some of them conceive that it is he that wraſtled with *Jacob.* Hence that which we have quoted already. *The Holy bleſſed God ſaith to the Nations of the World, your Prince could not ſtand before him. Your Prince,* that is the Prince of the Nations, whom the Rabbins talk of as appearing to *Jacob* ארכילטרים נדמה *in the ſhape of Archilatro, or a chief Robber.* And R. *Chaninah bar Chama ſaith* שרו של עשו היה that *he was the Prince of Eſau, i. e.* the Prince of *Edom.* Now *the Prince of Edom was Samael.* p

p Gloſs in Maccoth, fol. 12. 1.

They have a fiction, that the ſeventy Nations of the world were committed to the, government of ſo many Angels [they will hardly allow the Gentiles any good ones] which opinion the *Greek* Verſion favours, in *Deut.* XXXII. 8. *When the moſt high divided the Nations* [into ſeventy ſay they] *when he ſeparated the Sons of Adam,* ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη, κατὰ ἀριθμὸν ἀγγέλων Θεοῦ· *He ſet the bounds of the Nations according to the number of the Angels of God.* Over theſe Princes they conceive one Monarch, above them all, and that is *Samael the Angel of Death,* the Arch-Devil.

Our Saviour therefore ſpeaks after their common way, when he calls the Devil, the *Prince of this World*; and the meaning of the phraſe is made the more plain, if we ſet it in oppoſition to that Prince, *whoſe Kingdom is not of this world,* that is, the Prince of the world to come. Conſult *Heb.* II. 5.

How far that *Prince* of the Nations of the *world* had exerciſed his tyranny amongſt the Gentiles, leading them captive into Sin and Perdition, needs no explaining. Our Saviour therefore obſerving at this time ſome of the *Greek.*, that is, the *Gentiles* preſſing hard to ſee him, he joyfully declares, that the time is coming on apace, wherein this Prince muſt be unſeated from his throne and tyranny. *And I, when I ſhall be lifted up* upon the croſs, and by my death ſhall deſtroy him who hath the power of Death, then will *I draw all* Nations out of his dominion and power, *after me.*

VERS. XXXIV.

Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου. *We have heard out of the Law.*

OUT *of the Law,* that is, as the phraſe is oppoſed לדברי סופרים *to the words of the Scribes.* So we often meet with מראוריתא הוא *This is out of the Law,* or Scripture, to which is oppoſed מדרבנין הוא *This is out of the Rabbins, That Chriſt abideth for ever.* How then came the Rabbins to determine his time and years? ſome to the ſpace of Forty years, ſome to Seventy, and others to three Generations? q After the days of *Meſſiah,* they expected that Eternity ſhould follow.

q Sanhedr. fol. 99. 1.

VERS. XXXIX.

Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, &c. *Therefore they could not believe,* &c.

THEY were not conſtrained in their infidelity becauſe *Iſaiah* had ſaid, *Their heart is waxen groſs,* &c. But becauſe thoſe things were true which that *Prophet* had foretold concerning them. Which Propheſie, if I underſtand them aright, they throw off from themſelves, and pervert the ſenſe of it altogether.

v Roſh. haſhanah, fol. 17. 2.

r *R. Johanan ſaith, repentance is a great thing, for it reſcinds the decree of judgment determined againſt man; as it is written, The heart of this people is made fat, their ears heavy, and their eyes are cloſed, leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand*

ſtand with their heart ושב ורפא לו *but they ſhall be converted and healed.* For to that ſenſe do they render theſe laſt words, diametrically contrary to the mind of the *Prophet.*

They have a conceipt, that *Iſaiah* was cut in two either by the Saw, or the Ax, by *Manaſſes* the King, principally for this very Viſion and Propheſie.

ſ *It is a Tradition. Simeon Ben Azzai ſaith, I found a Book at Jeruſalem ----- in which was written, how Manaſſes ſlew Iſaiah. Rabba ſaith, He condemned and put him to death upon this occaſion: He ſaith to him: Thy Maſter Moſes ſaith, no man can ſee God and live; But thou ſayeſt, I have ſeen the Lord ſitting upon a Throne, high and lifted up. Thy Maſter Moſes ſaith, Who is like our God in all things that we call upon him for?* Deut. IV. 7. *But thou ſaieſt, ſeek ye the Lord while he may be found,* Iſai. LV. 6. *Moſes thy Maſter ſaith, the number of thy days I will fulfil,* Exod. XIII. 26. *But thou ſaieſt, I will add unto thy days fifteen years,* Iſai. XXXVIII. 5. *Iſaiah anſwered and ſaid, I know he will not hearken to me in any thing I can ſay to him: If I ſhould ſay any thing to the reconciling of the Scriptures, I know he will deal contemptuouſly in it. He ſaid therefore,* איבלע בארוא *I will ſhut my ſelf up in this Cedar; They brought the Cedar, and ſawed it aſunder.* כי מטא להדי פומא נח נפשיח *And when the Saw touched his mouth he gave up the Ghoſt. This happened to him becauſe he ſaid, I dwell in the midſt of a people of unclean lips.* ſ *Jevamoth,* fol. 49. 2.

Manaſſes ſlew *Iſaiah,* and, as it ſhould ſeem, the Gemariſts do not diſlike the fact, becauſe he had accuſed *Iſrael,* of the uncleanneſs of their lips. No touching upon *Iſrael* by any means!

VERS. XLI.

Ὅτι εἶδε τὴν δόξαν αὐτοῦ. *When he ſaw his Glory.*

ISAI. VI. 1. *I ſaw the Lord ſitting upon a Throne.* Where the *Targum,* חזיתי יח יקרא דיי *I ſaw the Lords Glory,* &c. So *Exod.* XXIV. 10. *They ſaw the God of Iſrael. Targum,* וחזו יקר *They ſaw the glory of the God of Iſrael.* and *verſ.* 11. *and they ſaw God. Targum,* וחזו יקרא *And they ſaw the glory of God.* So the *Targumiſts* elſewhere very often commended therefore by their followers for ſo rendring it, becauſe no man cold ſee God.

It might be therefore thought that our Evangeliſt ſpeaks with the *Targumiſt,* and the Nation, when he ſaith, *that Iſaiah ſaw his glory,* whereas the Prophet himſelf ſaith, *he ſaw the Lord.*

But there is a deeper meaning in it: nor do I doubt but this glory of our Saviour which *Iſaiah* ſaw, was that kind of Glory by which he is deſcribed, when he was to come to avenge himſelf and puniſh the *Jewiſh* Nation. As when he is ſaid, *to come in his Kingdom, and in his Glory, and in the Clouds,* &c. *viz.* in his Vindictive Glory. For obſerve,

1. The Prophet ſaw *the poſts of the door ſhaken and removed,* as haſtening to ruine. 2. *The Temple it ſelf filled with ſmoke:* not with the cloud, as formerly, the token of the Divine Preſence, but with *ſmoke.* The forerunner and prognoſtick of that fire that ſhould burn and conſume it. 3. He ſaw the *Seraphims* Angels of fire, becauſe of the predetermined Burning. 4. He heard the decree about blinding and hardening the people, till the Cities be waſted, and the Land deſolate.

CHAP. XIII.

VERS. I.

Πρὸ δὲ τῆς ἑορτῆς τοῦ Πάσχα. *Now before the Feaſt of the Paſsover.*

THE Vulgar, *Beza,* and the Interlinear read, *Now before the Feaſt-day of the Paſsover.* But by what authority they add, *day* it concerns them to make out. For

I. In the common language of the *Jews,* חג הפסח, and חג העצרת, and חג הסוכות do never ſignifie leſs than the whole Feſtivity, and time of *Paſsover, Pentecoſt,* and of *Tabernacles,* no part of that time being excepted; nor does the word Ἑορτὴ, *Feaſt,* occur any where throughout the whole Bible, in another ſignification.

II. It is ſomething harſh to exclude the Paſchal Supper out of the title τῆς ἑορτῆς τοῦ πάσχα, *of the Feaſt of the Paſsover,* becauſe the name of the whole Feaſt, takes its original from it. This they do, who imagine this Supper mentioned in this place to have been the

the Paſchal Supper, and yet it was πρὸ ἡμέρας τῆς Πάσχα· *before the Feaſt of the Paſſover.*

We have therefore ſhewn by many Arguments in our Notes upon *Matth.* XXVI. 2, 6. That the Supper here mentioned was with that at *Bethany*, in the Houſe of *Simon the Leper*, two days before the Paſsover.

VERS. II.

Καὶ δείπνου γενομένου. *And Supper being ended.*

I Acknowledge the *Aoriſt*, and yet do not believe *the Supper was now ended.* We have the very ſame word in the ſtory of the ſame Supper, *Matth.* XXVI. 6. τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ· *And Jeſus being in Bethany:* Which in St. *Mark* is ὄντος αὐτοῦ ἐν Βηθανίᾳ· *And being in Bethany, Chap.* XIV. 3. So that Δείπνου γενομένου is no more than Δείπνου ὄντος· *Being Supper.*

Let us joyn the full ſtory together; whiles *Jeſus* was at Supper in the Houſe of *Simon* the *Leper*, two days before the Paſsover, a Woman comes and pours very precious Ointment upon his head: when ſome murmured at the profuſeneſs of the expenſe, he defends the Woman and the action by an Apology; and having finiſhed his Apology, he riſes immediately from the Table, as it were in the very midſt of Supper, and girds himſelf to waſh his Diſciples feet; ſo that while they are grumbling at the anointing of his head, he does not diſdain to waſh their feet.

The reaſon of this extraordinary action of his we may in ſome meaſure ſpell out, from thoſe little prefaces the Evangeliſt uſes, before he tells the ſtory.

I. *Jeſus knowing that his hour was come,* Ἵνα μεταβῇ ἐκ τοῦ κόσμου, *wherein he ſhould depart out of this world,* &c. [there is an expreſſion not unlike this in *Bemidbar rabba a, Abraham ſaid, I am fleſh and blood* למחר נפטר מן העולם Μεταβαίνων ἐκ τοῦ κόσμου· *To morrow I ſhall go out of this world.*]

a Fol. 243. 3:

It had a little rubbed up the memory of his departure out of this world, that the Woman had, as it were, anointed him for his Funeral; and therefore he riſeth immediately from the Table, that he might give them ſome farewel-token of his Humility, and Charity, and leave them an example for the practiſe of theſe vertues one amongſt another.

II. *When the Devil had now put into the heart of Judas to betray him,* it was but ſeaſonable for him to ſhew his Diſciples that he would ſtrengthen and vindicate them againſt the Wolf, who had now ſtollen (I will not ſay a Sheep, but) a Goat, and that out of his own flock. It muſt not paſs unobſerved, that *his Diſciples* murmured at the laviſh of the ointment, *Matth.* XXVI. 8. As if the murmuring humor was crept in amongſt *others* alſo as well as *Judas*; which perhaps moved Chriſt the more earneſtly, to meet the beginnings of that Diſtemper, by this action.

III. *Knowing that the Father had given all things into his hand,* verſ. 3. He gave the Traytor over to Satan, and confirms the reſt to himſelf. Signifying by the external waſhing, that his, ſhould be ſecured from the Devil, by the waſhing of Chriſt. Whoſoever ſhall attempt the determination, whether he waſhed the feet of *Judas* or not, let him ſee how he will free himſelf of this Dilemma.

If he waſhed *Judas* his feet, why had not he his part in Chriſt, as well as the reſt of his Diſciples? For ſuppoſing that true, *If I waſh thee not, thou haſt no part in me,* why ſhould not this be ſo too, *If I do waſh thee thou haſt a part in me?*

If he did not waſh *Judas* with the reſt, but left him out; how could the reſt be ignorant who was the unclean perſon? *verſ.* 10. which they were altogether ignorant of.

VERS. V.

Εἰς τὸν νιπτῆρα. *Into a Baſin.*

b *Jadaim*, cap. 4. hal. 1.

ON b *that day* [when they made *R. Eleazar ben Azariah* Preſident of the Council] *the votes were numbred, and they determined* על עירבי רגלים *concerning the Baſin wherein they were to waſh their feet, that it ſhould contain from two Logs to ten.*

Ἤρξατο νίπτειν τοὺς πόδας, &c. *He began to waſh the feet,* &c.

As to this action of our Saviour's *waſhing his Diſciples feet*, it may be obſerved:

I. It was an unuſual thing for ſuperiours to waſh the feet of inferiors. Amongſt the duties required from a Wife toward an Husband, this was one, that ſhe ſhould waſh his face, his hands and his feet. *c* The ſame was expected by a Father from his Son. *d* The ſame from a Servant towards his Maſter, but not *vice verſâ*. Nor, as I remember

c *Maimon in* אישות c. 21:

d *Toſaphta in Kiddushin*, c. 1.

remember, was it expected from the Diſciple toward his Maſter unleſs included in that rule, *that the diſciple is to honour his maſter, more than his Father.*

II. The feet were never waſhed meerly under the notion of legal purification; The hands were wont to be waſhed by the *Phariſees* meerly under that notion, but not the feet. And the hands and the feet by the Prieſts, but the feet not meerly upon that account. That what was ſaid before עריבת רגלים *concerning the Baſin wherein the Feet were to be waſhed*, muſt not be underſtood as if the feet were to be waſhed upon any ſcore of a legal cleanſing; but only care was taken by that Tradition, leſt through defect of a juſt quantity of water, the feet and the perſon, ſhould contract ſome ſort of uncleanneſs, whiles they were waſhing.

So that by how much diſtant this action of Chriſt's was from the common uſage and cuſtom, by ſo much the more inſtructive was it to his followers, propounded to them not only for Example but Doctrine too.

III. As to the manner of the action. It is likely he waſhed their feet in the ſame manner ar his own were, *Luke* VII. 38. *viz.* while they were leaning at the Table (as the Jewiſh cuſtom of eating was) he waſhed their feet as they were ſtretched out behind them. And if he did obſerve any order, he began with *Peter* who ſate in the next place immediately to himſelf. This *Nonnus* ſeems to believe when he renders it Ἀρχόμενος Σίμωνος, &c. to which opinion alſo there are others that ſeem inclined; and then the words Ἤρξατο νίπτειν, *he began to waſh*, muſt be taken in ſome ſuch ſenſe, as if he made ready, and put himſelf into a poſture to waſh. But perhaps this way of expreſſion may intimate, as if he began to waſh ſome of his Diſciples, but did not waſh them all; which, for my own part, I could eaſily enough cloſe with. For whereas Chriſt did this for example and inſtruction meerly, and not with any deſign of cleanſing them, his end was anſwered in waſhing too or three of them, as well as all. And ſo indeed I would avoid being entangled in the Dilemma, I lately mentioned, by ſaying, he did not only leave *Judas* unwaſhed, but ſeveral others alſo. What if he waſhed *Peter*, and *James*, and *John* only? And as he had before made ſome diſtinction betwixt theſe three and the reſt of his Diſciples, by admitting them into his more inward privacies, ſo perhaps he diſtinguiſheth them no leſs in this action. Theſe he foretold how they were to ſuffer Martyrdom; might he not therefore by this waſhing prefigure to them, that they muſt be Baptized with the ſame Baptiſm, that himſelf was to be Baptized with? and as the Woman had anointed him for his Burial, ſo he by this action might have waſhed them for that purpoſe.

VERS. XIII.

Ὁ διδάσκαλος καὶ ὁ Κύριος. *Maſter, and Lord.*

רבי and מר *Rabbi* and *Mar*, are titles amongſt the Doctors very frequently uſed, both thoſe of *Jeruſalem*, and thoſe of *Babylon*.

VERS. XXIII.

Ἀνακείμενος ἐν τῷ κόλπῳ Ἰησοῦ. *Leaning on Jeſus boſom.*

THEY *e were wont to eat leaning on the left ſide, with their feet to the ground, every one ſingly upon their diſtinct beds.* e *Gloſs in Beracoth*, fol 45. 2.

בזמן שהן שתי מטות *f But when there were two beds, he that was chief ſate higheſt,* ושני לו למעלה הימנו *And he that was ſecond to him ſate above him.* Gloſs. *The bed of him that ſate ſecond* לצד מראשותיו של גדול *was by the bolſter of him that ſate firſt.* f *Gemara.*

בזמן שהם שלש *When there were three, the worthieſt perſon lay in the middle, and the ſecond, lay above him, and the third below him.* Gloſs. *The third lay at the feet of him that was firſt.*

וכי בעי לאשתעויי בהדי מתרין תרוצי ומשתעי *And if he would talk with him he raiſed himſelf, and ſitting upright talks with him.* Gloſs. *If he that ſits chief would talk with him that is ſecond to him, he raiſeth himſelf and ſits upright; for ſo long as he leans, or lyes down, he cannot talk with him, becauſe he that lyes ſecond lyes behind the head of him that lyes firſt, and the face of him that lyes firſt is turned from him; ſo that it were better for the ſecond to ſit below him, becauſe then he may hear his words while he ſits leaning.* So *Lipſius* writes of the Roman cuſtom: *Modus accubitus hic erat*, &c. *This was the manner of their ſitting at Table: They laid with the upper part of their body leaning on the left Elbow; the lower part ſtretched at length, the head a little raiſed, and the back had Cuſhions under. The firſt lay at the head of the Bed, and his feet ſtretched out at the back of him that ſate next*, &c. To all which he adds, *Eundem accumbendi morem*, &c. *That the Jews had the very*

very ſame way of lying down at meals in Chriſt's time, appears evidently from John, Luke, *&c.*

So that while Chriſt and his Diſciples were eating together, *Peter* lay at the back of Chriſt, and *John* in his boſom. *John* in the boſom of Chriſt, and Chriſt in the boſom of *Peter*. Chriſt therefore could not readily talk with *Peter* in his ear (for all this Diſcourſe was by way of whiſpering) *Peter* therefore looking over Chriſt's head toward *John*, nodds to him, and by that ſigns to him, to ask Chriſt about this matter.

So the *Gemara* concerning the *Perſians* (I ſuppoſe he means the *Jews* in *Perſia*) when they could not becauſe of their way of leaning at meals, diſcourſe amongſt themſelves, מחוי לורז מחוג they talked by ſigns either with their hands, or upon their fingers.

We muſt not omit what the Gloſs ſaid, that they were wont to ſit at Table leaning on their left ſide, with their *feet upon the ground*, this is to be underſtood when one ſate alone, or two at the Table only. And the *Gemara* tells us that the order was otherwiſe, when but two ſate down, for then, he that was the ſecond, ſate below him that was the chief, and not at his pillow.

There was alſo a diverſity of Tables; for the ordinary table of the Phariſee or one of the Diſciples of the wiſe men was but little, where three at moſt could ſit down; and there were Tables which would hold more.

The ordinary Table is deſcribed in *Bava bathra* g. *What kind of Table is that of the Diſciples of the wiſe men?* שני שלשי גידל ושליש גלאי ועליו קערות וירק *two thirds of the Table were ſpread with a Table-cloth; and on the other third was ſet the Diſhes and the Herbs.* וטבעתו מבחוץ *The ring of the Table was on the out-ſide.* Gloſs. *They were wont to put a ring upon the edge of the Table, to hang it by.* That hanging up the Table when they had done uſing it, ſeems to have been only to ſet it out of danger of contracting any defilement; and argues it was but ſmall and light. Now the ring of the Table was *ab extra*, when that part of the Table where the ring was, was naked, not covered with a Table-cloth; ſo that it was not amongſt the gueſts, but *without*, *viz.* in that void place, where no body ſate down. We have more in the ſame place, about the ring being placed *within*, or *without*. Gloſs. *If a Child ſit at Table with his Father, the ring was without, not among the gueſts, leſt the Child playing with the ring, ſhould ſhake the Table.* Gemara. הא דליכא שמעא הא דליכא שמעא If a Servant be waiting at the Table, then the Table is ſo placed (eſpecially if it be night) that the ring is *within*, leſt the Servant in moving to and fro, ſhould happen to touch upon it.

g Fol. 57. 2.

Ὃν ἠγάπα ὁ Ἰησοῦς. *Whom Jeſus loved.*

We have touched upon this phraſe before in our Notes upon *Mark* X. 21. where upon thoſe words, *Jeſus looking upon him, loved him.* Let us add ſomething omitted there. 2 *Chron.* XVIII. 2. ויסיתהו לעלות אל דמות גלעד *And perſwaded him to go up to Ramoth Gilead.* Greek, Καὶ ἠγάπα αὐτὸν συναναβῆναι μετ' αὐτοῦ εἰς Ραμὼθ ἡ Γαλααδίτιδος. Where ἠγάπα, *he loved him*, is put for ἔπεισε, *he perſwaded him, to go with him to Ramoth in Gilead:* and ſo the *Complutenſian Bible* hath it. Where *Nobilius*, *He loved him, that is, did him all good offices, and ſhewed him tokens of great kindneſs.* So Jeſus, carneſtly beholding this young man, Ἠγάπησεν αὐτὸν. i. e. הסיתהו *he perſwaded him*, encouraged him, uſed all mild and gentle words and actions toward him, that he might urge and ſtir him up to the ways of godlineſs.

VERS. XXVI.

Καὶ ἐμβάψας τὸ ψωμίον, &c. *And when he had dipped the ſop.*

THIS was a very unuſual thing *to dip a ſop* and reach it to any one: and what could the reſt of the Diſciples think of it? It is probable they took it, as if Chriſt had ſaid to *Judas*, *what thou doſt do quickly.* "Do not ſtay till the Supper be done and the "Tables withdrawn, but take this ſop to make up your Supper, and be gone about "the buſineſs you are to diſpatch. So they might apprehend the matter; only *John* indeed underſtood what it meant: unleſs perhaps *Peter*, being not ignorant of the queſtion *John* asked our Saviour, might not be ignorant of what Chriſt anſwered him by that action.

VERS.

VERS. XXVII.

Καὶ μετὰ τὸ ψωμίον, &c. *And after the ſop, &c.*

SATAN knew well enough what Chriſt meant by it; for when he ſaw that by giving the ſop, Chriſt had declared which of them ſhould betray him, the Devil makes his entry. For, as he had entred into the Serpent that deceived the firſt *Adam*, ſo he knew the ſecond *Adam* could not be betrayed, but by one into whom he ſhould firſt enter.

Ὃ ποιεῖς ποίησον τάχιον. *What thou doeſt, do quickly.*

I Would take this expreſſion, for a tacite ſevere threatning, pronounced, not without ſome ſcorn and indignation againſt him. *q. d.* I know well enough, what thou art contriving againſt me, *What thou doſt therefore, do it quickly:* elſe thy own death may prevent thee, for thou haſt but a very ſhort time to live, thy own end draws on apace. So *Pſal.* CIX. 8. *Let his days be few.* And indeed, within two days and three nights after this, *Judas* died.

VERS. XXX.

Εὐθέως ἐξῆλθεν· ἦν δὲ νύξ. *Went immediately out: and it was night.*

SO the Traytor goes forth to his work of darkneſs, under the conduct of the Devil, the ſhelter of the Night. He was to go two miles, *viz.* from *Bethany* to *Jeruſalem*, then was he to ſeek out and get the Chief Prieſts together to make his bargain with them for betraying Chriſt. Whether he did all this, this very night, or the day following, as the Holy Scripture ſayeth nothing of it, ſo is it of no great moment for us to make a buſineſs of enquiring about it. It is not ſo difficult to ſhew how many difficulties they involve themſelves in, that would have all this done the very ſame night wherein the Paſchal Supper was celebrated, as it is a wonder that the favourers of this opinion, ſhould take no notice thereof themſelves.

VERS. XXXIII.

Τεκνία. *Little Children.*

BEhold, *h I and the Children whom God hath given me*, Iſai. VIII. 18. *Were they indeed his Sons, or were they not rather his Diſciples? Hence you may learn* לתלמידו שכל אדם שנקרא בנו *That any one's diſciple is called his Son.* Nor is it unlikely but that Chriſt, in calling his Diſciples here, *my little Children*, might have an eye to that place in *Iſaiah*; For when the Traitor, the Son of Perdition, had removed himſelf from them, he could then properly enough ſay, *Behold I, and the Children which thou haſt given me.*

h Vajicra rabbi. fol. 177. 3.

VERS. XXXVIII.

Οὐ μὴ ἀλέκτωρ φωνήσει. *The Cock ſhall not crow.*

WE muſt not underſtand this, *as if the Cock ſhould not crow at all before Peter had denied Chriſt thrice*; this had not been true, becauſe the Cock had crowed twice, before *Peter* had denied him. But we muſt underſtand it, the Cock ſhall not have finiſhed his crowing, *&c.* Nor indeed was that time above half over before *Peter* had denied his Maſter.

i The Jewiſh Doctors diſtinguiſh the Cock crowing, into the firſt, ſecond, and third. The firſt they call קריאת הגבר *The Cock crowing.* The ſecond בשישנה *when he repeats it.* The third כשישלש *when he does it a third time.* The diſtinction alſo amongſt other Nations is not unknown. When the time indeed was near, and the very night wherein this was to happen: then Chriſt ſaith, This very night לא ישנה הגבר *The Cock ſhall not crow his ſecond time*, &c. But here, two days before that night he only ſaith, Οὐ μὴ ἀλέκτωρ φωνήσει· *The Cock ſhall not crow:* That is, ſhall not have done all his crowing, *before thou deny me.* And thus our Saviour meets with the arrogance of *Peter*, foretelling him, that he ſhould not have the courage he ſo confidently aſſumed to himſelf, but ſhould within the time and ſpace of Cock-crowing deny him thrice.

i Joma, fol. 21. 1.

CHAP.

CHAP. XIV.

VERS. I.

Μὴ ταρασσέσθω ὑμῶν ἡ καρδία. *Let not your heart be troubled.*

THEY could not but be exceedingly concerned at the departure of their Maſter drawing on ſo very near. But there were other things beſides his departure that grieved and perplext their minds.

I. They had run along with their whole Nation in that common expectation, that the Kingdom ſhould be reſtored unto *Iſrael* through the *Meſſiah*, *Acts* I. 8. They had hoped to have been reſcued by him from the *Gentile* Yoke, *Luke* XXIV. *verſ.* 21. They had expected he would have entertained his followers with all imaginable pomp and magnificence, ſplendor and triumph, *Matth.* XX. 20. But they found, Alas! all things fall out directly contrary, they had got little hitherto by following him but poverty, contempt, reproach, and perſecution, and now that their Maſter was to leave them ſo ſuddenly, they could have no proſpect or hope of better things. Is this the Kingdom of the *Meſſiah?*

Againſt this depreſſion and deſpondency of mind he endeavous to comfort them, by letting them know, that in his Father's Houſe in Heaven, not in theſe Earthly Regions below, there Manſions were prepared for them, and there it was, that he would receive and entertain them indeed.

II. Chriſt had introduced a new rule and face of Religion; which his Diſciples embracing, did in a great meaſure renounce their old Judaiſm, and therefore they could not but awaken the hatred of the Jews, and a great deal of danger to themſelves, which now they thought would fall ſeverely upon them, when left to themſelves, and their Maſter was ſnatcht from them.

That was dreadful, if true, which we find denounced: *a The Epicurean* (that is one that deſpiſes the Diſciples and Doctrine of the Wiſe Men) *have no part in the world to come----- and thoſe that ſeparate themſelves from the cuſtoms of the Synagogue, go down into Hell, and are there condemned for all Eternity.*

a Sanhedr. cap. Helek. hal. 1.

Theſe are direful things and might ſtrangely affright the minds of the Diſciples who had in ſo great a meaſure bid adieu to the cuſtoms of the Synagogues, and the whole Jewiſh Religion; and for him that had led them into all this, now to leave them? What could they think in this matter?

To ſupport the Diſciples againſt diſcouragements of this nature:

I. He lays before them his Authority, that they ought equally to believe in him as in God himſelf: where he lays down two of the chief Articles of the Chriſtian Faith. 1. Of the Divinity of the *Meſſiah*, which the Jews denied. 2. As to true and ſaving Faith, wherein they were blind and ignorant.

II. He tells them that in his Fathers Houſe were many Manſions; and that there was place and admiſſion into Heaven for all Saints that had lived under different Oeconomies and adminiſtrations of things. Let not your heart be troubled for this great change brought upon the Judaick diſpenſation, nor let it diſquiet you, that you are putting your ſelves under a new Oeconomy of Religion ſo contrary to what you have been hitherto bred up in, for *in my Fathers Houſe are many Manſions*, and you may expect admiſſion under this new adminiſtration of things, as well as any others, either before or under the Law.

VERS. III.

Πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. *I go to prepare a place for you.*

COmpare this with *Numb.* X. 33. *And the Ark of the Lord went before them, to ſearch out a reſting place for them.*

VERS.

VERS. VI.

Ἐγὼ εἰμι ἡ ὁδὸς, ἡ ἀλήθεια, καὶ ἡ ζωή. *I am the way, the truth, and the life.*

WHY is this ſuperadded of *truth* and *the life*, when the queſtion was not only about the Way.

I. It may be anſwered, that this was perhaps by an Hebrew Idiotiſm, by which, the *way*, the *truth*, and the *life* may be the ſame with the *true and living way.*

Jerem. XXIX. 11. לתת לכם אחרית ותקוה *To give you an end and hope*, or expectation. That is, an *hoped*, or expected end. So *Kinch. in loc. A good end, even as you expect.*

II. Our Saviour ſeems to refute that opinion of the Jews concerning their Law, as if it were the way, the truth, and the life, and indeed every thing: and aſſert his own Authority and power, to introduce a new rule of Religion, becauſe himſelf is the *way*, the *truth*, and the *life*, in a ſenſe much more proper, and more ſublime than the Law could be ſaid to be.

It had been happier for the Jew, if he could have diſcerned more judiciouſly concerning the Law: if he could have diſtinguiſhed between coming to God *in* the Law, and coming to God *by* the Law; as alſo between living *in* the Law, and living *by* the Law. It is beyond all doubt, there is no way of coming to God, but *in* his Law: for what Out-law, or one that ſtill wanders out of the paths of God's Commandments can come unto him? So alſo it is impoſſible that any one ſhould have life but *in* the Law of God. For who is it can have life that doth not walk according to the rule of his Laws? But to obtain admiſſion to the favour of God *by* the Law, and to have life *by* the Law; that is, to be juſtified by the works of the Law, this ſounds quite another thing. For it is *by* Chriſt only that we live and are juſtified; by him alone that we have acceſs to God.

Theſe are the fictions of the Rabins. *There was one ſhewed a certain Rabbin the place where Corah and his Company were ſwallowed up, and liſten, ſaith he, what they ſay. So they heard them, ſaying,* משה ותורתו אמרת *Moſes and his Law are the truth. Upon the Calends of every Month, Hell rolls them about, as fleſh rolls in the Cauldron, Hell ſtill ſaying* משה ותורתו אמרת *Moſes and his Law are truth.* a

a *Bava bathra*, fol. 74. 1. & *Bemidb. rabb.* fol. 271. 1.

It is indeed a great truth what is uttered in this moſt falſe and ridiculous legend, that *the Law of Moſes is truth.* But the Jews might (if they would) attain to a much more ſound way of judging concerning the truth of it, and conſider that the Law is not the ſumm and ultimate of all truth, but that Chriſt is the very truth of the truth of *Moſes*, *Joh.* I. 17. *The Law was given by Moſes, but Grace and Truth came by Jeſus Chriſt.*

VERS. VII.

Εἰ ἐγνώκειτέ με, &c. *If ye had known me*, &c.

IT was a very difficult thing to ſpell out the knowledge of the *Meſſiah* from the Law and the Prophets under the firſt Temple, but it was doubly more difficult under the ſecond. For under the firſt Temple, *Moſes* had only his own veil over him, and the Prophets only their own proper and original obſcurity: but under the ſecond Temple, the obſcurity is doubled, by the darkneſs and ſmoke of Traditions; which had not only beclouded the true Doctrines of Faith and Religon, but had alſo brought in other Doctrines, diametrically contrary to the chief and principal Articles of Faith; thoſe for inſtance concerning Juſtification, the Perſon, Reign, and Office of the *Meſſiah*, &c.

What meaſures of darkneſs theſe miſts of Tradition had covered the minds of the Apoſtles with, it is both difficult, and might be preſumptuous to determine. They did indeed own *Jeſus* for the true *Meſſiah*, *Joh.* I. 41. *Matth.* XVI. 16. But if in ſome things they judged amiſs concerning his Office, undertaking, and government, we muſt put it upon the ſcore of that epidemical diſtemper of the whole Nation, which they ſtill did in ſome meaſure labour under. And to this may this clauſe have ſome reference, *If ye had known me*, and had judged aright concerning the Office, undertaking, and Authority of the *Meſſiah*, ye would in all theſe things which I teach and do, have known the Will, Command, and Authority of the Father.

Καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν. *And from henceforth ye know him.*

We may render it, *Henceforward therefore know him:* "Henceforward acknowledge "the Father in all that I have done, brought in, and am to introduce ſtill, and ſet your "hearts at reſt in it: believing that you ſee the Father in me, and in the things that I do.

VERS.

VERS. VIII.

Δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. *Shew us the Father and it ſuffiseth us.*

"WHEN the Law was given to *Moſes*, the Iſraelites ſaw God in his glory: do "thou therefore, now that thou art bringing in a new Law, and Oeconomy "amongſt us, do thou *ſhew us the Father*, and his glory, *and it will ſuffice us*, ſo that we "will have no more doubt about it.

VERS. XVI.

Ἄλλον παράκλητον δώσει ὑμῖν. *He ſhall give you another comforter.*

ALthough the word פרקלט is in frequent uſe amongſt the Jews to ſignifie an *Advocate*, and that very ſenſe may be allowed to the word Παράκλητος in this place, yet may it ſeem more fit and proper to render it by *comforter* at preſent. For,

I. Amongſt all the names and titles given to the *Meſſiah* in the Jewiſh Writers, that of *Menahem*, or the *Comforter*, hath chiefly obtained, and the days of the *Meſſiah*, amongſt them, are ſtiled *the days of Conſolation.* c The names of *Meſſiah* are reckoned up, *viz. Shiloh*, *Jinnon*, *Chaninah*, *Menahem.* And in *Jeruſalem Beracoth* d, we are told how the *Meſſiah* had been born in *Bethlehem*, under the name of *Menahem.*

c Bab. Sanhedr. fol. 98. 2.
d Fol. 5. 1.

Luke II. 25. *Waiting for the conſolation of Iſrael.* *Targumiſt* upon *Jerem.* XXXI. 6. *Thoſe that deſire or long for the years of conſolation to come.* This they were wont to ſwear by, *viz.* the deſire they had of ſeeing this Conſolation. אראה מנחמה *So let me ſee the Conſolation.*

Now therefore bring theſe words of our Saviour to what hath been ſaid: *q. d.* "You "expect, with the reſt of this Nation, the Conſolation in the *Meſſiah* and in his preſence. "Well I muſt depart, and withdraw my preſence from you, but I will ſend you in my "ſtead, *another Comforter.*

II. The minds of the Diſciples at preſent were greatly diſtreſſed and troubled, ſo that the promiſe of a *Comforter* ſeems more ſuitable, than that of an *Advocate*, to their preſent ſtate and circumſtances.

VERS. XVII.

Τὸ πνεῦμα τῆς ἀληθείας. *The Spirit of truth.*

LET us but obſerve how the whole world at this time, lay in falſehood and error: the Gentiles under a Spirit of deluſion, the Jews under the cheat and impoſture of Traditions; and then the reaſon of this title of *the Spirit of truth* will appear, as alſo how ſeaſonable and neceſſary a thing it was, that ſuch a ſpirit ſhould be ſent into the world.

VERS. XXVI.

Ὑμᾶς διδάξει πάντα. *He ſhall teach you all things.*

SO *Chap.* XVI. 13. *He ſhall lead you into all truth.* Here it might be very fitly enquired whether any ever beſide the Apoſtles themſelves, were *taught all things*, or *led into all truth.* It is no queſtion but that every believer is led into all truth neceſſary for himſelf and his own happineſs, but it was the Apoſtles lot only to be led into all truth neceſſary both for themſelves and the whole Church.

VERS. XXX.

Ἔρχεται ὁ τοῦ κόσμου τούτου ἄρχων. *The Prince of this world cometh.*

SEEING this kind of phraſe, *The Prince of this world*, was in the commmon acception of the Jewiſh Nation, expreſſive of the Devil ruling among the Gentiles, it may very well be underſtood ſo in theſe words, becauſe the very moment of time was almoſt come about, wherein Chriſt and the Devil were to enter the liſts for the dominion and Government, which of thoſe two ſhould have the rule over the Gentiles.

VERS.

VERS. XXXI.

Ἐγείρεσθε ἄγωμεν ἐντεῦθεν. *Arise, let us go hence.*

THESE words plainly set out the time and place wherein our Saviour had the discourse which is contain'd in this XIV *Chap.* The place was *Bethany*, the time, the very day of the Passover when they were now about to walk to *Jerusalem.*

Those things which Christ had discours'd in the XIII *Chap.* were said two nights before the Passover, and that at *Bethany* where Christ supped at the house of *Simon the Leper.* He abode there the day following, and the night after, and now when the Feast-day was come, and it was time for them to be making toward *Jerusalem* to the Passover, he saith, *Arise let us go hence.* What he did or said the day before the Passover, whiles he staid at *Bethany* the Evangelist makes no mention. He only relates what was said in his last farewell, before the Paschal-Supper, and upon his departure from *Bethany.* All that we have recorded in the *XV. XVI* and *XVII. Chap.* were discours'd to them after the Paschal-Supper, and after that he had instituted the Holy Eucharist.

CHAP. XV.

VERS. I.

Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή. *I am the true Vine.*

WE may take these words in opposition to what is spoken concerning *Israel. Israel* is called a *Vine*, *Psal. LXXX.* 8. *Isa.* V. 7. *Jer.* II. 21, &c. In *Vajicra rabba a*, the parallel is drawn between *Israel* and a *Vine*, and the similitude is carry'd on to sixteen particulars, for the most part improper and unsuitable enough. a Fol. 207. 2, 3

But that which is principally to be regarded in this place is this, that hitherto indeed *Israel* had been the *Vine*, into which every one that would betake himself to the worship of the true God, was to be set and grafted in. But from hence forward they were to be planted no more into the *Jewish* Religion, but into the profession of Christ. To which that in *Act. XI.* 26. hath some reference where the Disciples were first call'd *Christians*, that is, no longer *Jews* or *Israelites.*

Our Saviour as we have said before, discours'd these things immediately after that he had instituted the Holy Eucharist; whiles he was ordaining that Holy Sacrament, he had said, *This is the New Testament in my blood*, and from thence immediately adds, *I am the true Vine*; so that for the future, the Church is to be under the administration of a New Testament no longer as the *Jewish* Church under that of the old; and from hence forward *I am the true Vine*, into which all the branches of the Church must be ingrafted, and not into the *Israelitish* Vine any more.

VERS. III.

Ἤδη ὑμεῖς καθαροί ἐστε. *Now ye are clean.*

CHRIST having discours'd of the *Vine* and of the branches, these words seem to have an allusion to that Law concerning ערלה or the uncircumcision of the Tree when first planted, *Levit. XIX.* 23. For the first three years the fruit was to be accounted as uncircumcis'd, unclean, and not to be eaten; but *you* my branches, *now are clean through my word*; that word which I have been preaching to you for these three years.

VERS. IV.

Μείνατε ἐν ἐμοί. *Abide in me.*

INdeed a true fixing and abiding in Christ is by a true faith. But may we not suppose our Saviour here more peculiarly warning them against Apostacy or falling back from the Gospel into *Judaism*, a plague likely to rage exceedingly in the Church?

VERS. VI.

Ὡς τὸ κλῆμα. *As a branch.*

SEE *Ezek.* XV. 1. where *D. Kimchi* paraphraſes in this manner: *O Son of man I do not ask thee concerning the Vine that beareth fruit, (for ſo it ought to be accounted) but concerning the branch* [הזמורה] *which is amongſt the trees of the wood, unfruitful, even as the trees themſelves are.* Where by זמורה which we render *branch* (for ſo it is commonly render'd) we are to underſtand the *wild vine.* So *R. Solomon in loc. I do not ſpeak, ſaith God, of the Vine in the Vineyard that bears fruit, but of the branch of the wild vine that grows in the woods.* So that the ſenſe of the Prophet is, O Son of man, what is the Vine-tree more than any tree? *viz.* a branch of the wild vine which grows amongſt the trees of the forreſt, which is unfruitful even as they are.

And this is our Saviours meaning, Every branch in me that bringeth not forth fruit is caſt forth, like the branch in the Vine that grows wild in the forreſt, which is good for nothing but to be burn'd.

And to this ſenſe would I take the word זמורה in the ſame Prophet, *Chap.* VIII. 17. והנם שלחים את הזמורה אל אפם where the *Maſoreths* note upon the word אפם *that this is one of thoſe eighteen words that are corrected by the Scribes*; and they will have it read אפי It would be too long to recite the various opinions of Expoſitors upon this place. The *Seventy* of the *Roman* Edition, Καὶ ἰδοὺ αὐτοὶ ὡς μυκτηρίζοντες. The *Alexandrian* Edition, Καὶ ἰδοὺ αὐτοὶ τὸ κλῆμα ὡς μυκτηρίζοντες. *Targ.* מיתן בהתא לאפיהון *They bring confuſion to their own faces.* Several other ways the Rabbins and others; but for my part I would render אפם or as the *Maſoreth* reads it אפי not by *noſe*, or *noſtrils*, but by *anger*; and ſo this ſhould be the ſenſe, *They commit theſe abominations, filling the land with violence, and have turn'd to provoke me; and behold they ſend the branch* of the wild vine, *to my wrath*, or *to their own wrath: i.e.* to what they have deſerved.

q. d. In the ſame manner that any one puts wood to the fire, the branch of the wild vine, that it may the quicklier be burnt, ſo do theſe put the branch to my wrath, that it may burn the more fiercely; hence it follows, *Therefore will I alſo deal in fury, mine eye ſhall not ſpare*, &c.

VERS. XII.

Ἵνα ἀγαπᾶτε ἀλλήλους. *That ye love one another.*

b Hieroſ. Beracoth, fol. 3. 3. *Every b Sabbath they added that bleſſing toward that courſe of Prieſts, who having perform'd their ſervice the laſt week, were gone off; let him who dwells in this houſe, plant among you* אחוה אהבה שלום רעות *brotherhood, love, peace and friendſhip.*

Our Saviour once and again repeats that Command, *Love one another*; he calls it a new Commandment, *Chap.* XIII. 34. for their Traditions had in a great meaſure put that Command of loving one another out of date, and that particularly by very impious vows they would be making. We have a little hint of it, *Mat.* XV. 5. and more in the Treatiſe *Nedarim.* See alſo *Mat.* V. 43. *Thou ſhalt hate thine enemy.* This rule obtain'd in the *Jewiſh* Schools. And upon that precept, *Thou ſhalt love thy neighbour as thy ſelf*; let us ſee

c Fol. 8. 2. the mighty charitable Gloſs in *Chetubb c*, *Thou ſhalt love thy neighbour as thy ſelf,* ברור לו מיתה יפה that is, *decree him to an eaſie death:* namely when he is adjudg'd by the *Sanhedrin* to die.

When you conſider the frequent repetition of this precept, *Love one another*, conſider alſo that paſſage, *Mat.* X. 34. *I came not to ſend peace but a ſword*; and then having reflected on thoſe horrid ſeditions and mutual ſlaughters wherewith the *Jewiſh* Nation raging within its ſelf in moſt bloody diſcords and inteſtine broils, was even by its ſelf waſted and overwhelmed, you will more clearly ſee the neceſſity and reaſonableneſs of this command of *loving one another*, as alſo the great truth of that expreſſion, *By this they ſhall know that ye are my Diſciples if ye love one another.*

VERS. XV.

Ὑμᾶς δὲ εἴρηκα φίλους ὅτι πάντα, &c. *But I have call'd you friends, becauſe all things*, &c.

Thus is it ſaid of *Abraham*, the *friend of God*, Gen. XVIII. 19.

VERS.

VERS. XVI.

Οὐκ ὑμεῖς με ἐξελέξασθε. *Ye have not choſen me.*

FOR it was a cuſtom amongſt the *Jews* that the Diſciple ſhould chuſe to himſelf his own Maſter *d*, *Joſhuah ben Perachiah* ſaid עשה לך רב *chuſe to thy ſelf a maſter, and get a Colleague.* *d Avoth*, cap. 1. hal. 6.

VERS. XXII.

Ἁμαρτίαν οὐκ εἶχον. *They had not had ſin.*

SO alſo *ver.* 24. in both places the paſſage is to be underſtood of that peculiar ſin of rejecting the *Meſſiah: If I had not ſpoken to them*, and done thoſe things that made it demonſtrably evident that I was the *Meſſiah*, *they had not had ſin*, that is, they had not been guilty of this ſin of rejecting me. But when I have done ſuch things amongſt them, it is but too plain that they do what they do in meer hatred to me and to my Father. Our Saviour explains what *ſin* he here meaneth in *Chap.* XVI. 9.

CHAP. XVI.

VERS. II.

Ἀποσυναγώγους ποιήσουσιν ὑμᾶς. *They ſhall put you out of the Synagogues.*

THIS I preſume muſt be underſtood of a caſting out from the whole Congregation of *Iſrael*, becauſe I know the *Jews* always proceeded in that manner againſt the *Samaritans*; and certainly the Diſciples of *Jeſus* were full as hateful to them as the *Samaritans* could be. Nay they often call the Chriſtians by the name of כותים *Cuthites* as well as thoſe.

Thoſe that were caſt out of the Church they deſpoil'd of all their goods, according to *Ezra* X. 8. which they alſo did to thoſe that were *Shammatiz'd e*, whence it may be a queſtion whether *Shammatizing* did not caſt out of the whole Congregation; and again, whether one caſt out of the whole Congregation might be ever readmitted. *e Mocd-katon*, fol. 81. 2.

We may take notice of what is ſaid in *Avodah Zarah f*, בולן שחזרו בהן אין מקבלין אותן עולמית *No one that relapſeth may be receiv'd again for ever.* The Gloſs tells us that the paſſage concerns the Plebeians or Laicks, who having taken upon themſelves any religious rule of life, go back again from that profeſſion, they do not admit them לחברות into that order and ſociety again. Whether therefore thoſe that fell off from the Goſpel returning to their *Judaiſm* again, were ever admitted into the *Jewiſh* Church, after they had voluntarily forſaken it, might be an enquiry; but theſe things only by the by. *f* Fol. 7. 1.

There was in truth a twofold *Epocha* of the perſecution of the Apoſtolical Church, namely, both before that Apoſtacy of which we have ſuch frequent mention, and alſo after it. Our Saviour had foretold the Apoſtacy in that tremendous Parable about the unclean ſpirit caſt out, and returning again with ſeven worſe. *So ſhall it be alſo*, ſaith he, *with this wicked generation*, Mat. XII. 45. The footſteps of this we may diſcern almoſt in every Epiſtle of the Apoſtles.

It is worthy obſervation that of 2 *Theſ.* II. 3. *This day of the Lord ſhall not come except there come a falling away firſt, and that man of ſin be revealed.* The day of the Lord here ſpoken of was that wherein Chriſt ſhould come and reveal himſelf in that remarkable vengeance againſt *Jeruſalem*, and the *Jewiſh* Nation, of which kind of expreſſion we ſhall ſay more on *Chap. XXI.* 22. The *Apoſtacy* or *falling away*, and revelation of the man of ſin, was to precede that day; which might be eaſily made out by a Hiſtory of thoſe times, if I were to do the buſineſs either of an Hiſtorian or a Chronologer.

When therefore the ſevere and cruel perſecution was firſt rais'd by the unbelieving *Jews*, before this falling away of Chriſtians, it muſt needs be greatly encreas'd afterward by them and the Apoſtates together: Which diſtinction we may eaſily obſerve out of this verſe.

Δόξη λατρείαν προσφέρειν τῷ Θεῷ. *Will think that he doth God ſervice.*

So the קנאין the *Zealots*, of whom we have mention in *Sanhedr.* g, קנאין פוגעין בו *The Zealots kill him.* Glos. *Theſe are thoſe good men who are endued with zeal in the cauſe of God.* Such who with their own hands immediately ſlew the tranſgreſſor, not ſtaying for the judgment of the *Sanhedrin.* So in the place before quoted, *The Prieſt that miniſters at the Altar, in his uncleanneſs, they do not bring before the Sanhedrin, but they bring him out into the Court, and there brain him with the pieces of wood* provided to maintain the fire upon the Altar.

g Fol. 81. 2.

What infinite miſchiefs and effuſion of blood ſuch pretexts of zeal toward God might occaſion, it is eaſie to imagin, and very direful inſtances have already witneſſed to the world: Hence was it that they ſo often went about to have ſton'd our Saviour. Hence thoſe forty and more that had conſpir'd againſt St. *Paul.* And thoſe *Zealots* whoſe butcherly cruelties are ſo infamous in the *Jewiſh* ſtory, took the occaſion of their horrid madneſs firſt from this liberty.

From ſuch kind of Villains as theſe the Diſciples of Chriſt could have little ſafeguard; indeed they were greatly endanger'd upon a threefold account: I. From the ſtroke of Excommunication, by which they were ſpoiled of their goods and eſtates, *Heb.* X. 34. II. From the ſentence of the *Sanhedrin* dooming them either to be ſcourg'd or ſlain. III. From theſe *Aſſaſins*, for by this name (a name too well known in *Europe*) we will call them. We pronounce *Aſſaſine*, and *Aſſaſination*; *Gul. Tyrius* calls them *Aſſyſins*, whom it may be worth the while to conſult about the original of that name h.

h De Bell. Sacr. lib. 10. cap. 31.

VERS. VIII.

Ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, &c. *He will reprove the world of ſin*, &c.

THE Holy Spirit had abſented himſelf from that Nation now for the ſpace of four hundred years or thereabout; and therefore when he ſhould be given and pour'd out in a way and in meaſures ſo very wonderful, he could not but evince it to the world that *Jeſus was the true Meſſiah*, the Son of God, who had ſo miraculouſly pour'd out the Holy Spirit amongſt them; and conſequently could not but *reprove* and redargue *the world of ſin*, becauſe they believed not in him.

VERS. X.

Περὶ δικαιοσύνης δέ, &c. *Of righteouſneſs*, &c.

THAT this *righteouſneſs* here mention'd is to be underſtood of the *righteouſneſs* of Chriſt, hardly any but will readily enough grant; but the queſtion is, what ſort of righteouſneſs of his is here meant, whether his perſonal and inherent, or his communicated and juſtifying righteouſneſs? we may ſay that both may be meant here.

I. Becauſe he went to the Father, it abundantly argu'd him a *juſt* and *righteous* perſon, held under no guilt at all, however condemn'd by men as a malefactor.

II. Becauſe he pour'd out the Spirit, it argu'd the merit of his *righteouſneſs*, for otherwiſe he could not in that manner have given the Holy Spirit. And indeed, that what is chiefly meant here is that *righteouſneſs* of his by which we are juſtify'd, this may perſwade us that ſo many and ſo great things are ſpoken concerning it in the Holy Scriptures. *Iſai.* LVI. 1. *My Salvation is near to come, and my righteouſneſs to be revealed*, Dan. IX. 29. *To bring in everlaſting righteouſneſs.* Jer. *XXIII.* 6. *This is his name by which he ſhall be called*, *THE LORD OUR RIGHTEOUSNESS.* And in the Epiſtles of the Apoſtles, eſpecially thoſe of St. *Paul*, this righteouſneſs is frequently and highly celebrated, ſeeming indeed the main and principal ſubject of the Doctrines of the Goſpel.

In the ſtead of many others let this ſerve for all, *Rom.* I. 17. *For therein* [*viz.* in the Goſpel] *is the righteouſneſs of God reveal'd*, ἐκ πίστεως εἰς πίστιν, *from faith to faith*, which words may be a good Comment upon the foregoing Clauſe.

I. The Law teacheth faith; that is, that we believe in God. But the Goſpel directs us to proceed *from faith to faith*, *viz.* from faith in God, to faith in Chriſt; for true and ſaving faith is not a meer naked recumbency immediately upon God, which faith the *Jews* were wont to profeſs, but faith in God, by the mediation of faith in Chriſt.

II. In the Law the righteouſneſs of God was reveal'd *condemning*, but in the Goſpel it was reveal'd *juſtifying* the ſinner. And this is the great myſtery of the Goſpel, that ſinners are juſtify'd not only through the grace and meer compaſſion and mercy of God, but through Divine juſtice and righteouſneſs too, that is, through the righteouſneſs of Chriſt, who is *Jehovah, the Lord our righteouſneſs.*

And

And the Spirit of Truth when he came, he did *reprove* and instruct *the world* concerning these two great articles of faith, wherein the *Jews* had so mischievously deceiv'd themselves; that is, concerning true saving faith, faith in Christ; and also concerning the manner or formal cause of Justification, *viz.* the righteousness of Christ.

But then how can we form the Argument? *I go unto the Father*, therefore the world shall be convinc'd of my justifying righteousness.

I. Let us consider that the expression, *I go unto the Father*, hath something more in it than *I go to Heaven.* So that by this kind of phrase our Saviour seems to hint, *That work being now finisht, for the doing of which my Father sent me into the world, I am now returning to him again.* Now the work which Christ had to do for the Father was various. The manifestation of the Father, Preaching the Gospel, vanquishing the enemies of God, sin, death and the Devil; but the main and chief of all, and upon which all the rest did depend was, that he might perform a perfect obedience, or obediential righteousness to God.

God had created man that he might obey his Maker, which when he did not do, but being led away by the Devil, grew disobedient, where was the Creator's glory? The Devil triumphs that the whole humane race in *Adam*, had kickt against God, prov'd a rebel, and warr'd under the banners of *Satan.* It was necessary therefore that Christ clothing himself in the humane nature, should come into the world, and vindicate the glory of God, by performing an intire obedience due from mankind, and worthy of his Maker. He did what weigh'd down for all the disobedience of all mankind, I may say of the Devils too, for his obedience was infinite. He fulfilled a righteousness by which sinners might be justify'd, which answer'd that justice that would have condemned them, for the righteousness was infinite. This was the great business he had to do in this world to pay such an obedience, and to fulfill such a righteousness; and this righteousness is the principal and noble theme and subject of the Evangelical Doctrine, *Rom.* I. 17. of this the world must primarily, and of necessity be convinc'd and instructed to the glory of him that justifieth, and the declaration of the true Doctrine of Justification. And this righteousness of his was abundantly evidenced by his going to the Father, because he could not have been receiv'd there, if he had not fully accomplisht that work for which he had been sent.

II. It is added, not without reason, *and ye see me no more*; *i.e.* Although you are my neares and deares friends, yet you shall no more enjoy my presence on earth; by which may be evinced that you shall partake of my merits; especially when the world shall see you enricht so gloriously with the gifts of my Spirit.

VERS. II.

Περὶ δὲ κρίσεως ὅτι ὁ ἄρχων, &c. *Of judgment because the Prince*, &c.

IT is well known that *the Prince of this world was judged*, when our Saviour overcame him by the obedience of his death, *Heb.* II. 14. and the first instance of that judgment and victory was when he arose from the dead; the next was when he loos'd the Gentiles out of the chains and bondage of *Satan* by the Gospel, and bound him himself, *Revel.* XX. 1, 2. which place will be a very good Comment upon this passage.

And both do plainly enough evince, that Christ will be capable of judging the whole world, *viz.* all those that believe not on him, when he hath already judg'd the Prince of this world. This may call to mind the *Jewish* opinion concerning the judgment that should be exercis'd under the *Messiah*, that he should not judg *Israel* at all, but the Gentiles only; nay that the *Jews* were themselves rather to judg the Gentiles than that they were to be judg'd. But he that hath judg'd the Prince of this world, the author of all unbelief, will also judg every unbeliever too.

VERS. XII.

Οὐ δύνασθε βαστάζειν ἄρτι. *Ye cannot bear them now.*

THOSE things which he had to say *and they could not bear yet*, were the institution of the Christian Sabbath, and the abolishing of the *Jewish* (the reason and foundation of which, *viz.* his Resurrection they yet understood not) the rejection of the *Jewish* Nation, when they expected *that the Kingdom should be restor'd to Israel*, Act. I. 6. The intire change of the whole *Mosaick* dispensation, and the bringing in of all Nations in common, within the pale of the Church: These and such like things as these belonging to the Kingdom of God, *Act.* I. 3. they could not yet bear. For though he had plainly enough discours'd to them the destruction of *Jerusalem*, Mat. XXIV. yet is it a question whether they apprehended either that their whole Nation must be utterly cast off, or that the

rites

rites of *Moſes* ſhould be antiquated, although he had hinted ſomething of this nature to them more than once.

VERS. XIII.

Ὅσα ἂν ἀκούσῃ λαλήσει. *Whatſoever he ſhall hear, that he ſhall ſpeak.*

AND *ver.* 14. ἐκ τοῦ ἐμοῦ λήψεται, *He ſhall receive of mine.* He ſpeaks according to the Dialect and cuſtom of the Nation, and ſo to the capacity of his auditors: אם שמעו אומרים *If they have heard they teach i.* It is ſpoken of a Judg in the lower *Sanhedrin*, conſulting a higher Court, firſt that of the *Triumvir*, *and if they hear they teach*; if not, then he goes to the ſupreme Court of all.

i Sanhedr. cap. 11. hal. 2.

The latter clauſe, *he ſhall receive of mine*, ſeems taken from *Iſa.* XI. 2. eſpecially if the word λήψεται be the ſame with יקח; but if our Saviour expreſt the ſenſe of that word by יקבל, he did in that alſo follow the familiar manner of ſpeaking, known amongſt the vulgar, and it ſhould ſeem he inclin'd rather to this ſenſe, becauſe he does not ſay, λήψεται καὶ δώσει, *He ſhall receive of mine and give*; but λήψεται καὶ ἀναγγελεῖ, *He ſhall receive and ſhew it unto you*; by which the *Jew* would underſtand יקבל מן תלמודי *He ſhall receive of my Doctrine*, or from my inſtructions. For the Holy Spirit is ſent as an inſtructor from the Son, as the Son is ſent as a Redeemer from the Father.

VERS. XVI.

Καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα. *And ye ſhall ſee me becauſe I go unto the Father.*

A *Little while and ye ſhall not ſee me, becauſe I go to the Father, and ye ſhall ſee me, becauſe I go to the Father, i. e.* Ye ſhall not ſee me perſonally, but virtually. It is true they did not ſee him when he lay in the grave, and they did ſee him when he roſe again; but I queſtion whether theſe words ought to be taken in this ſenſe, becauſe it would ſound ſomewhat harſhly here what is added, *Ye ſhall ſee me becauſe I go unto the Father.* I would therefore rather underſtand it of his aſcending into Heaven, after which they ſaw him indeed no more perſonally, but they did ſee him in the influences and gift of his Holy Spirit; and ſo what follows agrees well enough with this ſenſe of the words, *ver.* 23. *In that day ye ſhall ask me nothing*, [as ye were now about to enquire of me, *ver.* 19.] *Ask the Father in my name, and he ſhall reveal to you whatever you ſhall ask of him.*

VERS. XXIV.

Ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου. *Hitherto ye have asked nothing in my name.*

UNderſtand this clauſe of the extraordinary gifts of the Spirit, and then all things will be eaſie. All the faithful did pray in the name of the *Meſſiah*; and theſe Diſciples acknowledging Jeſus to be the *Meſſiah*, did pray in the name of *Jeſus* the *Meſſiah*. But *hitherto they had asked nothing* extraordinary *in his name*, not the power of working miracles, not the revelation of Myſteries, and of future things, not the ſpirit of Propheſie, *&c.* for it was not neceſſary for them as yet to ask theſe things in his name, whiles he was preſent with them, who could diſpenſe it to them according to their inſtant neceſſities: But for the future when himſelf ſhould be gone from them, whatſoever they ſhould ask the Father in his name he would give it them. That prayer of the Apoſtles, *Act.* IV. 29, 30. is a good Comment upon theſe words. Ask ſuch things as theſe in my name, and whatſoever you ask you ſhall receive, that your joy may be full, when you ſhall find by experience that I am ſtill preſent with when gone from you.

Thoſe things which both here and elſewhere in the diſcourſes of our Saviour might give occaſion for Scholaſtical diſcuſſion, I leave wholly to the Schools, omitting many paſſages, about which a great deal might be ſaid, becauſe they have been already the labours of other Pens. It was my deſign and undertaking, only to note ſome things which were not obvious, and which others had not yet taken notice of; and not forgetting the title of this little work (being *Horæ Hebraicæ & Talmudicæ* *) I have the more ſparingly run out into Scholaſtick or Theological diſputes.

* *Jewiſh and Talmudical Exercitations.*

CHAP.

CHAP. XVIII.

VERS. I.

Πέραν τοῦ χειμάῤῥου τοῦ Κέδρων. *Over the brook Kidron.*

THERE is a queſtion among Expoſitors about the article in the Plural number τῶν, and the accent in Κέδρων; and that upon this occaſion, that it might not be thought as if any relation were to be had here to *Cedars*, wherein one hath been deceiv'd when he thus comments upon it: *It is called the brook Cedron, that is, of Cedars that grow there.* So alſo the *Arab. Interp.* in this place, עבר ואדי אל ארז *over the brook of Cedar.* But in 2 *Sam.* XV. 23. and 1 *King.* II. 37., he retains the word קדרון *Cedron.*

Amongſt the *Talmudiſts* קדר *Kedar*, ſignifies *dung a*, נפישי קטילי קדר מנפיחי כפן where the Gloſs renders קדר *Kedar* by נקבים *the eaſing of nature. Aruch* render it by רעי *dung*; and the ſenſe of that clauſe is, *more die of inconvenient eaſing nature, than of hunger.* I would not affirm that the word קדר was us'd in this ſenſe in the Primitive denomination of the brook *Kidron*, but rather that the brook was call'd ſo from *blackneſs*; the waters being blacken'd by the mud and dirt that ran into it, it being indeed rather the ſink or common ſewer of the City than a brook. *a Schabb.* fol. 33. 1.

But when the word קדר was us'd for *dung*, which it might be at that time when the *Greek* Verſion was made, perhaps thoſe Interpreters might tranſlate the *Hebrew* word into *Greek*, which is not unuſual with them, ſo that χειμάῤῥου τοῦ Κέδρων, might be the ſame with them as נחל קדרין *the brook of filth.*

Ὅπου ἦν κῆπος. *Where there was a Garden.*

The Grandees of the Nation had their *Gardens* and places of pleaſure about the City, yea even in the mount of *Olives*, for there were none within the City its ſelf *b*. *The blood that was over and above, after the ſprinkling of the inward Altar, was pour'd out toward the foundation on the weſt of the outward Altar. And the blood that was over and above at the outward Altar was pour'd out at the foot of it on the South-ſide, and both the one and the other meeting together ran down through a conveyance under ground into the brook Kidron.* ונמכרין לגננין לובר ומועלין בהן *And was ſold to the Gardeners to dung their Gardens with, which having bought they us'd for that purpoſe c.* *b Bava kamah, cap. 7. ad fin.* *c Joma*, fol. 58. 2.

For the blood having been once dedicated to ſacred uſe, might not be put to any common uſe without treſpaſs, ſo that the Gardeners paid ſo much money for it as would purchaſe a treſpaſs-offering.

VERS. III.

Μετὰ φανῶν καὶ λαμπάδων. *With Lanthorns and Torches.*

THE *Talm.* באבוקות ולפידים now what אבוקות φανὸς ſhould ſignifie, we may make a gueſs out of *Succah d*, *They danced* [that is, in the Feaſt of Tabernacles] *holding in their hand* אבוקות של אור *burning Torches.* The Gloſs is, *They threw up their Torches into the air, and caught them again in their hands; and ſome there were ſo great artiſts in this exerciſe, they could do it, ſome with four, others with eight Torches at once, throwing up one, and catching another.* *d Fol.* 51. 2.

VERS. X.

Μάλχος. *Malcus.*

A Name very much in uſe amongſt the *Jews*, Malluch, *Nehem.* X. 4, 27. Μάλχος Ἄραψ *e*, *Malchus the Arabian.* This was alſo the name of that implacable enemy to Chriſtianity, *Porphyrius*, and of his father before him. So *Luke Holſteine* in the life of *Porphyrius*, where he reckons up more of that name. *e Joſeph. Antiq. lib.* 13. 9.

Chriſt had ſtroke thoſe to the ground that came to apprehend him by the power of his Word that he might thereby provide for the flight of his Diſciples, and ſhew his own Divine power; they getting up again accoſt him, *Judas* kiſſeth him, they lay hands upon him, and then *Peter* draws his ſword, &c.

VERS.

VERS. XIII.

Πρὸς Ἄνναν πρῶτον. *To Annas first.*

FOR *Annas was Father-in-law to Caiaphas*, as alſo סגן דכהנים *the Sagan of the Prieſts*, *Luk.* III. 2. סגן כהניה *Targ.* in 2 *King.* XXIII. 4. Now *Sagan* was the ſame with הממונה the *Prefect* or *Ruler*, which we have ſo frequent mention of amongſt the Rabbins.

f Joma, cap. 3. hal. 1. אמר להם הממונה *The Ruler ſaith unto them.* Gloſs. ממונה הוא סגן *The Ruler is the Sagan* g. סגן היינו ממונה *Sagan is the ſame with Ruler.*

g Sanhedr. fol. 19. 1. There is frequent mention amongſt the *Talmudiſts* of *R. Ananias* סגן הכהנים *the Sagan of the Prieſts* h: He was deſtroy'd with *Rabban Simeon*, and *Iſmael*, at the ſiege of *Jeruſalem* i. But I am apt to think he was that ſharp and unjuſt Judg that St. *Paul* had to do with *Act.* XXIII. rather than our *Annas* in this place.

h Joma, fol. 8. 1. *i Shekalim*, cap. 6. hal. 1, &c. *i Tſemach David, & Juchaſin*, fol. 57. Why they ſhould carry our Saviour when they had taken him before *Annas* the *Sagan*, ſooner than to *Caiaphas* the High Prieſt, the Evangeliſt gives us one reaſon, *viz. becauſe he was Father-in-law to Caiaphas*; under which another reaſon may be deduced, *viz.* that he was the older man, of greater experience and skill in the Law; for there were ſometimes ſome High Prieſts that were very unlearned fellows, as may be gather'd from that ſuppoſition in *Joma* k, *If the High Prieſt be a wiſe man, he expounds, if not they expound to him. If he be accuſtom'd to reading, he reads himſelf, if not, they read before him.*

k cap. 1. hal. 6.

But for the *Sagan of the Prieſts* it was very neceſſary he ſhould be a man of learning, becauſe his charge was about the things and ſervice of the Temple, and was bound to be always aſſiſtant and preſent there, when the High Prieſt was ſeldom there, or convers'd in thoſe affairs.

Juchaſin and Aruch, לא היה ממונה לכהונה גדולה עד שנעשה סגן *No one could by right be promoted to the High Prieſthood, unleſs he had firſt been Sagan.* A good cautelous proviſion indeed, that ſo in the time of their Saganſhip they might gain experience in the Laws and Rituals, and might be the better fitted for the High Prieſts Chair. But when it came to that paſs that perſons were made High Prieſts for their money, and not for their deſerts, it might eaſily happen that very unlearned wretches might ſometimes poſſeſs that ſeat. And perhaps *Caiphas* himſelf was of this ſtamp.

It ſeems therefore that they led Jeſus to *Annas* firſt, that *Caiaphas* might be directed by his counſel; himſelf being but little verſed in things of this nature might proceed in this affair by the ſteerage of his Father-in-law. And let this High Prieſt pardon me if I aſcribe that ſentence of his, *It is expedient that one man ſhould die for the people, and not that the whole Nation periſh*, not to his prudence and gravity, but to his raſhneſs and cruelty; although the Holy Spirit directed it to its proper end which the High Prieſt himſelf did not dream of.

There might be another reaſon why they led Chriſt before *Annas* firſt, but that I ſhall ſpeak of anon.

Ὃς ἦν Ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. *Who was the High Prieſt that ſame year.*

If the Gloſs I had upon theſe very ſame words, *Chap.* XI. 51. will not ſo well fit here, as they did there, we may add this alſo, which will ſuit well enough in both places; that is, that there was ſo great a viciſſitude and change in the High Prieſthood, there being a new High Prieſt almoſt every year, that it was not unneceſſary to ſet down this particular circumſtance, *Caiaphas was High Prieſt for that year.*

l Joma, fol. 9. 1. *l In the ſecond Temple which ſtood but* 420 *years, there were more than three hundred High Prieſts within that time. Of theſe* 420 *years deduct thoſe forty wherein Simeon the Juſt miniſtred, and thoſe eighty wherein Johanan ſat, and thoſe ten wherein Iſmael ben Phabi, and as it is ſaid, thoſe eleven wherein Eleazar ben Harſom govern'd, and then reckon and you will find that hardly any other High Prieſt ſat out his whole year.*

m Fol. 189. 1. But this number of High Prieſts is very much leſſen'd in *Vajicra rabba m*, *Under the firſt Temple, becauſe they that ſerv'd therein ſerved in the truth; there were but eighteen High Prieſts, the Father, and Son, and Grandſon ſucceſſively. But under the ſecond Temple when that honour came to be obtain'd by money* [*there are alſo that ſay how they murder'd one another by charms and witchcrafts*] *there were fourſcore High Prieſts ſerv'd in that time; fourſcore and one, ſay ſome; fourſcore and two ſay others, and there are that ſay fourſcore and four. Amongſt theſe, Simeon the Juſt ſat forty years; but when the place was bought and ſold, the years of enjoying it were cut ſhort. The ſtory goes of one that ſent his Son with two buſhels of ſilver,* [to purchaſe the High Prieſts office] *and the buſhels themſelves were ſilver. Another ſent his Son with two buſhels of gold, and the buſhels themſelves were of gold too.*

As

As to this difference of numbers we will not much trouble our heads about it; perhaps the *Gemariſts* might reckon the *Sagans* together with the High Prieſts, for they were indeed deputed to miniſter in their ſtead, if any uncleanneſs had happen'd to them. Let there be fourſcore High Prieſts or thereabouts, it is certain, that ſo frequent were the changes and ſucceſſions amongſt them that the High Prieſt of this year was hardly ſo the year that went before or that follow'd after. Although indeed in this *Caiaphas* it was ſomething otherwiſe, yet did the Evangeliſt juſtly and properly enough add this clauſe, *That he was the High Prieſt for that year*, thereby tacitely noting the common ſtate of affairs as to the office of High Prieſt at that time.

VERS. XV.

Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, &c. *And Simon Peter follow'd Jeſus*, &c.

THERE are ſome that apprehend in this place ſome interruption in the order of the ſtory, they would therefore have the 24 *ver.* weav'd in here. *Annas ſent Jeſus bound to Caiaphas*, becauſe what is here related, and ſo on, ſeems all to have been done in *Caiaphas* his Hall, and not in *Annas*'s.

This order the *Syr. Arab.* Interpreters and others do ſtill obſerve; *Nonnus*, *Carthuſ. Bez.* and as he quotes him, St. *Cyril* invert it. It is true, there is here a tacit tranſition, and a trajection of the words in *ver.* 24. which is not very uſual; but neither the one nor the other ſeems to be without ſome reaſon for it.

I. It is told us, *Mat.* XXVI. 56. and *Mark* XIV. 50. *That all his Diſciples forſook him and fled.* So that probably *Peter* and *that other Diſciple* was amongſt the number, when it is ſaid, *they all fled*; the tranſition of our Evangeliſt therefore ſeems to teach us, that neither *Peter*, nor *the other Diſciple* follow'd Chriſt to *Annas* his houſe, but being ſurpriz'd and confounded with a very great fear, hid themſelves for a while, and (not till after ſome time) recollecting themſelves, they put forward amongſt the crowd to *Caiaphas* his Hall, or elſe came thither after them.

II. *Annas* alone could determine nothing judicially concerning Chriſt; for when an enquiry muſt be made concerning his Diſciples, and the nature of his Doctrines, when witneſſes muſt be produc'd *pro* and *con*; this neceſſarily requir'd a Seſſion of the *Sanhedrin*. He ſent him therefore to *Caiaphas* where the *Sanhedrin* alſo was, and the Evangeliſt lets the mention of that alone till he came to relate their way of proceeding.

But why or by what right ſhould *Annas* be abſent from the *Sanhedrin?* Could there be any right or legal proceeding in the Great Council, if the whole number of Seventy one Elders were not compleat? Let *Maimonides* give the anſwer *n*, *It is not neceſſary that the whole Bench of Seventy one ſhould all ſit together in their places in the Temple, when it is neceſſary for them all to meet let them be call'd together,* באשר העתות *but at other times if any one of them have any buſineſs of his own, he may go out and do his affairs and return again. This proviſion is made that there might never be fewer than Twenty three ſitting together during the whole Seſſion. If any have occaſion to go forth let him look about him, and ſee if there be Twenty three of his Colleagues in the Court, then he may go out, if not, he muſt ſtay till ſome other enter.* We give another reaſon of *Annas* his abſence by and by.

n In Sanhedr. cap. 3.

Ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ Ἀρχιερεῖ. *That Diſciple was known unto the High Prieſt.*

Nonnus ſuppoſes that other Diſciple known to the High Prieſt, Ἰχθυοβόλος ἐὼν τέχνης, *from his fiſhing trade*; others gueſs other reaſons; but to determine any thing in this matter would look raſhly. However this knowledg of the High Prieſt came about, it is certain this Diſciple had the greater opportunity ללמד עליו וזכות to have ſtood in the defence of his Maſter as a witneſs in his behalf. For,

o דיני נפשות פותחין לזכות ואין פותחין לחובה *Capital judgments begin always on the defendants ſide, and not on the accuſers. It is lawful for all to plead on the defendants ſide, not ſo of the accuſers.*

o Sanhedr. fol. 32. 1.

p They begin on the defendants ſide. One of the witneſſes ſaith, יש לי ללמד עליו זכות *I have ſomething to ſay in his defence. If any of his Diſciples ſay, I have wherewith to accuſe him,* משתקין אותו *they enjoyn him ſilence. If the Diſciple ſay, I can offer ſomething in his defence, they call him up, and place him among themſelves, and ſuffer him not to go down thence the whole day after.*

p Ibid. fol. 40. 1.

Did they thus proceed with our Saviour? did they endeavour firſt for the clearing his innocency, and were there any witneſſes produc'd for this purpoſe? If ſo, then here were *Peter* and that *other Diſciple*, who could have witneſs'd in his behalf, but *Peter* denies that he ever knew him.

VERS. XVIII.

Ὅτι ψύχος ἦν. *For it was cold.*

IT was the very dead of night, almost at Cock-crowing. Our Country-man *Biddulph*, who was at *Jerusalem*, at the very time when they were wont to celebrate the Passover, gives us the reason of this cold by his own experience. He acknowledgeth indeed that he found it so hot at that time, as we usually feel it in our own Country about Mid-summer, that he could not but wonder how *Peter* at that time of the year should be so cold, but within a few days his doubt was resolved, for there were mighty dews fell, which not being wholly dryed up by the Sun, made it very cold, especially in the night, *&c.*

Nay the Traditional Fathers suppose there may be Frost and Snow in the time of Passover, by that Canon of theirs, *q They do not intercalate the year* לא מפני שלג ולא מפני הצנה *either for Snow or for Frost.*

q Maimon. Kiddush hodesh c. 4.

The *intercalation* of the year respected chiefly the Paschal solemnity; namely that by the interposing of the *intercalated* month, all things might be ripe, and fit for that Feast. If when it came to the month *Nisan*, the Barley was not yet ripe enough to offer the sheaf of the first-fruits, then they put a month between, which they called the second *Adar*. So, if the ways were so bad, that people could not travel up to *Jerusalem*; if the Bridges were so broken, that they could not pass the Rivers; they intercalated or put a month between, that at the coming in of the month *Nisan*, every thing might be ready that was requisite for the Paschal solemnity. But if Frost or Snow should happen when *Nisan* was entring in its ordinary course, they did not put a month between upon that account. From whence it is plain that Frost and Snow did sometimes happen at that time.

VERS. XXI.

Ἐπερώτησον τοὺς ἀκηκοῦτας. *Ask them that heard me.*

JESUS seems to appeal to the common right and rule amongst themselves. He desires that the witnesses in behalf of the defendant might be heard first. [But who, Alas! was there that durst witness for him?] It is said indeed, *That the Chief Priests, and Elders, and whole Council sought false witness against him, Matth.* XXVI. 59. But did they seek for any true witness on his side? or do they indeed deal with the witnesses against him, as their customs obliged them to have done? did they search their testimony by a strict and severe Examination, did they terrifie them מאיימין or by grave Exhortations admonish them to say nothing but the truth? This by right ought to have been done. r But we have reason to suppose it was not done.

r Sanhedr. c. 4.

VERS. XXVIII.

Ἀλλ' ἵνα φάγωσι τὸ Πάσχα. *But that they might eat the Passover.*

I. WE have already shewn in our Notes upon *Mark* XIV. 12. that the eating of the Paschal Lamb, was never upon any occasion whatever transferred from the Evening of the fourteenth day drawing to the close of it; no not by reason of the Sabbath, or any uncleanness that had happened to the Congregation; so that there needs little argument to assure us, that the Jews eat the Lamb at the same time wherein Christ did. Only let me add this: Suppose they had entred *Pilate*'s House, and had defiled themselves by entring the house of an Heathen, yet might not that defilement come under the predicament of טבול יום? If so, then they might wash themselves in the evening and be clean enough to eat the Paschal Lamb, if it had been to have been eaten on that evening, but they had eaten it the evening before.

II. Τὸ Πάσχα, *The Passover*, therefore here doth not signifie the Paschal Lamb, but the Paschal *Chagigah*, of which we will remark these two or three things:

1. *Deut.* XVI. 2. וזבחת פסח *Thou shalt Sacrifice the Passover unto the Lord thy God, of the Flock and the Herd.* Where *R. Solomon, The Flocks are meant of the Lambs and the Kids; the Herd, of the Chagigah.* And *R. Bechai in loc. The Flocks* לחיוב פסח *are for the due of the Passover; the Herd* לשלמי חגיגה *for the Sacrifices of the Chagigah.* So also *R. Nachman. The Herd* לחוג חגיגה *for the celebration of the Chagigah. Pesachin* *. צאן זה פסח *The Flock for the Passover,* בקר זו חגיגה *the Oxen for the Chagigah.*

* Fol. 70. 2.

Where

Where the Gloſs, *Pag.* 1. *Doth not th Paſsover conſiſt wholly of Lambs and Kids?* Exod. XII. 5. *If ſo, why is it ſaid* בקר *Oxen? To equal every thing that is uſed in the Paſsover.* מה פסח דבר שהוא חובה *As the Paſsover* [*i. e.* the Paſchal Lamb] *is of due, and is not taken but* מן החולין *out of the common Flocks* [neither from the firſt born, nor from the tenths] *ſo this alſo* [*i. e.* of the Oxen] *is of due, and not taken, but out of the common Herd.* See 2 *Chron.* XXX. 24, &c. and XXXV. 8, 9.

2. The *Chagigah* was for joy and mirth, according to that in *Deut.* XVI. 14. *And thou ſhalt rejoyce in the Feaſt*, &c. Hence the Sacrifices that were prepared for that uſe, are called שלמי שמחה *Sacrifices of Peace*, or Euchariſtick Offerings, Sacrifices of *joy and mirth.*

3. The proper time of bringing the *Chagigah*, was the fifteenth day of the Month. *Aruch* in חג *they eat, and drank, and rejoyced, and were bound to bring their Sacrifice of Chagigah, on the fifteenth day.* i e. The firſt day of the Feaſt, *&c.*

There might be a time indeed when they brought their *Chagigah* on the fourteenth day, but this was not ſo uſual, and then it was under certain conditions. *ſ When is it that they bring the Chagigah at the ſame time with the Lamb?* בזמן שהוא בא בחול בטהורה ובמועט *When it comes on another day in the week, and not on the Sabbath, when it is clean, and when it is ſmall.* Let the Gloſs explain the laſt clauſe, and for the two former we ſhall do that our ſelves. ſ *Peſachia*, fol. 89. 2.

במועט *If the Lamb be leſs than what will ſatisfie the whole company, then they make ready their Chagigah, eating that firſt, and then the Lamb*, &c. And the reaſon is given by another Gloſſer, *viz.* That the appetites of thoſe that eat might be pretty well ſatisfied, before they begin the Lamb; for if they ſhould fall upon the Lamb firſt, it being ſo very ſmall, and the company numerous and hungry, they would be in danger of breaking the bones, whiles they gnaw it ſo greedily.

For this and other reaſons the Rabbins account the *Chagigah* of the fourteenth day to be many degrees leſs perfect, than that of the fifteenth, but it would be very tedious to quote their Ventilations about it. Take only theſe few inſtances.

t R. Iſſai ſaith, the Chagigah on the fourteenth day, is not our duty. And a little after, R. Eliezer ſaith, by the Peace-Offerings, which they ſlay on the evening of the Feaſt, a man doth not his duty, either as to rejoycing, or as to Chagigah. t *Peſachim* ubi ſupr.

And now let us return to the words of our Evangeliſt.

III. It was the fifteenth day of the Month, when the Fathers of the Council refuſed to enter into the *Pretorium*, leſt they ſhould be defiled; for they would eat the Paſsover; that is the *Chagigah.*

1. The Evangeliſt expreſſeth it, after the common way of ſpeaking, when he calls it the *Paſsover. u It is written, Obſerve the Month Abib:* ועשית פסח *And keep the Paſsover.* שיהו כל עשיותיו לשם פסח *That all that you do, may go under the denomination of the Paſsover.* עגל ופר ששחטן לשום פסח *The Calf and the young Bullock which they kill in the name of the Paſsover.* Or, for the Paſsover. Whence we may obſerve, The Calf is the Paſsover, as well as the Lamb. u *Zevachim*, fol. 7. 2. x *Menacoth*, fol. 3. 1.

2. The Elders of the Sanhedrin prepare, and oblige themſelves to eat the *Chagigah* [the Paſsover] on that day, becauſe the next day was the Sabbath; and the *Chagigah* muſt not make void the Sabbath.

חגיגה אין דוחה את השבת *The Chagigah doth not ſet aſide the Sabbath.* Hence that we quoted before, that the *Chagigah* was not to be brought upon the Sabbath day, as alſo not in caſe of uncleanneſs: becauſe however the *Chagigah*, and defilement might ſet aſide the Paſsover, yet it might not the Sabbath. y *Peſachim* ubi ſupr.

VERS. XXXI.

Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. *It is not lawful for us to put any man to death.*

DOTH *Pilate* jeſt or deride them, when he bids them *take him and judge him according to their own Law?* It cannot be denied but that all capital judgment, or ſentence upon life, had been taken from the Jews, for above forty years before the deſtruction of *Jeruſalem*, as they oftentimes themſelves confeſs. But how came this to paſs? It is commonly received, that the *Romans*, at this time the *Jews* Lords and Maſters, had taken from all their Courts a power and capacity of judging the capital matters. We have ſpoken largely upon this ſubject in our Notes upon *Matth.* XXVI. 3. Let us ſuperadd a few things here.

z *Rabh Cahna ſaith, when R. Iſmael bar Joſe lay ſick, they ſent to him ſaying, pray, Sir, tell us two or three things, which thou didſt once tell us in the name of thy Father. He ſaith to them, an hundred and fourſcore years, before the deſtruction of the Temple, the wicked Kingdom* [the Roman Empire] *reigned over Iſrael, fourſcore years before the deſtruction of* z *Avodah Zarah*, fol. 8. 2.

the Temple, גזרו טומאה על ארץ העמים *they* [the Fathers of the Sanhedrin] *determined about the uncleanneſs of the Heathen Land, and about Glaſs Veſſels. Forty years before the deſtruction of the Temple, the Sanhedrin removed, and ſate in the Taberne. What is the meaning of this Tradition? Rabh Iſaac bar Abdimi ſaith, they did not judge* דיני קנסות *judgments of Mulcts.* The Gloſs is, *Thoſe are the judgments about fining any that offered violence, that entice a maid, and the price of a Servant ----- When therefore they did not ſit in the room Gazith, they did not judge about theſe things, and ſo thoſe judgments about mulcts or fines ceaſed.*

Here we have one part of their judiciary power loſt; not taken away from them by the Romans, but falling of it ſelf, as it were, out of the hands of the Sanhedrin. Nor did the Romans indeed take away their power of judging in capital matters, but they by their own oſcitancy, ſupine, and unreaſonable lenity loſt it themſelves. For ſo the *Gemara* goes on.

Rabh Nachman bar Iſaac ſaith, Let him not ſay that they did not judge judgments of Mulcts, for they did not judge capital judgments neither. And whence comes this? כיון דחזו דנפישי להו רוצחין ולא יכלי למידן *When they ſaw that ſo many Murders and Homicides multiplied upon them, that they could not well judge and call them to account, they ſaid it is better for us that we remove from place to place.* כי היכי דלא לחייב *For how can we otherwiſe* [ſitting here, and not puniſhing them] *not contract a guilt upon our ſelves?*

They thought themſelves obliged to puniſh Murderers whiles they ſate in the *room Gazith* שהמקום גורם, *for the place it ſelf engaged them to it.* They are the words of the Gemaritts. Upon which the Gloſs. *The room Gazith was half of it within and half of it without the Holy place. The reaſon of which was, that it was requiſite, that the Council ſhould ſit near the Divine Majeſty. Hence it is that they ſay, whoever conſtitutes an unfit Judge, is as if he planted a Grove by the Altar of the Lord, as it is written, Judges and Officers ſhalt thou make thee: and it follows preſently after, thou ſhalt not plant thee a Grove near the Altar of the Lord thy God,* Deut. XVI. 18, 21. *They removed therefore from Gazith, and ſate in the Taberne: Now though the Taberne were upon the mountain of the Temple, yet they did not ſit ſo near the Divine Majeſty there, as they did when they ſate in the room Gazith.*

Let us now in order put the whole matter together.

I. The Sanhedrin were moſt ſtupidly and unreaſonably remiſs in their puniſhment of capital offendors, going upon this reaſon eſpecially, that they accounted it ſo horrible a thing to ſentence an Iſraelite to death. Forſooth, he is of the ſeed of *Abraham*, of the blood and ſtock of *Iſrael*, and you muſt have a care how you touch ſuch an one!

[a] *a R. Eliezer b. R. Simeon, had laid hold on ſome Thieves. R. Joſhua b. Korchah ſent to him, ſaying,* חמץ בן יין *O thou Vinegar, the Son of good Wine,* [*i. e.* O thou wicked Son of a good Father] *How long wilt thou deliver the people of God to the ſlaughter! He anſwered and ſaid,* מכלה קוצים מן הכרם *I root the Thornes out of the Vineyard: to whom the other; Let the Lord of the Vineyard come and root them out himſelf.* It is worth noting, that the very thieves of *Iſrael*, are the people of God, and O they muſt not be touched by any means, but referred to the judgment of God himſelf.

[b] *b When R. Iſmael b. R. Joſe was conſtituted a Magiſtrate by the King, there happened ſome ſuch thing to him, for Elias himſelf rebuked him ſaying, how long wilt thou deliver over the people of God to ſlaughter!* Hence that which we alledged elſewhere. [c] *c The Sanhedrin that happens to ſentence any one to death within the ſpace of ſeven years, is called a deſtroyer. R. Eleazar ben Azariah ſaith, it is ſo, if they ſhould but condemn one within ſeventy years.*

[a] Bava Meziah, fol. 83. 2.

[b] Ibid. fol. 64. 1.

[c] Maccoth, fol. 7. 1.

II. It is obvious to any one how this fooliſh remiſſneſs, and letting looſe the reins of judgment, would ſoon encreaſe the numbers of Robbers, Murderers, and all kind of wickedneſs: and indeed they did ſo abundantly multiply, that the Sanhedrin neither could nor durſt, as it ought, call the Criminals to account. The Laws ſlept whiles wickedneſs was in the height of its Revels, and punitive juſtice was ſo out of countenance, that as to uncertain murders they made no ſearch, and certain ones, they framed no judgment againſt.

[d] *d Since the time that Homicides multiplied, the beheading the Heifer ceaſed.* And in the place before quoted in *Avodah e When they ſaw the numbers of Murderers ſo greatly encreaſe, that they could not ſit in judgment upon them, they ſaid, let us remove,* &c.

[d] Sotah, fol. 47. 1.
[e] Fol. 8. 2.

So in the caſe of Adultery, which we alſo obſerved in our Notes upon *Chap.* VIII. [f] *f Since the time that Adultery ſo openly advanced, under the ſecond Temple, they left off trying the Adultereſs, by the bitter water,* &c.

[f] Maimon. in Sotah, cap. 3.

So that we ſee the liberty of judging in capital matters was no more taken from the *Jews* by the *Romans*, than the beheading of the Heifer, or the tryal of the ſuſpected Wife by the bitter waters was taken away by them; which no one will affirm. But rather.

III. When

III. When the Sanhedrin ſaw that it was in vain to ſtruggle againſt the mighty torrent and inundation of all manner of wickedneſs, that played Rex and encroached ſo faſt upon them, and that the interpoſure of their authority could do nothing in ſuppreſſing them, they being uncapable of paſſing judgment as they ought, they determine not to ſit in judgment at all: And whereas they thought themſelves bound by the Majeſty and awfulneſs of the place, while they ſate in the Room *Gazith* [In the very Court of *Iſrael* before the Altar] to judge according to the ſacredneſs of the place, but could not indeed do it, by reaſon of the daring pride and reſolution of the Criminals, they threw themſelves out of that apartment, and went further off into the place where the Exchangers ſhops were kept in the Court of the Gentiles, and ſo to other places which we find mentioned in *Roſh haſhanah.* * * Fol. 31. 1.

IV. It is diſputed whether they ever returned to their firſt place *Gazith*, or no. It is affirmed by the Gloſs in *Avodah Zarah* g. *When for a time they found it abſolutely neceſſary, they betook themſelves again to that room.* We have the ſame alſo elſewhere upon this Tradition. g Fol. 8. 2.

h *It is a Tradition of R. Chaia. From the day wherein the Temple was deſtroyed, though the Sanhedrin ceaſed, yet the four kinds of death* [which were wont to be inflicted by the Sanhedrin] *did not ceaſe. For he that had deſerved to be ſtoned to death, he either fell off from ſome houſe, or ſome wild Beaſt tore and devoured him. He that had deſerved burning, he either fell into ſome fire, or ſome Serpent bit him. He that had deſerved to be ſlain,* [*i. e.* with the Sword] *was either delivered into the hands of an heathen King, or was murdered by Robbers. He that had deſerved ſtrangling, was either drowned in ſome River, or choaked by a ſquinancy.* h Chemubb. fol. 30. 1.

But it may be objected, why is it ſaid, *From the time that the Temple was deſtroyed*, and not, *forty years before the deſtruction of the Temple?* To this the Gloſs anſwereth: *Sometimes according to the urgency and neceſſity of the time, the Sanhedrin returned to the room Gazith*, &c. It is further excepted ומשנמ דיני נפשות ברציחה לא היו חוזרין לעולם *But they never returned to ſit in capital cauſes, or to try Murders. For the reaſon of their removal at firſt was, becauſe the numbers of Homicides ſo encreaſt upon them*, &c.

V. When the great Council did not ſit in *Gazith*, all Courts for capital matters ceaſed every where elſe. One Gloſs ſaith thus: *They took no cogniſance of capital matters in any of the leſſer Seſſions, ſo long as the great Sanhedrin did not ſit in the room Gazith.* Another ſaith: *What time the great Sanhedrin ſate in its proper place, where it ought, near the Altar; then thou ſhalt make thee Judges in all thy Gates, to judge in capital cauſes: but when that removed, then all cogniſance about thoſe matters ceaſed.*

VI. The Sanhedrin removed, as we have already ſeen, from *Gazith*, forty years before *Jeruſalem* was deſtroyed: and this is the very thing that was ſaid, *forty years before the deſtruction of the City, judgment in capital cauſes was taken away from them.* And now let the Reader judge, what ſhould be the reaſon of their being deprived of this priviledge; whether the *Romans* were in fault, or whether rather the *Jews*, nay the Sanhedrin it ſelf had not brought it upon themſelves. When the Sanhedrin flitted from *Gazith*, all judgment of this kind vaniſhed; and upon what reaſons they did thus flit, we have learnt from their own Pens.

We will not contend about the time when theſe forty years ſhould firſt begin; though I am apt to think they might begin about half a year before Chriſt's death. The words which we have under conſideration, ſpoken by the Sanhedrin to *Pilate*, ſeem to referr wholly to the reaſon we have already mentioned. *It is not lawful for us to put any man to death.* Why is it not lawful? Becauſe being forced by the neceſſity of the times, we retired from the Room *Gazith*, where if we ſit not, neither we our ſelves nor any Court under us can take any cogniſance of cauſes of life and death.

But what neceſſity of times could urge you to remove? So greatly did the Criminals multiply, and grew to ſuch an head, that we neither could, nor durſt animadvert upon them, according to what the Majeſty of the place might expect and require from us, if we ſhould ſit in *Gazith.*

That muſt be obſerved from the Evangeliſts, that when they had had Chriſt in examination in the Palace of the High-Prieſt all night, in the morning the whole Sanhedrin met, that they might paſs Sentence of Death upon him. Where then was this that they met? Queſtionleſs in the Room *Gazith*, at leaſt if they adhered to their own rules and conſtitutions; *Thither they betook themſelves ſometimes upon urgent neceſſity.* The Gloſs before quoted excepts *only the caſe of murder*, which amongſt all their falſe accuſations they never charged Chriſt with.

But however, ſuppoſe it were granted, that the great Council met either in the *Taberne*, or ſome other place, (which yet by no means agreed with their own Tradition) did they deal truly, and as the matter really and indeed was, with *Pilate* when they tell him, *it is not lawful for us to put any man to death?* He had ſaid to them, *Take ye him, and*

and judge him according to your Laws We have indeed Judged and Condemned him, but we cannot put any one to death. Was this that they ſaid, in fact true? how came they then to ſtone the Protomartyr *Stephen?* How came they to ſtone *Ben Sarda* at *Lydda i?* How came they to burn the Prieſt's Daughter alive, that was taken in Adultery *k?*

i Hieroſ. Sanhedr. fol. 25. 4. *k Bab. Sanhedr.* fol. 52. 1. & *Jachaſin*, fol. 51. 1.

It is probable they had not put any one to death as yet, ſince the time that they had removed out of *Gazith*, and ſo might the eaſilier perſwade *Pilate* in that caſe: But their great deſign was to throw off the odium of Chriſt's death from themſelves, at leaſt amongſt the vulgar crowd, fearing them, if the Council themſelves ſhould have decreed his Execution, They ſeek this evaſion therefore which did not altogether want ſome colour and pretext of truth: and it ſucceeded according to what they did deſire, Divine Providence ſo ordering it, as the Evangeliſt intimates, *verſ.* 32. *That the ſaying of Jeſus might be fulfilled, which he ſpake ſignifying what death he ſhould dye.* That is, be Crucified according to the cuſtom of the Romans.

Whiles I am upon this thought, I cannot but reflect upon that paſſage, than which nothing is more worthy obſervation, in the whole deſcription of the *Roman Beaſt* in the *Revelations*, *Chap.* XIII. 4. *The Dragon which gave power to the Beaſt.* We cannot ſay this of the *Aſſyrian*, *Babyloniſh*, or any other Monarchy, for the Holy Scriptures do not ſay it. But reaſon dictates, and the event it ſelf tells us that there was ſomething acted by the *Roman* Empire in behalf of the *Dragon*, which was not compatible with any other, that is, the putting of the Son of God to death. Which thing we muſt remember, as often as we recite that Article of our Creed, *He ſuffered under Pontius Pilate*, that is, was put to death by the Roman Empire.

VERS. XXXVII.

Τί ἔστιν ἀλήθεια; *What is truth?*

CHRIST had ſaid, *For this end came I into the world, that I might bear witneſs to the truth. q. d.* I will not deny but that I am a King, as thou haſt ſaid, for, for this end I came that I might bear witneſs to the truth, whatever hazards I ſhould run upon that account. Upon this *Pilate* asks him, *what is Truth?* that is, what is the true ſtate of this affair? That thou who art ſo poor a wretch ſhouldſt call thy ſelf a King, and at the ſame time that thou calleſt thy ſelf a King, yet ſaieſt thy Kingdom is not of this world. Where lyes the true ſenſe and meaning of this riddle?

But ſuppoſing when Chriſt ſaid he came *that he might bear witneſs to the truth*, he meant in general, *the Goſpel:* then *Pilate* asks him, *what is that truth?* However, the Evangeliſt mentions nothing, either whether our Saviour gave him any anſwer to that queſtion, or whether indeed *Pilate* ſtayed in expectation of any anſwer from him.

CHAP. XIX.

VERS. II.

Πλέξαντες στέφανον ἐξ ἀκανθῶν, &c. *Platted a Crown of Thorns*, &c.

ALmoſt unqueſtionable token this, that Chriſt's Kingdom was not of this world, when he was *crowned* only with *Thorns and Briars*, which were the curſe of this Earth, *Gen.* III. 18. *Herod* had put upon him a purple Robe, *Luke* XXIII. 11. and the Souldiers added this Crown. It is likewiſe ſaid that they alſo clothed him with this Robe, that is, after he had been ſtripped, in order to be ſcourged.

VERS. XIII.

Εἰς τόπον λεγόμενον λιθόστρωτον. *In a place that is called the Pavement.*

WHAT is it could be objected againſt it, ſhould we ſay that the Evangeliſt by this title of *the Pavement*, ſhould mean the *room Gazith* where the Sanhedrin ſate? And that when the Jews would not go into *Pilate's* Judgment-Hall, he would himſelf go into theirs?

Ariſteas

Ariſteas tells us concerning the Temple, *that it looked toward the Eaſt, the back parts of it towards the Weſt,* τὸ δὲ πᾶν ἔδαφος λιθόστρωτον καλῶς, *but the floor was all paved with ſtone.* To this the Talmudiſts all witneſs, and to the *pavement*, eſpecially, *Joſephus* by a memorable ſtory: *l* One *Julian* a Centurion in *Titus* his Army, purſuing and killing the Jews, with infinite hardneſs and ſtrength, in the very Court of the Temple, having many and very ſharp nails faſtned to the bottom of his ſhooes, ὥσπερ τῶν ἄλλων στρατιωτῶν ἕκαστος, *as every other ſouldier had*; καὶ κατὰ λιθόστρωτος τρέχων, *and running along upon the pavement his heels tripped up and he fell backward*, &c.

l De Excid. lib. 6. cap. 6.

But had not the *room Gazith* a Pavement laid in a more than ordinary manner? whence elſe had it its name? *It is called* לשכת גזית *the room Gazith*, ſaith *Aruch*, *becauſe it was paved with ſmooth ſquare ſtone.* Were not all the other places ſo too?

m They diſtinguiſh between גויל and גזית and כפיסת and לבינת that is, *Bricks*, and *half Bricks*, *ſquared hewn ſtones*, and *rough* or *unhewn*. Now therefore when there were ſo many apartments about the Courts, were thoſe all paved with rough Stone or Bricks, and this only of ſquare and hewn Stone? without doubt, the whole building was much more uniform; And then we ſhall hardly find out any more probable reaſon why this place was particularly and above all other Rooms, called *Gazith*, but, that it was laid with a more noble and rich pavement than all the reſt. And therefore what ſhould forbid, that λιθόστρωτον *the pavement* in this place ſhould not be meant of the *room Gazith*?

m Bava Mezia fol. 117. 2. & *Bathra*, fol. 2. 1.

Object. But *Gazith* was in the Holy place, and it was not lawful for *Pilate* being a Gentile, to enter there.

Sol. I. If he would do it *per fas & nefas*, who could hinder him?

II. It is a queſtion whether he could not ſit in that Room, and yet be within the bounds of the Court of the Gentiles, into which it was lawful for a Gentile to enter. Half of that Room indeed was within the Court of *Iſrael*, but there, the Fathers of the Council themſelves did not ſit, becauſe it was lawful for none to ſit in that Court but the King only: The other half part in which they ſate, was in *Chel*, and extended it ſelf, as it ſhould ſeem, into the Court of the Gentiles. For if חל was but ten cubits breadth within the Walls *n* it would be much too narrow a room, for ſeventy men to ſit in, if the *Gazith* did not extend it ſelf a little within the Court of the Gentiles.

n Middoth, cap. 2. hal. 3.

Ἑβραϊστὶ δὲ Γαββαθᾶ. *But in the Hebrew, Gabbatha.*

The *Syriack* renders it by גפיפתא a *mound*, or *fence*: which may fall in with what we have ſaid. For חל *Chel*, in which was part of this Room, was the fence to all the Courts, excepting the Court of the Gentiles.

But let us ſee whether Γαββαθᾶ is Hebrew for λιθόστρωτον or no. That גב *Gab*, amongſt other things ſignifies a *ſurface*, doth not ſtand in need of much proof: and ſo the *pavement* and *ſurface* of the floor are convertible. And as that Room might be peculiarly called *Gazith* in the antient Jewiſh language, upon the account of its *pavement*; ſo might it in their more modern language be called גבא or גבתא for the ſame reaſon. What if that in *Jeruſalem Sanhedrin* *o* וקניהם שהיו יושבין על גב מעלה בהר הבית ſhould be rendred, *the Elders that ſit in the upper Gab in the mount of the Temple?* But we will not contend.

o Fol. 18. 3.

VERS. XIV.

Ἦν δὲ παρασκευὴ τοῦ Πάσχα. *And it was*, &c.

THE *preparation of the Paſsover*; that is, of the *Chagigah*, as we have already noted at *Chap.* XVIII. 28. and more largely at *Mark* XIV. 12. where alſo we took notice of the following paſſage: Ὡρα ἦν ὡσεὶ ἕκτη· *About the tenth hour.*

VERS. XX.

Ἑβραϊστί. *In the Hebrew.*

THAT is, in the *Chaldee* Tongue, or the Language of thoſe Jews on the other ſide *Euphrates*, as before at *Chap.* V.

VERS.

VERS. XXII.

Ὃ γέγραφα γέγραφα. *What I have written, I have written.*

THIS was a common way of ſpeaking amongſt the Rabbins. *p A Widow if ſhe take,* or occupy *the moveables* of her Husband deceaſed, for her own maintenance, מה שתפסה תפסה *What ſhe takes ſhe takes, i. e.* that which ſhe hath done, ſtands good, and the moveables go to her.

p Chetubb, fol. 96. 1.

q Menacoth, fol. 3. 1.

q If any one ſhall ſay, I bind my ſelf to offer an oblation out of the Frying-pan, and offers indeed ſomething from a Gridiron, and ſo on the contrary; מה שהביא הביא *that which he hath offered, he hath offered.* That is, (and indeed it is frequently uſed amongſt them) מה שעשוי עשוי *that which is done,* and cannot be recalled.

r Jebamoth, fol. 106. 2.

r If the putting off the ſhooe of the Husbands Brother be before the ſpitting in his face, or the ſpitting in his face, before the putting off the ſhooe, מה שעשוי עשוי *that which is done,* and it ſtands good.

Pilate doth almoſt act the Prophet as well as *Caiphas. That which I have written* [JESUS OF NAZARETH THE KING OF THE JEWS] *I have written,* and it ſhall ſtand and obtain, they ſhall have no other King *Meſſiah* than this for ever.

VERS. XXIII.

Ἔλαβον τὰ ἱμάτια ----- καὶ τὸν χιτῶνα, &c. *They took his Garments ----- and Coat,* &c.

BY the word Ἱμάτια, *Garments*, we are to underſtand all his Cloths, excepting his *Coat*, or upper Garment, for which, becauſe it was without ſeam, they caſt lots.

Targumiſt upon *Pſal.* XXII. 18. עלוי פתני ירמון ערבין *They caſt lots upon my Sindon,* or *linnen.* For פתנא with him is *Sindon*, or *Linnen*, *Prov.* XXXI. 24. That is, סדין *Sindon*, as it is the ſame with טלית *Talith*, *The upper Coat.*

Matth. V. 40. *He that will take thy* χιτῶνα, *thy Coat*, or outward garment, *let him alſo have thy* ἱμάτιον, *inward garment alſo.*

VERS. XXV.

Εἰστήκεισαν παρὰ τὸν σταυρὸν. *There ſtood by the Croſs,* &c.

* Lava Meziah, fol. 83. 2.

* קם תותי וקיפרה וקא בכי *He ſtood under the Croſs* [or the Gallows] *and wept.* It is told of *R. Eliezer ben R. Simeon*, who being very angry had commanded a Fuller to be hanged לבתר רנח דעתיה but his wrath abating, and he coming to himſelf, went after him to have freed him, but could not, for they had hanged the man before he came. He therefore repeated that paſſage, *He that keepeth his lips and his tongue, keepeth his ſoul from trouble. He ſtood under the Gallows and wept,* &c.

Μαρία ἡ τοῦ Κλωπᾶ. *Mary of Cleophas.*

That is, *Mary the Wife of Cleophas*, or *Alpheus.* For,

I. Conſult *Mark* XV. 40. *There were alſo Women looking on afar off, among whom was, Mary Magdalene, and Mary the Mother of James the leſs, and Joſes.* Now it is well enough known that *Alpheus* was the Father of *James the leſs* and of *Joſes*, *Matth.* X. 3.

II. We very oftentimes meet with the name חלפי amongſt the Talmudiſts, which in the reading may be turned either into *Alphai*, or *Cleophi.* ſ *R. Berechiah* וחלפי בר ויבר. t *R. Chaijah and R. Achah ſay* בשום ר' חלפי. u *R.* הלפי *askt R. Johanan.* x א' ר' חלפאי.

ſ Echah rabbathi, fol. 79. 4.
t Midras Coheleth, fol. 82. 4.
u Hieroſ. Nazir. fol. 53. 3.
x Bereſh. rabb. fol. 14. 4.

VERS. XXVI.

Γύναι ἴδε ὁ υἱός σου. *Woman behold thy Son.*

y Maimon. in אישות c. 18.

I. *y* אלמנה ניזונית בנכסי יורשין *The Widow is maintained by the goods of the heirs* [of him that is deceaſed] *ſo long as ſhe remain a Widow, till ſhe receive her dower.*

II. *Joſeph* being deceaſed, and *Jeſus* now dying, there were no heirs, and probably no Goods or Eſtate, for the ſupport and maintenance of his Mother *Mary*: This Chriſt at his laſt breath takes particular care of; and probably had made proviſion before; for it is hardly conceivable, that this was the firſt overture he had with St. *John* in this affair, but

but that had obtained a promise from him in his Mother's behalf some time before this. And hence perhaps that peculiar love he bore to him beyond all the rest. So that those words, *Woman behold thy Son*, and on the other side to him, *behold thy Mother*, seem no other than as if he had said, This man, from the time that thou art now deprived of thy Son, shall be in the stead of a Son to thee, and shall cherish and provide for thee; and so *vice versâ* to his Disciple *John*.

VERS. XXIX.

Σκεῦος ἓν ἔκειτο ὄξους μεστόν. *There was set a Vessel full of Vinegar.*

BUT was not this an unusual and uncustomary thing, that there should be *a Vessel filled with Vinegar?* should it not have been rather οἴνῳ ἐσμυρνισμένῳ with *Myrrhate Wine*, or *Wine mingled with Myrrhe?* as it is *Mark* XV. 23.

It seems evident from the other Evangelists, that our Saviour had the proffer of something to drink, at two several times.

I. Before he was nailed to the Cross, *Matth.* XXVII. 33, 34. *When they were come to a place called Golgotha, ----- they gave him Vinegar to drink, mingled with gall, -----* Vers. 35. *And they Crucified him.* It was the custom toward those that were condemned by the Sanhedrin; they were wont to allow them a Cup, but it was of Wine mingled with Myrrhe or Frankinsence, that by drinking that, their brains might intoxicate, and themselves become the more insensible of their torments, and less apprehensive of their death.

z When any one was leading out to Execution, משקוג אותו קורט של לבונה בכוס של יין *they give them to drink a little Fankinsence in a cup of Wine.* Οἶνον ἐσμυρνισμένον, *Mark* XV. 23. And they gave it for this reason, as it immediately follows כרו שחטרף דעתו *viz. that their understanding might be disordered.* It was a Narcotick draugt on purpose to disguise and stupifie the senses.

z Sanhedr. fol. 43. 1.

Wine mingled with Myrrhe, saith *Mark*. *Vinegar mingled with Gall*, saith *Matthew*. Perhaps both these were administred, for it follows in the place above quoted. נשים יקרות שבירושלם חיו מתנדבת ומביאות אותן *The Women of quality in Jerusalem, were wont to bring them this cup of their own accord.* And no doubt there were Women in *Jerusalem* enough, that would not be wanting in this good office toward *Jesus*. But he, saith St. *Mark*, would not receive it. After this, it is probable, the Souldiers or some of the Jews might in scorn and derision offer him a draught of Vinegar and Gall, of which he also refused to drink. But be it so, that there was but one cup given him and that of Vinegar mingled with Gall, yet we have observed in our Notes upon *Matth.* XXVII. 34. how easily these two Evangelists may be reconciled.

II. As to those that were condemned by the Sanhedrin, there was no need that they should have any other drink, than the entoxicating Wine, for they were quickly dead, and felt no thirst. But the Cross kept the wretch a long time in exquisite torment, and those torments provoked a mighty thirst. So that perhaps there might be a Vessel full either of water, or something else that was drinkable, placed near the Cross, by which he that was Crucified might allay his thirst as need should require. Whether this Vinegar might be according to the custom of the Romans, or whether only offered at this time in sport and mockery, I will make no enquiry at present. Christ knew before hand that Vinegar would be given him when he should say, *I thirst*, and therefore did he on purpose say *I thirst*, that Vinegar might be given him and the prophesie fulfilled.

Πλήσαντες σπόγγον ὄξους. *And they filled a sponge with Vinegar.*

ספוג שבלע משקין *The sponge which sucks up the drink.* שפוג שבלע משקין טמאים *a The sponge that drinks up any moisture that is unclean, though it be dry on the out-side, yet if it fall into a Furnace it defileth it.*

a Kelim. cap. 9. hal. 4.

Καὶ ὑσσώπῳ περιθέντες. *And put it upon Hyssop.*

Matth. XXVII. 48. Περιθεὶς καλάμῳ, *put it on a reed.* So also St. *Mark*.

I. If אזוב signifie *Hyssop*, as the nearness of sound might perswade us it doth, then there are several kinds of it. כל אזוב שיש לו שם לוי פסול *b Whatever Hyssop hath an adjunct*, or an Epithet, *is not fit*; that is, to sprinkle the unclean. For there was, as it follows afterward אזוב יון *Grecian Hyssop*. אזוב בוחלות *Fucous Hyssop*, perhaps of the colour of black Lead. אזוב רומי *Roman Hyssop*. And אזוב מדברי *Wild Hyssop*.

b Parah, cap. 11. hal. 7.

II. Now that there was a sort of *Hyssop* that grew into stalks like Canes or Reeds is evident from that which immediately follows in the next *halach*, where it is thus distinguished

guiſhed לקטו לאוכלין and לקטו לעצום *He gathers Hyſſop*, for food, *and he gathered it* for
c Fol. 13. 1. wood. Partly alſo from *Succah c*, where amongſt the mention that is made of Canes and Reeds, and Twigs wherewith they were wont to cover the Booths they made at the Feaſt of Tabernacles, this אזוב *Hyſſop* is reckon'd up for one.

VERS. XXXI.

Ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ Σαββάτου.

THAT Sabbath-day was an high day: Becauſe, 1. It was the Sabbath: 2. It was the day where all the people preſented themſelves in the Temple according to that command in *Exod.* XXIII. 17. 3. That was the day when the ſheaf of the firſt-fruits was offer'd according to that command, *Levit.* XXIII. 10, 11.

I. On the fifteenth day of the Month was an holy-day, the firſt day of the Feaſt, wherein they made ready their *Chagigah*, with which they feaſted together for joy of the Feaſt.
d Joma, fol. 20. That is worth our noting, *d Every day they ſwept the aſhes off the Altar at the time of cock-crowing, only on the day of expiation they did it at midnight,* וברגלים משמורת הראשונה *and on the three feaſts they did it after the firſt watch.* A little after, *In the three Feaſts when infinite numbers of Iſraelites aſſembled, and numberleſs ſacrifices were offered, they ſwept the aſhes off the Altar, juſt after the firſt watch;* לא היתה קריאת גבר מגעת עד שהיתה עורה מלאה מישראל *for by cock-crowing the Court was crowded with Iſraelites.* I do not ſcruple here to render קריאת גבר by *cock-crowing*, although in the very place alledg'd it is under controverſie whether it ſignifie the *cock-crowing*, or the Proclamation of the *Sagan*, or
e Ibid. fol. 28. 1. ruler of the Temple, *viz.* that Proclamation mention'd *e*, *The Sagan ſaith unto them go and ſee whether the time for ſlaying the ſacrifices be at hand; if it were time, then he that was ſent out to ſee, return'd with this anſwer, the day begins to break*, &c.

If the phraſe קריאת גבר be to be taken in this ſenſe, then however we ſee that the people were aſſembled together before morning-light; and yet I do not doubt but it ought to be render'd the *cock-crowing*, which might be made clear by many good proofs, if there were place or leiſure for it. Now the peoples aſſembling in the Court thus ſoon in the morning on theſe Feaſt-days, was upon this account, becauſe on the firſt day of the Feaſt innumerable Peace-offerings [שלמים] were to be made, which were the *Chagigah*, and on the ſecond day as many burnt-offerings *for the appearance of the people before the Lord.*

It is true indeed the victims were not ſlain before the morning-light, but we may very well ſuppoſe that before they could be ſlain, they muſt be ſearch'd and examin'd by the *Mumcheh*, or any that were deputed to that office, to ſee whether the beaſts allotted for ſacrifice, were without blemiſh, and fit for the Altar yea or no. And upon this account they aſſembled, and the ſacrifices were brought into the Court ſo early in the morning. And now let us call a little to mind *Annas* the *Sagan*, or ruler of the Temple; might not he alſo be in the Temple, very early in the morning? Did not his charge require it, to ſee that all things might be provided, and put into a readineſs for the ſervice of that day? Let us conſider what hath been newly quoted, *The Sagan* or *Ruler ſaith, Go and ſee if the time for killing the ſacrifices be come*; *i. e.* whether day-light appear or no: And from hence it may be we may gather the reaſon why *Annas* was not amongſt the reſt in *Caiphas* his Palace, and why they brought our Saviour before him firſt, *viz.* becauſe his affairs in the Temple would not permit him to ſit at that time with the *Sanhedrin*, and yet they had a mind Chriſt ſhould be carry'd before him, before he himſelf ſhould be call'd away into the Temple for the neceſſary diſcharge of his office there.

At the due time the Sacrifices appointed for the *Chagigah* were ſlain; thoſe parts of them that pertain'd to the Altar or to the Prieſt, were given to them; the reſt of the beaſt was ſhar'd amongſt the owners that had offer'd it, and from thence proceeded their Feaſtings together, and their great mirth and rejoycings according to the manner of that Feſtival.

This was the Παρασκευὴ τοῦ Πάσχα, *ver.* 14. *The preparation of the Paſſover*; and that was the Πάσχα the *Paſſover*, to which the Elders of the Council reſerving themſelves, would by no means enter into the *Judgment-hall*, *Chap.* XVIII. 28.

II. That day drawing toward night, thoſe that were deputed by the *Sanhedrin* to reap
f Menacoth, fol. 68. 1. the ſheaf of the firſt-fruits went out *f*: *Thoſe that were deputed by the Sanhedrin to reap went forth* מערב יום טוב *in the evening of the Feaſt-day* [the firſt day of the Feaſt] *and bound their corn in ſheafs pretty near the ground, that the reaping might be the eaſier. All the neighbouring Towns about gather'd together, that it might be done with the greater pomp. When it grew duskiſh, he that was about to reap, ſaid, The Sun is ſet; and they anſwer'd, Well. The Sun is ſet; and they anſwer'd, Well. With this Sickle; Well. With this Sickle; Well. In this Basket; Well. In this Basket; Well. And if it happen'd to be on the Sabbath-day, he ſaid,*

ſaid, On this Sabbath; and they anſwer'd, Well. On this Sabbath; Well. I will reap, and they ſaid, reap. I will reap; reap. And ſo as he ſaid theſe things thrice over, they anſwer'd thrice to every one of them, Well, well, well. And all this upon the account of the Baithuſians, who ſaid, the ſheaf of the firſt-fruits ought not to be reaped on the cloſe of the Feaſt-day.

About that hour of the day wherein our Saviour was buried, they went forth to this reaping, and when the Sabbath was now come they began the work, for the Sabbath it ſelf did not hinder this work.

g R. Ananias the Sagan of the Prieſts ſaith, on the Sabbath-day they reap'd the ſheaf only to the meaſure of one Seah, with one Sickle, in one Basket; but upon a common day they reapt three Seahs, with three Sickles, in three Baskets. But the wiſe men ſay, The Sabbath-days, and other days as to this matter are alike. e *Ibid.* fol. 63. 2.

III. This night they were to lodg in *Jeruſalem*, or in Booths about, ſo near the City that they might not exceed the bounds of a Sabbath-days journey.

In the morning again they met very early in the Court as the day before, the Sacrifices are brought for the peoples appearing before the Lord; the ſheaf of firſt-fruits is offer'd in its turn, the rites and uſages of which offering are deſcribed in the place above quoted. So that upon this *high day* there happen'd to be three great Solemnities in one, *viz.* the Sabbath, the ſheaf-offering, and the ראיה the appearing of the people in the Court before the Lord, according to the command, *Exod.* XXIII. 17.

VERS. XXXIV.

Λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε. *With a Spear pierced his ſide.*

THE *Arab. Verſ.* of the *Erpenian* Edition, adds the word אלאימן, he pierced his *right* ſide, afraid (as it ſhould ſeem) leſt the miracle ſhould not be great enough if the blood and water ſhould have been ſuppos'd to have iſſued from his left-ſide, becauſe of the water that is ſaid to be contain'd in the *Pericardium*; which being pierced, it is conceived blood and water could not but upon natural reaſons flow out of it. But this iſſue of blood and water had ſomething of myſtery in it beyond nature; if nothing preternatural had been in it, I hardly imagin the Evangeliſt would have uſed that threefold aſſeveration concerning the truth of the thing, as we ſee he doth. *And he that ſaw it bare record*, &c.

Ἐξῆλθεν αἷμα καὶ ὕδωρ· *There came out blood and water.*

It is commonly ſaid that the two Sacraments of the New Teſtament, *Water* and *Blood* flow'd out of this wound; but I would rather ſay that the Antitype of the Old Teſtament might be here ſeen.

I. The Apoſtle teacheth us that the ratification of the old Covenant was by *Blood* and *Water*, *Heb.* IX. 19. *Moſes took the blood of calves and of goats with water, &c.* I confeſs indeed that *Moſes* makes no mention of *water*, *Exod.* XXIV. but the Apoſtle writing to the *Hebrews* does not write without ſuch authority as they could not tell how to gainſay. And if my memory do not fail me, I think I have read ſome where among ſome of the *Jewiſh* Authors (but the place its ſelf is unhappily ſlipt from me) that when there was ſome pauſe to be made betwixt the ſlaying of the Sacrifice, and the ſprinkling of the blood upon the Altar (ſuch a kind of pauſe as *Moſes* made when he read to the people the articles of their Covenant) they mingled water with the blood, leſt it ſhould congeal and coagulate. However the authority is ſufficient that the Apoſtle tells us that the firſt Teſtament was dedicated by *Blood* and *Water*. The Antitype of which is clearly exhibited in this ratification of the New Teſtament; and hence is it that the Evangeliſt by ſo vehement aſſeverations confirms the truth of this paſſage, becauſe it ſo plainly anſwers the Type, and gives ſuch aſſurance of the fulfilling of it.

II. I muſt not by any means let paſs that in *Shemoth rabba h*, *He ſmote the rock*, ויזובו מים *and the waters guſhed out*, *Pſal.* LXXVIII. 20. ואין יזובו אלא לשון דם But the word יזובו ſignifies nothing elſe but blood, as it is ſaid אישה כי יזוב זוב דמה *the woman that hath an iſſue of blood upon her*, Levit. XV. 20. *Moſes therefore ſmote the rock twice, and firſt it guſht out blood, then water.* b *Fol.* 122. 1.

The rock was Chriſt, 1 *Cor.* X. 4. Compare theſe two together, *Moſes* ſmote the rock, and blood and water, ſaith the *Jew*, flow'd out thence. The Souldier pierced our Saviour's ſide with a Spear, and water and blood, ſaith the Evangeliſt, flow'd thence.

St. *John* concludes this aſſeveration of his, Ἵνα ὑμεῖς πιστεύσητε, *that ye might believe.* It is not without moment what is commonly ſaid, *viz.* that by this flowing out of water and blood, it is evident his *Pericardium* was pierced, and ſo there was an undoubted aſ-

 ſurance

ſurance given of his death; but I hardly believe the Evangeliſt in this clauſe had any direct eye toward it; would he be ſo vehement in aſſerting *he that ſaw bare record, and he knoweth that he ſaith true, that ye may believe that Jeſus was indeed dead?* ſurely there was no need of ſuch mighty aſſeverations for that; queſtionleſs therefore he would intimate ſomething elſe, *viz.* that you may believe that this is the true blood of the New Covenant, which ſo directly anſwers the Type in the confirmation of the old. Nor do I think that the water it ſelf which iſſu'd from his ſide, was that only which was contain'd in the *Pericardium*, but that ſomething ſupernatural was in this matter.

VERS. XXXVI.

Ὀστοῦν οὐ συντριβήσεται αὐτοῦ. *A bone of him ſhall not be broken.*

THESE words may have ſome reference to that of *Pſal. XXXIV.* 20. but they are more commonly referr'd by Expoſitors to that Law about the Paſchal Lamb, *Exod.* XII. 46. *For Chriſt is our Paſſover*, 1 *Cor.* V. 7.

i Peſachin, fol. 84. 1. *k Ibid.* fol. 83. 2.

i If any one break a bone of the Paſſover, let him receive forty ſtripes. *k The bones, the ſinews, and what remains of the fleſh, muſt be all burnt on the ſixteenth day. If the ſixteenth day ſhould happen on the Sabbath* [and ſo indeed it did happen in this year wherein Chriſt was crucify'd] *then let them be burned on the ſeventeenth; for they drive away neither the Sabbath, nor any holy day.*

VERS. XXXVII.

Ὄψονται εἰς ὃν ἐξεκέντησαν. *They ſhall look on him whom they have pierced.*

IT is obſerv'd by all Expoſitors how the *Greek* Verſion in that place of *Zachary*, from whence this paſſage is taken doth vary; for they have it, ἐπιβλέψονται πρὸς μὲ ἀνθ' ὧν κατηρχήσαντο. *They ſhall look toward me, becauſe they have inſulted.* So the *Roman* Edition, and ſo ſome others.

It is queſtioned whether thoſe Interpreters did ſo render the words, or whether this were not an interpolation. To paſs by the teſtimonies of the ancients that aſcribe it to the *Seventy*. Let us obſerve theſe two things.

I. It is no unuſual thing for the *Greek* Interpreters in their rendrings, ſometimes to favour the *Jewiſh* Traditions, and ſometimes the common Interpretation of the Nation; there want not inſtances of both kinds, it is the latter we have to do with at this time; wherein take one or two examples, inſtead of many that might be reckon'd up.

What reaſon can be given that they ſhould render *Caphtorim*, Καππαδόκες, *Cappadocians*, and *Caphtor*, Καππαδοκία, *Cappadocia*, Deut. II. 23. but only becauſe the *Peluſiotes*, and *Peluſium* were commonly ſo termed by the *Jews*? Who could have imagin'd any reaſon why they ſhould ſay of *Eli*, that ἔκρινε τὸν Ἰσραὴλ εἴκοσι ἔτη *He judged Iſrael twenty years*, when in the original it is *forty*, 1 *Sam.* IV. 18. but that they favour'd the common figment of that Nation, that the *Philiſtines* had ſuch a dread of *Samſon*, that for twenty years after his death they ſtood in as much awe of him as if he was then alive and judg'd *Iſrael*. Of this nature is their rendring בר *Son* by παιδεία, *inſtruction*, Pſal. II. 12. and upon ſome ſuch account no doubt is this κατηρχήσαντο in the place we are now treating of. For,

II. The *Chaldee* Paraphraſt thus renders the words יעלרי אטלטלו *Rogabunt a facie mea, quoniam tranſlati ſunt. They ſhall ask after me, becauſe they are carry'd away.* Which R. *Sol.* thus interprets, *They ſhall look back to mourn, becauſe the Gentiles have pierced ſome of them, and killed them in their captivity.* Which agrees ſo well with the ſenſe of the *Greek* Verſion, *They ſhall look on me* [mourning] *becauſe the Gentiles have inſulted over my people in their captivity*; that I cannot ſuſpect any interpolation in the *Greek* Copies; but rather think that κατηρχήσαντο was the very word which the Interpreters themſelves did uſe, which rendring our Evangeliſt deſervedly rejects.

l Succah, fol. 52. 1.

Think you that figment about *Meſſiah ben Joſeph* (to which the *Talmudiſts l* apply theſe words of *Zachary*, as alſo doth *Aben Ezra* upon the place) was invented when the *Greek* Verſion was firſt framed? if not, which is my opinion, then it is probable that the *Chaldee* Paraphraſt gave the ſenſe that moſt obtain'd in the Nation *at that time*, with which that of the *Greek* accords well enough. The Interpreters rendring it according to the common opinion of the Nation, read as it ſeems, רקרו for דקרו, for it is a thing not unuſual with them to be purblind either in earneſt, or through trifling; on purpoſe, or through meer dim ſightedneſs. Nor is it any wonder that our Evangeliſt ſhould depart from their reading, when they depart from the Text it ſelf, which the *Jews* retain againſt their own Comments upon it. They keep the word, but pervert the ſenſe, eſpecially *Kimchi* upon the

the place. The *Targumiſt* ſomething more modeſtly than either he or the *Talmudick* Authors; but far enough from the mind of the Prophet, although not from the mind and opinion of the Nation in common upon that Propheſie; which opinion you will eaſily ſuppoſe the *Greek* Interpreter had an eye to, at leaſt if you will admit *R. Solomon* as an Expoſitor upon them.

CHAP. XX.

VERS. I.

Τῇ δὲ μιᾷ τῶν Σαββάτων, &c. *The firſt day of the week*, &c.

AND *David ſmote them*, מהנשף ועד הערב למחרתם 1 *Sam. XXX.* 17. *Seventy*, ἀπὸ ἑσπέρας ἕως δείλης ἐν τῇ ἐπαύριον, *from the morning to the evening, and on the morrow.* Vulg. *A veſpera uſque ad veſperam alterius diei, from the evening to the evening of the next day.* But the Rabbins *a*, *What is the meaning of*? שתי לילות ויום אחד למחרתם *Two nights and one day.* Kimchi. *From the evening of this day to the evening of the next, and all that evening to the twilight of the following day.* *a Vajicra rab.* fol. 188. 3.

Reckon the time from the laying of Chriſt in the grave to his Reſurrection, and the meaſures of both the times will agree: Compare alſo the things themſelves. In that ſpace of time *David* conquer'd the *Amalekites*, in the ſame ſpace of time our Saviour overcame Death, Hell and Satan.

VERS. V.

Καὶ παρακύψας, &c. *He ſtooping down*, &c.

STanding within the Cave he bow'd himſelf to look down into כוכא the place where the body was laid, which was four cubits lower than the flower of the Cave it ſelf. See *Bava bathra* about places of burial *b*, which place I have quoted and explain'd. *Centur. Chorograph. cap. ult.* *b Cap. 6. hal. ult.*

VERS. XII.

Ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσὶν· *The one at the head, the other at the feet.*

SO were the Cherubins placed at each end of the Mercy-ſeat, *Exod. XXV.* 18, 19. As to thoſe Cherubins that were in *Solomon*'s Temple, 2 *Chron.* III. 10. I cannot but by the way obſerve what I meet with in *Bava bathra c*. *Onkelos the Proſelyte ſaith*, כרובים מעשה צעצועים *The Cherubins are like children going from their maſter.* That is, with their faces turn'd partly toward their Maſter, and partly toward the way wherein they were to go. For as the Gemariſts, *When Iſrael obey'd the will of God, the Cherubins look't toward one another, but when they did not, then they turn'd their faces toward the walls.* *c Fol. 99. 1.*

Thus *Onkelos* comments upon this place of the *Chronicles*, I hardly think he Targumizeth on the Book; for the *Targum*, at leaſt that is in our hands, renders it כרובין תריין עובד שושנן *both the Cherubins are made of lilly-work.*

VERS. XVII.

Μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα, &c. *Touch me not, for I am not yet aſcended*, &c.

THESE words relate to what he had ſpoken formerly about ſending the *Comforter*, and that he would not leave them comfortleſs, &c. And this probably *Mary Magdalen*'s mind was intent upon when ſhe fell at his feet, and would have embraced them. But he, "I muſt firſt aſcend to my Father before I can beſtow thoſe things upon you "which I have promiſed; do not therefore *touch me*, and detain me upon any expectati- "on of that kind, but wait for my Aſcenſion rather, and go and tell the ſame things to "my Brethren for their encouragement.

VERS.

VERS. XXIII.

Ἂν τίνων ἀφῆτε τὰς ἁμαρτίας ἀφέωνται *Whose soever sins ye remit, they are remitted.*

HE had formerly given them a power of *binding* and *loosing*, and therefore probably bestows something more upon them now than what he had conferr'd before. For,

I. It would seem a little incongruous for our Saviour to use an action so new and unwonted, such as was his *breathing upon them*, to vest them only with that power which he had before given them.

II. The power of *binding* and *loosing* was concern'd only in the articles and decisions of the Law; this power which he now gives them reacht to the sins of mankind. That power concern'd the Doctrines, this the persons of men.

Now that we may understand the words that are before us, let us a little consider what is said, *Luk.* XXIV. 46. *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all Nations, beginning at Jerusalem.* Which words we may suppose he spoke before he utter'd what is in this *verse*. And so might there not upon the occasion of those words arise some such scruple as this in the Apostles breasts? Is it so indeed must remission of sins be Preached to those in *Jerusalem*, who have stain'd themselves with the blood of the *Messiah* himself? Yes, saith he, *For whose soever sins ye remit, they are remitted unto them.* To this those words of his upon the Cross have some reference, *Luk.* XXIII. 34. *Father forgive them*, &c. And indeed upon what foundation, with what confidence could the Apostles have preacht remission of sins to such wretched men who had so wickedly, so cruelly murder'd their own Lord, the Lord of life, unless authoriz'd to it by a peculiar commission granted to them from their Lord himself!

Ἂν τίνων κρατῆτε κεκράτυνται· *Whose soever ye retain they are retained.*

Besides the negative included in these words, that is, *If you do not remit them, they shall not be remitted*, there is something superadded that is positive. That is,

I. There is granted to them a power of smiting the rebellious with present death, or some bodily stroke.

II. A power of delivering them over to Satan. Whence had St. *Peter* that power of striking *Ananias* and *Sapphira* with so fatal a bolt? whence St. *Paul* that of striking *Elymas* blind? whence of delivering over *Hymeneus* and *Alexander* to Satan, if not from this very commission given them by Christ? Christ himself never exercis'd this power himself; it was not one person, whom he stroke either with death, or any afflictive disease; some indeed he raised when they had been dead, and infinite numbers of the sick and diseased, whom he cured: He snatcht several from the power of the Devils, he deliver'd none to them. That the Apostles therefore might be capable of performing things of so high a nature, it was necessary they should be backt and encourag'd by a peculiar authority; which if we find not in this clause, *Whose soever sins ye retain they are retained*, where should we look for it? And therefore when he endows his Apostles with a power which he never thought fit to exercise in his own person, no wonder if he does it by a singular and unusual action, and that was *breathing* upon them, *ver.* 22.

But we must know that whereas amongst other mighty powers conferr'd, we reckon that as one, *viz. delivering over unto Satan*, we are far from meaning nothing else by it but *Excommunication*. What the *Jews* themselves meant by that kind of phrase, let us see by one instance.

d הנהו תרתי כושאי דקיימי קמיח שלמה *Those two men of Cush that stood before Solomon, Elihoreph, and Ahijah the Scribes, Sons of Shausha. On a certain day Solomon saw the Angel of Death weeping; he said, why weepest thou? He answer'd,* דקא דבעו מנאי הני תרתי כושאי דיתבי הכא *Because these two Cushites entreat me that they may continue here.* מסריגהו לשעיר *Solomon deliver'd them over to the Devil, who brought them to the borders of Luz, and when they were come to the borders of Luz, they dy'd.*

d Succah, fol. 53. 1.

Gloss. *He calls them Cushites* [Ironically] *because they were very beautiful. They* entreat me that they might continue here. *For the time of their death was now come: But the Angel of death could not take their souls away, because it had been decreed that they should not die but at the Gates of Luz. Solomon therefore deliver'd them over* לשרים *to the Devils; for he reign'd over the Devils, as it is written, And Solomon sat upon the Throne of the Lord, for he reigned* על העליונין ועל התחתונין *over those things that are above, and those things that are below.*

Josephus also makes mention of the power that *Solomon* had over Devils. e Παρέσχε δὲ αὐτῷ μαθεῖν ὁ θεὸς, καὶ τὴν κατὰ τῶν δαιμόνων τέχνην. *God taught him an art against Demons.* The belief

e Antiq. lib. 8. cap. 2.

lief of either of theſe ſtories is at the liberty of the Reader. Only from the former we may make this obſervation, that a power of *delivering over to Satan*, was even in the *Jews* opinion divine and miraculous. We acknowledg this to have been in the Apoſtles, and in the Apoſtles only; and I know no where if not in the words we are now treating of from whence otherwiſe the original of this power and authority can be deriv'd.

III. It ſeems further, that at this very time was granted to the Apoſtles a commiſſion to confer the Holy Spirit on thoſe whom they found qualify'd, and that in theſe words, *Receive ye the Holy Ghoſt. i. e.* Receive ye it, to diſtribute it to others. For although it cannot be deny'd but that they receiv'd the Holy Ghoſt for other reaſons alſo, and to other ends, of which we have already diſcours'd; yet is not this great end to be excluded, which ſeem'd the higheſt and nobleſt endowment of all, *viz.* that Chriſt breathing upon them, inſpir'd them with the Holy Ghoſt, with this mighty authority and priviledg, that they ſhould be capable of diſpenſing it to others alſo.

VERS. XXIV.

Θωμᾶς ὁ λεγόμενος Δίδυμος οὐκ ἦν μετ' αὐτῶν· *But Thomas called Dydimus was not with them.*

I. THE Evangeliſt does not here, as the writers of *Lexicons* render the ſignification of an *Hebrew* name into *Greek*, when he tells us that *Thomas is alſo called Didymus*, but only lets us know that as he was called *Thomas* among the *Hebrews*, ſo was he called *Didymus* among the *Greeks*. There is not another amongſt the Twelve Apoſtles of whom this is ſaid. *Simon* indeed is called *Peter*, but theſe are really two diſtinct names; ſo was *Nathanael* called *Bartholomew*; but *Thomas* and *Didymus* both one name, of one ſignification in different languages. Perhaps *Thomas* was born in ſome place where the *Jews* and the *Greeks* promiſcuouſly inhabited, ſuch a place was the region of *Decapolis*, and ſo by the *Hebrews* he might be call'd by his *Hebrew* name, and the *Greek* by the *Greeks*.

II. The Diſciples had all fled and were diſpers'd when Chriſt was apprehended, *Mark* XIV. 50. except *Peter* and *John*; whence it is ſaid in *ver.* 2. of this *Chapter* that *Mary Magdalene* came to *Peter*, and that other Diſciple whom *Jeſus* loved; for ſhe knew where ſhe might find them, and ſo ſhe could not for the reſt. And thus ſcatter'd, as it ſhould ſeem, they paſt over the Sabbath-day, but when they heard that their Lord was riſen, then they begin to aſſociate again. But as yet *Thomas* had not got amongſt them, and indeed *Peter* himſelf had been abſent too, but that having ſeen the Lord he return'd from *Emmaus*.

III. *Thomas* therefore not being preſent when our Saviour breathed on the reſt, and gave them the Holy Ghoſt, are we to ſuppoſe that he by his abſence was depriv'd of this gift and priviledg? No ſurely, for it was a priviledg common to the whole Apoſtolate, and peculiar to them as ſo; ſo that however by his abſence he might have miſt of it, yet by reaſon of his Apoſtolacy he could not. St. *Paul* diſtant with a witneſs, while theſe things happen'd, both from the Apoſtleſhip and Religion too, yet when made an Apoſtle, was withal adorn'd with this priviledg.

VERS. XXV.

Ἐὰν μὴ ἴδω, &c. *Except I ſhall ſee, &c.*

THEY judge *Moſes* once to have been thus weak and wavering in his faith *f*, *When the Holy Bleſſed God ſaid to Moſes, Go down for the people have corrupted themſelves, he took the Tables and would not believe that Iſrael had ſinned, ſaying,* אם איני רואה איני מאמין *If I do not ſee, I will not believe.*

g Thou Racha, wouldſt thou not have believ'd if thou hadſt not ſeen?

f Shemoth rabba, fol. 160. 1.

g Midr. Tillin. fol. 38. 4.

VERS. XXVI.

Θυρῶν κεκλεισμένων. *The doors being ſhut.*

I Would not eaſily believe that the intention of the Evangeliſt in this place was to let us know that Chriſt penetrated the doors with his body, but rather that the *doors were ſhut* for fear of the *Jews*, as *v.* 19. which he alſo reiterates in this *verſe*, that he might let us know the Diſciples were ſtill at *Jeruſalem*, where their greateſt danger lay. On the morrow probably they were to make toward *Galilee*.

VERS.

VERS. XXIX.

Μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες· *Bleſſed are they that have not ſeen, and yet have believed.*

h Tanchum, fol. 6. 1.

R. *Simeon ben Lachiſh ſaith* h, *the proſelyte is more beloved by the Holy Bleſſed God than that whole crowd that ſtood before Mount Sinai; for unleſs they had heard the thundrings, and ſeen the flames and lightnings, the hills trembling, and the trumpets ſounding, they had not receiv'd the Law. But the proſelyte hath ſeen nothing of all this, and yet hath come in, devoting himſelf to the Holy Bleſſed God, and hath taken upon him the Kingdom of Heaven.*

CHAP. XXI.

VERS. II.

Σίμων Πέτρος καὶ Θωμᾶς, &c. *Simon Peter, and Thomas, &c.*

HERE are ſeven of the Diſciples mention'd, and but five of them named; thoſe two whoſe names are not recited, probably were *Philip* and *Andrew*, as the four that were abſent at that time might be the Sons of *Alpheus*, *Matthew*, *Judas*, *Simeon* and *James*. Compare thoſe that are mention'd, *Chap.* I. and you may reaſonably ſuppoſe the perſon not named there, *ver.* 37, 40. might be *Thomas*.

VERS. III.

Ὑπάγω ἁλιεύειν. *I go a fiſhing.*

CHRIST had order'd his Apoſtles to meet him at a mountain in *Galilee*, Mat. *XXVIII.* 16. It is plain, *ver.* 14. that he had not yet appear'd to them there; ſo that it is ſomething ſtrange how they durſt keep away from that mountain, and how the four newly mention'd durſt be abſent from the reſt of their number. They knew the mountain without doubt, and if they knew not the time wherein Chriſt would make his appearance amongſt them, why ſhould they not abide continually there in attendance for him?

It ſhould ſeem that they did not look for him till the Lords-day, which had not yet been ſince they were come into *Galilee*; and perhaps the Sons of *Alpheus* had in their return from *Jeruſalem* betaken themſelves amongſt their relations, determining to be at that mountain on the Lords day. Theſe ſeven dwelt not far off the mountain which was near *Capernaum*, and hard by the Sea of *Galilee*; only *Nathanael* who dwelt more remote in *Cana*, toward the extreme North parts of that Sea. He was not yet gone home, but waiting the appointed time ſtaid here. *Peter* and *Andrew* dwelt in *Capernaum*, and ſo probably did *James* and *John*; *Philip* in *Bethſaida*, and *Thomas* (as we may conjecture from his Greek name *Didymus*) probably liv'd amongſt the *Syro-grecians* in *Gedara*, or *Hippo*, or ſome place in that Country of *Decapolis*, not very far from *Genneſareth*.

VERS. V.

Παιδία· *Children.*

BY what word ſoever Chriſt expreſt this *Children* to them, whether תינוקות or טליא as the *Syr.* or דרוקא or בניא: it ſeems to be a very familiar and gentle compellation, that his Diſciples from that very ſalutation of his might diſcern him. They did not know him by ſight as appears *ver.* 4. he would have them know him therefore by the title he gave them.

Προσφάγιον· *Any meat.*

מזון לסעודה which is very uſual amongſt the Rabbins, may not unfitly be render'd προσφάγιον, *i.e. Meat for one ſingle repaſt.* As if Chriſt ſhould have ſaid, *Children, have ye any*

any meat with you ſufficient for a break-faſt, or a dinner? But if προσφάγιον ſhould ſignifie any ſort of *meat that muſt be eaten with bread*, as *Camerarius* thinks, then Chriſt's words ſeem to have this meaning: Here, I have bread with me, have you taken any thing that we may eat this bread? and ſo מזון *meat* may be diſtinguiſhed from לחם *bread*.

VERS. XV.

Ἀγαπᾷς με πλεῖον τούτων; *Loveſt thou me more than theſe?*

WHY *more than theſe?* might it not have been enough to have ſaid, *as well as theſe?* For, what reaſon had he to expect that *Peter* ſhould *love him more* than the reſt did? eſpecially more than St. *John*, whom Chriſt himſelf had ſo loved, and who had ſtuck ſo cloſe to him?

Chriſt ſeems therefore to reflect upon *Peter*'s late confidence, not without ſome kind of ſeverity and reproof. *q. d.* "Thou ſaidſt, O *Simon*, a little while ago, that thou "wouldſt never forſake me, no not though all the other Diſciples ſhould; thou didſt "profeſs beyond all the reſt, that thou wouldſt rather dye than deny me; thou wouldſt "follow me to priſon, to death, nay, lay down thy own life for me. What ſaiſt thou "now *Simon?* Doeſt thou yet love me *more than theſe?* If thou thinkeſt thou art pro- "vided, and canſt hazard thy life for me, *feed my ſheep*, and for my ſake do thou expoſe "thy life, yea and lay it down for them.

Βόσκε τὰ ἀρνία μου. *Feed my Lambs.*

If there be any thing in that threefold repetition *feed, feed, feed*, we may moſt fitly apply it to the threefold object of St. *Peters* Miniſtry, *viz.* the *Gentiles*, the *Jews*, and the *Iſraelites* of the ten Tribes.

I. To him were committed by his Lord the Keys of the Kingdom of Heaven, *Matth.* XVI. that he might open the door of Faith and the Goſpel to the Gentiles, which he did in his preaching it to *Cornelius*.

II. In ſharing out the work of Preaching the Goſpel, amongſt the three Miniſters of of the Circumciſion, his lot fell amongſt the *Jews* in *Babylon*. *James* his lot was amongſt the *Jews* in *Paleſtine* and *Syria*: And *John*'s amongſt the *Helleniſts* in *Aſia*.

III. Now amongſt the *Jews* in *Babylon*, were mixed the *Iſraelites* of the ten Tribes, and to them did the Goſpel come, by the miniſtry of St. *Peter*, as I have ſhewn more at large in another Treatiſe.

To this therefore have the words of our Saviour a plain reference; namely, putting *Peter* in mind, that whereas he had with ſo much confidence and aſſurance of himſelf, made ſuch profeſſions of love and conſtancy beyond the other Diſciples, pretending to a wonderful reſolution of laying down his very life in that behalf, that he would now ſhew his zeal and courage in *feeding the ſheep* of Chriſt. Thou canſt not, *Simon*, lay down thy life for me, as thou didſt once promiſe, for I have my ſelf laid down my own life, and taken it up again: *Feed thou my ſheep* therefore, and be ready to lay down thy life for them, when it ſhall come to be required of thee.

So that what is here ſaid does not ſo much point out *Peter*'s Primacy as his danger; nor ſo much the priviledge, as the bond of his Office, and his Martyrdom. At laſt, for, that our Saviour had this meaning with him is plain, becauſe immediately after this he tells him by what death he ſhould glorifie God, *verſ.* 18.

VERS. XXII.

Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι. *If I will that he tarry till he come.*

TILL I come, that is, till I come to deſtroy the City and Nation of the Jews. As to this kind of phraſe, take a few inſtances.

Our Saviour ſaith, *Matth.* XVI. 28. *There be ſome ſtanding here, which ſhall not taſte of death, till they ſee the Son of Man coming in his Kindom.* Which muſt not be underſtood of his coming to the Laſt Judgment; for there was not one ſtanding there that could live till that time: nor ought it to be underſtood of the Reſurrection, as ſome would have it, for probably not only ſome, but in a manner all that ſtood there, lived till that time. His coming therefore, in this place, muſt be underſtood of his coming to take vengeance againſt thoſe enemies of his, which would not have him to rule over them, *Luke* XIX. 12, 27.

Perhaps it will nor repent him that reads the Holy Scriptures, to obſerve theſe few things:

I. That the destruction of *Jerusalem* and the whole *Jewish* state, is described, as if the whole frame of this world were to be dissolved. Nor is it strange, when God destroyed his Habitation and City, places once so dear to him, with so direful and sad an overthrow; his own people whom he accounted of as much or more than the whole world beside, by so dreadful and amazing Plagues, *Matth.* XXIV. 29, 30. *The Sun shall be darkned*, &c. *Then shall appear the sign of the Son of Man*, &c. which yet are said to fall out, within that Generation, *vers.* 34. 2 *Pet.* III. 10. *The Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat*, &c. Compare with this, *Deut.* XXXII. 22. *Heb.* XII. 26. and observe, that by *Elements*, are understood the *Mosaick Elements*, *Gal.* IV. 9. *Coloss.* II. 20. and you will not doubt, that St. *Peter* speaks only of the Conflagration of *Jerusalem*, the destruction of the Nation, and the abolishing the dispensation of *Moses*.

Revel. VI. 12, 13. *The Sun became black as sackcloth of hair*, &c. *and the Heavens departed as a scroll when it is rolled together*, &c. Where, if we take notice of the foregoing Plagues, by which, according to the most frequent threatnings, he destroyed that people, *viz.* the Sword, *vers.* 4. Famine, *vers.* 5, 6. and the Plague, *vers.* 8. Withal comparing those words, *They say to the Mountains fall on us and cover us*, with *Luke* XXIII. 30. it will sufficiently appear, that by those phrases is understood the dreadful judgment and overthrow of that Nation, and City. With these also agrees that of *Jerem.* IV. from *vers.* 22. to 28. and clearly enough explains this phrase. To this appertain those and other such expressions as we meet with, 1 *Cor.* X. 11. *On us the ends of the world are come*: and 1 *Pet.* IV. 7. *The end of all things is at hand.*

II. With reference to this, and under this notion, the times immediately preceding this ruine, are called the *last days*, and the *last times* אחרית הימים That is, the last times of the *Jewish*, City, Nation, Oeconomy. This manner of speaking frequently occurs, which, let our St. *John* himself interpret. 1 *Joh.* II. 13. *There are many Antichrists, whereby we know it is the last time*: and that this Nation is upon the very verge of destruction, whenas it hath already arrived at the utmost pitch of Infidelity, Apostacy, and wickedness.

III. With the same reference it is, that the times and state of things immediately following the destruction of *Jerusalem*, are called, a *New Creation*, *New Heavens*, and a *New Earth*. *Isai.* LXV. 17. *Behold I create a New Heaven and a New Earth.* When should that be? Read the whole Chapter, and you will find the *Jews* rejected and cut off, and from that time is that New Creation of the Evangelical world among the Gentiles.

Compare 2 *Cor.* V. 17. and *Revel.* XXI. 1, 2. where, the old *Jerusalem* being cut off, and destroyed, a new one succeeds; and New Heavens and a New Earth are created.

2 *Pet.* III. 13. *We, according to his promise, look for New Heavens and a New Earth.* The Heavens and the Earth of the *Jewish* Church, and Commonwealth must be all on fire, and the *Mosaick* Elements burnt up; but we, according to the promise made to us by *Isaiah* the Prophet, when all these are consumed, look for the New Creation of the Evangelical state.

IV. The day, the time, and the manner of the execution of this vengeance upon this people, are called, *the day of the Lord*, *the day of Christ*, *his coming in the Clouds*, *in his Glory*, *in his Kingdom*. Nor is this without reason, for from hence doth this form and mode of speaking take its rise.

Christ had not as yet appeared but in a state of Humility, contemned, blasphemed, and at length murdered by the Jews: His Gospel rejected, laught at, and trampled under foot: His followers pursued with extream hatred, persecution and death it self: At length therefore, he displays himself in his Glory, his Kindom, and Power, and calls for those cruel enemies of his, that they may be slain before him.

Acts II. 20. *Before that great and notable day of the Lord come.* Let us take notice how St. *Peter* applies that prophesie of *Joel* to those very times, and it will be clear enough, without any commentary, what that *Day of the Lord is.*

2 *Thess.* II. 2. *As if the day of Christ was at hand*, &c. To this also do those passages belong, *Heb.* X. 37. *Yet a little while, and he, that shall come, will come.* James V. 9. *Behold the judge is at the door.* Revel. I. 7. *He cometh in the Clouds*: and XXII. 12. *Behold I come quickly.* With many other passages of that nature, all which must be understood of Christ's coming in judgment and vengeance against that wicked Nation: and in this very sense must the words now before us be taken and no otherwise: *I will that he tarry till I come.* For thy part, *Peter*, thou shalt suffer death by thy Country-men the *Jews*: but as for him, I will that he shall tarry till I come and avenge my self upon this generation; and if I will so, what is that to thee? The story that is told of both these Apostles confirms this Exposition; for it is taken for granted by all, that St. *Peter* had his Crown of Martyrdom, before *Jerusalem* fell, and St. *John* survived the ruins of it.

VER

VERS. XXIV.

Καὶ οἴδαμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ. *And we know that his testimony is true.*

THE Evangelist had said before, *Chap.* XIX. 35. *He knoweth that he saith true*; and here in this place he changeth the person, saying, *We know that his testimony is true.*

I. One would believe, that this was an Idiotism in the *Chaldee* and *Syriack* Tongue, to make οἴδαμεν, *We know*, and οἶδα, *I know*, the same thing; which is not unusual in other Languages also, *Joshua* II. 9. ידעתי *I know.* The *Targumist* hath ידענא which you would believe to be, *We knew.* 1 *Sam.* XVII. 28. אני ידעתי *I knew. Targumist*, אנא ידענא *We knew.* So amongst the Talmudists נהירנא: אמינא which seems to be, *We know*, *we say.* And indeed, sometimes, nay most frequently they so signifie. But sometimes the word אנא *I* is included. So that ידענא should be ידע אנא and so of the rest: which appears very clearly in that Expression: * אימא לי מאי חזינא בחלמאי *Tell me what I am to see in my dream.* For that so it must be rendred, *I am to see*, the Glos and Context directs us, where אזינא is חזי אנא We will not therefore in this place take οἴδαμεν, *We know*, for οἶδα, *I know*, although the sense might not be very disagreeable if we did so. But,

* *Beracoth*, fol. 56. 1.

II. We suppose the Evangelist both here and *Chap.* XIX. 35. referreth to an eye witness, or αὐτόπτης. For in all judicial causes the ocular testimony prevailed. If any person should testifie that he himself saw the thing done, μαρτυρία αὐτοῦ ἦν ἀληθὴς, *his witness must be received:* For, נאמן Ἀληθὴς, *True*, when it is said of any testimony, does not signifie barely that which is *true*, but that which was to believed and entertained for a sure and irrefragrable evidence. So that the meaning of these words is this; *This* is the Disciple who testifies of these things, and wrote them: And we all know that such a testimony obtains in all judgments whatever, for he was an eye witness, and saw that which he testifies.

Soli Deo Gloria.

HORÆ

Hebraicæ & Talmudicæ,

HEBREW

AND

TALMUDICAL

EXERCITATIONS

UPON THE

ACTS of the Apoſtles.

And upon ſome

CHAPTERS of the Epiſtle of Saint *PAUL*

TO THE

ROMANS.

By *JOHN LIGHTFOOT*, D.D. late Maſter of *Katharine-Hall* in the Univerſity of CAMBRIDGE.

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Hebraica & Talmudica

HEBREW

AND

TALMUDICAL

ILLUSTRATIONS

OF THE

ACTS of the Apostles

AND

ROMANS.

HEBREW AND TALMUDICAL EXERCITATIONS upon the ACTS of the Apostles.

CHAP. I.

VERS. I.

Τὸν μὲν πρῶτον λόγον ἐποιησάμην, &c. *The former treatise have I made*, &c.

WE may reduce to this place (for even thus far it may be extended) what our Historian had said in the very entrance of his Gospel, Ἔδοξε κἀμοὶ καθεξῆς σοι γράψαι. *It seemed good to me also to write to thee in order*; where καθεξῆς *In order*, seems to promise not only an orderly series of the History of the actions of our Saviour, but successively even of the Apostles too. For what passages we have related to us in this Book may very well be reckoned amongst the Πράγματα πεπληροφορημένα *the things which were most surely believed amongst them.* Indeed, by the very stile in this place he shews that he had a design of writing these stories joyntly, that is to say, first to give us a narration of the Actions and Doctrine of Christ, and then in their due place and order to commit to writing the Acts and sayings of the Apostles.

As to most of the things contained in this Book, St. *Luke* was both αὐτόπτης, *an Eye-witness*, yea and a part also; but how far he was spectator of those acts of our Saviour which he relates in his other book, none can say. What he speaks in the Preface of that work is ambiguous, ἔδοξε κἀμοὶ πᾶσιν ἄνωθεν παρηκολουθηκότι, and leaves the Reader to enquire, whether he means, *he had a perfect understanding of things from the first*, by the same way only which those had, that undertook to compile the Evangelical Histories from the Mouth, αὐτοπτῶν καὶ ὑπηρετῶν τοῦ λόγου, *of those that were Eye-witnesses, and Ministers of the Word.* Or whether he came to this understanding of things from the first, he himself having been from the beginning, an *Eye-witness*, and a *Minister.* Or lastly, Whether he does not by the word ἄνωθεν declare that he understood all these things from Heaven, and *from above.* We have taken it in this last sense in our notes upon that place, as being beyond all controversie, that he was divinely inspir'd, and the Spirit *from above* govern'd his pen while he was writing those things. But whether it might not mean, according to the second sense, (for the first we wholly disallow) *viz.* that St. *Luke* was amongst those who adhered to our Saviour Christ from his very first preaching of the Gospel; I leave it to the enquiry of the Reader to determine.

Ὧν ἤρξατο Ἰησοῦς ποιεῖν, &c. *Of all that Jesus began to do,* &c.

I am sensible that in the common dialect, to *begin to do*, and *to do*, is one and the same thing: But I suppose the phrase in this place is to be taken relatively, *q. d.* "In the "former treatise, I discours'd of all those things which *Jesus* himself *began* to do and to "teach; In this, I am to give a relation of those things which were continu'd by his Apostles after him.

VERS. II.

Διὰ Πνεύματος ἁγίου. *Through the Holy Ghost.*

EXpositors place these words differently. The *Syriack*, one of the *Arabick* Copies, *Beza*, and the *Italian* place them next after οὓς ἐξελέξατο, *whom he had chosen:* that the sense according to them is, *after that he had given Commandment to the Apostles, whom he had chosen through the Holy Ghost.* But the other *Arabick*, as also the Vulgar, the *French* and *English* translations retain the same order of the words as we find them in the *Greek* Text: most rightly rendring it, *after that he through the Holy Ghost had given commandment.* Which also of old had been done by God to the Prophets, dictating to them by the inspiration of his Holy Spirit what they should Teach and Preach.

The Apostles had indeed cast out Devils, and heal'd diseases through the Spirit, but it is a question whether they had as yet *taught* any thing, but what they had heard verbatim from the mouth of their great Master. He had given them a promise that they should bind and loose the Law of *Moses*; he had told them, that there were several things yet behind, that must be revealed to them which as yet they could not bear, concerning which, they should be further instructed by the inspiration of the Spirit. When therefore he had risen, and breath'd in their face, saying, *receive ye the Holy Ghost*; from that time, they were endu'd with the Spirit, as the Prophets of old, who dictated to them what they should preach, what they should require, and what they should ordain. And now nothing was wanting but the gift of Tongues, that what was dictated to them they might declare and make known to all men in their own Languages.

VERS. III.

Δι' ἡμερῶν τεσσεράκοντα ὀπτανόμενος αὐτοῖς. *Being seen of them forty days.*

[a] Sanhedr. fol. 43. 1. *a* IT *is a tradition. On the evening of the Passover they hang'd Jesus. And a cryer went before him for forty days, saying, Behold the man condemn'd to be stoned, because by the help of Magick, he hath deceiv'd and drawn away Israel into an Apostasie. Who ever hath any thing to alledge in testimony of his innocency, let him come forth and bear witness. But they found none that would be a witness in his behalf.* But he himself (O thou Tongue fit to be cut out) gives a sufficient testimony of his own innocence, having for the space of forty days conversed amongst men, after his Resurrection from death, under the power of which he could not be kept by reason of his innocence.

[b] Ibid. fol. 99. 1 *b It is a tradition. R. Eliezer saith, The days of the Messiah are forty years, according as it is said, Forty years* אקוט ברור *shall I be grieved with this generation.* The Gloss is, *Because it is* אקוט (in the future tense) *it is a sign the Propheſie is concerning the time to come.* It is ingenuously done however, of these *Jews*, that they parallel that faithless generation that were in the days of the *Messiah*, with that perverse and rebellious generation that had been in the wilderness. For they will both of them prove a lothing and offence to God for the space of forty years. And as those forty years in the wilderness, were numbered according to the forty days in which the Land had been searching, *Numb.* XIV. 34. So also may those forty years of the *Messiah* be numbered according to the forty days wherein he was conversant amongst mankind, after his Resurrection from the dead. But you must compute warily, lest you stumble at the threshold about the year of *Tiberius*, wherein Christ rose again; or at the close about the year of *Vespasian*, wherein *Jerusalem* was taken. Ἑάλω μὲν (saith *Josephus* c) Ἱεροσόλυμα ἐπὶ δευτέρῳ τῆς Οὐεσπασιανοῦ ἡγεμονίας. *Jerusalem was taken in the second year of Vespasian's reign;* When indeed, according to the *Fasti Consulares*, it was taken in his first year; but his second year from the time wherein he had been declared Emperor by the Army. He is saluted Emperor by the Army in *Egypt*, at the very Calends of *July*, and the fifth of the Ides of *July* in *Judæa*. So that his first year from the time of his being declared Emperor was compleat on the Calends of *July* the year following, but indeed it was but half his first year according to the computation of the *Fasti*. Now *Jerusalem* was sackt on the eighth of *September* following.

[c] De ex. id. lib. 6. cap. 47.

VERS

VERS. IV.

Καὶ συναλιζόμενος μετ' αὐτῶν παρήγγειλεν αὐτοῖς. *And being assembled together with them, commanded them,* &c.

WE will make some enquiry both as to the place and time wherein these things were spoken and done.

I. We derive the word συναλιζόμενος not from ἅλς *Salt*, but from ἁλία *an Assembly*, or Congregation. So the Lexicons Ἁλία *a Congregation*, Ἐκκλησία, Ἄθροισμα, *an Assembly.* d Περσῶν ἁλίζειν Πέρσῃσι στράτον, *When thou shalt give notice to the Persians to gather their forces together.* Τά τε αἰπόλια καὶ τὰ βοσκόλια ὁ Κῦρος πάντα τὰ τοῦ πατρὸς συναλίσας εἰς τοῦτο ἔθυε· *Cyrus having gathered together his fathers flocks and herds of Goats, and Sheep and Oxen, sacrificed them,* &c. e

d Herodot. Polymn. cap. 12.

e Id. Clio, cap. 126.

II. Our Saviour after his Resurrection never appeared amongst his Disciples but by surprize and unexpectedly, excepting that one time in the Mountain of *Galilee*, where he had appointed to meet with them, *Matth.* XXVIII. 16. So that I would refer these words therefore to that passage in Saint *Matthew*, so that συναλιζόμενος μετ' αὐτῶν may signify his meeting with them in the Mountain of *Galilee*, according to the appointment he had made. Nor do those words hinder, that it is said, *he commanded them, that they should not depart from Jerusalem*, &c. as if it should necessarily be supposed that they were now at *Jerusalem*; that passage *ver.* 6. οἱ οὖν συνελθόντες, *when they were come together*, may signify their assembling in that place, and the words παρήγγειλεν αὐτοῖς, *he commanded them*, &c. may very well be construed, that he commanded them to repair straightway to *Jerusalem*, and not to depart thence.

III. I conceive therefore that these things were spoken and done in the mountain of *Galilee* (where probably the five hundred at once were together to see him, 1 *Cor.* XV. 6.) and that when the time of his ascension drew near. For reason would perswade us, that they would not delay their return into the City when he had commanded them thither; nor that he commanded them thither, but when the time drew near wherein he was to meet them there.

And whereas he adds in the very same place and discourse, *ver.* 5. Οὐ μετὰ πολλὰς ταύτας ἡμέρας, *not many days hence*; it is necessary that the word ταύτας should have its due force, having not been added here in vain; but seems to respect the daies that were yet to come between that and Pentecost.

We have frequent mention amongst the Rabbins concerning פרס הפסח the *Paras of the Passover*, and פרס עצרת the *Paras of Pentecost*; and פרס החג the *Paras of the Feast of Tabernacles.* Now the פרס *Paras*, (themselves being the interpreters) was that space of fifteen days immediately before any of these Feasts. So that five and thirty days after the second of the Passover, began the פרס העצרת *the Paras of the Feast of Tabernacles*, and the second day of those fifteen was (this year) the Lords-day, on which I almost think they had that assembly on the mountain of *Galilee*, and that the Disciples being remanded from thence to *Jerusalem*, got thither within three days. But lest we should streighten the matter within too narrow a compass of time, and seem too nice and curious about the very day, I should judge we can hardly more properly apply these words συναλιζόμενος μετ' αὐτῶν, *being assembled together with them*, than to that meeting on the mountain of *Galilee*, which Christ himself had made the appointment of. From thence it was that Christ commanded them to *Jerusalem*, a place which having tainted it self with the blood of their Lord, they might probably have very little mind to return to again, had it not been by some special command: and do we think they would have gone thither to have celebrated the Feast of Pentecost, or indeed have been present all at it, in that place, had not their Master directed them so to do?

VERS. VI.

Εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; *Wilt thou at this time restore the Kingdom to Israel?*

IT is very apparent that the Apostles had the same phansiful conceptions about the earthly reign of Christ with the rest of that Nation. But yet they seem here a little to doubt and hesitate, either as to the thing it self, or at least as to the time; and that, not without cause, considering some things which had so lately fallen out. Lord, wilt thou restore the Kingdom to those that have dealt so basely and perfidiously with thee? what, to this generation, that lies under the actual guilt of thy bloodshed? Or indeed, to

to this Nation at all, which by the perpetration of the late wickedneſs had made it ſelf unworthy of ſo great a kindneſs? Now, what our Saviour returns for anſwer, *viz. that it is not for them to know the times or the ſeaſons*, does not in the leaſt hint any ſuch Kingdom ever to be, but he openly rebukes their curioſity in enquiring into the times, and in ſome meaſure the opinion it ſelf, when he tells them, that *they ſhould receive power from Heaven*, and *ſhould be his witneſſes*, &c.

What that Nation apprehended concerning the temporal reign of the *Meſſias*, as to many things they ſpeak plainly and openly enough, but in other things, a man may enquire, but can hardly ſatisfie himſelf what they mean or intend. To omit others, they are in three things ſomewhat obſcure.

I. Whether the ten Tribes be to be admitted to the felicities of this reign. For as to this matter it is diſputed by the Rabbins. *The ten Tribes are not to return.*[f] But in the *Jeruſalem* Talmudiſts it is expreſſed thus, *The ten Tribes have not a part in the world to come.* יאינן רואין לעתיד לבוא *neither ſhall they ſee the future age.* Which is diſcourſed in the *Babylonian* writers, *viz.* whether this be not to be underſtood of thoſe individual perſons only, that were carried away by the King of *Aſſyria*; that they indeed ſhall not partake of the bleſſings of the *Meſſias*, though their poſterity ſhould. So that there may lie hid ſomething of ambiguity in the word *Iſrael*, in this paſſage we are now examining; that is, whether in the conception of thoſe that ſpeak it, the ten Tribes are included yea or no. For commonly the name *Iſrael* amongſt the *Jews*, was wont to be taken for the *Jews* only, ſo that they called themſelves *Iſrael*, and the ten Tribes, by way of diſtinction, the *Ten Tribes*. In which ſenſe, and according to which diſtinction, that of the Apoſtle ſeems to be ſaid. *Are they Hebrews? So am I. Are they Iſraelites? So am I.* 2 *Cor.* XI. 22.

[f] *Sanhedr. cap. Chelek.* halak. 7.

II. What opinion was to be had of the two *Meſſiah's*, *Meſſiah ben David*, and *Meſſiah ben Joſeph*, or *ben Ephraim*, as he is called by the Paraphraſt, *Cant.* IV. 5. Whether they were to reign at the ſame time, the one over the ten Tribes, the other over the two: or whether in ſucceſſion to one another, both of them over the whole Nation? *Meſſiah ben Joſeph* was to be cut off.[g] And then, what muſt become of his Subjects, whether they were of the ten Tribes or of the two, or of all?

[g] *Succah*, fol. 52. 1.

III. It is further obſcure in their writings, whether they had an apprehenſion that the *Meſſiah* ſhould reign alone, or whether he ſhould ſubſtitute any King or Kings under him, or after him. It ſeems probable to them that the *Meſſiah* ſhould reign his thouſand years alone; but then, as to that age which they called, עתיד לבא (if *Eternity* be not meant by it) what did they conceive muſt be done in it? whether Kings ſhould be ſubſtituted in it of the race of *David?* They can dream of nothing but mere Earthly things: and if from ſuch kind of dreams we might conjecture what kind of future ſtate that עתיד לבא ſhould be, we may gueſs what ſhould then be done. But to what purpoſe is it to trace error, where, as we cannot ſo much as fix a foot, ſo the further we proceed the more we ſlip?

What kind of Kingdom the Apoſtles had framed in their imaginations is not eaſy to conceive: There was ſomething that might ſeem to cheriſh that opinion about a temporal reign, wherewith they had been leavened from their very childhood; and that was, That not only Chriſt, but ſeveral of the Saints had roſe from the dead; and that the Kingdom of the *Meſſiah* ſhould commence from ſome reſurrection, they had already learnt from ſome of their own traditions. But in what manner ſhould Chriſt now reign? His body was made a ſpiritual body. Now he appears, anon he vaniſheth and diſappears again, and how will this agree with Mortals? The traditions indeed ſuppoſe the *Meſſiah* would be perhaps מן המתיא one of the dead: but when he ſhould revive he was to have the ſame kind of body with other men. This was apprehended by ſome in *Sanhedr. h* that thoſe dead mentioned *Ezek.* XXXVII. did revive, returned into the Land of *Iſrael*, married wives and begat Children: *I my ſelf, ſaith R. Judah ben Betirah, am one of their offſpring, and theſe very Phylacteries which my Grandfather bequeathed to me, belonged to them.* Now, who is it can ſo much as imagine, what opinion the Apoſtles conceived concerning the bodily preſence of Chriſt in this Kingdom of his which they had been dreaming?

[h] Fol. 92. 2.

VERS. XII.

Σαββάτου ἔχον ὁδόν; *A Sabbath-days journey.*

I Have already ſaid ſomething in *Luke*, XXIV. concerning a Sabbath-days journey. I will add a few things in this place. *i Whoſoever goeth beyond the bounds of the City on the Sabbath day, let him be ſcourged, becauſe it is ſaid, let no one go out from his place on the ſeventh day, this place, is the bounds of the City. The Law doth not determine the compaſs*

[i] *Maimonid. Sabbath. cap.* 27.

compass of these bounds. But the wise men define these bounds from without, to be about twelve miles, according to the Israelites camp: for Moses our Master said unto them, ye shall not go out of your camp. However, it is ordained by the words of the Scribes, let no one go out of the City beyond two thousand cubits. For two thousand cubits are the suburbs of the City. From whence we may learn, that it is lawful to walk clear through the City on the Sabbath day, be it as spacious as Nineveh, and whether it be walled or no. He may also expatiate beyond the City to the length of two thousand cubits from every side of it --- But if a man go beyond these two thousand cubits, they scourge him מכות מרדות *with the scourge of Rebellion, that is, if he go so far as twelve miles, but if he go out of the City beyond twelve miles, though it be but the space of one cubit, he is scourged according to the Law.* Let us comment a little.

I. It was commonly believed that the *Israelites* encamping in the wilderness, was about twelve miles square. *k The length of the Israelites camp was twelve miles, and the bredth twelve miles.*

k Targ. Jonath. in Numb. 2.

The *bredth of the waters* (that is, those that were divided in *Jordan*) *was twelve miles answerable to the camp of Israel, according as our Rabbins expound it. l The waters which came down from above, stood and rose up upon an heap,* Jos. III. 16. *And what was the height of these waters? it was twelve miles height upon twelve miles bredth, according to the camp of Israel.* Where the Gloss is, *The camp of the Israelites was twelve miles upon twelve miles,* (that is, twelve miles square) *and they past over Jordan according to their encampings,* viz. *the whole bredth of their camp past over together for the space of twelve miles. m* Hence that in *Hieros. Sotah, n Adam and Zarethan* (*i. e.* the place, from whence, and the place to which the waters were divided) *were distant from one another twelve miles.*

l Kimch. in Josh. 3. 16.

m Sotah, fol. 34. 1.
n Fol. 21. 4.

Whether they took the number of twelve miles precisely, from allusion to the twelve Tribes, or from any other reason retained that exact number and space, is not easy to determine; yet this is certain, that the *Israelites* camp was very spacious, and had a very large compass, especially granting a miles distance between the first Tents and the Tabernacle. And indeed, as to this commonly received opinion of the camps being twelves miles square on every side, we shall hardly believe it exceeds the just proportion, if we consider the vast numbers of that people: nay it might rather seem a wonder, that the encamping of so many Myriads, or rather so many hundred thousands, should not exceed that proportion. Place the Tabernacle in the midst; allow the space of one mile from each side of it (in which space were the tents of the *Levites*) before you come to the first tents of the *Israelites*, and then guess what length and bredth and thickness all the other tents would take up.

II. It is supposed lawful for any one to have walked upon the Sabbath day, not only from the outmost border of the camp to the Tabernacle, but also through the whole camp from one end of it to the other; Because the whole encamping was of one and the same, and not a diverse jurisdiction. According to that known Canon concerning עירובי חצרות *Commixion* or *Communion of Courts.* And hence it is that *Maimonides* makes such mention of twelve miles, and the lawfulness of walking on the Sabbath day through any City, be it as spacious as *Nineveh* it self.

III. But when the people were disposed of and placed in their several Cities and Towns in the Land of *Canaan*, and the face of things quite changed from what it had been in the wilderness, it seemed good to the wise men to circumscribe the space of a Sabbath-days journy within the bounds of two thousand Cubits. And that partly, because the inmost borders of the *Israelites* tents, was so much distant from the Tabernacle, as may be gathered from *Jos.* III. 4. and partly because it is said, *Numb.* XXXV. 4, 5. *From the wall of the City ye shall measure a thousand Cubits, and from without the City ye shall measure two thousand Cubits.* Now, *o a thousand Cubits are the suburbs of the City, and two thousand Cubits are the bounds of the Sabbath.*

o Sotah, fol. 27. 2.

IV. As to these words therefore of the Evangelist now before us, we must suppose they do not define the exact distance of the mount of Olives from *Jerusalem*, which indeed was but five furlongs, *p* nor do they take in the town of *Bethany* within the bounds of the Sabbath, which was distant fifteen furlongs, *Joh.* XI. 18. but they point out that place of the Mount, where our Saviour ascended into Heaven, *viz.* that place where that tract of the Mount of *Olives* ceased to be called *Bethphage*, and began to be called *Bethany.* Concerning which we have discoursed more largely in another place.

p Joseph. Antiqu. lib. 20. cap. 6.

VERS.

VERS. XIII.

Ἀνέβησαν εἰς ὑπερῷον · They went up into an upper room.

לעלייתא *To an upper room*, in Talmudic Language.

I. It was very familiar with that Nation, that when they were to concern themselves with the Law, or any parts of Religion out of the Synagogue, they went up לעלייה *into an upper Room*, some uppermost part of the house. *q Abniah a very rich man, invited Rabban Johanan ben Zacchai, and his Disciples, and Nicodemus*, &c. *to a Feast which he made at the Circumcision of his Son: when the feast was done, Rabban Johanan and his Disciples went up* לעלייה *into an upper Room, and read, and expounded till the fire shone round about them, as when the Law was given at Mount Sinai. Abniah was amazed at the honour that was given to the Law, and so devoted his Son to the Law.* Take notice that עליה *an upper-room* is distinct from a *dining-room*, where they dined and supped, and there it was they handled the Law and divine things: to which if that ἀνώγαιον *large upper room* mentioned *Mark* XIV. 15. and *Luke* XXII. 12. where our Saviour celebrated the Passover, had any affinity, it seems to have been something different from a common dining-room.

q Juchasin, fol. 23. 2.

II. Such a kind of ὑπερῷον or *upper-room*, I presume was the *Beth Midras* of this or that Rabbin. *r R. Simeon, saith, I saw* בני עליה *the Sons of the upper room that they were few in number*, that is, (if I take the word עליה aright) the Sons or Disciples of *Beth Midras*; but I will not contend in this matter.

r Juchas. fol. 45. 2.

s Those are the traditions which they delivered בעליירת *in the upper room of Hananiah, ben Hezekiah ben Garon:* and many instances of that kind. Of this kind seems that upper chamber at *Troas*, mentioned, *Acts* XX. 8. And so, where we meet with the Church in such or such an ones house, it seems to look this way: *viz.* some upper part of the house, sequestred on purpose for the assembling of the Church, in the same manner that the *Beth Midras* was set apart for the meeting of the Disciples of this or that Rabbin. And as the *Beth Midras* was always in the house of some Rabbin, so probably for the most part were these Churches in the house of some Minister or Doctor of the Church. Was not *Aquila* such an one, in whose house we find a Church mentioned? *Rom.* XVI. 5. compared with *Acts* XVIII. 26. Was not *Philemon* such an one? *Philem. ver.* 2.

s Hieros. Schab. fol. 3. 3.

VERS. XV.

Ὡς ἑκατὸν εἴκοσι · About an hundred and twenty.

THE same number was *Ezra's* great Synagogue. *t Ezra was the head of all, he was the twenty second receiver of Traditions,* וכל בית דינו היו קד וקנים *and his whole Sanhedrin consisted of an hundred and twenty Elders.* There was no stated Council in any City under this number. *u How many men are requisite in a City, that it might be capable of having a Council setled in it? An hundred and twenty. What is their office? Three and twenty are to make up the number of the lesser Sanhedrin. And there are three classes of twenty three; behold there are ninety two. There are ten* בטלין *to be at leisure for the Synagogue; behold there are an hundred and two. Two* בעלי דינין (the Plantiff and the Defendant) *who have business before the Sanhedrin,* שני זוממין *Two crafty witnesses* (those who by their counter-evidence might implead the witnesses if possible of a lie.) שני זוממי זוממין *two counter witnesses, against those counter witnesses. Two Scribes. Two Chazanim, two collectors of the Alms, and a third to distribute.* רופא *A Physitian.* (The Glos hath it, one to circumcise Infants) אומן *An Artificer, Chirurgion,* (the Glos is, one to let blood) לבלר *A Libellary, i. e.* one that was to write bills of Espousals, Divorces, Contracts, &c. *and a Schoolmaster, behold an hundred and twenty.* If you will pick any thing out of this parity of number, you may. However certainly the number of those we have now before us, ought always to occur to mind, when we read such passages as these, *They were all with one accord in one place*, Act. II. 1. *They were all scattered abroad excepting the Apostles*, Chap. VIII. 1. So *Chap.* XI. 19. &c.

t Juchas. fol. 83. 2.

u Sanhedr. fol. 17. 2. & Maimon. Sanhedr. cap. 1.

Beside the Twelve Apostles, and Seventy two Disciples, who can tell us who those other thirty six were that were to fill up the number? what kind of men, of what degree and quality, who though they were neither of the number of the Twelve Apostles, nor the Seventy Disciples, yet were admitted members of that great and holy Consistory. Reason it self seems against it, that any women should be accounted of that number. As also it is plain, that though there were more in the City that believed, yet these were for some special cause and reason ascribed into this peculiar fellowship and number. As to the Twelve, and the Seventy, we need not enquire; as to the rest, let

let us see whether it may not be intimated to us, *ver.* 21. that they had been the followers of Christ in company with the others from the very first of his publishing the Gospel.

That *Peter* should be always in the head of them, and have the chief parts in the whole History, as their Prolocutor and chief actor, must be attributed.

1. To his Seniority, he being older than any of the other twelve. And whereas under this notion of his age he had been their chief speaker all the while that our Saviour conversed amongst them, it was but just and reasonable he should hold the same place and quality, now that their Lord was gone.

2. To his repentance. As what was but necessary that he who had so scandalously fallen might by his future zeal and religion, as much as possible give some considerable testimonies both of his repentance and recovery.

3. He was design'd to the Apostleship of Circumcision, as the chief Minister; it was fit therefore that he should be chief amongst those of the Circumcision. But when we stile him the chief Minister of the Circumcision, we do not dream of any Primacy he had over the other Ministers of the Circumcision; only that the greatest work, and the widest space of that Ministry fell to his lot, *viz. Mesopotamia*, or the *Babylonish* and *Assyrian* Captivity, namely, the *Jews* in *Babylon*, and the Ten Tribes mixt with them. And when we speak of him as acting the chief and principal parts, we do not believe the rest of the Apostles idle, we know they were endowed with equal authority, an equal gift of Miracles, equal number of Tongues, equal wisdom, and an equal power of Preaching the Gospel; but that he for the reasons above mention'd had shewn his zeal, industry, and activity in some ways and measures very extraordinary.

VERS. XVIII.

Καὶ πρηνὴς γενόμενος ἐλάκησε μέσος· *Falling headlong he burst asunder in the midst.*

THE *Vulgar* and *Erasmus* have it, *Suspensus crepuit medius: Being hang'd he crackt asunder in the midst.* So the *Italian* Translation, *Appicato crepo pelmezzo*; rendring St. *Matthew* rather than St. *Luke*; and I question indeed whether they do rightly take the mind of St. *Matthew* while they so strictly confine the word ἀπήγξατο to *being hang'd.* I have produced my conjecture concerning this business at *Mat.* XXVII. *viz.* that the Devil immediately after *Judas* had cast back his money into the Temple, caught him up into the air, strangled him, threw him headlong, and dasht him in pieces upon the ground. For,

I. It is questionable enough whether the word ἀπήγξατο do necessarily and singly denote *he hanged himself*, and not as well, *he was hanged* or *choaked.* And indeed whether the word always suppose the Halter: how the learned *Hiensius* hath defended the negative, we may consult him upon this place, and upon *Mat.* XXVII.

II. If *Judas* hanged himself as is commonly believ'd, and commonly so painted, how could it be said of him that ἐγένετο πρηνὴς, *he fell headlong.* Grant that upon the breaking of the Halter he might fall upon the ground, yet what matter is it whether he fell on his face, or that he fell backward. But if πρηνὴς be derived ἀπὸ τοῦ προνεύειν, as the *Grammarians* would have it, it may be *headlong* as well as *upon the face*, that is as *upon the face*, is opposed τῷ ὑπτίῳ to *supine* or *backward.*

III. Histories tell us of persons strangled by the Devil. That is a known passage in *Tob.* III. 8. *Asmodeus* חונק (so it is in the *Heb.* of *P. Fagius*) *strangled Sarahs seven husbands, &c.* and it may be the less wonder if the Devil being corporally seated in this wretch, should at last strangle him.

IV. There are also Histories of the Devil snatching up some into the air, and carrying them away with him. Now of all mortals no wretch did ever more deserve so direful a fate than this Traytor; nor did any other death become the most impious of all mankind than the dreadfullest the Devil (to whom he was intirely given up) could inflict, as what might be of most horrour to himself, and terrour to others.

V. The words immediately following, *That this was known to all the dwellers at Jerusalem, ver.* 19. argue it was a thing of no common and ordinary event, and must be something more than hanging himself, which was an accident not so very unusual in that Nation.

Καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ· *And all his bowels gushed out.*

w A certain Syrian saw a man who fell from the roof of his house upon the ground, נפקעה *his belly burst and his bowels gusht out. The Syrian brought the Son of him that had thus fallen, and slew him before him,* באחוצה עניים *but at length it seem'd so.* The Glos

w Cholin. fol. 56. 2.

Gloſs telleth us he did not ſtrike or hurt the boy, but made as if he would have killed him; becauſe he being loth to meddle with the mans bowels himſelf, for fear leſt he ſhould any way diſplace them; he ſeem'd as if he had kill'd the boy, that ſo the father upon the ſight of it groaning and fetching ſtrong and deep ſighs, might draw in his bowels into their proper place again.

The Devil had dwelt in this wretch for three days or thereabout, from the time that he had enter'd him upon his receiving the Sop, *Joh.* XIII. and now by an horrid eruption tearing out his bowels he goes out again.

VERS. XIX.

Ἀκελδαμά· *Aceldama.*

חקל דמא *A field of blood*, ſo call'd both as it had been purchas'd with the price of blood, and as it had been water'd with the blood of this Traytor; for hither I preſume the Devil had thrown him headlong; and upon this event it was that the Prieſts were mov'd to purchaſe this very field; and ſo in a twofold ſenſe it might be ſaid of this Traytor, that ἐκτήσατο χωρίον, *he purchaſed a field*, both as it was bought with his money, and ſeal'd with his blood. If *Aceldama* was in that quarter of the City that it is now ſhewn in, to ſtrangers, that is, between the Eaſt and the South, as *Borchard* tells us; then it was in the valley of *Hinnom* or thereabout.

VERS. XXV.

Πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον· *That he might go to his own place.*

x *Baal turim*, in Numb. XXIV. 25. y *Midras Coheleth*, fol. 100. 4. z *Maimon. in Covel umazzi.* cap. 8.

BAlaam x *went to his own place, that is, into Hell. It is not ſaid of the friends of Job, that they each of them came from his own houſe, or his own City, or his own Country, but from his own place,* מקום שנחבצר לו בגהינם *that is, from a place cut out for them in Hell* y. The Gloſs is, *from his own place, that is, from Hell, appointed for Idolaters.* z *Whoſoever betrays an Iſraelite into the hands of the Gentiles hath no part in the world to come.* If ſo, then where muſt he have his place that betray'd the very *Meſſiah* of *Iſrael*?

VERS. XXIII.

Ἰωσὴφ τὸν καλούμενον Βαρσαβᾶν· *Joſeph called Barſabas.*

a *Bava kama*, fol 83. 1. b *Fol.* 49. 2. c *Fol.* 61. 3. d *Fol.* 19. 1. e *Cap.* 1. *hal.* 4.

I. AMongſt the *Jews* יוסי *Joſe*, and יוסף *Joſeph* are one and the ſame name. a אמר ר' יוסי ארמי *R. Joſe ſaith, in Babylon the Syrian tongue, &c.* which being recited in *Sotah* b, is thus expreſt, א' ר' יוסף בבבל לשון ארמי *R. Joſeph ſaid, In Babylon, &c.* So ר' יוסי *R. Joſe* in *Hieroſ. Jom tobb* c, is ר' יוסף *R. Joſeph* in *Bab. Berac.* d יוסי בן יוחנן *Joſe ben Johanan* in *Avoth* e, is *Joſeph ben Johanan* in *Maimonides* Preface to *Miſnah.* And ſo Ἰωσῆς in *Mat. XXVII.* 56. and *Mark* VI. 3. is render'd in the Vulgar, *Joſeph.* See *Beza* upon the place now before us.

II. I would therefore ſuſpect that this *Joſeph* who is call'd *Barſabas*, might be *Joſes* the Son of *Alpheus*, the brother of *James the leſs*, who as *James* alſo was called the *Juſt*; nor could we ſuppoſe any a more likely Candidate for the Apoſtleſhip, than he who was brother to ſo many of the Apoſtles, and had been ſo oftentimes nam'd with *James*. What the word *Barſabas* might ſignifie, it is not ſo eaſie to determine, becauſe *Sabas* may agree with ſo many *Hebrew* words; the *Nomenclators* render it, *The Son of Converſion, Son of quiet, Son of an Oath.* (But by the way who can tell what Etymology the *Arabick* Interpreter in *Bib. Polygl.* referr'd to when he render'd it ברצאפאן *Barzaphan*?) I would write it בר סבא *Bar Saba*, which alſo the *Erpenian Arab.* does) *i. e.* a *wiſe Son*, unleſs you had rather *Son of an old man.* There is alſo another *Barſabas*, Chap. XV. 22. *Judas ſirnamed Barſabas*, by whom if *Judas* the Apoſtle be to be underſtood, let *Joſes* and he (both *Barſabas*) be brothers, both of them בר סבא *the Sons of old Alpheus.*

CHAP.

CHAP. II.

VERS. I.

Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς· *And when the day of Pentecost was fully come.*

I. THIS word *Pentecoſt*, ſeems to be taken into uſe by the *Helleniſt Jews*, to ſignifie this Feaſt, which alſo almoſt all the Verſions retain, the Weſtern eſpecially, and amongſt the Eaſtern, the *Syriack* and *Æthiopick*. The *Hebraizing Jews* commonly call this Feaſt by the name of עצרת from which one of the *Arabicks* differs very little when it renders it in this place יום אל ענצרת אלחמשנן where the letter נ is only interſerted; the other omits the word wholly, and only hath איום אלחמשין *the day of the fifty.*

II. It is well enough known that עצרת in the Holy Scriptures was an Holy-day, *Levit.* XXIII. 36. *Deut.* XVI. 8. and the reaſon why the *Jews* ſo peculiarly appropriate it to the Feaſt of *Pentecoſt*, ſeems to be this, becauſe this Feaſt conſiſted in one ſolemn day, whereas the Feaſt of *Paſſover*, and of *Tabernacles* had more days. *f As the days of the Feaſt are ſeven. R. Chaija ſaith, becauſe the Pentecoſt is but for one day, is the mourning ſo too? They ſay unto him, thou argueſt from a far fetcht tradition.* Where the Gloſs hath it, *That this Feaſt is but for one day, we learn from the very word* עצרת. *g The men of the Town Mihæſia are ſtrong of heart, for they ſee the glory of the Law twice in the year.* The Gloſs is, *Thither all Iſrael is gather'd together in the Month Adar, that they may hear the Traditions concerning that Paſſover in the School of Rabh Aſai: and in the Month Elul, that they may hear the Traditions concerning the Feaſt of Tabernacles. But they were not ſo gather'd together* עצרת שאינו אלא יום אחר *at the Feaſt of Pentecoſt, becauſe that is not above one day.*

f Bereſh. rabba. fol. 114. 3.

g Beracoth, fol. 17. 2.

Hence that *Baithuſean* may be the better believ'd in his diſpute with *Rabban Johanan h*, *Moſes our Maſter* (ſaith he) *will love Iſrael,* ויודע שעצרת יום אחד הוא *and he knows that the Feaſt of Pentecoſt is but for one day.*

h Menacoth, fol. 65. 1.

III. And yet there is mention of a ſecond Holy-day in *Pentecoſt*, הנהו קבוראי דקבור נצשה ביום טוב ראשון של עצרת *Rabh Papa hath ſhammatiz'd thoſe bearers that bury the dead on the firſt Feaſt-day of Pentecoſt, &c.* where the mention of the *firſt Feaſt-day* hints to us that there is a ſecond, which we find elſewhere aſſerted in expreſs terms. *i R. Simeon ben Jozedek ſaith, in eighteen days any ſingle perſon repeats the Hallel over, that is to ſay in the ſeven days of the Feaſt of Tabernacles, in the eight days of the Feaſt of Dedication, the firſt day of the Paſſover, and the firſt day of Pentecoſt. But in the captivity they did it in one and twenty days. In the nine days of the Feaſt of Tabernacles, in the eight days of the Feaſt of Dedication, in the two Feaſt-days of the Paſſover,* ושני ימים טובים של עצרת *and the two Feaſt-days of Pentecoſt.*

i Erachin. fol. 10. 1.

Whereas it is ſaid בגולה *in the captivity*, the difficulty is anſwer'd; for although in the land of *Iſrael* there was but one ſolemn day in the Feaſt of *Pentecoſt*, yet amongſt the *Jews* in foreign Countries there were two; which alſo happen'd in other Solemnities. For inſtance, within *Paleſtine* they kept but one day holy in the beginning of the year, *viz.* the firſt day of the Month *Tiſri*; but in *Babylon* and other foreign Countries they obſerv'd both the firſt and the ſecond day. And the reaſon was, becauſe at ſo great a diſtance from the *Sanhedrin* at *Jeruſalem*, they could not be exactly certain of the preciſe day as it had been ſtated by the *Sanhedrin*, they obſerv'd therefore two days, that by the one or the other they might be ſure to hit upon the right.

IV. God himſelf did indeed inſtitute but one *Holy-day* in the Feaſt of *Pentecoſt*, Levit. *XXIII.* and therefore is it more peculiarly call'd עצרת *a ſolemn day*, becauſe it had but one *Feaſt-day*. And yet that Feaſt hath the name of חג and רגל, the ſame titles that the Feaſt of Tabernacles, and the Paſſover had, *Exod. XXIII.* 14, *&c.* and all the males appear'd in this Feaſt as well as in the others; nor was this Feaſt without its *Chagigah* any more than the reſt. So that however the firſt day of *Pentecoſt* only was the Holy and ſolemn day, yet the Feaſt it ſelf was continu'd for ſeven days. So the Doctors in *Roſh haſhanah*, *k* *R. Oſhaiah ſaith, whence comes it that* עצרת *the Pentecoſt hath* תשלומין *compenſations for all the ſeven days? becauſe the Scripture ſaith,* בחג חמצות *In the Feaſt of unleaven'd bread,* ובחג השבועות *and in the Feaſt of Weeks,* ובחג הסוכות *and in the Feaſt of Tabernacles. He compares the Feaſt of Weeks (i.e.* Pentecoſt) *with the Feaſt of unleaven'd bread. That hath compenſations for all the ſeven days,* אף חג השבועות יש לו תשלומין כל ז׳ *ſo the Feaſt of Weeks (i.e.* Pentecoſt) *hath compenſations for all the ſeven days.* They call'd that תשלומין *compenſations*, when any one had not made his juſt offerings in the beginning of the Feaſt, he repair'd and compenſated this negligence or defect of his by offering in any other of the

k Fol. 4. 2.

ſeven days. And thus much may ſuffice as to this whole Feaſt in general. Now as to the very day of *Pentecoſt* it ſelf it may not be amiſs to add ſomething.

I. It is well known that the account of weeks and days from the Paſover to Pentecoſt took its beginning from, and depended upon the day of offering the ſheaf of the firſt-fruits, *Levit.* XXIII. 15. But through the ambiguity of the phraſe ממחרת השבת *the morrow of the Sabbath*, there hath aroſe a controverſie betwixt the *Scribes* and *Baithuſians*, whether by the *Sabbath*, ought to be underſtood the weekly Sabbath (or as the Scribes commonly call'd it שבת בראשית *the Sabbath of the Creation*) or whether it ſhould be underſtood of the *Sabbatical day*, *i.e.* the firſt day of the ſeven days of Paſover, which was a ſolemn day, *Exod.* XII. 16. the *Baithuſians* contend vehemently for the former, and will not have the ſheaf offer'd but after the weekly Sabbath. As ſuppoſe the firſt day of the Paſover ſhould fall out upon the firſt day of the week, they would ſtay till the whole week with the Sabbath-day was run out, and then on the morrow of that Sabbath, *i.e.* the firſt day of the following week they offer'd the ſheaf. But the Scribes very differently keep ſtrictly to the ſixteenth day of the Month *Niſan*, for offering the firſt-fruits without any diſpenſation, after the *Sabbatical-day*, or the firſt day of the Feaſt is over. And amongſt other arguments by which they ſtrengthen their opinion, thoſe two different places of Scripture, *Exod.* XII. 15. *Seven days ye ſhall eat unleavened bread*, and *Deut.* XVI. 8. *Six days thou ſhalt eat unleavened bread*; they according to the ſenſe they have do thus reconcile, Seven days indeed you ſhall eat unleavened bread; that is, unleavened bread of the old wheat on the firſt day of the Feaſt, the ſheaf being not yet offer'd, and unleaven'd bread of the new wheat the remaining ſix days after you have offered the firſt-fruits *l*.

l Siphra. fol. 51. 1. *Peſikta*, fol. 21. 1. *Menach.* fol. 66. 1

II. If the day of the firſt-fruits be to be taken into the number of the fifty days, which the Authors now quoted do clearly enough affirm out of thoſe words, *Deut.* XVI. 9. *Number the ſeven weeks to thy ſelf* מהחל חרמש בקמה *when thou beginneſt to put the ſickle into the corn*; then it will appear plain enough to any one that upon whatſoever day of the week the ſheaf-offering ſhould fall, on that day of the week the day of Pentecoſt would fall too. And hence the *Baithuſians* contended ſo earneſtly that the ממחרת השבת *the morrow after the Sabbath* (on which it is commanded that the ſheaf of the firſt-fruits ſhould be offer'd) ſhould be underſtood of the firſt day of the week, that ſo the day of Pentecoſt might fall out to be the firſt day of the week too; not ſo much in honour of that day (which is indeed our Lords-day) but that the Pentecoſt might have the more Feaſt-days, כדי שיהו ישראל מתענגין שני ימים *that the Iſraelites might delight themſelves for two days together*, as one of them ſpeaks out their meaning *.

* *Menac.* fol. 65. 1.

III. As to the year therefore we are now upon wherein Chriſt aſcended, and the Holy Ghoſt came down, the ſheaf-offering was on the Sabbath-day. For the Paſchal lamb was eaten on Thurſday, ſo that Friday (on which day our Saviour was Crucified) was the firſt day of the Feaſt, the *Sabbatical* or *Holy-day*. And the following-day which was their Sabbath, was the δευτέρᾳ, the *ſecond*, on which the ſheaf was offered, whiles Chriſt lay in the grave; and for this very reaſon was it ſaid to be ἡμέρᾳ μεγάλῃ τῇ σαββάτῳ, *an high day of the Sabbath*, Joh. XIX. 31.

IV. Let us enquire therefore whether the day of Pentecoſt fell out on their Sabbath-day; I know indeed that the fifty days are reckoned by ſome from the Reſurrection of our Lord, and then *Pentecoſt*, or the fiftieth day, muſt fall on the firſt day of the week, that is, our *Lords-day*; but if we number the days from the common Epocha, that is, from the time of offering the ſheaf of firſt-fruits (which account doubtleſs St. *Luke* doth follow) then the day of Pentecoſt fell out upon the *Jewiſh* Sabbath. And here, by the good leave of ſome learned men it may be queſtion'd, *Whether the Holy Ghoſt was poured out upon the Diſciples on the very day of Pentecoſt or no.* The reaſons of this queſtion may be theſe.

I. The ambiguity of the words themſelves, Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν, which may be either render'd as we have done in *Engliſh*, *When the day of Pentecoſt was fully come*; or as they in the *Italian*, *Et nel finire del giorno de la Pentecoſte*, *q. d. when it was fully gone.* So that the phraſe leaves it undetermin'd whether the day of *Pentecoſt* was *fully come*, or *fully gone*; and what is there could be alledg'd againſt it, ſhould we render it in the latter ſenſe?

II. It is worthy our obſervation that Chriſt the Antitype in anſwering ſome Types that repreſented him, did not tye himſelf up to the very day of the Type its ſelf for the fulfilling of it, but put it off to the day following. So it was not upon the very day of the Paſover, but the day following that, ἐθύθη ὑπὲρ ἡμῶν Πάσχα, *Chriſt our Paſſover was ſacrific'd for us*, 1 *Cor.* V. 7. It was not on the very day that the ſheaf of the firſt-fruits was offer'd, but the day following that Chriſt became ἀπαρχὴ τῶν κεκοιμημένων, *the firſt-fruits of them that ſlept*, 1 *Cor.* XV. 20. So alſo did he inſtitute the Chriſtian Sabbath not the ſame day with the *Jewiſh* Sabbath, wherein God had finiſht the work of his Creation, but

but the day following wherein Christ had finisht the work of his Redemption. And so it was agreeable to reason, and to the order wherein he dispos'd of things already mentioned, that he should indulg that mysterious gift of the Holy Ghost, not upon the day of the *Jewish* Sabbath, but the day following, the day of his own Resurrection from the grave; that the Spirit should not be pour'd out upon the same day wherein the giving of the Law was commemorated, but upon a day that might keep up the commemoration of himself for ever.

III. We can hardly invent a more fit and proper reason why upon this day they should be ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ, *All with one accord in one place*; than that they were so gather'd together for the celebration of the *Lords-day*. So that although we have adventur'd to call it into question whether the Holy Ghost was pour'd out upon the very day of the *Jewish* Pentecost, yet have we not done it with any love to contradiction, but as having considerable reason so to do, and with design of asserting to the *Lords-day* its just honour and esteem; for on that day beyond all controversie, the Holy Ghost did come down amongst them.

Ἦσαν ἅπαντες ὁμοθυμαδὸν, &c. *They were all with one accord*, &c.

Who were these ἅπαντες, these *ALL* here mention'd? probably the CXX spoken of *Chap.* I. 15. and the connexion falls in well enough with the foregoing story. Those *All* were together when the Election of the twelfth Apostle was propounded, and when the choice was made too. And therefore why the *ALL* in this place ought not to have reference to this very number also, who can alledg any reason? Perhaps you will say, this reason may be given why it should not; namely, that all those that were here assembled, were endu'd with the gift of Tongues, and who will say that all the hundred and twenty were so gifted? I do my self believe it, and that for these reasons.

I. All the rest were likely to publish the Gospel in foreign Countries, as well as the Apostles, and therefore was it necessary that they also should be endow'd with foreign Tongues.

II. The Apostles themselves imparted the same gift by the imposition of hands to those whom they Ordained the Ministers of particular Churches. It would seem unreasonable therefore that those extraordinary persons that had been all along in company with Christ and his Apostles, and were to be the great Preachers of the Gospel in several parts of the world, should not be enricht with the same gift.

III. It is said of the seven Deacons that they were πλήρεις Πνεύματος ἁγίου, *full of the Holy Ghost*, even before they were chosen to that office; which doth so very well agree with what is said in this part of the story, *ver.* 4. Ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, *they were all filled with the Holy Ghost*, that we can hardly find out a more likely time or place wherein these Deacons had been thus repleniſht, than when the Apostles themselves were so, that is, upon the coming down of the Holy Ghost.

IV. The dignity and prerogative of the Apostles above the rest of the Disciples, did not so much consist in this gift of Tongues being appropriated to themselves; but in this amongst other things, that they were capable of conferring this gift upon others, which the rest could not do. *Philip* the Deacon doubtless did himself speak with Tongues, but he could not confer this gift to the *Samaritans*, that they also should speak with Tongues as he did; this was reserv'd to *Peter* and to *John* the Apostles.

V. The Holy Ghost as to the gift of Tongues fell upon all that heard *Peter*'s discourse in the house of *Cornelius*, Chap. X. 44. it may seem the less strange therefore if it should fall on these also at this time and in this place.

VERS. II.

Ἠχὼ ὥσπερ φερομένης πνοῆς βιαίας· *A sound as of a rushing mighty wind.*

THE sound of a *mighty wind*, but without wind; so also Tongues *like as of fire*, but without fire. Φερομένης is fitly and emphatically enough added here; but I question whether ἐπεφέρετο was so properly put by the *Greek* Interpreters in *Gen.* I. 2. Πνεῦμα Θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος, *the Spirit of God was carry'd upon the face of the waters*; and yet the Paraphrast and *Samaritan* Copy is much wider still from the meaning and intention of *Moses*, when they render it by מנשבה *he breath'd* upon the waters. I conceive they might in those words, *the Spirit of God mov'd upon the face of the waters*, have an eye to those waters that cover'd the earth; whereas *Moses* plainly distinguisheth between the Abyss, that is, the waters that cover'd the earth, upon the face of which deep the darkness was; and those waters which the Spirit of God mov'd upon, that is, the waters which were above the firmament, *ver.* 6, 7. And by the moving or incubation

of the Spirit upon these waters, I would rather understand the motion of the Heavens, the Spirit of God turning them about, and by that motion cherishing the things below, as the bird doth by sitting upon its young, than of any blowing or breathing of the Spirit or the wind upon them; or that the Spirit was carry'd upon the waters as a wind is upon the Sea, or upon the Land.

VERS. III.

Διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός. Cloven Tongues like as of fire.

THE confusion of Languages was the casting off of the Gentiles, and the confusion of Religion; for after once all other Nations, excepting that of the *Jewish*, came to be deprived of the use and knowledg of the *Hebrew* Tongue; in which Language alone the things of true Religion, and all Divine truth were known, taught, and deliver'd, it was unavoidable but that they must needs be depriv'd of the knowledg of God and Religion. Hence that very darkness that fell upon the Gentile world by that confusion of Tongues, continued upon them to this very time. But now behold the remedy, and that wound that had been inflicted by the confusion, is now heal'd by the gift of Tongues; that Veil that was spread over all Nations at *Babel* was taken away at mount *Zion*, Isai. XXVII. 7. We meet with a form of prayer in the *Jewish* writings, which was used on the solemn fast of the ninth month *Ab*, of which this is one clause *m*, *Have mercy, O God, upon the City that mourneth, that is troden down and desolate* עתיד ובאש אתה באש החרבתה *because thou didst lay it waste by fire, and by fire wilt build it up again.* If the *Jews* expect and desire their *Jerusalem* should be rebuilt by fire, let them direct their eyes toward these fiery Tongues, and acknowledg both that the building commenc'd from that time, and the manner also how only it is to be restor'd.

m Hitros. Taanith, fol. 65. 3.

VERS. XIII.

Γλύκους μεμεστωμένοι. These men are full of new wine.

R *Abba saith*, מיהויב אינוש בסומי בפוריא *A man is bound to make himself so mellow on the Feast of Purim, that he shall not be able to distinguish between cursed be Haman, and blessed be Mordecai. Rabbah and R. Zeira feasted together on the Feast of Purim* אינסים, *and they were sweeten'd, or made very mellow.* The Gloss is, ואיבסום נשתכרו *and they were sweeten'd*, i.e. *they were got drunk.* So that the γλύκους μεμεστωμένοι εἰσὶ, is nothing but what they were wont to express in their common Dialect איבסמי *they are sweeten'd*, that is, *are drunk.*

But may we not rather judg those drunk, who by saying the Apostles were full of new wine, imputed that sudden skill of theirs in so many Languages to wine and intemperance? The *Rabbins* indeed mention a Demon קרדיקום *Cordicus*, who possesseth those that are drunk with new wine *n*. But is he so great a Master of Art and wit, that he can furnish them with Tongues too? These scoffers seem to be of the very dregs and scum of the people, who knowing no other Language but their own Mother-tongue, and not understanding what the Apostles said, while they were speaking in foreign languages, thought they said nothing but meer babble and gibberish.

n Gittin. cap. 7.

VERS. XV.

Ἐστὶ γὰρ ὥρα τρίτη τῆς ἡμέρας. It is but the third hour of the day.

THAT is with us, nine a Clock in the morning; before which time especially on the Sabbath and other Feast-days the *Jews* were not wont so much as to taste any thing of meat or drink, nor indeed hardly of other days. *o This was the custom of the Religious of old, first to say over his morning prayers on the Sabbath-day, with those additional ones in the Synagogue, and then go home and take his second repast.* For he had taken his first repast on the evening before at the entrance of the Sabbath. Nothing might be tasted before the prayers in the Synagogue were finisht, which sometimes lasted even till noonday; for so the Gloss upon the place, *When they continue in the Synagogue beyond the sixth hour and an half, which is the time of the great Minchah (for on a Feast-day they delay'd their coming out of the Synagogue) then let a man pray his prayer of the Minchah before he eat, and so let him eat.* And in those days it was, that that commonly obtain'd, which *Targ. in Coheleth* noteth: בתר דמקרבין תמידא אנליו לחמא בזמן ר' שעין *After they had offer'd the daily Sacrifice they eat bread in the time of the four hours*; *i.e.* in the fourth hour. In *Bava Mezuah q*, a certian officer of the Kings teacheth R. *Eleazar* the Son of R. *Simeon* how he should

o Maiso. Schab. cap. 30.

p Cap. 10. 16.

q Fol. 83. 2.

ſhould diſtinguiſh betwixt Thieves and honeſt men; עול ארבע שעי לחנות *go* (ſaith he) *into the Taberne on the fourth hour, and if thou ſeeſt any perſon drinking Wine, and nodding while he holds his Cup in his hand,* &c. Where the Gloſs hath it, *The fourth hour, was the hour of eating, when every one went into the Taberne, and there eat.* So that theſe whom ye deride, O ye falſe mockers, are not drunk, for it is but the third hour of the day; that is, it is not yet the time to eat and drink in.

VERS. XVII.

Ἐν ταῖς ἐσχάταις ἡμέραις. *In the laſt days.*

THE Prohet *Joel* hath it אחרי כן *After theſe things.* Greek, μετὰ τοῦτο· *After theſe things.* Where *Kimchi* upon the place hath this note, והיה אחרי כן כמו והיה באחרית הימים *And it ſhall come to paſs after theſe things, is the ſame with,* ἐν ἐσχάταις ἡμέραις, *it ſhall come to paſs in the laſt days.* We have elſewhere obſerved that by *the laſt days* is to be underſtood the laſt days of *Jeruſalem*, and the Jewiſh Oeconomy, *viz.* when the τέλος τοῦ αἰῶνος ἰουδαϊκοῦ, *the end of the Jewiſh world* r drew near. And there would be the leſs doubt as to this matter, if we would frame a right notion of *that great and terrible day of the Lord:* that is, The day of his vengeance upon that place and Nation. Which terror the *Jews*, according to their cuſtom and faſhion, put far off from themſelves, and devolve it upon *Gog* and *Magog*, who were to be cut off and deſtroyed.

r Vide *Matth.* XXIV. 3. & 1 *Cor.* X. 11.

Ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα. *I will pour out of my ſpirit upon all fleſh.*

The *Jews* cautiouſly enough here, though not ſo honeſtly, apply this Propheſie and promiſe to *Iſrael* ſolely, as having this for a Maxim amongſt them, *That the Holy Ghoſt is never imparted to any Gentile.* Hence thoſe of the Circumciſion that believed were ſo aſtoniſhed, when they ſaw, That *on the Gentiles alſo was poured out the Gift of the Holy Ghoſt*, Chap. X. 45. But with the *Jews* good leave, whether they will or no, the Gentiles are beyond all queſtion included within ſuch like promiſes as theſe. *All fleſh ſhall ſee the Salvation of God*, Iſai. XL. 5. And *All fleſh come and worſhip before the Lord*, Iſai. LXVI. 23, &c.

VERS. XIX.

Καὶ ἀτμίδα καπνοῦ. *And vapor of ſmoke.*

THE Prophet hath it in the *Hebrew* ותמרות עשן *and pillars of ſmoke.* St. *Luke* follows the *Greek*, who as it ſhould ſeem, are not very ſolicitous about that nice diſtinction between עשן מתמר ועולה כמקל *Pillaring ſmoke, or ſmoke aſcending like a ſtaff*, and עשן קמציע לכאן ולכאן *Smoke diſperſing it ſelf here and there.* A diſtinction we meet with in *Joma* ſ, where we have a ridiculous ſtory concerning the curioſity of the Wiſemen about the aſcending up of the ſmoke of Incenſe. ſ Fol. 38. 1.

As to theſe prodigies in blood, fire, and ſmoke, I would underſtand it of the ſlaughter and conflagrations that ſhould be committed in that Nation to a wonder by ſeditious and inteſtine broils there. They were monſters rather than inſtances, than which there could never have been a more prodigious preſage of the ruine of that Nation, than that they grew ſo cruel within themſelves, breathing nothing but mutual ſlaughters, and deſolations.

VERS. XXIII.

Τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες, &c. *Him being delivered by the determinate Council and fore-knowledge of God, ye have taken,* &c.

WE may beſt fetch the reaſon why St. *Peter* adds this clauſe, from the conceptions of the Jews. Can he be the *Meſſiah*, think they, that hath ſuffered ſuch things? What! The *Meſſiah* Crucified and ſlain? Alas! how different are theſe things from the character of the *Meſſiah*? לו יתרון ומעלה וכבוד על כל המלכים t *To him belongs honour, and glory, and preeminence above all Kings that have ever been in the world, according as all the Prophets from Moſes our Maſter (to whom be peace!) to Malachy (to whom be peace!) have Propheſied concering him.* Is he then the *Meſſiah* that was ſpit upon, ſcouged, thruſt through with a Spear, and Crucified? Yes ſaith St. *Peter*, theſe things he ſuffered t *Rambam* in Artic. fid. Jud. *Sanhedr.* fol. 121. 1.

τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει Θεοῦ *by the determinate counsel, and fore-knowledge of God.* And these things had been foretold concerning him from *Moses* to *Malachy*, so that he was never the less their *Messiah* though he suffered these things; nor did he indeed suffer these things by chance, but by the determinate counsel of God. What the learned have argued from this place, concerning God's decrees, I leave to the Schools.

VERS. XXIV.

Λύσας τὰς ὠδῖνας τοῦ θανάτου. *Having loosed the pains of death.*

LET these ὠδῖναι θανάτου, be either the *pains of death*, or the *bands of death*, yet is it doubtful whether St. *Peter* might speak only of the death of Christ, or of death in general; so that the sense may be, that God raised him up, and by his Resurrection hath loosed the bands of death, with respect to others also. But supposing the expression ought to be appropriated to Christ only (whom indeed they do chiefly respect) then by ὠδῖνας θανάτου, we are not to understand so much the *torments* and *pangs* in the last moments of death, as those *bands* which followed, *viz.* the continued separation of Soul and Body, the putrefaction and corruption of the body in the Grave, which two things are those which St. *Peter* acquits our Saviour from in the following words. For, however it be a great truth that death is the wages of sin, yet is it not to be understood so much of those very pangs whereby the Soul and Body are disjoyned, as the continuation of the divorce betwixt Soul and Body in the Grave.

VERS. XXVII.

Οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδου. *Thou wilt not leave my Soul in Hell.*

IT is well know what the word Ἅδης signifies in Greek Authors: *viz. the state of the dead*, be they just or unjust. And their Eternal state is distinguished not so much by the word it self as by the qualities of the persons. All the just, the Heroes, the followers of Religion and Vertue, according to those Authors are in Ἅδης, *Hades*, but it is in *Elysium*, in joy and felicity. All the evil, the wicked, the unjust, they are in *Hades* too, but then that is in Hell, in torture and punishment. So that the word *Hades* is not used in opposition to Heaven, or the state of the blessed, but to this world only, or this present state of life; which might be made out by numberless instances in those Authors. The Soul of our Saviour therefore κατῆλθεν εἰς Ἅδου, *descended into Hell, i. e.* he passed into the state of the dead, *viz.* into that place in *Hades*, where the Souls of good Men went. But even there did not God suffer his Soul to abide, separate from his body, nor his body to putrifie in the Grave, because it was impossible for Christ to be holden of those bands of death, seeing his death was not some punishment of sin, but the utmost pitch of obedience, he himself being not only without sin, but uncapable of committing any.

VERS. XXIX.

Ἐξὸν εἰπεῖν μετὰ παῤῥησίας, &c. *Let me speak freely*, &c.

IT is doubted whether ἐξὸν should be rendred *I may*, or *let me*: If that which *R. Isaac* saith, obtained at that time, *viz. Those words, my flesh shall rest in hope, teach us* שלא שלט בו רמה ותולעה *That neither worm nor Insect had any power over David* [u], then was it agreeable enough that St. *Peter* should, by way of Preface, crave the leave of his Auditory in speaking of *David*'s being putrified in the Grace; and so the word ἐξὸν is well rendred, *let me*. But *I may*, pleaseth me best, and by this Paraphrase the words may be illustrated. "That this passage, *Thou shalt not leave my soul in Hell*, &c. "is not to be applied to *David* himself appears, in that *I may* confidently averr concern- "ing him, that he was dead and buried, and never rose again, but his Soul was left εἰς "ᾅδου, *in the state of the dead*, and he saw corruption; for his Sepulchre is with us "unto this day, under that very notion that it is the Sepulchre of *David* who dyed and "was there buried; nor is their one syllable any where mentioned of the Resurrection "of his body, or the return of his soul ἐξ ᾅδου, *from the state of the dead.*

[u] *Midr. Till.* fol. 13. 4.

I cannot slip over that passage [w] *R Jose ben R. ben saith* דוד מת בעצרת *David dyed at Pentecost, and all Israel bewailed him, and offered their Sacrifices the day following.*

[w] *Hieros. Chagig.* fol. 78. 1.

VERS.

VERS. XXXIV.

Εἶπεν ὁ Κύριος τῷ Κυρίῳ μοῦ, &c. *The Lord said unto my Lord.* &c.

SEEING St. *Peter* doth with so much assurance and without scruple apply these words to the *Messiah*, it is some sign that that Comment wherewith the later *Jews* have gloz'd over this place, was not thought of or invented at that time; Glossing on the words thus, *The Lord said unto Abraham, sit thou on my right hand.* x *Sem the great, said unto Eleazar when the Kings of the East and of the West came against you, how did you do? He said unto him* אייהי הב"ה' לאברהם ראיתביה מימיניה *God took up Abraham and made him sit at his right hand. He threw dust upon them, and that dust was turned into Swords; Stubble, and that Stubble was turned into Darts; so it is said in David's Psalm, the Lord said unto my Lord sit thou at my right hand.* Where the Gloss very cautiously notes, that these words, *The Lord said unto my Lord*, are the words of *Eleazar*, whose Lord of right *Abraham* might be called.

x Sanhedr. fol. 108. 2.

y *R. Zechary in the name of R. Ismael saith. God had a purpose to have drawn the Priesthood from Sem, according as it is said, he was the Priest of the Most high God. But when he pronounced his blessing of Abraham, before his blessing of God, God derived the Priesthood from Abraham. For it is said, and he blessed him saying, Blessed be Abraham of the Most High God, possessor of Heaven and Earth: and blessed be the Most High God. Abraham saith unto him, doth any one put the blessing of the Servant before the blessing of his Lord? Immediately the Priesthood was given to Abraham. As it is said, The Lord said unto my Lord, sit thou on my right hand: It is written afterward, thou art a Priest for ever,* על דברתי על דיביר *for the words of Melchizedek* [who had not placed his blessings in due order.] *And forasmuch as it is written, And he was a Priest of the Most High God, it intimates to us, that he was a Priest but his seed was not.* Can we think that this Gloss was framed at that time, when St. *Peter* so confidently, as though none would oppose him in it, applied this passage to the *Messiah?* which also our Saviour himself did before him to the great Doctors of that Nation, and there was not one that opened his mouth against it, *Matth.* XXII. 44.

y Nederim, fol. 32. 2.

VERS. XXXVIII.

Βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ. *Be Baptised every one of you in the name of Jesus Christ.*

BEZA tells us, That *this doth not declare the Form of Baptism, but the scope and end of it. Yet this clause is wanting in the Syriack Interpreter.* Wherever he might have got a Copy wherein this was wanting, yet is it not so in other Copies. But to let that pass: What he sayeth that *this doth not declare the Form of Baptism*, is, I fear, a mistake: for at that time they Baptised amongst the *Jews*, in the name of *Jesus* (although among the *Gentiles* they Baptised *in the Name of the Father, and the Son and holy Ghost*) that *Jesus* might be acknowledged for the *Messiah* by them that were Baptised, than which nothing was more tenaciously and obstinately denyed and contradicted by the *Jews*. Let the *Jew* therefore in his Baptism own *Jesus* for the true *Messiah*, and let the *Gentile* in his, confess the true God, three in one.

VERS. XLI.

Προσετίθησαν ψυχαὶ ὡς τρισχιλίαι. *There were added about three thousand souls.*

AND *Chap.* IV. 4. ὡσεὶ χιλιάδες πέντε· *About five thousand.* To which I would referr that passage in *Psal.* CX. 3. עמך נדבות ביום חילך *Thy people shall be a willing people in the day of thy power.* The day of Christ's power was the day of his Resurrection, when he had subdued Death and Hell; and the day of his Ascension when he was set at the right hand of God above all principality and power; concerning which the first Verse of that Psalm speaks. The story in this place therefore is the fulfilling of the Prophesie, *Vers.* 3. and is shewn how willing his people were in that day of his power.

VERS.

VERS. XLII.

Καὶ τῇ κλάσει τοῦ ἄρτου. *And in breaking of bread.*

Breaking of bread was a phraſe much in uſe amongſt the *Jews*, ariſing from a cuſtom as much in uſe among them. For their Dinner began with bleſſing and breaking of Bread. ז R. Zeira *was ſick.. R. Abhu came to him, and bound himſelf, ſaying, if R. Zeira recover, I will make a Feſtival day for the Rabbins; He did recover, and he made a Feaſt for all the Rabbins* כי מטא למשרי *When they were going to dinner, R. Abhu ſaid to R. Zeira,* למשרי לן מר *Maſter begin for us. To whom he anſwered,* לא סבר לה מר להא דר' יוחנן בעל הבירה *Doth not the Maſter remember, or call to mind that of R. Johanan, who ſaith,* בופע *The Maſter of the Houſe breaketh Bread?* Where the Gloſs upon theſe words כי מטא למשרי is this: *It ſignifies a Feaſt, as if he ſhould have ſaid, break Bread to us with the bleſſing,* המוציא *He that bringeth forth food out of the Earth,* &c. The *Gemaro* goes on: *When they came to give the bleſſing, R. Abhu ſaid to R. Zeira, let the Maſter give the bleſſing for us, to whom he anſwered, Doth not the Maſter call to mind that of R. Hounah of Babylon, who ſaith,* בוצע מברך *He that breaketh Bread, giveth the bleſſing.* And a little after: *He that breaketh Bread, doth not break it before the Amen of all that ſit down at meat be pronounced, and that they all anſwer Amen, to him when he giveth the bleſſing.* Again in the ſame place: *No one of the gueſts muſt taſte any thing, till he who breaketh Bread, hath firſt taſted.*

ז Beracoth, fol. 46. 1.

a R. *Abba ſaith,* אשבת חייב אדם לבציע על שתי כרכות *A Man is bound on the Sabbath day, to break upon two loaves, becauſe it is written* לחם משנה *double Bread,* Exod. XVI. 22. *Rabh. Iſſai ſaith. I ſaw Rabh Calina, that he took two loaves* ובצע חדא *and brake but one.* Inſtances of this kind as to the uſe of this phraſe, are endleſs.

a Schabb. fol. 117. 2.

But now the queſtion is, whether κλάσις ἄρτου *breaking of Bread* in this place, be to be taken in this ſenſe: that is, for *common* Bread, or not rather for Bread of the Holy Euchariſt; which queſtion alſo returns, *verſ.* 46. *breaking Bread from Houſe to Houſe.* Now I ask whether בציעה *breaking of Bread* amongſt the Jews was ever uſed to denote the whole Dinner or the whole Supper? It ſignifies indeed that particular action by which they began the meal, but I do not remember that I have any where in the Talmudiſts obſerved the phraſe applied to the whole meal of Dinner or Supper. מעודה was the word by which they commonly expreſſed the whole repaſt: But בציעה *breaking Bread*, never, if I am not much deceived. And I doubt that of *Beza* is but *gratis dictum*, rather then proved, when he tells us, *Factum eſt ut mutuus convictus*, &c. *It came to paſs that eating together, and ſo all the Feaſts they were wont to make amongſt one another, went under the name of breaking of Bread.* Which if true, I ingenuouſly confeſs my ignorance: but if falſe, then κλάσις ἄρτου, or *breaking Bread* in theſe places we are now upon, muſt not be underſtood of their ordinary eating together, but of the Euchariſt; which the *Syriack* Interpreter does render ſo in expreſs terms: a parallel to which we have in 1 *Cor.* X. 16. *Acts* XX. 7.

VERS. XLIV.

Εἶχον ἅπαντα κοινά. *They had all things common.*

TO repeat here what is diſputed concerning the *Eſſenes* and *Theraputæ*, is to ſay the ſame thing over and over again: but what is ſaid of the *Jeruſalem* Writers, and is not ſo obvious, I cannot omit: *viz.* that they did not hire either Houſes or Beds in *Jeruſalem*; thoſe things were not mercenary, but lent *gratis* by the owners to all who came up to the Feaſts. *b* The ſame may be well ſuppoſed of their Ovens, Cauldrons, Tables, Spits, and other Utenſils: Alſo proviſions of water were made for them at the publick care and charge *c*.

b Joma, fol. 12. 1. *Megill.* fol. 26. 1.

c Shekalim, cap. 5.

CHAP.

CHAP. III.

VERS. I.

Ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην. *At the hour of Prayer, being the ninth hour.*

WHether it was the ninth hour of the same day, wherein about the third, the Holy Ghost had been poured out, must be left to conjecture. This is certain that the ninth hour of the day (which with us is Three a Clock in the Afternoon) was the ordinary hour as for Sacrifice, so also for Prayer too. As to the hours of Sacrifice *Josephus* gives us this account: *d* Δὶς τῆς ἡμέρας πρωΐ τε καὶ περὶ ἐννάτην ὥραν ἱερουργούντων ἐπὶ τοῦ βωμοῦ· *Twice a day, viz. in the morning, and at the ninth hour, they offer Sacrifices on the Altar.* And concerning the hours of Prayer, the Talmudists thus: *e R. Jose ben R. Chaninah saith, The Patriarchs appointed the Prayers. R. Joshuah ben Levi saith, they appointed them according to the daily Sacrifices. Morning Prayer is till the fourth hour. The Prayer of the Minchah, or Evening is till the Evening. Which is the great Minchah? That from the sixth hour and an half. Which is the less Minchah? from the ninth hour and an half,* &c.

d *Antiqu.* lib. 14. cap. 8.

e *Beracoth*, fol. 26. 1, 2.

They distinguish betwixt the Afternoon Prayers, and the Evening Prayers, although part of them, if not all, were one and the same. For whereas the precise time for recital of the Phylacteries and the Prayers annext for the Evening, was not but at the entring in of night, yet they recited them in their Prayers at the *Minchah*. Hence that dispensation in the Gloss in *Beracoth*, *f The recital of the Shemaa in Bed, is the foundation. That is, after that the Stars have begun to appear: And so it is in the Jerusalem Talmud. If any one recite them before that time he doth not do his duty. If it be thus, then why do we say our Phylactery-prayers in the Synagogue? It is that we way continue in prayer because of the words of the Law.*

f Fol. 2. 1.

VERS. II.

Πρὸς τὴν θύραν τῷ ἱεροῦ τὴν λεγομένην ὡραίαν. *At the Gate of the Temple, which is called beautiful.*

HERE I am at a stand as to the determination of this Gate, according to the uncertain signification of the word ὡραίαν. If in the Etymology of it, it hath any relation with ὥρα, *time* (which any one would imagine) then we might suppose it the Gate called חולדה *Huldah*, perhaps so called from חלך *Heledh*, *time*, or *age*. There were two Gates of this name on the South-side of the Court of the Gentiles, under that noble Porch called the Βασιλικὴ, or *Royal Porch*. *g* Through which the way led from *Jerusalem* it self, or *Acra*, into the Temple. But if by ὡραίαν be meant strictly *beautiful*, as it is commonly rendred, then we might suppose it the East Gate of the Women's Court: which although it was but a Brazen Gate, yet for splendor and glittering it exceeded the other Gates of Silver or Gold. *h There were nine of the Gates indeed that were overlaid with Silver and Gold----- There were nine Gates overlaid with Gold and Silver------ And one without the Temple, made of Corinthian Brass, which far exceeded those of Gold or Silver.*

g *Middoth*, cap. 1. hal. 3.

h *Joseph. de Excid.* lib. 5. c. 14.

Let the Reader judge whether that which is added *v.* 11. encrease or explain the difficulty. *As the lame man which was healed, held Peter and John, all the people ran together unto them in the porch which is called Solomon's.* From whence this difficulty ariseth: Whether *Peter*, and *John*, and the lame man had hitherto gone no further than the Court of the Gentiles, or whether they had come back thither, from the Women's Court. If the former, then the lame Man lay at some Gate of the Court of the Gentiles that was called Ὡραία, which we may suppose was the Gate called *Huldah*: If the later, then he lay at that *Corinthian* Gate.

VERS. IV.

Βλέψον ἡμᾶς. *Look on us.*

V. Ὁ δὲ ἐπεῖχεν αὐτοῖς. *He gave heed unto them.*

IN the *Jeruſalem* Language perhaps it might be ſaid חמי לן וחמי לון *Look on us, and he looked on them.* i *On a certain day, Elias came to R. Judah while a fit of Toothach was upon him, and he ſaid unto him,* חמי לי *Look on me.* וחמי ליה *And he looked on him, and he touched his Teeth, and cured him.*

i Hieroſo. Chetub. fol. 35. 1.

VERS. VI.

Ἀργύριον καὶ χρυσίον οὐκ ἔχω. *Silver and Gold have I none*

IT *is a Tradition* k. *Let no one enter into the Mountain of the Temple* במעות הצרורים לו *with money bound up in his Linnen.* ובפונדתו מושפלת אחריו *Nor with his Purſe hanging behind him.* Where by the way we may obſerve the Gloſs of *Rambam* upon the word פונדתו *It is a Garment,* ſaith he, *which a Man puts on next his ſkin, in which he ſweats, that he may not ſpoil better cloths: nor is it the cuſtom for any one to go abroad with that Garment alone, having no other Cloths on.* We leave the Reader to ſpell out his meaning; but with this remarque, That he is not followed in the explication of this word by his Countrey-men.

k Beracoth, fol. 62. 2.

But though it was not lawful for any to carry a Purſe into the Temple with them, yet was it very ſeldom that any did go into the Temple without money, either in his hand, or carried about them ſome other way, and that, with an intent either to beſtow in Alms, or to make a voluntary Offering in the Treaſury: this is evident from thoſe two mites of the poor Widow. Might not *Peter* have ſomething of this nature to beſtow to a beggar though he had neither Silver nor Gold? Doubtleſs he had no ſuch equivocation, but meant it ſincerely, that he had no money at all.

VERS. XI.

Ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος. *In the Porch that is called Solomon's.*

IF we will diſtinguiſh betwixt Porch and Porch, then *Solomon's Porch,* was on the Eaſt, and the *Royal Porch* on the South, *&c.* But if we would have the whole Court of the Gentiles to be comprehended under the name of *Solomon's Porch* (though it may ſeem ſomething obſcure why it ſhould be called a *Porch,* and why *Solomon's Porch,* yet) it may not be unfitly admitted here. But whether it took its name from *Solomon's Porch,* ſtrictly ſo called, as being the moſt noble Porch, and antiently that of *Solomon's:* or becauſe *Solomon* conſecrated that Court in his Temple by Sacrifices *l*: Or whether becauſe *Solomon* μεγάλας ἐμφορήσας φάραγγας, (as *Joſephus* tells us) *filled the deep trenches with earth,* that by levelling the place he might have room enough to make this Court. Whatever it was I deny not but the whole Court might go under that name, although as I have elſewhere ſhewn, the very *Solomon's Porch,* ſtrictly taken as a *Porch,* was only the Eaſtern part and Porch of that Court, And let me only repeat what I have quoted in that place. *m* שער הכהן ושער חולדה לא חרבו לעולם *The Prieſt's Gate, and the Gate Huldah, were not to be deſtroyed at all, till God ſhould renew them.* Which encreaſeth our ſuſpition, that the name חולדה *Hhuldah* is derived from חלד *Hheled,* which ſignifies *time,* and *Age,* from the laſtingneſs they had phanſied of this Gate; and that the word Ὡραία, in this place might have ſome ſuch ſignification, as one would ſay, *the gate of time.* And perhaps the *little Prieſt's Gate* was the other Gate of *Hhuldah,* from the ſame duration they conceited in that Gate alſo. For there were two Gates of that name, on the South ſide of the Court, as we have noted before.

l 1 Kings VIII. 64.

m Midr. Schir. fol. 16. 4.

VERS. XIX.

Ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως. *When the times of refreſhing ſhall come.*

I May perhaps betray my ignorance in the *Greek* Tongue, if I ſhould confeſs that I cannot ſee by what *Authority* of that languge the moſt Learned Interpreters have rendred, Ὅπως ἂν ἔλθωσιν, &c. *That when the times of refreſhing ſhall come:* as the Vulgar, *Eraſmus,* and the Interlinear; or *When they ſhall come:* alſo the *Engliſh, French,* and *Italian:*

lian: or, *After they ſhall come*, as *Beza*. I am not aſhamed to confeſs, I do not underſtand by what reaſon they thus render it; when it ſo well agrees with the Idiom of that Language to tranſlate it, *That the times of refreſhing may come.* Pſal. IX. 14. ὅπως ἂν ἐξαγγείλω· *Hebrew,* לְמַעַן אספרה *That I may ſhew forth*, &c. *Pſal.* XCII. 7. ὅπως ἂν ἐξολοθρευθῶσι· *Hebrew,* לְהִשָּׁמְדָם *That they may be deſtroyed for ever.* Pſal. CXIX. 101. ὅπως ἂν φυλάξω· *Hebrew,* לְמַעַן אשמר *That I might keep.* Acts XV. 17. ὅπως ἂν ἐκζητήσωσι· *That they might ſeek*, &c. And ſo in this place, *repent therefore; and be converted, that your ſins may be blotted out,* ὅπως ἂν ἔλθωσι, *that the times of refreſhing may come, and God may ſend Jeſus Chriſt to you.* Theſe laſt words, *may ſend Jeſus Chriſt*, I ſuppoſe have begot the difficulty in this place, and occaſioned the variety of Verſions we meet with: And how the Chiliaſts apply theſe things is well known. But if our Interpretation be admitted, what could be more fully and plainly ſaid to anſwer the conceptions of the Auditors, who might be ready to object againſt what St. *Peter* had ſaid. Is it ſo indeed? Was that *Jeſus* whom we have Crucified, the *true Chriſt?* then is all our hope of refreſhment by the *Meſſiah* vaniſhed, becauſe he himſelf is vaniſhed and gone. Then our expectation as to the conſolation of *Iſrael* is at an end, becauſe he who ſhould be our conſolation is periſhed.

"Not ſo, ſaith St. *Peter*, but the *Meſſiah* and the refreſhing by him ſhall be reſtored "to you if you will repent; yet ſo, that he himſelf ſhall continue ſtill in Heaven. He "ſhall be ſent to you in his refreſhing and conſolatory word, and in his benefits, if you "repent, *&c.* We have ſomething parallel to this in *Acts* XIII. 47. *We turn unto the Gentiles, for ſo hath the Lord commanded us, ſaying, I have ſet thee to be a light of the Gentiles.* Set thee? Whom? What *Paul* and *Barnabas?* No, but thee *Chriſt* ſent, and ſhinning forth by the miniſtry of thoſe two Apoſtles.

And hence it is that I the leſs doubt of the reading of the word προκεκηρυγμένον, *preached before unto you*, (whereas ſome would rather have it προκεχειρισμένον, *made ready*) for St. *Peter's* deſign and diſcourſe is about *preaching.* He ſhall ſend *Chriſt* to to you by way of Preaching, *as he was before preached of.* We may obſerve, That the Apoſtle in this diſcourſe of his inſtances in a threefold time: 1. The time before his coming, wherein he was προκεκηρυγμένος, *preached before* by *Moſes* and all the Prophets from *Samuel* and ſo on. 2. This time when he came and God exhibited him to the world, (ἀναστήσας αὐτὸν, *having raiſed him up*, verſ. 26.) raiſing him up for a Saviour, he ſent him to the firſt, that by his Doctrine he might turn every one of you from his iniquities. And, 3. Now that he is gone up into Heaven, and is there to abide, yet God will ſend him to you that repent, in the preaching of his word, as he was before preached.

VERS. XXIV.

Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ, &c. *And all the Prophets from Samuel*, &c.

WE have *Moſes* and *Samuel* mentioned together in this place, as alſo *Pſal.* XCIX. 6. becauſe there were few or no Prophets between theſe two, 1 *Sam.* III. 1. and the Apparitions of Angels having been more frequent. And after the deceaſe of *Phineas* it is a queſtion whether there was any Oracle by *Urim* and *Thummim*, through the defect of Propheſie in the High Prieſts, till the times of *Samuel:* but then it revived in *Abimelech*, *Abiathar*, &c. *n* שמואל רבן של נביאים *Samuel was the Maſter of the Prophets.*

n Hieroſ. Chagigab, f. 77. 1.

CHAP. IV.

VERS. I.

Καὶ ὁ στρατηγὸς τοῦ Ἱεροῦ. *And the Captain of the Temple.*

WE have ſpoken already of this *Captain of the Temple* in Notes upon *Luke* XXII. 4. and told you that he was the Captain of all thoſe Prieſtly and Levitical Guards and Watches that were kept in the Temple. He is termed in the Talmudiſts איש הר הבית *The Man of the mountain of the Houſe*; or the Ruler of the mountain of the Temple.

VERS. V.

Συναχθῆναι Ἄρχοντας, καὶ Πρεσβυτέρους, καὶ Γραμματεῖς εἰς Ἱερουσαλήμ. *Their Rulers, and Elders, and Scribes were gathered together in Jerusalem.*

IN *Jerusalem*, admits of a double construction. Either as the City may be set in opposition to the Country: or the Town it self to the Temple.

I. If we admit the former and that these had gathered themselves from the adjacent Towns to meet in *Jerusalem*; then we may suppose them assembled rather upon the account of some Solemnity of the day, than meerly to take cognizance of the cause of *Peter* and *John*. It is a question whether they all knew of their Imprisonment which was done the Evening before, and probably while they were absent, their commitment was made and that act done by some chief of the Priests, the Captain of the Watches, and by the Sadducees, not by a just Sanhedrin.

If we will grant therefore that the lame Man was healed that day in the Afternoon, on which the Holy Ghost had been poured out upon the Disciples in the Fore-noon, then on this very day it behoved every male to appear before the Lord in the Temple with some oblation or other. For, whereas the day of Pentecost fell then on the *Jewish* Sabbath, and this day (that being supposed) was the second day after that, it was the day הראיה of *appearing* in the Temple, which probably might occasion these Rulers and Elders meeting together in the City at this time.

II. But if we take *Jerusalem* in this place, in opposition to the Temple, it remembers us of the Tradition concerning the Sanhedrin's removal from the Temple to the City, which Jewish Authors tell us of. *o The Sanhedrin removed from the Room Gazith to the Taberne, and from the Taberne into Jerusalem*, &c. Where we may observe the same contradistinction between the City and the Temple: For in the Temple was both *Gazith*, and the *Taberne*, or *Shops*. This removal happened forty years before the destruction of *Jerusalem*. *p Forty years before the destruction of the City, the Sanhedrin removed---- For when they observed the strange encrease of Murderers among st them, that they grew too many to be called in question, they said* מוטב בגלי ממקום למקום *it is best for us to remove from place to place.* Upon which very words *it is best for us to remove*, I cannot but remember that passage in *Josephus*, *q On the Feast which is called Pentecost, the Priests, according to custom, entring into the inner Temple by night, to perform the Service, perceived first, as they said, a certain motion and crack, and then a sudden voice, μεταβαίνωμεν ἐνθένδεν, let us remove from hence.* Which words whether they agree amongst themselves, and fall in with the time now before us, let the Reader himself consider and judge. That passage in *Chap.* V. 25. gives some hint that the Sanhedrin at this time sate in the City and not in the Temple; which the Reader may also consider.

o *Rosh hashanah*, fol. 31. 1.

p *Avodah Zarah*, fol. 8. 2.

q *De Excid.* lib. 6. cap. 31.

III. I hardly believe any one will doubt but that by Ἄρχοντας, Πρεσβυτέρους, and Γραμματεῖς· *Rulers*, *Elders*, and *Scribes*, must be understood the *Great Council*: but to distinguish these particularly, I can hardly say whether it be more nice, or more difficult. We might say that by Ἄρχοντας, *Rulers*, might be meant *Gamaliel* the President, and *Simeon* his Son, the Vice-President: By the *Elders*, the rest of the body of the Sanhedrin; by the *Scribes*, either the two Registers, or those wise men הדנים לפני בכמים *who judged before the Sanhedrin*, or both. But I wave being too curious.

VERS. VI.

Ἰωάννης. *John.*

IF we may render ἐκ γένους Ἀρχιερατικοῦ with the Vulgar, *ex genere sacerdotali*, and especially with the *Syriack* and *Arabick*, *of the stock of the Priests*; I would without any stickling conceive this *John* here mentioned to be no other than *Rabban Jochanan ben Zaccai*, because at that time there was not any one more famous throughout the whole Nation, and he was of the stock of the Priests.

r Rabban Jochanan ben Zaccai the Priest, lived an hundred and twenty years, &c. *He found favour in the eyes of Cesar: From whom he obtained Jasneh, and his wise men, and Physicians that cured R. Zadok.---- From the time that he dyed, the glory of wisdom ceased.* About that very time which we now have under consideration, we have this passage related concerning him. *Forty years before the destruction of the City, when the Gates of the Temple flew open of their own accord, Rabban Jochanan ben Zaccai said. O Temple, Temple, why dost thou disturb thy self? I know thy end, that thou shalt be destroyed, for so the Prophet Zechary hath spoken concerning thee, open thy doors, O Lebanon, that the fire may devour thy Cedars.*

r *Juchasin.* fol. 60. 1.

משמת בטלה וז חחכמה

s *Joma*, fol. 39. 2.

He

He saw the flames of the City and of the Temple: and having obtained from the Emperour *Titus*, that the Sanhedrin might be settled at *Jabneh*, he presided there two or five years; for the certain number is not agreed upon.

All that can be objected against this *Johanan ben Zaccai* being the *John* mentioned in this place, seems to be this, that if this was an Assembly of Priests levened with the leven of the Sadducees (as may be conjectured out of *Chap.* V. 17.) then this *Johanan ben Zaccai* ought not to be reckoned amongst them, for he both lived and dyed a *Pharisee*, at least not a *Sadducee*. But if the whole Sanhedrin is to be understood here, wherein the Priests as much as they were capable would strengthen their own party, then would I look for no other *John* than this Son of *Zaccai*.

VERS. XI.

Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθείς, &c. *This is the stone which was set at naught*, &c.

THE words are taken out of *Psal.* CXVIII. 22. אבן מאסו הבונים *The stone which they rejected*, &c. And are these things said of the *Messiah*? Surely the *Jew* will hardly believe his pompous *Messiah* should be rejected, and set at naught by his own Country-men. And therefore doth St. *Peter* the more vehemently inculcate it. *This is the Stone.* Our Saviour had said before, *Matth.* XXI. *Did you never read in the Scriptures, the Stone which the builders rejected*, &c. yes, they had read and read it again, and oftentimes recited in their *great Hallel*, but you shall never perswade them that these things were spoken of their *Messiah*, but rather of *Jacob*, as some *t*; or of *David*, as others *u*; or of the Congregation of *Israel* as *Aben Ezra*, &c. but by no means of their *Messiah*. For they dreamt of such a *Messiah* that should come so according to their heart's desire, that it was incredible any *Jew* should ever reject or despise him.

t Midr. Tillin.
u Pesachin, fol. 119. 1.

VERS. XIII.

Ἀγράμματοί εἰσι καὶ ἰδιῶται. *Unlearned and ignorant men.*

Illiterate and Vulgar persons also. For it is supposed in *Joma w*, that even the High-Priest himself, may be Ἀγράμματος, *unlearned*, when yet he was by no means a vulgar person, no Ἰδιώτης, *Plebeian*. *They say unto him, Lord High Priest do thou read thy self, out of thine own mouth; perhaps thou hast forgotten, or perhaps thou didst never learn.* And so *vice versa*. *x* There are some called הדיוטיות Ἰδιῶται, who were not so *unlearned*. *There are three Kings that have no part in the world to come*, viz. *Jeroboam*, *Ahab*, and *Manasseh*, וארבעה הדיוטות *and four common persons*, *Balaam*, *Doeg*, *Ahitophel*, *and Gehazi*.

w Cap. 1. hal. 3.

x Sanhedr. fol. 90. 1.

But these Apostles were unlearned, and Ἰδιῶται, men of no degree or quality, but vulgar persons, and of the common people. So 1 *Sam.* XVIII. 23. איש רש ונקלה *a poor and vile man*. The *Targumist* reads, גבר מסכן והדיוט *A poor man and* Ἰδιώτης, or vulgar person. And *Chap.* XXIV. 14. *After a dead Dog, after a Flea?* Targumist, בתר חלש חך בתר הדיוט חד *After one feeble wretch, after one* Ἰδιώτης *common person.*

VERS. XVII.

Ἀπειλῇ ἀπειλησώμεθα αὐτοῖς, &c. *Let us streightly threaten them*, &c.

I. THIS incessant and implacable enmity, and stubbornness, the Sanhedrin had against the Doctrine and Miracles of the Apostles in the name of *Jesus*, (of which this was the first specimen) did betray a most particular spight and ill-will they had toward *Jesus* above all other men. Let us only compare the case of *Jesus* with that of *John Baptist*. *All men esteemed John a Prophet*, *Matth.* XXI. 26. Nor did they so much oppugne his preaching. And why should they so unanimously set themselves against the preaching of *Jesus* which was signalized with so many, and so great miracles beyond that of *John* the Baptist?

II. We conceive in our Notes upon *John* XI. 48. that the Fathers of the Sanhedrin had either a down right knowledge, or at least a suspition that *Jesus* was indeed the *Messiah*, and hence arose their hatred against his person and doctrine. It is much disputed and questioned concerning the testimony which *Josephus* gives concerning *Jesus*, whether it was *Josephus* his own, or whether it had not been foisted and thrust in by some Christian. And yet in it (excepting the last clause) you will hardly find any thing, but what the very Rulers of the *Jews* either owned or at least suspected if they would speak out. *y* Γίνεται κατὰ τοῦτον τὸν χρόνον, Ἰησοῦς σοφὸς ἀνὴρ (εἴγε ἄνδρα αὐτὸν λέγειν χρή) ἦν γὰρ παραδόξων ἔργων ποιητής· *About this time there was one Jesus a wise man (if it be lawful to call him*

y Antiqu. lib. 18. cap. 4.

him a man) for he wrought ſtrange works. I ſuſpect, that *Joſephus* in thoſe words [*if it be lawful to call him a man*] did not ſet the word Ἀνδρα, *Man*, in oppoſition to *God*, but in oppoſition to *Prophet*, in ſome ſuch ſenſe as this; *if it be lawful to call him meerly* σοφὸν ἄνδρα, *a wiſe man* [Heb. חכם] *and not to call him him a Prophet; for he did great miracles.* He goes on: Ὁ Χριστὸς οὗτος ἦν· *This was the Chriſt*, Matth. XXI. 38. *The Husbandmen ſeeing the Son, ſaid among themſelves, this is the heir come let us kill him.* Now if the reſt of that Parable agree with the actions of the Rulers of that Nation, in perſecuting the Prophets and even Chriſt himſelf, which any one may diſcern; then why may not this clauſe be accounted to agree ſo far with them too, as that when it ſhews that *they ſaid amongſt themſelves this is the heir*, &c. it may intimate, that the chief of the *Jews* who Condemned and Crucified the Lord *Jeſus* knew him to have been the *Meſſiah.*

To proceed in the Hiſtorian, Ἐφάνη αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν· *He appeared to them* (his Diſciples) *having revived the third day.* Let us but conſult *Matth.* XXVIII. 13, 14, 15. and ſee if there can be any doubt whether the Prieſts and Fathers of the Sanhedrin were not convinced and perſwaded, that *Jeſus* had indeed aroſe from the Dead, when they did ſo knowingly and induſtriouſly deviſe a tale to elude his Reſurrection. Thus far therefore *Joſephus* (if it was he indeed that was the Author of that paſſage) hath uttered nothing but what the Rulers themſelves were conſcious of, if they would have ſpoken out: but what is added in him, τῶν θείων Προφητῶν ταῦτα καὶ ἄλλα μύρια θαυμάσια περὶ αὐτοῦ εἰρηκότων· *The divine Prophets having ſaid theſe and a thouſand other wonderful things of him.* This I confeſs is ſo noble and ingenuous an acknowledgment of *Jeſus*, that I would hardly expect it from *Joſephus*, and much leſs from any of his Countrymen. But however, be this paſſage *Joſephus* his own or no, yet,

III. That which we aſſert ſeems confirmed by that of *Joh.* XI. 47, 48. *The Chief Prieſts and Phariſees ſaid, what do we? this man doth many miracles, if we let him thus alone, the Romans will come and take away both our place and nation.* Who does not here ſee, that they that ſpeak this, had their eye upon that of *Daniel*, IX. 26, 27. where the Prophet diſcourſeth about the *Meſſiah*, that he ſhall be cut off; that he ſhall cauſe the Sacrifice and the oblation to ceaſe, that the *people of the Prince that ſhall come* [*i. e.* the *Romans*] ſhall deſtroy the City any Sanctuary? Whence it may very probable be argued, that they both from the agreement of times, and from the miracles and Doctrine of Jeſus, did more than ſuſpect, that this was the *Meſſiah* of whom the Prophet had there diſcourſed, and that they were in great doubt what to do with him. "*This man doth many mira-*
" *cles*, and demonſtrates himſelf to be the *Meſſiah*; and *what ſhall we do?* To cut off the
" *Meſſiah* would be an horrid thing: And yet, on the other hand if we ſhould ſuffer
" him, he would make the Sacrifice and Oblation to ceaſe, he would put an end to the
" ſervice in the Temple, our Religion would fall, and then what remains, but that the
" people of the Prince that ſhall come, the *Romans*, will come and take away both our
" place and Nation?

Object. But do we not meet with ſuch paſſages as theſe? *And now Brethren, I wot that through ignorance ye did it, as alſo did your Rulers*, Acts III. 17. *For they that dwell at Jeruſalem, and their Rulers, becauſe they know him not, nor yet the voices of the Prophets*, &c. Chap. XIII. 27.

Anſw. They knew not indeed, the perſon and office of the *Meſſiah*; they were ignorant of his Godhead, and as to his office dreamt of nothing but Earthly and Temporal things; but then, this doth not hinder but that they might know *Jeſus* to be the true *Meſſiah*: whom when they found falling ſhort of the expectations and conceipts they had framed of the *Meſſiah*, and that his Doctrine tended to the ſubverſion of *Judaiſm*, they had rather have no *Meſſiah* than ſuch an one: And let himſelf and his Goſpel periſh with him, rather than their *Judaiſm.*

VERS. XXVII.

Συνήχθησαν ἐπ' ἀληθείας. *Of a truth they were gathered together.*

AND then follows in ſome Bibles, ἐν τῇ πόλει ταύτῃ· *In this City.* So *Beza*, the Vulgar, the *Syriac*, and the *Alexandriam* MS. Ἐν τῇ πόλει σῶ ταύτῃ· *In this City of thine.* Which might be therefore the rather allowed of, becauſe the *Jews* do remove the inſurrection that ſhould be made againſt the Lord and his Chriſt, ſo far from their own City. It is a thing they will not believe, that in *Jeruſalem* or amongſt the *Jews*, any rebellion againſt the *Meſſiah* ſhould ever be moved or fomented: theſe things, they ſay, were ſpoken concerning *Gog* and *Magog* that roſe up againſt *Iſrael*: *a* Or concerning ſome other (heathen) Country rebelling againſt the *Meſſiah. b*

a Avodah Zarah, fol. 3. 2.
b Midr. Till. fol. 4. 2.

VERS.

VERS. XXXVI.

Ἰωσὴφ ὁ ἐπικληθεὶς Βαρνάβας, &c. *Joseph surnamed Barnabas*, &c.

WHereas there were two very noted *Joseph's*; for distinctions sake (as it should seem) the one was *Joseph Barnabas*, the other *Joseph Barsabas*. The Apostles gave the name of *Barnabas*; it may be questioned whether they did the name of *Barsabas* or no: Because there is a *Judas Barsabas* also in *Acts* XV. 22.

It is uncertain whence the name *Barnabas* derives its self, and so much the more, because it is uncertain what the word υἱὸς παρακλήσεως should signifie in this place. It is generally interpreted, *The Son of Consolation.* In the *Syriac*, בר רבואא whence by a long deduction they would make נבא *Naba.* I contend not, but when υἱὸς παρακλήσεως equally signifies *Exhortation*, as well as *Consolation* and the Apostle expresly distinguisheth it from παράκλησις, *Consolation*, 1 *Cor.* XIV. 3. it seems more probably to take its original from נבא *to Propheſie*, under which word every one knows *Exhortation* is comprehended in the first place, and according to this signification of the word υἱὸς παρακλήσεως, we find him behaving himself, *Cap.* XI. 23. παρεκάλει πάντας, &c. *He exhorted them all that with purpose of heart they would cleave unto the Lord.*

Κύπριον τῷ γένει. *Of the Country of Cyprus.*

So the two Apostles of the Gentiles have Gentile Countries for their native soil. *Paul* in *Cilicia*, *Barnabas* in *Cyprus*. Where he also sold his Land, for it is a question whether he could have sold it in the Land of *Israel*; as also whether he being a *Levite*, was capable of possessing any Land that had not belonged to the Cities of *Levi*, which could not be sold in the same manner that other Lands were. Nay, *It was not lawful for an Israelite to part with the Land of his inheritance, unless constrained to it by his poverty, according as it is said, if thy Brother should become poor and sell his possession*, &c.[c] Here Lands are sold, not so much upon the account of their own poverty, as the poverty of others.

[c] *Maimon. Shemittah Vijobel.* cap. 11.

CHAP. V.

VERS. II.

Ἐνοσφίσατο ἀπὸ τῆς τιμῆς, &c. *Kept back part of the price*, &c.

DIDST thou not remember O *Ananias* what things had been propheſied concerning *the Spirit of the Messiah?* רוחו של מלך משיח *The Spirit of the King Messiah, viz.* a spirit of Wisdom and understanding, *&c. Isai.* XI. 2. *He shall make him quick of scent in the fear of the Lord. d Rabba saith,* רמורח וראין *He smelleth and judgeth. Not after the sight of his eyes doth he judge.* ----- *Bar-Cozbi reigned two years and an half; and said to the Rabbins, I am the Messiah; they reply upon him, it is written of the Messiah, that he smelleth and judgeth: let us see if thou canst do so also*, &c. The Gloss is, *He smells out a man whether he be guilty or innocent.*

[d] *Sanhedr.* fol. 93. 2.

By what apprehension of things *Ananias* was so deceived, as to think to have deceived the Holy Ghost, is not easie to conceive or guess. He might understand by the instance of *Gehazi*, how quick and sagacious the Spirit of a Prophet is, in detecting all cheats and tricks; and did he not suppose the Apostles endowed with a spirit as capable as the Prophet's was? whatever it was that had blinded him to that madness, or hardened him to that daringness in sin, he abides as a dreadful monument throughout all ages of the indignation of God upon all those that shall contemn and vilifie his Holy Spirit: whom if he did not blaspheme within his heart, how near was he to that sin! such mischiefs can Hypocrisie and Covetousness bring about!

It is not to be searched out of what degree or quality this *Ananias* was. There is some probability he was not of the meer vulgar sort, but of some higher rank, because the mention of him falls in with that of *Barnabas*; and there are more things that do in some measure perswade us. For what hinders why he should not be supposed to have been one of that number upon whom the Holy Ghost had been shed? What *Judas* was amongst

amongst the twelve, that might he be amongst the hundred and twenty: endowed with the gifts of the Holy Ghost, and yet a Devil. For ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, may have something more in it, than *lying to the Holy Ghost*. Perhaps it may be the same with לזיף *falsifying* the Holy Ghost, and making him a lyar.

VERS. III.

Ἔπε δὲ Πέτρος, &c. *And Peter said*, &c.

WHether St. *Peter* derived the Authority of sentencing this man to an immediate death from those words of our Lord, *whose soever sins ye retain, they are retained*, *Joh.* XXI. or whether from some immediate revelation, or both; he gives a notable instance of his own repentance, and recovery after his fall, whiles he who by a lie, yea even perjury it self, had denyed his Master, doth such severe execution upon another for a lie he was guilty of.

VERS. VI.

Συνέιλαν αὐτὸν, &c. *Wound him up*, &c.

THEY having no חכריכין *burying Cloths* at hand, do bind up the dead man in what fashion they can, and carrying him out of that place commit him to the earth.

VERS. VII.

Ὡς τριῶν ὡρῶν διάστημα. *About the space of three hours.*

SO long a space of time being spent for interring the deceased, doth seem to hint something as to the distance of the burying place; which in the Cities of the *Levites* we have thus described: *The Suburbical Lands for the Levitical Cities are defined in the Law, to be three thousand cubits from the wall of each side outward. According as it is said, From the wall of the City and outward, a thousand cubits. And it is elsewhere said, ye shall measure from without the City, on the East side two thousand cubits. The thousand cubits are the Suburbs of the City, and those two thousand which they measure beyond those, are for Fields and Vineyards. Now they assign the burying place for each City, beyond all these bounds, because they do not bury their dead within the limits of the City.* e The burying place from a Levitical City was above a mile and an half distant. Was it so in other Cities that belonged not to the *Levites*? doubtless burying places were at some distance from all Cities, but whether so far, may be enquired, but must not be the matter of our present search.

e *Maimon. Shemittah Vejobel, cap.* 13.

Μὴ εἰδυῖα τὸ γεγονὸς *Not knowing what was done.*

Hence probably we may gather the reason why the word συνέιλαν, *They wound him up*, is added. Had the deceased been carried to his own House or Lodgings, by them who brought him out of the Chamber where he fell down dead, to fetch burying cloths, his Wife could not have been ignorant of what had fallen out: but συνέιλαν αὐτὸν, *They wound him up*, as well as they could in his own Cloths, and so carried him out and buried him.

VERS. XIII.

Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς. *And of the rest durst no man joyn themselves unto them.*

WHO should these λοιποὶ, *rest be*? those certainly that were of the number of the hundred and twenty, excepting the XII Apostles. Of this number I presume *Ananias* might be one; and the rest being terrified by the fate of one of their own order, conceived so great a dread and reverence for the Apostles, that they durst not joyn with them as their equals.

VERS.

VERS. XV.

Ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν· That at leaſt the ſhadow of Peter paſſing by, might overſhadow ſome of them.

AND why the ſhadow of *Peter* more than the reſt of the Apoſtles, who ſhared an equal authority and power of miracles with himſelf, *ver.* 12? 1. It muſt be ſuppoſed that the ſick were not brought out in their beds into the ſtreets, unleſs they had firſt ſeen *Peter*, or were aſſured that he muſt paſs by. 2. It is a queſtion whether they that brought out their ſick, knew any other of the Apoſtles beſides *Peter*. They had heard him ſpeaking, they had ſeen him doing, while the reſt were ſilent and ſat ſtill. And that which theſe believers here do, doth not ſo much argue his preeminence beyond the reſt of the Apoſtles, as that he was more known and noted than the others were.

VERS. XX.

Τὰ ῥήματα τῆς ζωῆς ταύτης, The words of this life.

THERE is no neceſſity that theſe words ſhould beget any difficulty: if we will obſerve that *ver.* 17. there is mention of the *Sect of the Sadducees*. So that *the words of this life* are words that aſſert and prove this life (that is, the reſurrection) which the *Sadducees* deny. For the controverſie was about *Jeſus* his reſurrection.

VERS. XXXIV.

Γαμαλιὴλ Νομοδιδάσκαλος· Gamaliel a Doctor of the Law.

THIS was *Rabban Gamaliel* the firſt, commonly and by way of diſtinction called רבן גמליאל הזקן *Rabban Gamaliel the old*. He was Preſident of the Council after his own Father *Rabban Simeon*, who was the Son of *Hillel*. He was Saint *Pauls* Maſter, and five and thirtieth Receiver of the Traditions; and upon this account might not improperly be termed *νομοδιδάσκαλος a Doctor of the Laws*, becauſe he was one that kept and handed down the *Cabbala* received from mount *Sinai*; only that the Rabbins of an inferior degree, enjoyed alſo the ſame title. He died eighteen years before the deſtruction of *Jeruſalem*, his Son *Simeon* ſucceeding him in the chair, who periſht in the ruines of the City. Whereas he doth in ſome meaſure apologize for the Apoſtles, one might believe, he did favour Chriſtianity. But he died a *Phariſee*, and if he was not the author, yet did he approve and recommend that prayer entitled ברכת מינים *a prayer againſt the Hereticks*, *Samuel the little* being the Author: and who they meant by *Hereticks* is eaſie enough to apprehend. The Counſel therefore that he giveth here ſeems to be of that nature that had all along been practiſed between the *Sadducees* and the *Phariſees*, one Sect always wiſhing and looking for the deſtruction of the other.

VERS. XXXVI.

Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς· Before theſe days roſe up Thudas.

Joſephus makes mention of one *Theudas* an impoſtor, *f* whoſe Character indeed agrees well enough with this of ours, but they ſeem to diſagree in time. For *Joſephus* brings in his *Theudas* Φάδου τοῦ Ἰουδαίας ἐπιτροπεύοντος, *when Fadus was Governour of Judea*, about the fifth or ſixth year of *Claudius*: and *Gamaliel* brings in his, before the times of *Judas the Galilean*.

f Antiquit. 20. cap. 2.

Thoſe that are advocates for *Joſephus*, do imagine there might be another *Theudas* beſides him that he mentions; and they do but imagine it, for they name none. I could inſtance indeed in two more of that name, neither of which agree with this of *Gamaliel*, or will afford any light to the Chronology of *Joſephus*.

I. We meet with one *Theudas* a Phyſician, in *Bab. Sanhedr.* *g* where there is a diſpute upon no mean queſtion, *viz.* where *Daniel* was at that time that *Nebuchadnezar's* image was ſet up and worſhipped, that he ſhould all that while come under no examination nor have any the leaſt harm fall to him; And it being anſwered amongſt other things that he was then ſent into *Egypt* to fetch ſome ſwine thence: it is objected אתי התניא *Is it ſo indeed? but this is the tradition:* תודוס חרופא אמר *Theudas the Phyſitian ſaith that neither Cow nor Sow come from Alexandria of Egypt.*

g Fol. 93. 1.

II. There is mention of one *Theudas* a *Jew* living at *Rome*. *h The Tradition of R. Joſe* תודוס איש רומי הנהג את אנשי רומי *Theudas a man at Rome, taught men* (*i.e.* Jews) *ſaith* שהו אוכלין גדיים מקולסין בלילי פסחים *that on the Paſſover nights they ſhould eat at Rome whole kids roaſted*; the Gloſs is, *the trotters, legs*, &c. The Wiſe men ſent to him, threatning excommunication, becauſe he taught *Iſrael* קדושים בחוץ לאכול *to eat holy things without*, *i.e.* the Paſſover at *Rome*, which it was not lawful to eat but at *Jeruſalem*; for, as the Gloſs hath it, *whoſoever ſhould ſee kids ſo roaſted, would conceive they were conſecrated for Paſchal Lambs.* I am very apt to believe that the *procœnium* or meal before the Lord's Supper, *Cor.* XI. 21. might be ſome ſuch thing as this.

h Hieroſ. Jom. Tobb. fol. 61. 3. & *Mord Katon*, fol. 81. 4. & *Bab. Beracoth.* fol. 19. 1.

Can we ſuppoſe now, that *Gamaliel* could have either of theſe *Theudas* in his eye? Indeed neither the one nor the other have any agreeableneſs with that Character that is given of this *Theudas* about whom we are enquiring. That in *Joſephus* is much more adapted; and grant only that the Hiſtorian might ſlip in his Chronology, and there is no other difficulty in it. Nor do I indeed ſee why we ſhould give ſo much deference to *Joſephus* in this matter, as to take ſuch pains in vindicating his care or skill in it. We muſt (forſooth) find out ſome other *Theudas*, or change the ſtops in the verſes, or invent ſome other plaiſter for the ſore, rather than *Joſephus* ſhould be charged with the leaſt miſtake; to whom yet both in Hiſtory and Chronology it is no unuſual thing to trip or go out of the road of truth. I would therefore think that the *Theudas* in *Joſephus* is this ſame in *Gameliel*, only that the Hiſtorian miſtook in his accounts of time, and ſo defaced a true ſtory by falſe Chronology.

VERS. XXXVII.

Ἰούδας Γαλιλαίου. *Judas of Galilee.*

IN *Joſephus* it is Ἰούδας Γαυλονίτης *Judas the Gaulonite*, *i* and yet in the title and inſcription of that Chapter it is περὶ Ἰούδα τοῦ Γαλιλαίου *concerning Judas of Galilee*, which hath elſewhere occaſioned a queſtion, whether ſome part of the Country beyond *Jordan* went not alſo under the name of *Galilee*: but I ſhall not repeat it here.

i Antiqu. lib. 18. cap. 1.

CHAP. VI.

VERS. I.

Γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους. *A murmuring of the Grecians againſt the Hebrews.*

FIRST let us conſider who theſe *Hebrews* were.

I. The word עברי *an Hebrew* admitted another kind of ſignification under the ſecond Temple than it had before and under the firſt: becauſe in the Old Teſtament it had reference to the original and Language of that Nation; in the New Teſtament, to their Travels, and their Language. *Abraham* is firſt called עברי *Gen.* XIV. 13. *an Hebrew.* So *Symmachus*, the Vulgar, and others: But the *Greek* Interpreters render it περάτης, *a Paſſover.* *k* But this Verſion need not concern us much when it is plain the Interpreters have rendered the word עברי according to the common uſe under the ſecond Temple, and not according to the primitive and original uſe of it. For the ſame reaſon the Rabbins incline the ſame way.

k Vid. *Nobil.* in loc.

l R. Nehemiah ſaith, Abraham is called עברי *an Hebrew, becauſe he was of the poſterity of Heber*; *but the Rabbins ſay, he is ſo called, becauſe he came from beyond the river.* And they add withall (which deſerves ſome enquiry) ושהוא משית בלשון עברי *And for that he uſed the Language beyond the River.* I would rather have ſaid, he might fitly be called עברי *An Hebrew*, becauſe even in *Meſopotamia* and *Chaldea*, he retained the *Hebrew* Language in the proper ſenſe. For if he brought over the tranſfluvian or *Chaldean* Language into *Canaan*, as his own and families mother-tongue, it is hardly imaginable by what means the *Hebrew* Tongue ſtrictly ſo called, ſhould become the native and proper Language of his poſterity. I have elſewhere offered another reaſon, why he ſhould be termed an *Hebrew* in that place in *Geneſis*, which I ſtill adhere to.

l Bereſh. Rabba, fol. 47. 1.

II. After

II. After the *Babyloniſh* Captivity there was ſuch an alteration of things, that לשון עברי *the Hebrew Tongue* became the Language beyond the River, or the *Chaldee Tongue*. This is plain from thoſe ſeveral words, *Betheſda, Golgotha, Akeldama*, &c. which are ſaid Ἑβραϊὶ λέγεσθαι *to be ſo called in the Hebrew Tongue*, and yet every one knows the words to be meer *Chaldee*. The old and pure *Hebrew* Language at that time was called לשון אשורי *the Aſſyrian Tongue*: and the *Syriac* and *Chaldee* לשון עברי *the Hebrew Tongue* or (as themſelves interpret it) *the Language beyond the River*. *m* עבריית לשון רעבר הנהר *In the Hebrew Language, i. e. in the Language beyond the River.* *n* אשורית לשון הקודש *in the Aſſyrian Tongue, i. e. in the holy Language.*

m Arach. in. עבר
n Gloſs in *Megil.* fol. 8. 2.

We cannot but obſerve by the way that the Doctors diſtinguiſh betwixt עברי *the Hebrew Tongue* and סורסי *the Syriac*, in the mean time diſtinguiſhing both from אשורי *the Aſſyrian*, or *Holy Language*. *o* סורסי לאלייא *the Syrian Tongue is fit for lamentation.* עברי לדיבור *the Hebrew tongue for ſpeech.* ויש אומרים אף אשורי לכתב *and there are that ſay, the Aſſyrian Tongue is good for writing.* This diſtinction between the *Hebrew* Tongue, or that beyond the River, and the *Syrian* which really are the ſame Language; is much ſuch another diſtinction as between סורסי *the Syriac*, and ארמי *the Aramean*. *p Rabbi ſaith* סורסי באי' למה *why the Syrian Tongue in the Land of Iſrael?* אלא או לשון קדש *when either the Holy Language, or the Greek ſhould rather be uſed.* *R. Joſe ſaith* בבבל לשון ארמי למה *why the Aramean Tongue in Babylon?* אלא או לשון קדש או לשון פרסי *when rather, either the Holy Language, or the Perſian ſhould be uſed.* The Gloſs is, *becauſe the Greek is more elegant than the Syriac, and the Perſian than the Aramean.*

o Hieroſ. Sotah, fol. 21. 3.

p Bava Kams, fol. 83. 1. & *Sotah,* fol. 49 2.

We ſee firſt, how they diſtinguiſh here betwixt the *Syriac* Tongue and the *Aramean*, and the Gloſs upon the place tells us upon what account they do it, in theſe words. *Behold, whereas he takes notice that the Syriac is uſed in the Land of Iſrael, and the Aramean in Babylon, therefore he doth it as ſaith R. Tam, becauſe there is ſome variation and difference between them: as it happens in any common Language, which they ſpake much finer in one Country than in another. For as to thoſe words,* Gen. XXX. 52. עד הגל הזה *This heap be witneſs. Onkelos renders them* סהיך דגורא הדין *when Laban ſaith* אר שהדותא *But now we muſt ſay that Laban ſpoke* לשון סורסי *in the Syriac Tongue, which is ſo called from Syria. Now Syria was Aram Naharim, and Aram Zobah which David ſubdued. And becauſe that is nearer to the Land of Iſrael, the Aramean Language of it, is not ſo pure.* Gloſs in *Sotah*, *q The Syriac Tongue is near a kin to the Aramean. And I ſay that that is the Language of the Jeruſalem Talmud.*

q Fol. 49. 2.

We ſee ſecondly, that the *Syriac* was the Mother-Tongue of the Land of *Iſrael*, and the *Aramean* (which is almoſt the ſame) was that of *Babylon*, rather than the *Greek* or *Perſic* which were more elegant, nay rather than the Holy Language which was the nobleſt of all. And that (as to the Holy Language) for a reaſon very obvious, *viz.* that it was every where loſt as to common uſe, and was generally unknown. As to the two other Languages, why they were not in uſe, the Gloſs gives the reaſon, which we have alſo given us elſewhere. *r* אל יהי לשון סורמי קל בעינך *leſt the Syriac Tongue ſhould be vile in thine eyes* [*Bereſhith Rabba* by a miſtake of the Printer hath פרסי the *Perſic*, inſtead of סורסי the *Syriac*.] *For behold, God doth give it honour in the Law, in the Prophets, and in the Hagiographa. In the Law, for it is ſaid,* יגר שהדותא *The heap of witneſs,* Gen. XXXI. 47. *In the Prophets, for it is ſaid* כדנה תימרון להון *Thus ſhall ye ſay unto them, Jerem.* X. 11. and in the *Hagiogropha*, for it is ſaid וידברו הכשדים למלך ארמית *And the Chaldeans ſpake to the King in Syriac.* Dan. II. 4.

r Hieroſ. Sotah, fol. 21. 3. & *Bereſh. Rabba,* fol. 83. 4.

The *Syriac* therefore or the *Aramean* Tongue under the ſecond Temple was that which went under the name of the *Hebrew* Tongue, that is, the Language beyond the River. Whence they were at that time called *Hebrews* upon the account of the common uſe of that Tongue. But whether all to whom that was their Mother-Tongue were called *Hebrews*, may be a little queſtioned; and for what reaſons it may be ſo, I ſhall ſhew, after I have ſaid ſomething concerning the *Helleniſts*.

I. It is not denied by any but that the *Hebrews* were *Jews* in their original: whether the *Helleniſts* were *Jews* too, is called in queſtion by ſome. *Beza* upon the place denies it. Ἑλληνιστὰς, *Lucas hoc loco vocat genere quidem profanos*, &c. *The Helleniſt, St. Luke means in this place, are thoſe who were of a prophane ſtock, but adopted into the Nation of the Jews by Circumciſion, called therefore Proſelytes. For they are miſtaken who think thoſe Jews that were diſperſed amongſt other Nations were called* Ἑλληνισταὶ, *Helleniſts.* He thinks this opinion of his is countenanced by that of *Act.* XI. 19, 20. *Preaching the word to none, but to the Jews only. And ſome of them were men of Cyprus, and Cyrene, who when they were come to Antioch, ſpake unto the Helleniſts.* From whence *Beza* infers, *Cum hoc loco opponi videantur* Ἑλληνισταὶ *Judæis*, &c. *Whereas the* Ἑλληνισταὶ, or *Helleniſts ſeem to be oppoſed to the Jews in this place ---- it is plain, that by the name of* Helleniſts *not only the provincial or proſelite Jews are to be underſtood, that is, ſuch as*

were here and there diſperſed, but even thoſe alſo of the Gentiles who are elſewhere by St. Luke termed Σεβόμενοι, or *devout men*, &c.

Let it be granted, that the σεβόμενοι or *devout men* ſhould be promiſcuouſly underſtood with the *Proſelites*, though there is ſome difference betwixt them, and that very conſpicuous: yet I ſee not by what Law or Authority he ſhould confound the *Helleniſts* with the *Proſelites*. And if thoſe are miſtaken who ſuppoſe the *Jews* that were diſperſed amongſt other Nations, to be called Ἑλληνισταὶ *Helleniſts*, I confeſs my ſelf willingly to be in that error too. Nor yet would I put all theſe *Jews* that were diſperſed among the *Gentiles*, under the name of *Helleniſts*; not thoſe that were ſcattered amongſt the *Medes*, *Parthians*, *Perſians*, *Arabians*, and thoſe Eaſtern Countries. Nor do I ſuppoſe that he would call the *Proſelites* of thoſe Nations *Helleniſts*, becauſe the very Etymology of the word implies *Greciſme*.

1. *Chap.* II. 10. we meet with *Jews* and *Proſelites*; and in this Chapter we meet with *Hebrews* and *Helleniſts*. We may moſt truly ſay that the *Proſelites* there are diſtinguiſht from the *Jews*; we cannot at the ſame time ſay that the word *Helleniſts* in this place diſtinguiſheth them from the *Jews*, when we ſee it only diſtinguiſheth from the *Hebrews*.

2. St. *Luke* calls *Nicolas* a Proſelyte of *Antioch*, *ver.* 5. would we therefore call him Ἑλληνιστὴν Ἀντιοχέα an *Helleniſt* of *Antioch*? we would rather term him Ἕλληνα a *Greek*, becauſe his very name ſhews him to have been originally a *Greek*.

3. As to that diſtinction in *Chap.* XI. 19, 20. (for I would rather term it a diſtinction than an *Antitheſis*) it doth not conclude the *Helleniſts* not to have been *Jews*, but intimates the difference only between *Jews* of a more pure and worthy rank, and *Jews* not ſo pure and worthy.

II. There are thoſe that think, and that truly, that the *Helleniſts* were *Jews* diſperſed amongſt the *Gentiles*: but that they were called *Helleniſts* for this reaſon eſpecially, *viz.* becauſe they uſed in their Synagogues the *Greek* Bible; which whether it be true or no, I queſtion, but will not diſpute it at this preſent; only thus far I will obſerve.

1. That the *Greek* Tongue was in mean eſteem amongſt the *Jews*, indeed they hated it rather than took any pleaſure in it, or had any value for it. [s] When *Ariſtobulus the Aſmonean* beſeiged his brother *Hyrcanus*, and ſome things had fallen out amiſs with them, through the Counſel of a certain old man skilled in the *Greek* learning, *they ſaid at that time, curſed be the man that cheriſheth ſwine, and curſed the man that teacheth his ſon the wiſdom of the Greeks.* [t] בפולמוס של טיטוס *In the war of Titus*, שלא ילמד יונית ארם את בנו they decreed *that no man ſhould teach his Son Greek*. The Gloſs upon this place, confounds the ſtories and would have the war of *Titus* the ſame with that of *Ariſtobulus* and *Hyrcanus*; but the Gloſs upon the former place rightly diſtinguiſheth, and grants there was ſuch a decree made in the days of the *Aſmoneans*, but having been neglected in proceſs of time, was revived and renewed in the war with *Titus*. Let it be one or the other, we may abundantly ſee what kind of reſpect the *Greek* Learning or Language had amongſt them. For this paſſage follows in both. *Samuel ſaith in the name of Rabban Simeon ben Gamaliel. There were a thouſand boys* בבית אבא *in my Fathers School, of whom five hundred learnt the Law, and five hundred the wiſdom of the Greeks, and there is not one* (of all that laſt number) *now alive, excepting my ſelf here, and my Unkles Son in Haſia.*

[s] *Bava Kama*, fol. 82. 2.

[t] *Sotah*, fol. 40. 1.

I rendred בבית אבא *in my Fathers School*, or *Family*, becauſe of what follows in both places; *They allowed the family of Rabban Gamaliel the Greek Learning, becauſe they ware allied to the Royal blood. i. e.* they ſprung of the ſtock and lineage of *David*. They permitted that that family ſhould be brought up in that learning, becauſe it became them for their honour and nobility to want no kind of Learning. But this they did not freely allow others; and if they did not permit the wiſdom of the *Greeks*, we can hardly ſuppoſe they excepted the *Greek* Tongue, eſpecially when we find it in the very terms of the decree, *let no one teach his Son* יונית *Greek*. Upon what I have already ſaid, I cannot but make theſe following remarques:

I. What an effectual bar they laid in their own way againſt the reading of the New Teſtament when they ſo renounced the *Greek* Tongue; which God had now honoured beyond their *Syriac*, though they will have that ſo much graced both in the Law, Prophets, and holy writings.

II. That even thoſe who underſtood little elſe but *Greek*, would very hardly admit the reading of the Law and the Prophets in their Synagogues in the *Greek* Tongue; in that it was ſo very grateful to their Countrymen, and the Decrees and Canons of the Elders did either require, or at leaſt permit an Interpreter in the reading of the Bible in their Synagogues.

III. How

III. How probable a thing is it that thoſe *Jews*, who having lived amongſt the *Gentiles*, underſtood no other Language but the *Greek*? for that very thing grew the leſs valuable with their own Nation that had retained the common uſe of the *Hebrew* Tongue; and were had in ſome lower eſteem than others.

2. If therefore they ſtood ſo affected toward the *Greek* Learning, what value muſt they have for the *Greek* Tongue? Grant that it were in ſome eſteem amongſt them, becauſe indeed moſt of the Learned Rabbins did underſtand it: yet what account muſt they make of thoſe *Jews* that knew no other Language but the *Greek*? Surely they muſt be lookt upon as in the lower, yea the loweſt degree of *Jews*, who were ſuch ſtrangers to the Language ſo peculiar to that nation, that is, the *Hebrew*. Such are thoſe whom we find mentioned in *Hieroſ. Sotah.u*

u Fol. 21. 2.

R. Levi ben Chaiathah going down to Ceſarea heard them קריין שמע אלוניסתין *reciting their Phylacteries in Greek, and would have forbidden them, which when R. Joſe heard, he was very angry, and ſaid, if a man doth not know how to recite* אשורית *in the Holy Tongue, muſt he not recite them at all? let him perform his duty in what Language he can.*

Ceſarea Philippi is the ſcene of this ſtory, a City that the Rabbins make very frequent and honourable mention of in both the Talmuds. This being one of the Cities in *Decapolis*, which were all under the *Gentile* or *Greek* juriſdiction, it ſeems there might be ſome *Jews* there that underſtood *Greek* but not *Hebrew*. Otherwiſe they would doubtleſs have ſaid over their Phylacteries in the *Hebrew*, though they could not do it in the Holy Tongue.

3. There were many *Jews* in ſeveral Countries, and thoſe very probably to whom both the Languages of *Hebrew*, and *Greek*, were their Mother-Tongues. The *Hebrew* in their own Country and the *Greek* among the *Grecians*. The *Hebrew* in the Families and Synagogues of the *Jews*; the *Greek* amongſt their fellow-Citizens the *Gentiles*. Such was *Paul* of *Tarſus* a *Greek* City, and yet was he an *Hebrew of the Hebrews*, *Phil.* III. 5. And ſuch thoſe of *Cyprus* and *Cyrene* ſeem to be who are mentioned *Chap.* XI. 19, 20. who in *Cyprus*, *Phenice*, and *Antioch* it ſelf preached the word of God amongſt the *Hebraizing Jews* (though perhaps they might alſo ſpeak the *Greek* Tongue) and at length to the *Helleniſts* in *Antioch*, *i. e.* the *Jews* who underſtood nothing but *Greek*, to whom the *Hebrew* Tongue was perfectly unknown. For ſo I would diſtinguiſh the *Helleniſts* from the *Jews* in that place, and not oppoſe them to the *Jews*, as if they were not *Jews* themſelves. And let me crave the Readers leave to give my judgment of theſe *Hebrews* and *Helleniſts* in theſe following particulars.

I. That the *Helleniſts* were *Jews* dwelling among the *Gentiles*, and not at all skilled in the *Hebrew* Tongue. The Apoſtle in that diviſion of his which he ſo oftentimes uſeth, of Ἰουδαῖοι καὶ Ἕλληνες *Jews and Greeks*, meaning by *Greeks* all other Nations excepting the *Jewiſh* only, ſpeaks chiefly to the capacity of the Vulgar, to whom by reaſon of the late circumjacent Empires of the *Greeks*, that way of expreſſing the *Gentiles* was moſt known and familiar: nor perhaps was it ſo very ſafe at that time to have brought in the *Romans* in that *Antitheſis*.

But may the word *Helleniſt* be taken with that latitude on the other ſide, that the phraſe may be applyed not to the *Jews* only who underſtood nothing but *Greek*, but to all the *Jews* alſo that did not underſtand *Hebrew*? Perhaps the ſtrict Etymology of the word may make ſomething againſt it; but ſhould it be granted, it would not be of ſo abſurd a conſequence, if we do but except the *Parthians*, *Medes*, *Elamites*, and the reſt of thoſe Eaſtern Countries, who were not of the *Greek* or *Macedonian*, but the *Perſian* and *Babyloniſh* Captivity or tranſmigration. For the very word *Helleniſt*, eſpecially as it is oppoſed to *Hebrew* ſeems to intend ſome ſuch thing; *viz.* that thoſe who are called *Hebrews* ſhould be thoſe who were of the Captivity and diſperſion beyond the River; and thoſe that go under the denomination of *Helleniſts*, are thoſe who after their return from this Captivity, have ſuffered ſome other removal or ſcattering among the *Greek* or Weſtern Countries, and underſtood no other Language but of thoſe Countries only, having loſt the uſe of what was originally their native Tongue, *viz.* the *Hebrew* or *Chaldee*.

II. As to the *Hebrews*, I ſuppoſe there are hardly any will deny but that all in general might be ſo called, that uſed the *Hebrew* as their own Mother-Tongue, nor can I imagine for what other reaſon *Paul* of *Tarſus* ſhould go under the denomination of an *Hebrew*, but becauſe the *Hebrew* Tongue in his Fathers family was his Mother-Tongue, and the *Greek* was the Mother-Tongue of the place where he was born. But that we may enquire a little more ſtrictly into the peculiar propriety of this title and denomination, let us propound this queſtion, *viz.* to whom that Epiſtle of Saint *Paul* to the *Hebrews* was particularly written?

I would ſay to thoſe of *Paleſtine*, for to them it is that the name of *Hebrew* doth of greateſt right belong, which theſe two particulars (if I miſtake not) will make very plain.

plain. 1. That it ſeems moſt proper that they ſhould be termed *Hebrews* who uſe the *Hebrew* Tongue and none elſe as their natural Language, rather than they who uſe the *Greek* and *Hebrew* Tongue indifferently. 2. Indeed the *Meſopotamians* uſed the *Hebrew* only as their Mother-Tongue, and ought in reaſon to be accounted amongſt the *Hebrews* in general, but they went commonly under the denomination of גולה the *Captivity*, becauſe they dwelt ſtill in the place whether they had been led captive, and had not returned into their own Land. But thoſe of *Paleſtine* who had returned thether were the moſt properly called *Hebrews*, becauſe they had paſt over from beyond the River, and had brought the *transfluvian* Tongue along with them.

And as to what concerns this preſent matter, *viz.* the murmuring of the *Helleniſts* againſt the *Hebrews* about an equal diſtribution of the common Charity: it may be made a queſtion whether any other beſides thoſe of *Paleſtine* had as yet ſold their Lands and Patrimonies. For, omitting that by reaſon of the diſtance of place, they could hardly yet be capable of doing it; that concerning *Barnabas* ſelling his Land in *Cyprus*, ſeems to hint ſome ſuch thing, and that it was a thing very extraordinary, and that had not deen done elſewhere. But our enquiry is chiefly about the *Helleniſts* not the *Hebrews*; and what we have ſaid concerning both, is ingenuouſly ſubmitted to the candor of the judicious Reader.

VERS. III.

Ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ, &c. *Seven men of honeſt report*, &c.

I. THIS office of the Deacon (to whom the charge and care of the poor was entruſted) was tranſlated from the *Jewiſh* to the *Chriſtian* Church. For there belonged to every Synagogue ג' פרנסים *three Deacons* with whom that care was depoſited. *w*

w See Hor. in Matth. IV. 23. and elſewhere.

II. As to the number *Seven*, I would not be curious, the multitude of the poor, and the encreaſe of the Church made it neceſſary that the number of the Deacons ſhould exceed the number that were allotted for every ſingle Synagogue: why they ſhould be juſt ſeven, let him that hath confidence enough, pretend to aſſign a particular reaſon. Only from the number and character of the men. I cannot but call to mind the שבעה טובי העיר *ſeven good men of the City* frequently mentioned by the Rabbins: and I would ſuppoſe them choſen both out of the number of the CXX mentioned *Chap.* I. 15. and alſo by them only, and not the whole Church in general.

VERS. V.

Καὶ Νικόλαον προσήλυτον Ἀντιοχέα· *And Nicholas a Proſelyte of Antioch.*

I. WHereas this *Nicholas* only is termed a *Proſelyte*, it makes it evident that all the reſt excepting himſelf, were *Jews*, however they might be known by *Greek* names. Nor yet would I call them *Helleniſts*, but *Hebrews* rather, who underſtood *Greek* indeed (and for that reaſon the care of the *Helleniſts* was comitted to them) but yet the *Hebrew* was their own Mother-Tongue. For it is hardly ſuppoſable that *Stephen* when he pleaded his cauſe before the Sanhedrin and the whole multitude, would plead it in *Greek* though he underſtood it well.

II. It is ſo conſtant an opinion of the Antients that the moſt impure ſect of the *Nicolaitans* derived their name and filthy doctrins from this *Nicolas*, *x* that ſo much as to diſtruſt the thing would look like contradicting antiquity. But if it were lawful in this matter freely to ſpeak ones thoughts, I ſhould conjecture (for the honour of our *Nicolas*) that the name might take its derivation from ניכולא *Necola*, *Let us eat together*, thoſe bruits animating one another to eat things offered to Idols. Like thoſe in *Iſai.* XXII. 13. ניכול בשר' ונשתי חמר *Let us eat fleſh and drink wine.*

x Irenæ. lib. 1. cap. 27. Epiphan. lib. 1. hæreſ. 5. &c.

VERS. VI.

Ἐπέθηκαν αὐτοῖς τὰς χεῖρας· *They laid their hands upon them.*

WE read of this or that Rabbin conſtituting * *Deacons* in this or that Synagouge, *a* but not a word about laying on of hands in that action: and no wonder, when even in the promotion of their *Elders*, they commonly uſed only ſome form of words, and not this rite or ceremony; which we obſerve in notes upon *Chap.* XIII. The Apoſtles in this place and elſewhere retain the ancient uſage ἐπιθέσεως χειρῶν *of impoſition of hands.* At other times frequently, that they might in ordaining any to the miniſtry

* פרנסין

a Hieroſ. Ptah. fol. 21. 1.

miniſtry impart to them the gift of the Holy Ghoſt; here, that they might ordain perſons to the office of Deacons without the gift of the Holy Ghoſt; For theſe ſeven had been ſo endowed already, *verſ.* 3.

VERS. VIII.

Ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων· *Certain of the Synagogue which is called the Synagogue of the Libertines.*

Libertines i. e. ſervants that had received their Freedom, called in the *Jewiſh* writings משוחררים which

I. Muſt be underſtood of Servants that were of the *Jewiſh* Nation, for this was a rule amongſt them *b* אסור לארם לשחרר עבר כנעני *It is not lawful to make a Canaanite* (or *Gentile*) *Servant free, and if any one doth make ſuch an one free, he tranſgreſſeth the Law* לעולם בהם תעברו *they ſhall be your bondmen for ever*, Levit. XXV. 46. *but if any one do make him free, he is made free.* There is a diſpute about this matter in *Sotah*, *c* *R. Iſmael ſaith*, there is only רשות *a Licence* granted (if you have a mind) of keeping a *Canaanite* as bondman for ever. But *R. Akibah ſaith, it is* חובה *a binding command*, that every one who hath a *Canaanite* Servant is bound to keep him in his ſervice, and never to make him free. If it ſhould be granted what *R. Iſhmael* would have, that a man might, if he pleaſe, make a *Gentile* Servant, free, yet is it not likely there could be an whole Synagogue of ſuch, ſo made free.

Maimon. Avadim. cap. 2.

c Fol. 3. 1.

II. Thoſe therefore משוחררים *Servants that had their freedom*, whom the *Talmudick* writers ſo frequently ſpeak of, they were certain *Jews* who had either been ſold into bondage by the *Sanhedrin*, for theft, or who had ſold themſelves for meer poverty, and had now regained their freedom anew. *Exod.* XXI. 2. כי תקנה עבר עברי *If thou buy an Hebrew Servant.* * *If thou buy him from the hand of the Sanhedrin, who ſell him for his thieving: or if he have ſold himſelf through meer neceſſity.*

* *R. Solomon* upon the place

In the ſervitude of theſe there were theſe differences. *d It is a Tradition. He that ſelleth himſelf is ſold for ſix years, or for more than ſix; He that is ſold by the Sanhedrin, is ſold but for ſix years only. He that ſelleth himſelf, is not boared through the ear with an awl.* *e He that is ſold by the Sanhedrin is boared through. He that ſelleth himſelf, they provide no viaticum for him: he that is ſold by the Sanhedrin, they do provide for him. A man that ſelleth himſelf, his Maſter cannot give him a Canaanitiſh handmaid to wife. To him that is ſold by the Sanhedrin, he may.*

d Kiddushin. fol. 14. 2.

e Exod XXI. 6

III. In what manner theſe are made free, either by paying a price, or by the year of *Jubilee*, or by the ſeventh year, or upon any other occaſions, having a writing of their freedom given them, *Maimonides* treats largely in *Avadim*; and the Talmudic writers in the place already quoted, and elſewhere.

I queſtion not but the Λιβερτῖνοι the *Libertines* in this place were ſuch, and that our Hiſtorian doth by this phraſe render the word משוחררים than which nothing was more commonly known in that nation, or more commonly mentioned in *Jewiſh* writers. And if ſo, then may we ſee what dregs of people, what a lowſy tribe (if I may ſo ſpeak) roſe up againſt our moſt bleſſed Martyr. Such as had been formerly either beggars, or thieves, afterwards ſlaves, and were now little elſe but a pack of knaves.

Κυρηναίων· *Cyrenians.*

What *Cyrene* that was from whence theſe *Cyrenians* are ſo called, St. *Luke* points to us *Act.* II. by its neighbourhood to *Lybia*, which whether the Interpreters rightly underſtand when they render *Kir* by *Cyrene*, let us conſult themſelves and ſee. So the *Vulgar*, and the *Alexandrian* M. S. in 2 *Kings* XVI. 9. The *Vulgar* and *Targum* in *Amos*, I. 5.

Whether theſe *Cyrenians* mentioned by St. *Luke* here and elſewhere, took their denomination from the City *Cyrene*, or the Country of *Cyrene* is hardly worth our enquiring. *Strabo* deſcribes the City, *lib.* 17. and *Pliny* the Country, *lib.* 5. *cap.* 5. but neither of them ſay any thing of the *Jews* dwelling there. However *Dion Caſs.* in the life of *Trajan* ſpeaks it out, Ἐν τούτῳ δὲ καὶ κατὰ Κυρήνην Ἰουδαῖοι, &c. *In the mean time the Jews who dwelt about Cyrene, under the conduct of one Andrew, fell upon both Romans and Greeks, tear their fleſh, devour their entrals, beſmear themſelves with their blood, and cover themſelves with their ſkins. They ſawed many of them in ſunder from the Crown of the head, they threw many to the beaſts, and forced ſeveral of them to fight one with another. So that they deſtroyed at leaſt two hundred thouſand men.* It muſt ſurely be an infinite number of *Jews* that could commit ſo great a ſlaughter; (the like the *Jews* did in *Egypt* and *Cyprus*) It might be a wonder how ſo vaſt a multitude of *Jews* could be got together in thoſe Countries. But this is not our preſent enquiry. That

That which is rather to be diſcuſt is, what Language the *Cyrenian Jews* uſed. I would ſay *Greek*; for that was the Language of *Cyrene*, the City having been built by the *Grecians*, and the whole Country under the Government of the *Ptolomies*, as *Strabo* tells us in the place before quoted. I would reckon them therefore among the *Helleniſts* to whom the *Hebrew* Tongue was ſtrange and forreign; unleſs that this Synagogue having been converſant at *Jeruſalem*, might perhaps have learnt the Language there.

Ἀλεξανδρέων · *Alexandrians.*

We met with a Synagogue of *Alexandrians* in *Jeruſalem*, mentioned in the *Jewiſh* Writers, *There is a ſtory of R. Eliezar ben Zadoc that he took* כנסת של אלכסנדריים *the Synagouge of the Alexandrians, that was in Jeruſalem,* ועשה בה צרכיו *and turned it to his own uſe*: word for word, *Did in it all his buſineſs.* e כל חפצו *All his pleaſure.*

e *Hieroſ. Megil.* fol. 73. 4. *Jachaſ.* f. 26. 4.

There is a diſpute in the place newly quoted, whether it be lawful to alienate a Synagogue from its ſacred to a common uſe: and it is diſtinguiſht betwixt בית הכנסת של יחיד *the Synagogue of one man, and* בית הכנסת של רבים *a public Synagogue.* And upon permitting that the former may be alienated but the later not, there is this ſtory which I have newly quoted, objected to the contrary, and this paſſage further added אלכסנדריים עשו אותה משל עצמן *The Alexandrians build that Synagogue at their own charge*, which doth both atteſt to what our ſacred Hiſtorian mentions of a *Synagogue of Alexandrians* at *Jeruſalem*: and argues that they were divers Synagogues here ſpoken of, one of the *Libertines*, another of the *Cyrenians*, and ſo of the reſt, which may be ſo much the more credible, if that be true which is related in the ſame place, *viz.* that there were CCCCLXXX Synagogues in *Jeruſalem.*

Καὶ τῶν ἀπὸ Κιλικίας · *And them of Cilicia.*

Saint *Paul* ſeems to have been of this Synagogue, but of the School of *Gamaliel*, for the *Jewiſh* youth ſent out of far Countreys to *Jeruſalem*, for education, being allotted to this or that Synagogue choſe this or that Maſter for themſelves according to their own pleaſure. Saint *Paul* had been brought up in a *Greek Academy* from his very childhood, *viz.* that of *Tarſus*: I call *Tarſus* both an *Academy*, and a *Greek* one too, upon the credit of *Strabo*, who ſpeaks thus concerning it. f Ταρσὸς χτίσμα ὄφι τῶν μετὰ τριπτολέμου πλανηθέντων Ἀργείων καὶ ζήτησιν Ἰοῦς · *Tarſus was built by the Argives that wandred with Triptolemus in the ſearch of Io.* And a little after, Τοσαύτη δὲ τοῖς ἐνθάδε σπουδὴ πρὸς τε φιλοσοφίαν, &c. *They of Tarſus had ſo great a love to Philoſophy, and all liberal Sciences; that they excelled Athens, Alexandria, and if there were any other place worth naming, where the Schools and diſputes of Philoſophy, and all human arts were maintained.* Hence is it ſo much the leſs ſtrange, that Saint *Paul* ſhould be ſo well ſtockt with the *Greek* Learning, and ſhould quote in his diſcourſes the Poets of that nation, having been educated in ſo famous an Univerſity from his very youth.

f *Geogr.* lib. 14.

VERS. XV.

Ὡσεὶ πρόσωπον Ἀγγέλου, *As it had been the face of an Angel.*

GOD himſelf by a miracle bears witneſs to the innocence of this holy man and ſhews he had done no wrong to *Moſes*, when he makes his face ſhine as *Moſes*'s had formerly done, and gave him an Angelical countenance like that of *Gabriel*, for if he had ſaid that *Jeſus ſhould deſtroy that place*, &c. he had but ſaid what *Gabriel* had ſaid before him.

CHAP.

CHAP. VII.

VERS. II.

Τῷ Ἀβραὰμ ὄντι ἐν Μεσοποταμίᾳ· *To Abraham when he was in Mesopotamia.*

g ABRAHAM *is like the friend of a King, who when he saw the King walking in darkſome Galleries, gave light to him by a window: which when the King ſaw, he ſaid unto him, becauſe thou haſt given me light through a window, come and give me light before my face. So did the Holy Bleſſed God ſay to Abraham, becauſe thou haſt given light to me,* ממספוטמיא שלי ומחבריותיה *out of my Meſopotamia, and its Companions, come and give light to me in the Land of Iſrael.* Whether or no it be worth the while to enquire why God ſhould term it *my Meſopotamia*, as alſo what ſhould be the meaning of חבריותיה *her Conſorts*, or Companions: yet can I not but take notice that this adjunct doth once and again occur in the writings of the *Jews*. *h O ſeed of Abraham my friend I took thee from the ends of the Earth*; ממספוטמיא ומחבריותיה viz. *from Meſopotamia and her Companions.* *i Who is he among you that feareth the Lord? This is Abraham: who walketh in darkneſs. Who came* ממספוטמיא ומחבריותיה *out of Meſopotamia and her Conſorts, and knew not whither; like the man that dwelleth in darkneſs.* It is written indeed מאספמיא as if it ſhould be *out of Spain*, but I correct it by the authority of the *Aruch*, and indeed the very ſenſe it ſelf corrects it. The Gloſs hath nothing but this trifling paſſage in it, *I have found the interpretation of Meſopotamia*, viz. *that it is the name of a City in Aram Naharaim.*

g Bereſh. Rabba, fol. 32. 3.

h Ib. fol. 48. 1.

i Ib. fol. 65. 1.

The *Geographers* do indeed diſtinguiſh betwixt *Meſopotamia* and *Babylon*, or *Chaldæa*; So in *Ptolomys* fourth Table of *Aſia* to omit other authors, Ἡ Βαβυλωνία περιέχεται, ἀπὸ μὲν ἄρκτων Μεσοποταμία, &c. *The Country of Babylon is bounded, on the South lieth Meſopotamia*, &c. And yet *Babylon* may in ſome meaſure be ſaid to be in *Meſopotamia*: partly becauſe it lay between the two Rivers *Euphrates* and *Tigris*, but eſpecially according to the propriety of Scripture Language, becauſe it was *beyond the River*. Which we may take notice was obſerved by the Vulgar Interpreter in *Joſh.* XXIV. 3. where what in the *Hebrew* is, *I took your Father Abraham* מעבר הנהר *from the other ſide of the flood*, he hath rendred it, *I took your Father Abraham, De Meſopotamiæ finibus, from the borders of Meſopotamia.*

Joſephus ſpeaking of *Abraham* and his removing from his Country, hath this paſſage, *k* Διὰ ἅπερ χαλδαίωντε καὶ τῶν ἄλλων Μεσοποταμιτῶν πρὸς αὐτὸν μετοικεῖν δοκιμάσας, &c. *Wherefore the Chaldeans and other Meſopotamians moving tumults againſt him he thought fit to remove his ſeat*, &c. Where we ſee the *Chaldeans* amongſt others are called, *thoſe of Meſopotamia.* Nor indeed without cauſe, when as *Eratoſthenes* in *Strabo* tells us *l* Τὴν Μεσοποταμίαν, &c. *that Meſopotamia with the Country of Babylon, is contained in that great compaſs, from Euphrates and Tigris.*

k Antiqu. lib. 1. cap. 8.

l Lib. 2.

And ſo perhaps the *Rabbin* newly quoted, diſtinguiſheth; that that is *Meſopotamia*, which he makes to be called by God, לשי *my Meſopotamia*, is *Charran*, where the worſhip of God had been kept up in the family of *Nahor*; and which had been the native Country and breeder up of eleven Patriarchs. And ſo let תברותיה *her Conſorts Babylon*, and *Chaldea*; for in what other ſignification חברותיה here can be taken in, I cannot well tell.

In that *Stephen* ſpeaks of God appearing to *Abraham* while he was yet in *Chaldea* before he removed to *Charran*, when *Moſes* rather aſcribes that paſſage to *Terah* his Father *Gen.* XI. he ſpeaks with the Vulgar, according to the commonly received opinion of his Countrymen. Who not only taught that *Abraham* acknowledged and worſhipt the true God even while his Father *Terah* worſhipped Idols; but further, that *Terah* was ſo zealous an Idolater, that he delivered his ſon *Abraham* to *Nimrod* to be caſt into a fiery furnace. We have the tale in *Bereſhith Rabba*,* ridiculous enough.

* Fol. 42. 2.

VERS. III.

Ἔξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς συγγενείας σου, *Get thee out of thy Country, and from thy kindred.*

I Would not confound this paſſage with that in *Gen.* XII. 1. For *Stephen* and indeed the thing it ſelf aſſures us that this was ſpoken to *Abraham*, in *Chaldea*; but that, in *Charran.* Here is no mention of his going *from his Fathers houſe*, as there is there. Nor did

did he indeed depart *from his Fathers houſe*, when he removed from *Ur* of the *Chaldeans*; for he took his father and whole family along with him. But he departed, when he removed from *Charran*, leaving his father buried behind him, and *Nahor* his brother, with his family.

VERS. IV.

Μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, &c. *When his Father was dead*, &c.

HERE ariſeth a difficulty, and upon that a controverſie, which we may take in the words of *R. Salomon* upon *Gen.* XI. *And Terah died in Charran, that is, more than threeſcore years after Abraham had left Charran, and had ſetled in the Land of Canaan. For it is written, Abraham was ſeventy five years of age, when he went out of Charran, and Terah was ſeventy years old when Abraham was born. Behold Terah was one hundred and forty five years of age, when Abraham left Charran, and he had a great many years yet behind.* There remained indeed, according to this calculation, ſixty years.

I. In that whole Chapter there is no mention of the death of any perſon there named, before or beſide that of *Terah*. Where by the way we may take notice of the boldneſs of the *Greek* Interpreters, who to every one of thoſe perſons have annext, καὶ ἀπέθανε, *and he died*, directly againſt the purpoſe of *Moſes*, and the mind of the Apoſtle, *Heb.* VII. 3. Now therefore why, when *Moſes* had paſt over the death of all the reſt that had been reckoned up before in that Catalogue ſhould it be put in concerning *Terah* only, that *he died in Charran*, were it not to ſhew, that *Abraham* did not remove from thence till after his Fathers deceaſe there? This *R. Solomon*, even while he is defending the contrary, ſeems ſomething apprehenſive of; For thus he expreſſeth himſelf; *Why doth the Scripture tell of the death of Terah, before it mentions Abrahams removal? viz. leſt the matter ſhould be made public, and men ſhould ſay, Abraham did not give that honour to his Father that he ought to have done, relinquiſhing him now in his old age, and going away from him; the Scripture therefore ſpeaks of him as now dead, becauſe the wicked, even while they are alive, are accounted for dead.*

How is this Rabbin miſtaken? For *Terah* now is no wicked man nor an Idolater, but converted, and therefore *Moſes* makes him chief in that removal out of *Chaldea*, that his converſion might be known; although the command concerning the departure from that Country came firſt to *Abraham*. And if it was not lawful for *Abraham* to have forſaken his Father being yet an Idolater, much leſs was it ſo, when he was now become a worſhipper of the true God.

II. It is indeed ſaid that *Terah lived ſeventy years, and begat Abraham, Nahor, and Haran*, but as it is againſt reaſon to ſuppoſe they were all begot in one year, ſo there is no neceſſity to think they were begot in the order they are placed in in the ſtory. Here that common maxim of the Rabbins takes place אין מוקדם ומאוחר במקרא *there is no firſt and laſt in the Holy Scripture, i. e.* the order of the ſtory does not neceſſarily determine the time of it. And the *Gemariſts* themſelves, however they ſuppoſe that *Abraham* might be older than *Nahor* one year, and *Nahor* than *Haran* one year; yet do they at length conclude רלמא אברהם זוטא ראחוה *perhaps Abraham was the youngeſt of his Bretbren*; *m* which they alſo confirm out of the order obſerved in numbring the ſons of *Noah*, where *Sem* is firſt in the Catalogue, though he was younger than *Japhet*.

m Sanhedr. fol. 69. 2.

It is commonly received amongſt the *Jews*, that *Sarah Abrahams* wife, was the daughter of his brother *Haran*, and that not without reaſon יסכה זו שרה *Jecah* (ſay they) *is the ſame with Sarah*, and *Joſephus*, ſpeaks it out, as a thing of antient tradition. Ἄρραν μὲν καταλείπων υἱὸν Λῶτον, καὶ Σάρραν καὶ Μελχὼ θυγατέρας ἐν Καλδαίοις ἐπέθανεν· *Haran leaving one Son, Lot, and Sarah and Milcha two daughters dyed in Chaldea.* *n* If therefore *Sarah* who was but ten years younger than *Abraham* was *Haran's* daughter (which ſeems to be in ſome meaſure confirmed, *Gen.* XX. 12.) we can by no means ſuppoſe *Abraham* to have been the firſt born amongſt the ſons of *Terah*, but *Haran* rather, unleſs we will trifle with ſome of the Rabbins, and ſay that *Haran* begat *Milcha* when he was but ſix or eight years old. But they conclude at length a little more rationally, if I underſtand what they mean, דרך חכמתן קא חשיב להו *they reckon them up according to their wiſdom.*

n Antiqu. lib. 1. cap. 7.

Conceive *Abraham* therefore born, not in the ſeventieth but in the hundred and thirtieth year of *Terah*, and that theſe words here recited by *Stephen* were ſpoken to him in *Ur of the Chaldeans*; but thoſe mentioned *Gen.* XII. 1. ſpoken in *Charran*; and

and thus joyn the ſtory. *Terah* dyed in *Charran:* Then ſaid God unto *Abraham*, &c.

VERS. XIV.

Ἐν ψυχαῖς ἑβδομήκοντα πέντε· *Threeſcore and fifteen Souls.*

THE *Hebrew* Copies have it every where but *threeſcore and ten.* So alſo *Joſephus* ὁ Εἰς τὴν Αἴγυπτον, &c. *He came to Egypt with his Sons, and all their Sons,* ἦσαν δὲ οἱ πάντες ἑβδομήκοντα *they were in all threeſcore and ten.* Again elſwhere [p] Οὐ μετὰ ἑβδομήκοντα τῶν πάντων, &c. *wherewith threeſcore and ten, all that were with him going down into Egypt*, &c.

[o] *Antiqu.* lib. 2. cap. 4.
[p] Ibid. cap. 5.

So *Ezekiel, Tragad.* in *Euſeb.* de præpar. Evangel. * Ἀφ' ἧς Ἰακὼβ γῆν λιπὼν Χανα-ναίαν, Κατῆλθ' εἰς Αἴγυπτον ἔχων ἑπτάκις δέκα ψυχὰς σὺν αὐτῷ· *From the time that Jacob having left the Land of Canaan, came down into Egypt, having ſeven times ten Souls with him.* So the very *Greek* Verſion it ſelf in *Deut.* X. 22. Ἐν ἑβδομήκοντα ψυχαῖς, &c. *Thy Fathers went down into Egypt with threeſcore and ten perſons*; which is ſtrange, when they have it in another place ἑβδομήκοντα πέντε *threeſcore and fifteen.* We may eaſily diſcern that Saint *Luke* here follows that Verſion, that adds five Grand-children to *Joſeph*, *Gen.* XLVI. 20. *Machir* and *Gilead*, becauſe of thoſe words, *Gen.* L. 22. The Sons of *Machir*, the Son of *Manaſſeh, brought up upon Joſephs knees.* And *Sutelah*, and *Tahan* and *Eden*, becauſe it is ſaid, *Joſeph ſaw Ephraims Children unto the third generation.* Where, by the way, I cannot but think it ſtrange, why the *Greek* Interpreters ſhould ſelect theſe their additional perſons out of the Sons of *Joſeph* rather than any other of the Patriarchs: and further take notice, how though they reckon up nine Children of *Joſeph*, (υἱοὶ δὲ Ἰωσὴφ, &c. *Now the Sons of Joſeph which were born to him in the Land of Egypt were nine Souls*, ver. 27.) yet they name but ſeven. *Joſephus* the Hiſtorian ſpeaking of thoſe threeſcore and ten perſons that went down into *Egypt*, *I will reckon them up* (ſaith he) *that I may ſatisfie thoſe who would pretend we took not our original from Meſopotamia, but from Egypt*: It is ſtrange therefore that the Interpreters would add thoſe that were actually born in *Egypt.* But it ſeems that when they would confound the true number, they choſe thoſe upon the account of thoſe words in *Gen.* L. which we mentioned.

* Lib. 9. ca. 28.
† Vid. *Gen.* 46. 27. & *Exod.* 1. 5

As to theſe Children of *Ephraim*, and others whoſe ſtory is mentioned 1 *Chron.* VII. 20. the Maſters of Traditions tell ſome ridiculous tales of them; *viz.* that having not counted right as to the years of their bondage in *Egypt*, they went to invade the Land of *Paleſtine* before the appointed time, and fell by the ſword of the *Gittiter.* [q] But that they came to life again with thoſe whom *Ezekiel* raiſed from the dead, *Chap.* XXXVII. [r]

[q] *Targ.* in *Cant.* 2. 7.
[r] *Sanhedr.* fol. 92. 2.

I have in my notes upon *Luke* III. offered my conjecture why the Interpreter ſhould confound the number, and put threeſcore and fifteen, inſtead of threeſcore and ten: as alſo why the Evangeliſt ſhould follow that Verſion, and that number: and am of the ſame mind ſtill. In the mean time wondring at their retaining the true number, *Deut.* X. 22. Where *Nobilius* in his *Scholia*, tells us, *Joſephus lib. 2. Antiquitatum* &c. *Joſephus in his ſecond book of Antiquities writing of Jacob, hath ſet the number.* (I have quoted the paſſage already) *And St. Jerom in his queſtions upon Geneſis, witneſſeth that the Septuagint ſo writ it. Alii codices*, &c. *Other Copies have* Ἐν ἑβδομήκοντα ἓξ πέντε ψυχαῖς *threeſcore and fifteen Souls.*

If the Septuagint wrote ſo in this place, when elſewhere they have *threeſcore and fifteen*, I know no other reaſon can be rendred of it, but that *Moſes* is here introduced ſpeaking to the people of *Iſrael*, who very well knew the certain and true number; but elſewhere, where it is rendred by them *threeſcore and fifteen*, he is writing an Hiſtory for the whole world, to whom the preciſe number was not ſo well known. But one may ſuſpect the ſame pen did not tranſlate the Book of *Deuteronomy*, that had tranſlated the Books of *Geneſis*, and *Exodus.* So *Gaphterim* in *Gen.* X. 14. by the Interpreter of that Book is rendred Γαφθορείμ *Gaphthoriim*, or as it is in *M. S. Alex.* Καφθορείν *Caphthoriin*; but in the Book of *Deuteronomy*, *Chap.* II. 23. it is Καππάδοκας *Cappadocians.*

VERS. XVI.

Μετετέθησαν εἰς Συχέμ. *Were carry'd over into Sychem.*

לעולם ישניה אדם לתלמידו דרך קצרה *Ever let a man teach his disciple concisely* s, or *briefly.* So that a short way of speaking, especially in a thing plain, was not strange amongst the *Jews*; which rule if *Steven* follow'd in this place, he might do it more safely and unblameably in a story so well known.

s *Glos in Zetachim*, fol. 2. 1.

I. It was very commonly and without any kind of doubt receiv'd amongst them that the bones of the Twelve Patriarchs, as well as those of *Jacob*, were carry'd out of *Egypt* into *Canaan* t. *It is written I will go down with thee into Egypt,* ואנכי אעלך גם עלה *and even in going up I will make thee to go up,* Gen. XLVI. 4. מה ת'ל גם עלה *What are we taught by* גם עלה *even in going up?* *He saith I will make thee to go up, and I will make all the other Tribes to go up too: teaching thereby* שכל שבט ושבט העלה עצמות ראש שבטו עמו *that every Tribe should carry up the bones of the Patriarch of his Tribe with it.* Take notice by the way that the *Seventy* render גם נעלה εἰς τέλος, *unto the end.*

t *Hieros. Sotah*, fol. 17. 3.

u *The bones of all the Patriarchs were carry'd out of Egypt and buried in the land of Canaan, as it is written, And ye shall carry up my bones with you,* Gen. L. 25. w

u *Glos in Bava Kama*, fol. 92. 1.

w See also *Bereh. Rabba*, fol. 115. 3. *Glos in Maccoth.* 11. 2. *R. Sol.* in *Exod.* 13. 19.

II. Thus far therefore *Stephen* speaks with the consent of that Nation, *viz.* that the bones of the Patriarchs were conveighed out of *Egypt* into *Canaan.* But what can we say as to their being bury'd in *Sychem*? Doubtless he spake according to the common received opinion amongst them in this thing also; though I cannot but say that all *Jewish* writers, as far as I have met with, are wholly silent in it. Nay *Josephus* himself will have them buried in *Hebron.* and that before the *Israelites* came out of *Egypt* x.

x *Antiq.* lib. 2. cap. 4.

The *Talmudists* speak very much of *Joseph*'s being bury'd in *Sychem*, and amongst other things say this, *That they stole him from Sychem, and restor'd him to Sychem again* y. But as to the burying of the other Patriarchs there, they have not one word. *Benjamin* also in his *Itinerary*, speaking of *Sychem* mentions the Sepulcher of *Joseph*, and none but that. And so do the *Cippi Hebraici*, as the Learned *Hottinger* translates them, *From Sechem at the distance of a Sabbath-days journey, lyes a village call'd* בלאטה *Belata, where Joseph the just of blessed memory lyes buried.*

y *Sotah*, fol. 13. 2.

I conceive the reason why the *Jews* are so silent in this matter, may be because they fear it would be a reproach to themselves, and too great an honour for the *Samaritans*, that the Patriarchs bones should lye amongst them. As to *Joseph*'s being buried there, there could be no denial of that, b cause the Scripture speaks it in expres terms, that he was buried in *Sichem*; but it is very grievous for them to acknowledg that all the other heads of the Nation and Tribes should lye there where the apostacy of the Ten Tribes first began; and after their expulsion the odious Nation of the *Samaritans* were seated; and for this very reason one might argue that *Stephen* would never have mention'd such a thing if it could have been contradicted by them. The Masters of the Traditions indeed do tacitly yield that the eleven Patriarchs were not buried in *Hebron*, when they admit but four couples there, *viz.* *Adam* and *Eve*, *Abraham* and *Sarah*, *Isaac* and *Rebecca*, *Jacob* and *Leah* a. And if so, where were they buried? If we do but consider how the great charge and care of publick affairs was committed to *Joshua*, who was of the stock and lineage of *Joseph*, and from that very relation had a particular concern with *Sichem*, probability it self would argue (were there no other proof for it) that he would have as strict a care of the Patriarchs now dead as his Progenitor *Joseph* had had of them while they were yet alive.

a *Sotah*, fol. 13. 1.

Whence I cannot but wonder that the *Samaritans* dwelling in *Sichem*, having in their Letters sent lately into *England* made mention of the Sepulchers of *Joseph*, *Eleazar*, *Phinehas*, the Seventy Elders, *Eldad* and *Medad*, that are with them to this day, should say nothing of the Sepulchers of the eleven Patriarchs. But so long as all the other Tribes are in mean esteem amongst them, and the Tribe of *Ephraim*, *i.e.* (if I may so speak) the *Samaritan* Tribe being of greatest account, it is the less wonder if they are not so very sollicitous, at least do not boast so much of the heads of the other Tribes.

Καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ. *And laid in the Sepulcher that Abraham bought for a summ of money, of the Sons of Emmor, the father of Sichem.*

This passage is not a little obscure: not very unlike that in *Gen.* L. 5. saith *Joseph*, *My father made me swear, saying, lo I die. In my grave* אשר כריתי לי *which I have digged for me*, or, *which I have purchas'd for my self, there shalt thou bury me.* I will not contend about the word כריתי whether it should be render'd, *I have digged*, as the *Greek*, *Jonathan's Targum*,

Targum, &c. have render'd it; or whether it should be, *I have bought*, as *Onkelos*; the *Syriack* and the *Talmudists*. Be it the one or the other, seeing the discourse is plainly about the cave of *Macpelah*, how can we say either this or that is true? I little question the former sense; for when *Abraham* had bought the Cave, and digged a Sepulcher in it for himself and *Sarah*; reason will tell us that *Isaac* did the same for himself and *Rebecca*; and *Jacob* for himself and *Leah*, for they both dwelt in *Hebron* as well as *Abraham*. But if we will admit of the latter sense (which the *Rabbins* tenaciously adhere to) there is no less a difficulty occurs than what is now before us. They indeed remove it by this blessed comment, *viz.* that when *Jacob* purchased the birthright from *Esau*, he did by a peculiar writing and deed of contract include this Cave within the bargain, as his own propriety. We may read the whole figment in *Sotah*, and the *Targum* of *Jonathan* in the places above quoted.

But to take this matter in hand a little more seriously.

I. It had been enough for *Stephen* to have made mention of the burial of *Jacob* and the Patriarchs without any addition about the purchase of the burying place, if he had not a design to hint something peculiar, in the mention he makes of it. Nor did it make for his cause at all to tell over a bare story, which they all knew, if there were not something included in it, that made for his defence. He had said before, *ver.* 5. concerning *Abraham*, that God had not given him any inheritance in the promised land, no not so much as to set his foot on; and here he tells them, that even *Jacob* and the Patriarchs had no place where they should be buried, but what they themselves bought for a sum of money: "And will you, O ye persecutors upon the meer promise of the land made to your Fa-"thers, be so confident as to perswade your selves it will be your abiding place for "ever, and that howsoever you behave your selves toward God, you cannot be remov'd "from it?

II. Ὃν ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου, *That Abraham bought for a sum of money.* Thus far is no difficulty when the discourse is of the burial of *Jacob* in the Cave of *Macpelah*, but the knot is in the following words, Παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ, *of the Sons of Emmor, the father of Sichem.* That the Text is not interpolated (as *Beza* and *Heinsius* would have it) appears from the universal consent both of the Copies and the Translations. For those that would have it interpolated, cannot shew one Copy, reading it otherwise, and all the Versions follow this reading, in the very words wherein the difficulty most lyeth. The *Syriack* indeed refer the words to *Jacob* only, rendring it in the singular number אישתני אותתסים *And he was carried and laid, &c.* but yet owns the following words *in the Sepulcher that Abraham bought for a sum of money of the Sons of Hemor*, where all the difficulty lyes. So also as to that clause, other Versions have it.

Now as to what is objected, let us take it in the words of *Bereshith rabba b. R. Judan bar Simon* saith, *This is one of the three places, (viz.* the Cave *Jacob* bought, *Gen.* XXXIII. 19.) *concerning which the Nations of the world cannot reproach Israel, saying, that they took it by force and rapine: The places are these, the Cave of Macpelah, the house of the Sanctuary, and the Sepulcher of Joseph. The Cave of Macpelah, as it is written, And Abraham hearkened to Ephron, and weighed to Ephron, &c.* Gen. XXIII. 16. *The house of the Sanctuary, according as it is said, so David gave to Ornan for the place, &c.* 1 Chron. XXI. 25. *And the Sepulcher of Joseph, as it is said, He (Jacob) bought a parcel of a field, &c.* Gen. *XXXIII.* 19. יעקוב קנה שכם *Jacob bought Shechem*; or that parcel of it; therefore *Abraham* did not. But, [b] Fol. 89. 1.

I. Let us take a little view of that passage, *Gen.* XII. 6. *Abraham passed through the land unto the place of Sichem,* עד אלון מורה *Gr.* ἕως τῆς δρυὸς τῆς ὑψηλῆς, *to the high Oak:* עד מישור מורה *to the plain of Moreh.* Vulg. *Usque ad convallem illustrem, to the famous valley. Targ. Hierosol. & Samarit. to the vale of vision, &c.* But our enquiry is for the place, rather than the Etymology. *Deut. XI.* 29, 30. *Thou shalt put the blessing upon mount Gerizzim, and the curse upon mount Ebal. Are they not on the other side Jordan, by the way where the Sun goeth down, in the land of the Canaanites, who dwell in the Champaign, over against Gilgal* אצל אלוני מורה *besides the plains of Moreh.*

Let us take the *Talmudick* Comments upon this place, [c] *When the Israelites had passed over Jordan they came to mount Gerizzim and mount Ebal, which are in the Country of Samaria, neer Sichem, which is besides the plain of Moreh. According as it is said, Are they not on the other side Jordan,* &c. *And it is said elsewhere, Abraham passed through the land unto the place of Sichem, to the plain of Moreh. What is the plain of Moreh there?* Gen. XII. 6. *it is Sichem. And so the plain of Moreh is Sichem here also.* Deut. XI. 30. [d] *R. Eliezer ben Jose saith, In this thing have I accused the Samaritan Books of falsifying; and I said unto them, ye have falsified your Law, and gained nothing by it; for you say* אלוני מורה שכם *the plain of Moreh which is Sichem. For we confess that the plain of Moreh is Sichem.* The *Samaritan* Text in *Deut. XI.* 30. hath אלון מורה מול שכם *the plain of Moreh near Sichem*; but no such thing in *Gen. XII.* 6. is added. [c] Sotah, fol 32. 1. [d] Ibid. fol. 33. 2.

If

If the word μνήματι, *in the Sepulchre*, did not lay ſome obſtacle in the way, I ſhould eaſily conceive that *Stephen* had his eye as intent (if not more) upon this place, as upon the Cave of *Macpelah*. It is not ſaid that *Abraham* bought this place, much leſs that he bought it for a burying place; but however, that he did buy it (though not under that notion of a burying-place) ſeems probable, becauſe this was the firſt place in which he pitcht his Tent, and built an Altar; all which he would hardly have done upon another mans ground. It is ſaid of *Jacob* that he bought a parcel of ground where he had ſpread his Tent, *Gen. XXXIII.* 19. And why ſhould we not think that *Abraham* did the ſame, only it is not expreſsly ſaid ſo of him as it is of *Jacob*.

It might be no improper queſtion here upon what conditions *Abraham*, *Iſaac* and *Jacob* fed their Cattel, and maintained their Families in the land of *Canaan*. Whether the places and fields they occupied were common, and had no proper owner? Whether *Abraham* not far from *Sichem* in the plain of *Moreh*, in the diſpoſal of himſelf and his flocks, intruded upon an others poſſeſſion, or whether it was all champaign without any Lord? It is probable it was neither one nor the other; and therefore ſome third thing muſt be found out, *viz.* that either they might purchaſe thoſe lands, or take them of the owners upon an agreed rent. It is ſaid of *Abraham* that *he planted a Grove in Beerſheba*, Gen. *XXI.* 33. How came he to any right in that piece of land? Had that place no Lord, no Prince, no owner till he came? If it had any Lord or owner (which is moſt probable) then it is eaſie apprehending how *Abraham* might come by the poſſeſſion of it, *viz.* by ſome ſum of money, though there is no mention made of it.

However, whether *Abraham* bought *the plain of Moreh* or no, it is very evident from the words of the Protomartyr, that the Patriarchs were buried in that place, where he in his very firſt entry upon that land had made his abode, where he had received the firſt promiſe of the land by viſion, and where he erected his firſt Altar; and I cannot believe but that either St. *Stephen*, or St. *Luke* would in this their ſhort way of ſpeaking, revive the memory of ſome ſuch thing; *viz.* that the Patriarchs were buried in that very ſame place where *Abraham* had made his firſt abode, where he had received the firſt promiſe of the land; yet that they did not poſſeſs that land any otherwiſe than in their graves.

VERS. XXIII.

Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσερακονταετὴς χρόνος, &c. *When he was full forty years old.*

THE Martyr ſpeaks agreeably with that whole Nation *e*, *Moſes was forty years in Pharaohs Court, and forty years in Midian, and forty years he ſerved Iſrael. Rabban Jochanan ben Zaccai exerciſed Merchandize forty years, was learning the Law forty years, and forty years he miniſtred to Iſrael. R. Akibah was* בור *an illiterate perſon forty years; he bent himſelf to ſtudy forty years, and forty years he miniſtred to Iſrael f.*

e Bereſh. rabba, fol. 115. 3.

f Vid. *Et Shemoth rabba, fol. 118. 3.*

VERS. XXV.

Ἐνομίζετο γὰρ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ, &c. *For he ſuppoſed that his brethren would have underſtood*, &c.

MOSES was endowed with a ſpirit of Propheſie even in *Pharaohs* Court, (to which that paſſage may refer, *that he was mighty in words and in deeds*) and knew himſelf deſigned to redeem *Iſrael* out of *Egypt*, and ſo he thought that people conceived of him too. For they could not but know the ſtory of his miraculous preſervation in his infancy; his Providential education in a Prince's Court, and eſpecially the apparent ſigns of a Prophetick ſpirit in him. Which though *Moſes* himſelf ſpeaks nothing of, yet doth *Stephen* relate it, not without good authority, and the conſent of his Country-men, who all ſuppoſe *Moſes* miraculouſly born, and as wonderfully ſaved in the Ark of Bulruſhes; namely, that he was conceived when his mother was an hundred and thirty years of age; brought forth without any of the pangs of childbirth, and born טוב הוא *good*, that is הגון לנבואות *apt for propheſying g*. Note by the way how that fiction of *Joſephus h* concerning *Pharaoh's* putting his Crown upon the head of the child *Moſes*, and his throwing it to the ground, is told alſo by the *Jewiſh* Rabbins *i* only with this variation, that *Moſes* himſelf took the Crown from *Pharaoh's* head and put it upon his own.

g Sotah, fol. 12. 1.

h Antiq. lib. 2. cap. 5.

i Shemoth rabb. fol. 118. 3.

VERS.

VERS. XLII.

Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι, &c. *Have you offered to me slain beasts and sacrifices,* &c.

KImchi upon this place of *Amos* speaks out what the *Jewish* Schools think in this matter, by a passage taken out of *Bab. Chagigah* k, *There is a Tradition concerning the daily sacrifice made in mount Sinai. R. Eliezer saith, that there were rules indeed given concerning it on mount Sinai, but the sacrifice it self was not offered. R. Akibah saith, it was offered, and from that time hath not ceased. But what do I prove* (in these words) *Have ye offered to me slain beasts and sacrifices, by the space of forty years in the wilderness, O ye house of Israel?* viz. *the Tribe of Levi that had not committed Idolatry, they offered, but Israel did not offer. And in those words the children of Israel kept the Passover in its time, seems to be some reproach reflected upon Israel, as hinting that they had observed no Passover in the wilderness but that.* k Fol. 6. 1

It is most certain that Sacrifices were offered in the striking of the Covenant, *Exod.* XXIV. in the Consecration of the Altar and the Tabernacle, and in the celebration of that Passover; and this was all done in *Sinai*, before the fatal decree past of their not entring the land. But it may not without reason be suspected that though the daily Sacrifice were continued after that time, (for we find live-coals upon the Altar, *Numb.* XVI. 46. and it is not to be thought that fire would be perpetually burning on the Altar to no purpose.) But Gods complaint seems to be about the free-will offerings, that they ceased, and that none made oblations of their own good will. Nor let any think it strange that the Prophet, and after him the Proto-martyr counts up the time in that round sum of forty years, when it was indeed but eight and thirty and an half, for so doth God himself, *Numb.* XIV. 34.

VERS. XLIII.

Καὶ ἀνελάβετε, &c. *And ye took up,* &c.

THE word in *Amos* is ונשאתם which if we might render with *R. Sol.* in the future tense, *And ye sha'l bear your Idols with you into captivity, as burdens laid upon your shoulders*, it would take off a little of the difficulty that otherwise seems to lye in this passage (for it might be very reasonably questioned, whether the *Israelites* ever did this in the wilderness) but then this is directly contrary both to the *Greek* Version in that Prophet, and now to the Holy Ghost in this place, and to the very scope of the Proto-martyr in quoting it. For he speaketh of God as giving up the people to worship the host of heaven, and straightways suggests that they first desisted from serving God, and then addicted themselves to the worshipping of Idols. But the question is, whether the discourse in this place is concerned in the Idolatry they committed in the wilderness, or that in after-times. That it doth not point at the Idolatry in the wilderness, these following arguments seem to confirm.

I. Because there is no mention of any Idolatry committed in the wilderness after the Golden Calf, besides that with *Baal-Peor*. And it is hardly imaginable that *Moloch* and *Baal-Peor* were the same, and that *Moloch* and *Remphan* were not two different Idols. Nor is it probable at all that the Sacred Historian would have past over such a piece of wickedness without any taking notice either of the fault or punishment; especially when as every where else the History of their Idolatry is related so very accurately. But not to multiply arguments,

II. If *Stephen* refer this Idolatry of the *Israelites* to the times after those in the wilderness, and in that sense interprets the Prophet, he speaks the same thing that was commonly known and received amongst the *Jews*, *viz.* that the punishment of that sin of the Golden Calf descended and was derived to following generations. *l R. Oshaiah saith, that to the times of Jeroboam the children of Israel suckt of one Calf,* (the Gloss is, *viz.* that Calf they made in the wilderness) *but from that time forward they suckt of two, and of a third too.* (The Gloss is, those two of *Jeroboam's*, and the third of the wilderness.) *R. Isaac saith, there is not any instance of vengeance that comes upon the world, wherein there is not a twenty fourth part of a pound of the first Calf. According as it is said, In the day that I visit I will visit their sin upon them.* Exod. XXXII. *R. Chaninah saith, after twenty four generations* (the Gloss hath it in the Reign of King *Zedekiah*) *this verse was accomplisht, as it is said, He cried in mine ears with a loud voice, the visitations of the City draw near, every man having his destroying weapon in his hand,* Ezek. IX. 1. l *Sanhedr.* fol. 102. 1.

The

Τὴν σκηνὴν τοῦ Μολόχ· *The Tabernacle of Moloch.*

The Prophet *Amos* hath it ונשאתם את סכות מלככם Lat. Interlin. *Et portastis Siccuth Regem vestrum, i.e. Ye carried Siccuth your King.* So *R. Sol.* and *Kimchi*, *Siccuth is the name of an Idol.* For my part I am at a stand in this matter, as also in what words the *Chaldee* Paraphrast hath rendred this clause. For in the Books publisht amongst us, it is ית סכות פתכומרכון when as the *Aruch* citing the *Targumist* in this place saith, סכות מלככם תרגום סכות פתכריכון *Siccuth Malchechem with the Targumist is Succuth Pethachrechon.* Observe *Pethachrechon*, not *Pathcumarchon.* And that it was so originally written in the *Targumist*, I do very much suspect, however *Kimchi* owns only the other reading. For,

1. It is not easie, I may say not possible to give פתכומרכון that propriety in this place that it bears in *Ezek.* XIII. 18. and *Chap.* XVI. 16.

2. Whereas the same Paraphrast renders מלכו in *Isa.* VIII. 21. by פתלדיה and מלכם in *Zephan.* I. 5. by פתכריהון it is the more probable that he may render מלככם in this place by פתכריכון which word it should seem he useth for some Idol, or heathen God, because when he would express a *King* taken in its proper sense, he always retains the usual word מלכא. If therefore according to the Copy quoted by the *Aruch*, it should be read פתכריכון then the *Chaldee* Version falls in with the *Greek*, and shews that מלככם should be rendered *your Moloch*; so that *Moloch* signifie an *Idol*, and *Succuth* not an *Idol*, but σκηνὴ τοῦ Μολόχ, *the tabernacle of Moloch*, which seems the more likely from the agreement of the two clauses, Σκηνὴ τοῦ Μολόχ & ἄστρον τοῦ Ῥεμφάν, *the Tabernacle of Moloch*, and *Star of Remphan.*

But who or what kind of God this *Moloch* should be, I will not spend much time to find out, this having been the business of so many Pens already, only this I cannot but observe, that both *Moloch* and *Remphan* were certain figures that represented some of the Cœlestial Luminaries, because he saith, *He gave them up to worship the host of Heaven, &c.* And that it is generally supposed that by *Moloch* was represented the *Sun*, partly because of the *Kingly* name, and partly upon the account of the fiery form and shape of the Idol, and the fiery rites of its worship. It is also called *Baal*, Jer. XXXII. 35. *They built the high places of Baal to offer their sons to Moloch.* Which whether it be the same Idol that *Ahab* brought in upon *Israel*, might not be unworthy our considering. There may be some colour and hint of that bloody worship in what the Priests of *Baal* did to themselves, 1 *King.* XVIII. 28. *They cut themselves after their manner with knives and lancets till the blood gushed out upon them.*

Moloch (as the *Jews* describe him) was an Image of brass, having the face of a Calf, his hands open, like one ready to receive something brought him from another. And so *Diodorus Siculus* describes *Saturn* of *Carthage*, Ἦν δὲ παρ' αὐτοῖς ἀνδριὰς χρόνου χαλκοῦς ἐκτετακὼς τὰς χεῖρας ὑπτίας, ἐκτεταμένας ἐπὶ τῆς γῆς ὥστε τὸν συντιθέντα τῶν παίδων ἀποκυλίεσθαι, καὶ πίπτειν εἰς τὸ χάσμα πλήρες πυρός. *They had an Image of Saturn made of brass, stretching out his hands, extended towards the earth, so that a child being put into them was thrown and rould in a great gulph of fire q.* There we have also this passage out of *Philo* concerning the History of the *Phœnicians*, Κρόνος τοίνυν ὃν οἱ Φοινίκες Ἰσραὴλ προσαγορεύουσι, &c. *Saturn therefore whom the Phœnicians call Israel, having governed that Country after his death, was made the Star called Saturn. Of his wife Anobret he had one only begotten Son, whom therefore they call Jeoud, that being the term for an only begotten Son amongst the Phœnicians to this day. Upon the breaking in of a very destructive war upon the Country, he takes his Son, and having decently adorned him, and prepared an Altar for him, sacrificed him on it.* This *Israel* by name was *Abraham* by the character, from whom whether they derived by direful imitation this horrid usage of sacrificing to *Moloch*, is no place at present to dispute; the question rather might be, whether the *Israelites* did act any such thing themselves in the wilderness; whether with the Tabernacle of the Lord they also erected a Tabernacle to *Moloch* too; whether having slighted the way of sacrificing beasts they instituted the offering up of their own children. Which how unlikely it was that *Moses* should either suffer it to be done, or having been done, should pass it by in silence, and make no mention at all of it, any one may judg. I shall conclude with that passage in *Porphyrius* quoted by the same *Eusebius*, worth our taking notice of: Καταλυθῆναι δὲ τὰς ἀνθρωποθυσίας, &c. *That these sacrifices of men were abolisht almost every where: Pallas tells us, who wrote excellently well concerning the mysteries of Mithra, under Adrian the Emperour.*

q *Apud Euseb. Prepar. Evang.* lib 4. cap. 16.

Καὶ

Καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥεμφάν· *And the Star of your God Remphan.*

In *Amos* it is כיון *Chijun*; in the *Seventy*, Ῥαιφάν, *Rephan*. I would not in this place heap up what learned men have ſaid in this matter; upon theſe two hinges the whole difficulty turns: Firſt, to reconcile the *Septuagint* with the Prophet *Amos*, and then to reconcile St. *Stephen*, or St. *Luke* with the *Septuagint*.

I. Foraſmuch as the *Heb.* כיון *Chijun* is Ῥαιφάν, *Rephan* in the *Septuagint*, I would not look for any thing Gigantick in the word Ῥαιφάν, *Rephan*, but ſomething rather *weak* and *infirm*. Any one knows that רפה and רפיון ſignifie *weak* and *weakneſs*; and from thence perhaps the word Ῥαιφάν, *Rephan*, may take its original, and not from רפא a *Giant*. And ſo the ſame thing might be done by the Interpreters in this name, that had been done by the *Jews* in the name of *Beelzebul*, *viz.* invented the name for meer contempt and reproach. The naked and native ſignification of כיון *Chijun*, is *firm*, *upright*, *ſtable*; and therefore is rendered by ſome in that place *Baſis*, or *foundation*; a name indeed moſt unfit for an *Idol*, which is a lye, vanity, nothing; this the *Septuagint* being apprehenſive of, might tranſlate it by a word perfectly contrary, but more agreeable to the thing it ſelf; *viz.* Ῥαιφάν, *Rephan*, that is in *Hebrew*, רפיון *weakneſs*, *infirmity*. If Ῥαιφάν, *Rephan*, does not denote *Saturn* in the *Coptick* language, as *Kircher* tells us.

II. But how Ῥαιφάν, *Rephan*, ſhould be changed into Ῥεμφάν, there have been various, and thoſe not impertinent conjectures. The *Syriack* and *Arabick* retain רפן and ראפאן which as to the ſenſe we have mentioned ſound properly enough to Eaſtern ears. And what if St. *Luke* or our *Martyr*, that they alſo (as much as might be) might ſound the ſame thing in the ears of the *Greeks* ſhould pronounce it by Ῥεμφάν, *Remphan*, where the ſound of the word Ῥεμβός, which ſignifies *wandring*, or *tottering*, might be included.

Be it therefore that *Molech* is the *Sun*, and *Remphan* or *Chijun* ſhould be *Saturn*; we read of the Introduction of *Molech* into the land of *Iſrael*, but of *Chijun* not at all, only in the Prophet *Amos*, and here in the mention of *Remphan*.

When I read that in 1 *King.* XII. 30. *That all the people went to worſhip the Calf in Dan.* And obſerve further that *Dan* was called *Panias*, I begin to think that Φὰν, *Phan*, in Ῥαιφάν, *Rephan*, and Ῥεμφάν, *Remphan*, may have ſome relation with that name; and that *Dan* is mentioned rather than *Bethel*, becauſe the Idolatry, or Calf of that place continued longer than that of *Bethel*.

Μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος· *I will carry you beyond Babylon.*

But the *Hebrew* words of *Amos* are, מהלאה לדמשק *beyond Damaſcus*, ſo the *Greek* ἐπέκεινα Δαμασκοῦ, *beyond Damaſcus*.

I. Nothing was more uſual in the Schools and Pulpits of the *Jews*, than for the Reader or Preacher to vary and invert the Text of the Scripture, to adapt and accommodate it to his own ſenſe. Hundreds of times we meet with this phraſe אל תקרא in the *Talmudick* Writers, and the *Jewiſh* Expoſitors, *don't read this or that word ſo, but ſo, or ſo.* Where forſaking the proper and genuine reading, they put another in the ſtead, that may better fall in with the matter they are upon. Not that they reject or vilifie the original Text, but to bring what they alledg more ingenuouſly to their own purpoſe. I have known this done in ſome words wherein they keep indeed to the ſame letters, but make the variation by the change of vowels. Which ſhews in the mean time that this was neither any ſtrange thing amongſt them, nor accounted any crime, but received rather with applauſe, to alienate the words of the *Hebrew* Text from their native and original reading, to deduce ſomething either true in it ſelf, or at leaſt ſmooth and ingenious. And if *Stephen* here after the uſage of the Schools, quoting this paſſage of the Prophet *Amos* מהלאה לדמשק *beyond Damaſcus*, had magiſterially ſaid as they were wont to do, אל תצרא don't read it לדמשק *beyond Damaſcus*, but לבבל *beyond Babylon*, it would have gone down well enough with his auditory, both by reaſon of the uſual cuſtom of the Nation, and principally becauſe what he ſaid was true. For,

II. Let us conſult another place in the ſame Prophet, *Amos* IV. 3. *And ye ſhall go out at the breaches one againſt another*, והשלכתנה החרמונה *and ye ſhall caſt them into the palace.* Where the *Targum* and *Syriack*, *They ſhall carry them beyond the mountains of Armenia.* And the *Greek*, Εἰς τὸ ὄρος τὸ Ῥομμάν, *Unto the mount Romman.* *R. Sol.* upon the place tells us, that *Jonathan* paraphraſeth להלאה מן טורי חורמני הן הרי חשך *Beyond the mountains of Horman, they are the mountains of darkneſs.* *m* *Alexander King of Macedon* אול לגבי מלכא קצא לאחורי הרי חושך *went to the King of Cazia behind the mountains of darkneſs.* Let me add one paſſage more. *n* *Iſrael went into three Captivities*, אחת לפנים מנהר סנבטיון *one was within the river Sanbation*, ואחר לדפני של אנטוביא *and the other was to Daphne of Antioch. The other where the clouds did deſcend upon them and covered them* *o*.

m Bereſh. rab. fol. 35. 4.
n Hiſtor. Sanhed. fol. 29. 3.
o Vid. & Bemid. rabba, fol. 206. 1.

VERS. LI.

Σκληροτραχήλοι· *Stiff-necked.*

p Fol. 156. 2. WE have a like phraſe, and a ſtory not much unlike in *Shemoth rabba* p, when the people in the abſence of *Moſes* were urgent with *Aaron* to make them Gods that ſhould go before them, *Hur* reſiſted them, and ſaid to them, קציני צוארא *Ye ſhort necked, do you not remember what wonderful things God hath done for you? Immediately they roſe up againſt him and ſlew him.*

VERS. LIII.

Εἰς διαταγὰς Ἀγγέλων· *By the diſpoſition of Angels.*

I. I Would not render this word Ἀγγέλων by the *Hebrew* word מלאכים *Angels*, as the *Syriack* and *Arabick* Interpreters have done; but by שלוחים *meſſengers*; ſo שליח צבור is ὁ Ἄγγελος Ἐκκλησίας, *the Angel*, or *meſſenger of the Church*. The *Jews* have a trifling fiction, that thoſe *Iſraelites* that were preſent at mount *Sinai*, and heard the Law pronounced thence by God himſelf, ſhould have been like the Angels, that they ſhould never have begot children, nor died, but for the time to come ſhould have been like to Angels, had it not been for that fatal and unfortunate crime of theirs in the matter of the Golden Calf q.

q Vid. *Avod. Zarah*, fol. 5. 1. & *Hor. Heb.* in *Joh.* X. 35.

If εἰς διαταγὰς Ἀγγέλων might admit of this paſſive conſtruction, *that men might be diſpoſed into the ſame predicament or ſtate with the Angels*; then I ſhould think our Bleſſed Martyr might in this paſſage remember them of their own opinion, and the more ſmartly convince them of their ἀνομία, *tranſgreſſion of the Law*, even from what they themſelves granted. As though he had ſaid, "Ye have received a Law which you your ſelves "confeſs, would have put men into an Angelical ſtate, and yet you have not obſer-"ved it.

II. But if this clauſe will not bear that interpretation, it is doubtful in what ſenſe the word Ἀγγέλων muſt be taken; and whether εἰς διαταγὰς, *unto the diſpoſitions* be the ſame with διὰ διαταγῶν, or διὰ διαταγῆς, *by the diſpoſitions*, or *diſpoſition*. That expreſſion in *Gal.* III. 19. agrees with this, διαταγεὶς δι ἀγγέλων, *ordain'd by Angels*; and in both theſe places it would be ſomething harſh to underſtand by *Angels*, thoſe heavenly ſpirits ſtrictly and properly ſo taken; for what had they to do in the diſpoſition of the Law? They were preſent indeed at Mount *Sinai* when the Law was given, as many places of the Holy Scriptures do witneſs; but then they were but preſent there, for we do not find that any thing further was done or performed by them. So that the thing it ſelf makes it neceſſary that both in this and in that place we ſhould underſtand by *Angels*, the meſſengers of God's Word; his Prophets and Miniſters. And the particle εἰς may retain its own proper force and vertue, that the ſenſe may come to thus much, *viz.* "Ye have received the "Law *unto the diſpoſition of meſſengers*, *i.e.* that it ſhould be propounded and publiſhed "by Miniſters, Prophets, and others, and that according to your own deſire and wiſh, "*Exod.* XX. 19. *Deut.* v. 25. and XVIII. 15, 16. and yet ye have not kept the Law. "Ye deſired Prophets, and ye had them, and yet which of thoſe Prophets have not you "perſecuted?

VERS. LVI.

Τὸν υἱὸν τῦ ἀνθρώπυ ἐκ δεξιῶν ἑστῶτα τῦ Θεῦ· *The Son of Man ſtanding at the right hand of God.*

CHRIST frequently calls himſelf the *Son of Man*, but it is rarely that we find him ſo called by others. But St. *Stephen* in this expreſſion recites that of *Dan.* VII. 13. *I ſaw one like the Son of Man coming with the clouds of Heaven, and coming to the ancient of days, and they brought him before him.* I would hardly have expected from a *Jew* what R. *Saadiah* ſaith upon this place, *like to the Son of Man:* והו משיח צדקינו *This is the Meſſiah our righteouſneſs; but is it not written of the Meſſiah, poor and riding upon an Aſs? For he ſhall come in humility.------And they brought him before the Ancient of days, this is that that is written, The Lord ſaid unto my Lord, Sit thou on my right hand.*

The

The Doctors in *Sanhedrin* r, talk much more out of the way, זכו עם ענני שמיא *If they are worthy (i.e. the Israelites) then he shall come with the clouds of Heaven; but if they are not worthy, then he will come poor, and riding upon an Ass.* The Proto-martyr declares he saw that of *Daniel* fulfilled now in *Jesus*; to which that in *Isa.* VI. 1. is something parallel. r Fol. 98. 1.

VERS. LVIII.

Καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλων· *And casting him out of the City they stoned him.*

s I. בית הסקילה חוץ לבד" *the place of stoning was without the Sanhedrin, according as it is said, bring forth him that hath cursed without the Camp,* Levit. XXIV. 14. *It is a Tradition* בית הסקילה היה חוץ לג" מהנורת *the place of stoning was without three Camps.* The Gloss tells us that the Court was the Camp of the Divine Presence, the Mountain of the Temple, the Camp of the Levites, and *Jerusalem* the Camp of *Israel.* Now in every *Sanhedrin* in whatever City, the place of stoning was without the City, as it was at *Jerusalem.* s Hitrof. Sanhedr. fol. 23. 1, & Bab. Sanhed. fol. 42. 2.

We are told the reason by the *Gemarists* why the place of stoning was *without the Sanhedrin,* and again *without three Camps, viz.* ראי נפק בד" ויתיב בחוץ לג" מהנורת *If the Sanhedrin go forth and sit without the three Camps*; they make the place for stoning also distant from the *Sanhedrin,* partly lest the *Sanhedrin* should seem to kill the man; partly that by the distance of the place there may be a little stop and space of time before the Criminal come to the place of execution, if peradventure any one might offer some testimony, that might make for him. For in the expectation of some such thing,

II. אחר עומר על פתח בד" והסודרון בידו "There stood one at the door of the *Sanhe-* "*drin* having a Handkerchief in his hand, וסוס דחוק ממנו כדי שיהא רואהו and an horse "at such a distance as it was only within sight. If any one therefore say, I have something "to offer in behalf of the condemned person, he waves the Handkerchief, and the horse- "man rides and calls the people back. Nay if the man himself say, I have something to "offer in my own defence, they bring him back four or five times one after another, if it "be any thing of moment that he hath to say. I doubt they hardly dealt so gently with the innocent *Stephen.*

III. If no testimony arise that makes any thing for him, then they go on to stoning him: "The Crier proclaiming before him, *N.* the Son of *N.* comes forth to be stoned for "such or such a crime: *N.* and *N.* are the witnesses against him, if any one hath any "thing to testifie on his behalf, let him come forth and give his evidence.

IV. "When they come within ten cubits of the place where he must be stoned, they "exhort him to confess; for so it is the custom for the malefactor to confess, because "every one that confesseth hath his part in the world to come, as we find in the instance "of *Achan,* &c.

V. "When they come within four cubits of the place, they pluck off his clothes, and "make him naked.

VI. "The place of Execution was twice a mans height. One of the witnesses throws "him down upon his loyns; if he roul upon his breast they turn him upon his loyns "again. If he die so, well: If not, then the other witnes takes up a stone, and lays it up- "on his heart. If he die so, well; But if not, then he is stoned by all *Israel.*

VII. *All that are stoned are hanged also, &c.* These things I thought fit to transcribe the more largely, that the Reader may compare this present action with this rule and common usage of doing it.

1. It may first be questioned for what crime this person was condemned to die. You will say for blasphemy: *For we have heard him speak blasphemous words against Moses, and against God.* But no one is condemned as a blasphemer (מגרף) unless for abusing the Sacred name with four letters, *&c.* Hence is it that although they oftentimes accused our Saviour as a blasphemer, yet he was not condemned for this, but because כשף היסית והדיח את ישראל *he used witchcraft and deceived Israel, and seduced them into Apostacy* t. And those are reckoned amongst persons that are to be stoned, המסית והמדיח והמכשף *He that evilly perswades, and he that draws into Apostacy, and a Conjurer.* u t Sanhedr. fol. 43. 1. u Ibid. fol. 53. 1.

2. It may further be questioned whether our Blessed Martyr was condemned by any formal sentence of the *Sanhedrin,* or hurried in a tumultuary manner by the people, and so murdered: It seems to be the later.

Παρὰ τοὺς πόδας τοῦ Νεανίου. *At a young man's feet.*

Phil. verſ. 9. Τοιοῦτον ὢν ὡς Παῦλος πρεσβύτης, *being ſuch an one as Paul the aged*; by which we may compute, whether νεανίας here denotes *mere youth*, and not rather *ſtrength*, and *ſtoutneſs*, 2 *Sam.* VI. 1. כל בחור בישראל *Every choſen man of Iſrael:* where the *Greek* hath it πάντα νεανίαν ἐξ Ἰσραὴλ, *every young man of Iſrael.*

VERS. LX.

Ἐκοιμήθη. *Fell aſleep.*

דמך or רמך *He ſlept*, than which nothing is more common in the Talmudiſts.

CHAP. VIII.

VERS. II.

Συνεκόμισε τὸν Στέφανον. *Carried Stephen to his burial.*

* Sanhedr. fol. 46. 1. THEY * *do not bury* (any one condemned by the Sanhedrin) *in the Sepulchres of their fathers. But there are two places of burial, belonging to the Sanhedrin; one for thoſe that are beheaded and ſtrangled; the other for thoſe that are ſtoned and burnt.* The reaſon why ſuch are not to be buried with their fathers is this, שאין קוברין רשע עם צדיק *Becauſe they do not bury the guilty with the innocent*; which they deduce from the ſtory of an ordinary perſon caſt into *Eliſha's* grave, who continued not there but roſe again.

x Ibid. fol. 45. 2 x *The ſtone wherewith any one is ſtoned, the wood on which he is hanged, the ſword by which he is beheaded, and the halter wherewith he is ſtrangled, is ſtill buried in the ſame place with him:* or at leaſt very near him. That it was otherwiſe with *Stephen*, the words now before us do evince; but whether this was from the indulgence of the Sanhedrin toward the condemned perſon: or, becauſe he was not condemned by the Sanhedrin, let others judge.

Καὶ ἐποίησε κοπετὸν μέγαν ἐπ' αὐτῷ. *And made great lamentation over him.*

The Rabbins go on. לא היו מתאבלין אלא אוננים *They do not make a lamentation over one condemned by the Sanhedrin, only bemoan him*, i. e. inwardly, and in their heart only. שאין אנינות אלא בלב *for this grief is not but in the heart.* And it was a Vulgar conceipt amongſt the *Jews*, that by how much the more ſordidly the criminal was handled by the Sanhedrin, and how much the leſs bemoaned after execution, by ſo much the more it tended toward the remiſſion of his ſins. Whence the Gloſs upon the place, *They do not bewail him, that ſo that diſgrace of his might turn to his attonement.*

This generous and true Chriſtian courage of theſe good men burying St. *Stephen*, is deſervedly applauded by all: and thoſe that did thus bury him, did thereby publickly explode that ridiculous conceipt of expiation by undergoing the greateſt diſgrace here: for they knew well enough that the remiſſion of this Martyrs ſins, flowed from a more noble ſource.

VERS. V.

Εἰς πόλιν τῆς Σαμαρείας. *Into the City of Samaria.*

HAving done with the ſtory of *Stephen*, who was the firſt named amongſt the ſeven Deacons: the Evangeliſt paſſeth on to the affairs of *Philip*, who was the ſecond. Whether he betook himſelf to *Sebaſte*, or to *Sichem*, or to ſome other third City of *Samaria*, might be a reaſonable queſtion; becauſe it is ſaid, *verſ.* 14. that *the Apoſtles heard that Samaria had received the Word of God*; which ſeems more agreeably to be underſtood of ſome City in *Samaria*, rather than the whole Samaritan Country. Now what City ſhould that be, which as the Metropolis of that Country, is by way of Emphaſis called *Samaria?* It is certain that *Sebaſte* is that very City, which antiently was *Samaria.*

a שומרון

[a] שבשרת הוא שומרון *Sebaſte is the ſame, which was Samaria, where to this day the Palace of Ahab is ſhewn.* [b] Ἐν μὲν γε τῇ Σαμαρείτιδι, &c. *In Samaria* (Herod) *fortifying a City with a noble wall of twenty furlongs, and carrying thither a Colony of ſix thouſand men, diſtributing good land amongſt them: and in the midſt of the City erecting a goodly Temple to Cæſar, and a grove about it of about three half furlongs,* τὸ ἄλσος Σεβαστῷ ἐκάλεσεν *called the City Sebaſte.*

[a] Benjam. in Itinerar. [b] Joſeph. de Excid. l. 1. c. 16

Was this therefore the City of *Samaria*, where *Philip* now was, becauſe that was once the City *Samaria?* If we obſerve, how the City of *Sichem* was the very heart and ſeat of the *Samaritan* Religion, and the Mount *Gerizim* was as it were the Cathedral Church of that Sect; perhaps to this one might more fitly have reſpect, when mention is made of *the City of Samaria*, than any other place.

VERS. IX.

Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων. *Simon, who before time in the ſame City, uſed Sorcery.*

IF this was in *Sichem*, you will ſay, what became then of the *Sichemites* faith which Chriſt himſelf had already planted amongſt them? *Joh.* IV. It may be anſwered (though in ſo very obſcure a thing I would not be poſitive) that it was ſome years ſince the time when Chriſt had converſed in that City, and when as he had done nothing that was miraculous there, *Simon* by his Magicks might obtain the eaſier reception amongſt them. But however, grant, it was *Sebaſte*, or any other City of *Samaria*, that was the ſcene of this ſtory yet who did this *Simon* give out himſelf to be, when he ſaid μέγαν τινα εἶναι, that *he himſelf was ſome great one?* And what ſort of perſons did the *Samaritans* account him, when they ſaid of him, Οὗτος ἐστιν ἡ δύναμις τοῦ Θεοῦ μεγάλη, *this man is the great power of God?*

I. Did they take him for the *Meſſiah?* It is commonly preſumed that *Simon* was a *Samaritan* by birth; but ſhould *Meſſiah* ſpring out of the *Samaritans?* It is no impertinent queſtion, whether the *Samaritans*, when they looked for the *Meſſiah*, (*Joh.* IV. 25.) yet could expect he ſhould be one of the *Samaritan* ſtock, when they admitted of no Article of Faith that had not its foundation in the Books of *Moſes?* Could they not gather this from thence, *that the Meſſiah ſhould come of the Tribe of Judah?* A *Samaritan* perhaps will deny this, and elude that paſſage in *Gen.* XLIX. 10. by ſome ſuch way as this: It is true, *the Scepter ſhall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come*; but then this does not argue that *Shiloh* muſt derive his Original from the Tribe of *Judah*; only that ſome Dominion ſhould continue in *Judah*, till *Shiloh* ſhould appear. Where, by the way, it is worth our obſerving that the *Samaritan* Text and Interpreter in that place, inſtead of שילה reads שלה without the *Jod*; and inſtead of מבין רגליו *from between his feet*, that Text reads מבין דגליו *from between his banners*; and the Interpreter hath it מבין סדריו *from between his Ranks*, or Companies.

That figment concerning *Meſſiah ben Joſeph*, or *Meſſiah ben Ephraim* (for he goes by both thoſe names) whether it was firſt invented by the *Jews*, or by the *Samaritans* is not eaſily determined. The *Jewiſh* Writers make very frequent mention of him: but the thing it ſelf makes ſo much for the *Samaritans*, that one might believe it was firſt hatcht amongſt themſelves; only that the ſtory tells us that *Meſſiah* was at length ſlain, which the *Samaritans* would hardly ever have invented concerning him. And the *Jews* perhaps might be the Authors of it, that ſo they might the better evade thoſe paſſages that ſpeak of the death of the true *Meſſiah*.

II. However, it was impiety enough in *Simon*, if he gave out himſelf for a Prophet, when he knew ſo well what himſelf was; and if you expound his *giving out himſelf to be ſome great one* no higher than this, yet does it argue arrogance enough in the knave. I would not depreſs the ſenſe of thoſe words concerning *John Baptiſt*, *Luke* I. 15. ἔσται μέγας ἐνώπιον τοῦ Κυρίου, *He ſhall be great in the ſight of the Lord:* but if we take it in the higheſt degree, *he ſhall be a Prophet before the Lord Chriſt*; it carries both an excellent truth along with it, and alſo a moſt plain agreeableneſs with the office of *John*. And when *Stephen* expreſſeth *Moſes* to have been a Prophet, in theſe terms Ἦν δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις *He was mighty in words and deeds*, perhaps it bears the ſame ſenſe with what the *Samaritans* ſaid and conceited concerning this *Simon*, that he was ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη, *the great power of God.*

VERS.

VERS. XIII.

Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε. Then Simon himself believed also.

THAT is, He believed *that Jesus of Nazareth was the true Messiah*, and so was made capable of Baptism; (as in *vers.* 37.) and was indeed baptized in the Name of *Jesus*, *vers.* 16. And now O *Simon*, what thinkest thou of thy self, if hitherto thou hadst exhibited thy self as the *Messiah*? Darest thou after this pretend to be the Son of God? That which is commonly told of him, and which *Epiphanius* reports without alledging any others: Τὸν πατέρα ἔλεγεν ἑαυτὸν τοῖς Σαμαρείταις, Ἰουδαίοις δὲ ἔλεγεν ἑαυτὸν εἶναι τὸν υἱόν. *To the Samaritans he gave out himself to be the Father, to the Jews to be the Son*; betrays not only the blasphemy but the madness of the man, that *amongst the Jews* he should pretend himself to be the *Son of God*, when they would acknowledge no Son of God at all.

VERS. XVI.

Ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην, &c. *They sent unto them Peter and John*, &c.

c Hæres. 21. EPIPHANIUS here very apositely tells us, Ὁ Φίλιππος διάκονος ὤν, &c. *Philip being but a Deacon, had not the power of imposition of hands, so as by that, to confer the gift of the Holy Ghost.* It was the Apostles peculiar Province and Prerogative, by laying on of their Hands to communicate the Holy Ghost, that is, in his extraordinary gifts of Tongues and Prophesie; for as to the Spirit of Sanctification, they never dispensed that.

Peter and *John* besides the eminent station they held amongst the Apostles, were also to be the Apostles of the Circumcision in forreign Countries. *James* the brother of *John* was now alive, who with those two made up that noble Triumvirate, that had a more intimate familiarity with Christ. And one would believe, he ought also to have been sent along with them, but that they were sufficient; and that this was only as a prologue to their future charge and office of dealing with the Circumcision in forreign Countries.

They lay their hands upon some whom the Holy Ghost had pointed out to be ordained Ministers: And by so doing, they did communicate the gifts of Tongues and Prophesie, so very visible and conspicuously, that it is said, that *Simon saw how through the laying on of the Apostles hands, the Holy Ghost was given.* Amongst the *Jews* persons were ordained Elders, by three men: But here, this duumvirate was abundantly more valuable, when they could not only promote to the Ministry, but further, confer upon those that were so promoted, a fitness and ability for the performance of their office.

VERS. XIX.

Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, &c. *Give me also this power*, &c.

HOW infinitely mistaken is this wretch, if he think that the gifts of the Holy Ghost could be bought and procured by Silver or Gold; and how much more mistaken still, if he think that the power of conferring these gifts to others could be thus attained! The Apostles had a power of imparting these gifts, but even they had not a power of enabling another to impart them. *Paul* by laying hands on *Timothy* could endow him with the gifts of Tongues and Prophesie; but he could not so endow him that he should be capable of conveighing those gifts to another. This was purely Apostolical to dispense these gifts, and when they died, this power and privilege died with them.

It is easie apprehending what this wily wretch had in his thoughts and design, *viz.* an affectation both of lucre and vain-glory. Otherwise it might have been abundantly enough for him to have requested, give me also the gift of Tongues and Prophesie as ye have given to these.

VERS.

VERS. XXIV.

Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ, &c. *Pray ye to the Lord for me.*

IF he begged this in earnest and from his heart, it is a wonder he should afterward break out into so much blasphemy and wickedness that Church-history reports concerning him, if that say true. *d And when he did still more and more disbelieve God, and set himself more greedily in an opposition against the Apostles*, &c. *e* Σίμωνα μέγαν μεγάλων ἀντίπαλον τῶν θεοπεσίων Ἀποστόλων, &c. *Simon the great adversary of the great and Holy Apostles*, &c. For him to beseech the Apostles earnestly to pray for him, and yet from thenceforth to oppose them to the utmost of his power? This certainly is the gall of bitterness and the bond of iniquity.

d Irenæ. lib. 1. cap. 20. *e* Euseb. lib. 2. cap. 14.

We have (if we believe the story) St. *Peter* and this *Simon* meeting with one another again at *Rome*, where the Apostle by his prayers tumbles this Magician headlong to the ground, while he was flying in the Air, and so *Simon Magus* breaths his last. If it had been taken notice of, that (if *Philostratus* may be believed) it is probable St. *Peter* and *Apollonius Tyanæus* were at one and the same time together in *Babylon*, doubtless there would have been some such tale as this framed about St. *Peters* triumphing over him also.

That in *Justin Martyr* concerning a statue erected at *Rome* to *Simon Magus* with this inscription *Simoni Sancto Deo, To Simon the Holy God*, is shewn by learned Men to have been so called by mistake, when it was rather a Statue erected *Simoni Sango Deo*. I fear there is some such mistake concerning St. *Peters* chair erected in *Rome*, as there was concerning the Statue of *Simon* erected at *Rome*.

VERS. XXVI.

Εἰς Γάζαν, αὕτη ἐστὶν ἔρημος. *To Gaza, which is desert.*

WHO is it speaks this clause [*which is desert*] the Angel or the Historian? *Strabo* indeed tells us, *f that Gaza anciently was a noble City, destroyed by Alexander,* καὶ μένουσα ἔρημος, *and continues desert.* But why is this added in this place, and by whom is it so? I would suppose it is added by the Angel, and that for this reason, because there was another *Gaza* not very far from that place where *Philip* now was, *viz.* in the Tribe of *Ephraim*, 1 *Chron.* VII. 28. שכם ובנותיה עד עזה ובנותיה *Sichem with the Towns thereof, to Gaza with the Towns thereof*, this was the dwelling of the children of *Ephraim*. Here is *Gaza* of *Ephraim*, but *Philip* must go to *Gaza* of the Philistins.

f Lib. 16.

VERS. XXVII.

Δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιόπων. *Of great Authority under Candace Queen of the Æthiopians.*

IN a French Treatise lately publisht, that bears the Title of *Histoire de la haut Ethiopie, pag.* 15. all the *Ethiopian* Kings are named and reckoned up, and *Candace* not mentioned. But at the end there is this animadversion upon it, *Dans cette Chronologie il n'est point parle ny de la Reine Candace, ny de l' Imperatrice Helene*, &c. *In this Chronology there is no mention of the Queen Candace, nor of the Empress Helen; The Abyssins no more than the Jews use not to name the women in their Genealogies; a thing very common with all the Eastern Nations.*

However, that there was a certain *Candace* Queen of the *Ethiopians*, nay that there were several Queens of that name, is so very plain both from *Pliny* and *Strabo*, that it would be an impertinent thing to seek for this *Candace* of ours any where else. *The head of the Kingdom* (saith *Strabo*) *was Meröe, a City of the same name with the Island it self.* Now the Country *Meröe* was made an Island by the river *Nile* Westward, and the river *Astabora* Eastward *g*.

g Ptol. tab. 4. *Africa.*

If our Eunuch here came indeed from *Meröe*, then may we call to mind that passage in *Zeph.* III. 10. *From beyond the rivers of Æthiopia my suppliants*, &c. But from what part soever of *Candace's* Empire he might come, and what way soever he went; that might be true of him, and a very long journy he must needs take, before he could arrive at *Jerusalem*. But the *Ethiopick* Version, cuts the journy much shorter, when it makes him travailing to the City *Gaza*; So rendring that passage, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, not, *who had the charge of all her treasure*, but *who was over all Gaza.*

I am

I am apt to imagine this devotioniſt might come to *Jeruſalem* upon the ſame errand that had brought the *Jews* from all Countries, *Acts* II. *viz.* led hether by the Propheſie of *Daniel*, which had foretold the appearance of the *Meſſias* about this time. And one would wonder, that whiles he was at *Jeruſalem*, he ſhould have heard nothing concerning *Jeſus*. Or perhaps what he heard of him was the occaſion of his ſtudying at this time that paſſage in *Iſaiah's* Propheſie. Where now were the Apoſtles and the reſt of that holy College and company, that ſo great a perſon, and one of ſuch devotion ſhould be let go untaught and unſatisfied concerning the Lord Jeſus? Is it poſſible that he could be ignorant of the talk of his Death and Reſurrection, abiding in the City although as yet he might not believe it? But his inſtruction and converſion, is reſerved to a more peculiar miracle, that ſhould render it the more famous, and better known.

VERS. XXXII.

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη. *He was led as a ſheep to the ſlaughter.*

THE Text in *Iſaiah* is indeed expreſt here according to the *Greek* Verſion, but whether the Eunuch uſed that Verſion or no, is no unjuſt queſtion. As alſo, whether he were a *Jew* or a Proſelyte; whether a Proſelyte made, or a meer Gentile; whether an Eunuch in the ſtrict, or in the larger ſenſe. Which things are not to be enquired into, becauſe we can no where be reſolved about them. The perverſneſs of the *Jews* is more obvious, who, to elude theſe expreſs and plain things about the ſufferings of the *Meſſiah*, do divert the whole ſenſe of this Chapter to another thing. It goes current amongſt them, that the afflicted people of *Iſrael*, are the ſubject of this Propheſie: although there are thoſe that would apply part of it to *Jeremy*; others, part of it to *R. Judah the holy*; nay ſome there are that will allow ſome part of it to the *Meſſias* himſelf, in the mean time providing that they admit not of his death; it would be very tedious to ſet down particularly their triflings and eluſions in this matter. I rather enquire who it is that the *Greek* Intetpreters apply this paſſage to? Whether they plainly and ſincerely underſtood them of the ſufferings and death of the Meſſiah? Let thoſe anſwer for them, who would have them inſpired by the Holy Ghoſt. If they were thus inſpired, they could not but attain the true ſenſe and ſcope of the Scripture, as well as the Grammatical ſignification of the words, and could not but diſcern here, that the Prophet treats of an afflicted, ſuffering, dying, buried Meſſias, &c.

And if ſo, how ſtrange a thing is it, that the whole Nation ſhould be carried away with ſo curſed, perverſe and obſtinate a denial of the Meſſiah's death? What? For Seventy two Doctors and Guids of the people, and thoſe divinely inſpired too, ſo plainly to foreſee the ſufferings and death of the *Meſſiah* foretold in this Chapter, and yet not to take care to diſperſe this Doctrine amongſt the people, nor deliver and hand it down to poſterity? But if they did do it, how came ſo horrid an averſneſs to this Doctrine to ſeize the whole Nation? If they did not, what execrable Paſtors of the people were they, to conceal ſo noble, and ſo neceſſary an Article of their Faith, and not impart it?

In like manner do the *Jews* commonly apply that famed Propheſie of Chriſt, *Iſa.* IX. 6. to King *Hezekiah*; I doubt alſo the *Greek* Interpreters lean that way, that clauſe Ἄξω ὑγίειαν αὐτῷ, *I will reſtore health*, or *ſoundneſs to him*, gives a ſuſpition of it.

VERS. XXXIII.

Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη. *In his humiliation his judgment was taken from him.*

THE Hebrew Text is, מעוצר וממשפט לקח *He was taken from priſon and from judgment*; which the Seventy read thus, מעצרו ממשפט לקח If you render the word עצר in the ſame ſenſe with נעצר לפני יהוה 1 *Sam.* XXI. 7. *Doeg* (for devotion, ſaith *Kimchi*) *was detained before the Lord:* then is ſhewn ſo much the greater wrong done to Chriſt. He was ſnatcht from the place of his devotion, and from his work; and he was ſnatched from the place of judgment, that he could neither be ſafe in that, nor have juſt judgment in the other. Any one knows what עצרת ſignifies, namely, *Being detained upon a Religious account*, and what affinity the word עצר *to ſhut up*, may have with it, every one may alſo ſee.

Τὴν γενεὰν αὐτοῦ τίς διηγήσεται; *Who ſhall declare his generation?*

That is, who ſhall declare the wickedneſs of that age or *generation* wherein he lived, and by whom he ſuffered ſuch things? This and ſuch like paſſages are very uſual amongſt the

the *Jews*. *h In the generation in which the Son of David shall come, the Synagogue shall be a common stews, Galilee shall be destroyed, and Gablan shall be laid waste. ---- the wisdom of the Scribes shall putrifie, good and merciful men shall fail, yea and truth it self shall fail, and the faces of that generation shall be as the faces of dogs.* ---- *R. Levi* saith, *The Son of David shall not come, but in a generation wherein mens faces shall be impudent; and which will deserve to be cut off. R. Jannai* saith, *When thou seest the generation, after the slandering, and blaspheming generation, then expect the feet of King Messias*, that is, his coming. While I read the *Chaldee* Paraphrast, in *Isa.* LIII. methinks I see a forehead not unlike the faces before mentioned; for he wrests the Prophets words with that impudence and perverseness from their own proper sense, that it is a wonder if his own Conscience, while he was writing it, did not check and admonish him.

h Midr. Schir. fol. 17. 3.

VERS. XL.

Φίλιππος δὲ ε�ρέθη εἰς Ἄζωτον. *But Philip was found at Azotus.*

IF this was done at *Gaza* or near it, it was from thence to *Azotus* about two hundred and seventy furlongs; or thirty four miles or thereabout. * And *Azotus* was, as it seems, two miles from *Jamnia*, according to the computation of *Antoninus* his *Itinerarium*. From *Gaza* to *Askalon* sixteen miles: from *Askalon* to *Jamnia* twenty. We have the mention of one רבי פליפא *Rabba Philippi*, as it should seem, in the *Jerusalem* Talmud. *i*

* *Diod. Sicul.* lib 19.

i Megill. fol. 70 2.

CHAP. IX.

VERS. II.

Ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν. *He desired letters of him* [the High Priest] *to Damascus.*

THESE letters were written from the whole Sanhedrin, *k* the head of which was *Gamaliel*, *Paul*'s Master, yet they are attributed to the High-Priest, he being of a more worthy degree and order, than the President of the Council; that in *Acts* XXIII. 4. hath a peculiar Emphasis, τὸν Ἀρχιερέα τοῦ Θεοῦ, *God's High-Priest*, and hints to us the opinion that Nation had of the High-Priest, namely, that he was *God's Officer*; whereas the President of the Council was only an officer of the People, and chosen by men. The charge of the High-Priest was to take care about holy things: the charge of the President was to take care about the Traditions: for he was the מקבל the keeper and repository of Traditions.

k Vid. *Acts* XXII 5.

But the words we are upon do occasion a more knotty and difficult question, *viz.* whether the decrees of the Sanhedrin were of authority amongst the *Jews* in Countries abroad? As to *Damascus* there is the less scruple, because *Syria* in very many things was lookt upon to be of the same rank and condition with the land of *Israel*. But what shall we think of more remote Countries? For instance, *Egypt* or *Babylon*, where the greatest number of *Jews* above all other Countries in the World did reside?

I. There was no Sanhedrin of Seventy men, either in *Egypt* or *Babylon*, or indeed any where else, but that at *Jerusalem*. There were very famous Academies in *Babylon*, *viz.* that of *Nehardea*, that of *Sorah*, and that of *Pombeditha*. But a *Sanhedrin* no where. There was a very famous Cathedral Church at *Alexandria*, wherein were seventy pompous stalls, but it was but a Church not a Sanhedrin *l*.

l Hieros. Succah. fol. 55. 1.

II. In what veneration the *Jerusalem* Sanhedrin was held every where amongst all sorts of *Jews*, may be collected from this, that the rule and determination concerning intercalating the year, concerning the beginning of the year, and the appointed time of the feasts, &c. came from it, as also that was esteemed the keeper and repository of the oral Law.

III. The judgment of life and death in the matter of Heresie and heterodoxy belonged only to the *Jerusalem* Sanhedrin: and it is some such thing that is now before us. The Christians were to be sent from the Synagogues bound to *Jerusalem*, that if they would not deny their faith, they might be condemned to dye. The Synagogues by their three men,

men, might ſcourge them, but they could not paſs ſentence of death: And theſe goodly men conceived there was no other way to extirpate Chriſtianity but by the death of Chriſtians.

IV. Whether therefore, theſe were mandatory letters, or only exhortatory which St. *Paul* deſired; the Fathers of the Sanhedrin knew the Synagogues were heated with ſo great an indignation againſt Chriſtianity that they would moſt readily undertake, what was deſired. Where, by the way, we may make this obſervation, That the power of Life and Death was not yet taken out of the hands of the Sanhedrin. I have elſewhere given you a copy of a Letter from the Sanhedrin to thoſe of *Babylon*, and alſo to thoſe of *Alexandria m.*

m Vid. *Hor. Heb. ad Matth.* II. 14

VERS. V.

Σκληρόν σοι πρὸς κέντρα λακτίζειν. *It is hard for thee to kick againſt the pricks.*

IN *Syriac* קשא הו לך למבעטו לעוקסא. It is well known that בעט ſignifies to *kick*, from *Deut.* XXII. 15. and 1 *Sam.* II. 29. nor is it leſs known what this word *kicking* in theſe places means. *n R. Bibai ſat and taught ---- R. Iſaac ben Cahna* בעט ביה *kickt againſt him.*

n Hieroſ. Schab. fol. 11. 1.

VERS. VII.

Ἀκούοντες μὲν τῆς φωνῆς, &c. *Hearing a voice*, &c.

BUT it is ſaid *Chap.* XXII. 9. *They heard not the voice of him that ſpake unto me.* They heard קול the *Voice*, or *Sound*; but they did not hear דבר the *words*. So we find the *Jewiſh* writers diſtinguiſhing. *o There I will ſpeak with thee. The word ſhall be with thee, but not with them all.* יכול לא היו שומעין את הדבר *Perhaps they did not hear the words* אבל היו שומעין את הקול *but they heard the voice.*

o Bemidb. rab. fol. 163. 1.

---- Μηδένα δὲ θεωροῦντες. *But ſeeing no man.*

But did *Paul* himſelf ſee him? See *verſ.* 17. *Jeſus that appeared to thee in the way*; and *verſ.* 27. *He ſaw the Lord in the way.* 1 *Cor.* IX. 1. *Have I not ſeen Jeſus Chriſt our Lord?* And Chap. XV. 8. *He was ſeen of me alſo*, &c. but did he ſee his perſon or his glory only? I would ſay he ſaw both; and ſo had obtained a more illuſtrious Viſion of him than any of the reſt, having ſeen him ſince he was glorified, which they did not. But whether he ſaw with his bodily eyes, or as *Iſaiah*, Cap. VI. 1. by Viſion only, let thoſe diſpute it that think fit.

Concerning *Damaſcus* the ſcene of this hiſtory, we may call to mind that of *Zechar.* IX. 1. *The burden of the word of the Lord in the land of Hadrach, and Damaſcus the reſt thereof*, &c. where the *Targum*; *Damaſcus ſhall be converted, ſo that it ſhall be of the land of the houſe of his Majeſty. Kimchi* hath it, *Damaſcus ſhall be his reſt*: that is, *the habitation of his glory and of his prophet*, &c. which things whither they have any relation to this place, let the Reader judge. Only I muſt not let it paſs unobſerved, that *Paul* the Converter of the *Gentiles*, was called to his Apoſtleſhip, and ſaw Chriſt in a Country, and almoſt in a City of the *Gentiles.*

St. *Paul* himſelf tells us that this voice which came from Heaven ſpake to him Ἑβραΐδι διαλέκτῳ, *in the Hebrew tongue*, Chap. XXVI. 14. which our Hiſtorian doth not mention, nor indeed thoſe paſſages, *verſ.* 16. 17, 18. which S. *Paul* there relates.

VERS. XII.

Ἐπιθεὶς αὐτῷ χεῖρα ὅπως ἀναβλέψῃ. *Putting his hand on him, that he may receive his ſight.*

ANANIAS himſelf adds, *verſ.* 17. *that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt.* Could *Ananias* therefore confer the Holy Ghoſt? This ſeemed the peculiar prerogative of the Apoſtles; could therefore a private Diſciple do this to an Apoſtle? By the impoſition of his hands could he impart the gift of Tongues and Propheſie? Will not this degrade our Apoſtle even below the ordinary Miniſters, who received theſe gifts by the impoſition of the Apoſtles hands, and ſhall he that is an Apoſtle take his Commiſſion from the hands of one that is not ſo himſelf? It was not ordinary for an Apoſtle to be baptiſed by one that was not an Apoſtle; and it would be ſtrange, if ſuch an one ſhould add over and above greater things to an Apoſtle.

It

It may be no needless question, who it was that baptized the rest of the Apostles, when *Jesus himself baptized not*, *Joh.* IV. 2. who therefore baptized those that did baptize? Let the *Romanists* say, who baptized *Peter?* I would say *John* the Baptist did. But do you think *Peter* was rebaptized? If so, by whom, when *Jesus* himself did not baptize?

CHAP. XII.

VERS. II.

Ἀνεῖλε δὲ Ἰάκωβον μαχαίρῃ. *He killed James with the sword.*

THIS kind of death is called הרג *killing.* p *Four kinds of death are delivered into the hands of the Sanhedrin.* סקילה *stoning.* שריפה *burning.* הרג *killing* (with the sword) חנק *strangling.* q *The precept* נהרגין *concerning those that are to be killed, is this* היו מחיון את ראשו בסייף *they beheaded him with the sword as the* (Roman) *Kingdom does. R Judah saith, This is a vile disgrace to him. But they lay his head upon a block, and chop it off with an Ax. Others reply, there can be no death more disgraceful than that.* You will say *Herod* (*Agrippa*) imitated the *Roman* customs as having no small relation to *Rome.* But beheading by the sword, was a death used amongst the *Jews* themselves; and they particularly fell under that sentence, that drew away the people to the worship of other Gods. r *If they be but a few that seduce the people to strange worship, they are stoned, and their goods are not confiscated; but if their numbers be great, they dye by the sword, and their goods are confiscated.*

p *Sanhedr.* fol. 49.2.

q Ibid. fol. 52.2

r Ibid. fol. 111. 2.

St. *James* indeed was but a single person, but *Herod* knew that there was *Peter* also and several others, who according to his judgment מחיין drew away the people to an irreligious worship; and deals with *James*, as he intended to do with the rest. So he falls, and his goods are confiscated. And so that begins to be accomplished which our Saviour had formerly told the sons of *Zebedee*, *ye shall drink of my cup*, &c. s *The Rabbins say, Killing* [by the sword] *is an heavier punishment than strangling.*

s *Hieros. Sanhedr.* fol. 29.4.

VERS. VII.

Αἱ ἅλυσις ἐκ τῶν χειρῶν. *His chains from his hands.*

I Am mistaken if the *Jerusalem* Talmudists do not express ἅλυσις ἐκ τῶν χειρῶν by כידו מניקיא *Chiromanicæ, hand-manacles.* t It is written, *The Lord spake to Manasseh, and to his people, but they harkned not: Wherefore the Lord brought upon them the Captains of that host of the King of Assyria, which took Manasseh* בחחים *What signifies* בחחים *that is* כידו מניקיא *in manacles?* The *Targum* on 2 *Chron.* XXXIII. thus renders it ואחדו ית מנשה בכידי מנקייה where, I am apt to suspect the word בידי is ill writ instead of כידו: but I stand corrected very willingly, if I guess amiss.

t Ibid. fol. 28.3

In those words of our Saviour, *Bind the unprofitable servant hand and foot*, &c. it is plain to see, how he alluded to manacles and fetters.

VERS. XV.

Ὁ Ἄγγελός ἐστιν αὐτοῦ. *It is his Angel.*

THAT is, An Angel in his shape; for it was familiarly received amongst them, that the Angels did sometimes put on the shape of this or of that person. u *It is written, he hath delivered me from the sword of Pharaoh. Bar Kaphra saith,* מלאך ירד בדמות *an Angel descended in the shape of Moses, and made him flee.* והיו סבורין במלאך משה והבריחו *and they that came to lay hold on Moses, thought the Angel to be Moses.* The Gloss is, *The Angel quickned Moses in his flight, so that those that sought for Moses, were very little solicitous about him, because they thought the Angel was Moses.* ✻ *The Holy blessed God saith, I have said to mirth what doth it? What doth that crown in thine hand? Descend from my throne: in the same hour an Angel descended* בדמיתו של שלמה *in the shape of Solomon, and sat upon his throne.*

u *Debarim rabba* fol. 290. 4.

✻ *Midr. Cohelleth*, fol. 87.4.

It is well known that the Jewish writers do take *Elias* for the *Angel of the Covenant*, *Mal.* III. 1. and how often have we *Elias* appearing in the shape of this or of that man?

x Sanhedr. fol. 109 1. y Hieros. Kilaim. fol 32.2.

x *Elias came* וארמי להו בחד מינייהו *and seemed unto them as one of themselves.* עאל אליהו לגביה בדמות ר' חייה רובה y *On a certain day Elias came to R. Judah the Holy, in the shape of R. Chaiah Rubbah, &c. having touched his teeth he took away their pain; the next day R. Chaiah Rubbah came to him and said, how doth Rabbi, how do his teeth? To whom he replyed, from the time that thou touchedst my teeth with thy fingers, they were healed.*

VERS. XX.

Διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς Βασιλικῆς. *Because their Country was nourisht by the Kings Country.*

HERE we may call to mind that of *Ezek.* XXVII. 17. *Judah and the land of Israel* [O Tyre] *were thy Merchants, they traded in thy markets wheat of Minnith and Pannag, and Honey, and Oyl, and Balm.* So the *Latine*, the Interlinear, our *English*, and the *Italian* Versions. But others make *Minnith* and *Pannag* not places, but Merchandise ware, namely the *Syriac*, *Arabic*, *Greek* and the *Chaldee* especially, who hath rendred the words so that *R. Solomon*, and *R. Kimchi*, confess they knew not well what he means. As for *Minnith* we have it mentioned in *Judg.* XI. 33. for which the *Syriac* hath *Makir* for a reason not known; and the *Greek*, *Arnon*, for no reason at all. As for *Pannag* we meet with it no where else. Whatever it be, the words of the Prophet hint to us the same thing, that the Evangelist doth here; which is strengthned also from that in 1 *King.* V. 11. *And Solomon gave Hiram twenty thousand measures of wheat for food to his houshold, and twenty measures of pure Oyl, thus gave Solomon to Hiram year by year.*

VERS. XXIII.

Γενόμενος σκωληκόβρωτος ἐξέψυξεν. *Being eaten of worms, he gave up the Ghost.*

JOSEPHUS speaks more sparingly in this matter, Ἄθρουν δὲ αὐτῷ τῆς κοιλίας προστέφυσεν ἄλγημα· *The pains of his belly came thick upon him:* speaking only of the torments of the belly, and suppressing the cause. And that (as it should seem) not only to conceal the Kings reproach, but to add something of honour to him. For lay that passage in the Talmud to this, רובן של צדיקים מתים בחולי מעיים *Many just persons have dyed of the pain in the bowels.* z On the contrary, to be devoured by worms was reckoned an accursed thing, and what befel none but men of greatest impiety. * Those that went to spy out the land of promise, and raised an evil report upon it, *They had their Tongues hanging out, and falling upon their Navels,* היו תולעות יוצאות מלשונם *and worms issued out of their Tongues and crept into their Navels, and issued out of their Navels again, and crept into their Tongues.* || *A certain Priest* (a *Baithusean* as it should seem) *made incense without, and brought it within.* --- *There are who say,* יצא חוטמו מזנק תולעים *that his Nose hung down, issuing out with worms; and that something like a calves hoof grew in his forehead.*

z Schabb. f. 118 2. * Sotah. f. 35. 1. || Hieros. Joma, fol. 39. 1.

CHAP. XIII.

VERS. I.

Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν Ἐκκλησίαν. *There were some in the Church that was at Antioch.*

COMPARE that passage *Chap.* XI. 27. with this place, and neither the word τινες, *some*; will seem redundant; nor the phrase κατὰ τὴν οὖσαν ἐκκλησίαν, so harsh, *There came some Prophets from Jerusalem to Antioch*, when yet, there were in the Church of *Antioch* some Prophets of their own already. And it seems to hint that the separation of *Paul* and *Barnabas* to the Ministry was done by the stated Ministers of that Church, and not by others that came thither.

Προφῆται

Προφῆται ἢ διδάσκαλοι. *Prophets and Teachers.*

These offices indeed are distinguisht, 1 *Cor.* XII. 28. and *Ephes.* IV. 11. but here, they seem as if they were not so to be; for the Church of *Antioch* was not yet arrived at that maturity that it should produce Teachers that were not endowed with the Holy Ghost, and the gift of Propheſie; and the phrase κατὰ τὸν ἅγιον πνεῦμα ἐν ἐκκλησίαν seems to intimate some such thing, *viz.* that according to the state of the Church then being in that place, there were, nay it was necessary there should be prophetick Teachers, because there was not any who by the study of the Scriptures, was become fit for that office. But why then is it not rather said, Διδάσκαλοι Προφητικοὶ *Prophetick Teachers*, than Προφῆται ἢ διδάσκαλοι *Prophets and Teachers?* Namely, because there were Prophets who were not ordinary Teachers, but acted in their Prophetick office occasionally only; and they were such as rather foretold things to come, than ordinarily preacht, or taught chatechistically. But these were both Prophets, and constant Preachers too.

Μαναήν τε Ἡρῴδου τοῦ τετραάρχου σύντροφος. *And Manaen which had been brought up with Herod the Tetrarch.*

So *Menahem* is writ in the *Alexandrian* copy, at 2 *Kings* Chap. XV. Μαναὴν, *Manaen:* but the *Roman* hath, Μαναὴμ, *Manaem.* This our *Manaens* education with *Herod* the Tetrarch, brings to mind what is related in *Juchasin.* c *Hillel and Shammai received their traditions from them* (that is, from *Shamaiah* and *Abtalion*) *But first were Hillel and Menahem. Menahem went off into the Kings family and service,* עם שמנים אנשים לבושים זהב *with fourscore men clothed in gold --- Menahem was grave and wise, like a Prophet, and uttered many Propheſies. He foretold Herod, when he was yet very young, that he should come to reign: And when he did reign, he sent for him, who foretold him also that he should reign above thirty years. And he did reign seven and thirty.* *Josephus* (who is quoted also by this our Author) speaks much the same as to part of the story. d *There was amongst the Essenes one named Menaem, who, besides that he was famous for the holiness of his life, had obtained of God a foreknowledge of future things. He called Herod while he was yet a child, King of the Jews,* &c.

c Fol. 19. 1.

d *Antiq.* lib. 15 cap. 13.

I do not think this our *Manaem*, was the same person; nor do I say, that he was his son (for had the *Essenes* children?) But whereas this person was so accepted in the Court of *Herod the Great*, and our *Manaen* brought up with *Herod* his son; I cannot but suspect there might be something of kindred betwixt them. But that matter is not *tanti:* it is only worthy our considering whether this *Menaen* might not lay the foundations of his Christianity, while he was in *Herod the Tetrarchs* Court, where *John* the Baptist preacht, and that with some kind of approbation and applause even from *Herod* himself, *Mark* VI. 20.

As to the remaining part of the story, the Talmudists add this passage; e יצא מנחם ונכנס שמאי *Menahem went out, and Shammai entred. But whether went Menahem? Abai saith,* יצא לתרבות רעה *he lasht out into all abundance of wickedness. Aba saith, he went into the service of the King, and with him went fourscore pair of Disciples, all clad in silk.* I dare not say this *Menahem* was the same with our *Menahem* unless he were an hundred years of age or thereabout; and yet when I observe the familiarity that was between that *Menahem* and *Herod* the father; and how ours was brought up with *Herod* the son (which certainly was not put in by our Historian for no reason) it cannot but give me some apprehension that either he might be the person himself, or rather his son (if at least the *Essenes* had children) or in a word, some very near relation. Be it one or other, it is worthy enquiry, whether this our *Manaen* might not lay the foundation of his Evangelical religion in the Court of *Herod* the *Tetrarch*, when *John Baptist* preached there.

e *Chagigah*, fol. 16. 2.

VERS. II.

Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων. *As they ministred to the Lord and fasted.*

I. THE more religious amongst the *Jews* fasted, and met in their Synagogues to the publick Prayers and Service, on the second and fifth day of the week: so that on those days it might be properly said of them, Ἐλειτούργουν, καὶ ἐνήστευον, that they *ministred* and *fasted.* On their Sabbath indeed ἐλειτούργουν, they *Ministred*, but they did not ἐνήστευον, *fast*; but on these days in the week, the *second* and the *fifth* they did both.

II. Perhaps it might be somewhat bold to say that the Church at *Antioch*, did according to the *Jewish* custom, observe the weekly fasts. And yet more bold to say, that Church chose those days for fasting which the *Jews* had done, *viz.* the second and fifth day of the week. But it would be most audacious to conjecture that they observed the *Jewish* Sabbath

bath in some measure with the Lords day; and that with fasting, when as the *Jews* would by no means endure a fast upon that day. But whatever the day of this fasting was, or what occasion soever there was of it: from that ordinary custom of the *Jews* it is easie to judge of that phrase, λειτουργούντων, *Ministring*, viz. that a publick fast was celebrated with the publick assembly of the Church, and administration of holy things; which whether it was so done, *vers.* 3. where it is said, τότε νηστεύσαντες, καὶ προσευξάμενοι, *then they fasted and prayed*, may be some question: that is, whether at that time there was a publick fast of the whole Church, or a more private one amongst the Elders only.

VERS. III.

Ἐπιθέντες τὰς χεῖρας αὐτοῖς, &c. *Laying their hands on them*, &c.

f Sanhedr. cap. 1. hal. 3.

סמיכת זקנים ועריפת עגלה בשלשה f *the ordaining of the Elders, and beheading the Heifer is by the three.* In this thing therefore, this present action agreeth with the common usage of the Synagogue, that *three* persons, *Simeon*, *Lucius*, and *Manaen* lay their hands on two that were to be sent out, *viz.* *Paul* and *Barnabas*. But in that they lay on their hands, they do also recede from the usual custom. g *After what manner is the ordaining of Elders for ever? Not that they should lay their hands upon the head of an Elder, but only should call him Rabbi, and say to him, behold thou art ordained, and thou hast power of judging*, &c. *Antiently, every one that had been promoted to be an Elder, promoted his Disciples also: But this honour the wise Men indulged to old Hillel, namely decreeing that no person should be ordained to be an Elder, but with the license of the President. But neither is the President to ordain any person, unless the Vicepresident assist him, nor the Vicepresident, unless the President assist him. But as to what belongs to the other Societies: It is lawful for one man to ordain with the allowance of the President; but let him have two more with him: For it is not an ordination unless by three; nor do they ordain Elders out of the Land.*

g Maimon. Sanhedr. cap. 4.

It might not be unworthy our enquiry (if there were place for it here) both why they have abolisht the ceremony of imposition of hands, as also, why they should restrain the ordaining of Elders to the land of *Israel* only. We see the Church at *Antioch* doth otherwise, and by the same rule the Christian Church. But perhaps some will ask, upon what reason; when laying on of hands in the ordination of Elders, was hardly used at all, either under the first Temple, or before or under the second Temple. It was not under the second Temple, if we may believe the Rabbin newly quoted; or at least if it was used, it was abolished at last. And before the second Temple, where is there any sign or footstep of such a thing?

VERS. IV.

Κατῆλθον εἰς τὴν Σελεύκειαν. *Departed unto Seleucia.*

b Lib. 14.

THIS doubtless is *Seleucia* of *Pieria*, concerning which *Strabo* tells us, b Μετὰ δὲ τοῦτο Κιλικίαν πρώτη πόλις ἐστὶ τῆς Συρίας Σελεύκεια, ἡ ἐν Πιερίᾳ καὶ πλησίον Ὀρόντης ἐκδίδωσι ποταμός. *Beyond Cilicia, the first City in Syria, is Seleucia which is said to be in Pieria.* So *Xylander* Translates it, leaving out the Version of the last clause wholly, intimating that the river *Orontes* pours it self into the Sea not far from this place. And to this, the situation and distances in *Ptolomy* do agree.

Seleucia of Pieria, 68. 36. 35. 26.
The mouth of the River *Orontes* 68. 30. 35. 30.

i Nat. Hist. lib. 5. cap. 12.

Pliny also affirms that *Seleucia* in *Pieria* is the very first Coast of *Syria* from *Cilicia*. i *Latitudo (Syriæ) a Seleucia Pieriæ ad oppidum in Euphrate Zeugma*, DXXV M. p. *The latitude (of Syria) from Seleucia of Pieria, to Zeugma a Town upon Euphrates is* DXXV *Miles.*

Ἀπέπλευσεν εἰς τὴν Κύπρον. *From thence they sailed to Cyprus.*

k Dion. Cass. in Vit. Trajani.

How great a multitude of *Jews* there were in *Cyprus*, may be somewhat conjectured from the times of *Trajan* backward, from this story. k Ἐν τούτῳ οἱ κατὰ Κυρήνην Ἰουδαῖοι, &c. *In the mean time the Jews who dwelt about Cyrene, under the conduct of one Andrew, fall both upon the Romans and the Greeks, feed on their flesh, eat their bowels, besmear themselves with their blood, and cover themselves with their skins: Many of them they sawed asunder, from the crown of the head down the middle; many of them they threw to the wild beasts; many of them they forced to fight amongst themselves, till they had destroyed above two hundred and twenty thousand men. In Egypt and Cyprus they committed the same kind of outrages, the*

the leader (of the Cypriots) being Artemion; where two hundred and forty thousand men were lost: whence it came to pass that a Jew might not come into Cyprus. But if by chance and stress of weather he put in upon the Island, he was killed. But the Jews, as by others, so especially by Lucius, whom Trajanus sent upon that expedition, were all subdued.

VERS. VI.

Ὧ ὄνομα Βαριησοῦς. *Whose name was Bar-jesus.*

VERS. VIII.

Ἐλύμας ὁ μάγος, οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ. *Elymas the Sorcerer, (for so is his name by interpretation.)*

I. IT may be enquired, whether Ἰησοῦς, *Jesus*, in Βαριησοῦς, *Barjesus*, be a proper name, or an appellative. In the *Arabic* in the Polyglot Bible, it is writ as a proper name ישוע *Jesu*. But in the *Arabic* of the *Erpenian* edition, it is writ as an appellative יאסוס *Jesus*, and under the same notion, the *Syriac* taking the word, for *Bar-Jesus*, hath בר שומא *Bar-Shumah*, the *Son of a Name*, as *Beza* would have it: but trulier, the *Son of a Swelling*, or *a Wound:* for שומא and סומא is a *Tumor* or *Pustle*, in the Targumists, of *Jonathan*, and of *Jernsalem*, upon *Levit.* XIII. 2. and in the *Syriac* it is שומתא So also חבורה a *Wound*, is by that translated שומתא *Isa.* I. 6. and LIII. 5. And indeed *Elymas*, can no way be the interpretation of *Bar-jesus*, if *Jesus* here be a proper name, and especially if it must be writ ישוע

II. I would therefore write *Bar-jesus* in *Hebrew* letters thus, בר יעשוש a word derived from עשש which signifies to *waste away*, or be corroded and worn by a Disease. So *Psal.* VI. 8. עששה מכעס עיני *mine Eye is* consumed, or as the Interlinear, *corroded because of grief.* And that the *Syriac* had reference to this *radix*, when he renders it by בר שומא *The Son of a Wound*, or a *Swelling* proceeding from a Disease, is little to be doubted; and with this etymology the word *Elymas* agrees excellently well.

III. There are those that would have it to be the interpretation of the word Μάγος, that is, that the *Arabic* word עלימא and so *Elymas* is the same with Μάγος a *Sorcerer*, which does not seem very distant from truth; once indeed such a conceipt pleased me well enough; but since, these two things well considered, have led me another way.

1. Because it may reasonably be doubted, whether St. *Luke* would explain Μάγος, a well known word, by a word far more unknown. Besides, why should this Sorcerer only be called *Elymas* when as according to that etymology, all persons of the same art might have the same name.

2. Because the *Syriac* and *Arabic* do not begin the word *Elymas* with the letter ע *Ain*, but א *Aleph*. I little doubt therefore but this name *Elymas* takes its original from the *Arabic* word الم אלם *Alima* or *Elima*, which signifies to *grieve* or be *tormented*. And how this sense agrees with the word עשש any one may see. For what can be nearer akin than to *consume away*, and to *grieve*; and to *waste away by a distemper*, and *be under torment?* So that, I suppose, this Sorcerer was called in his own Hebrew name בר יעשוש *Bar-Jesus*, and went by that name among the Hebraizing Jews: but amongst those that speak *Arabic*, *Elymas*, which in the *Arabic* Tongue signifies the same thing. I confess it is something an unusual thing for St. *Luke* to render an *Hebrew* name by *Arabic* and not by *Greek*, which the Evangelists commonly do. But it seems, that this Magician was born and bred in some place or Country, where the *Arabic* was the mother Tongue, inhabited by *Jews* also, that used their own Language, and from thence he came to be known by this twofold name. I am mistaken, if *Jabneh* it self, a known Academy of the *Jews*, and sometime the seat of the Sanhedrin, was not in such a Country. For it may be made out elsewhere, that it is very probable the whole *Philistine* Country, at least the greatest part of it, did use the *Arabic* as their mother Tongue.

VERS. IX.

Σαῦλος δὲ ὁ καὶ Παῦλος. *Then Saul who is also called Paul.*

HERE is both his *Hebrew* and *Roman* name too, upon the account of that relation he had to both Nations. He was by his parentage a *Jew*, and so called *Saul*, but withal, he was a free denison of *Rome*, and thence had the name of *Paul*. Under the same notion *Silas* is called *Silvanus*; for he also was a Citizen of *Rome*, as may be collected out of *Acts* XVI. 37. The Apostle having hitherto conversed chiefly amongst the *Jews* retains his Jewish name, but being now declared the Apostle of the *Gentiles*, and traveling amongst the *Gentiles*, St. *Luke* gives him his Gentile name only.

VERS.

VERS. X.

Υἱὲ Διαβόλου. *Thou child of the Devil.*

IS not this much of the same import with that in the Old Testament, בן בליעל *Son of Belial?* בכור שטן at first hearing seems to sound very harshly, and indeed at first sight might appear as if it signified the *first-born of Satan*; but it is given to a certain Rabbin to his praise, and as a title of honour, *l* in a far different signification, the word שטן taking its derivation from שוט *to decline from.*

l Hieros. Jevamoth, fol. 3. 1. & *Bab. Jevamoth.* fol. 16. 1.

VERS. XII.

Ἀνθύπατος. *The Deputy.*

THIS is a word much in use amongst the Talmudists, with a little variation only in the reading. *m R. Chaninah, and R. Joshua ben Levi passed* קומי אנטיפותא דקיסרין *before the* Ἀνθύπατος or *Deputy of Cæsarea. He seeing them, rose up to them. His own people say unto him, Doest thou rise up to these Jews? He answered them and said, I saw their faces as the faces of Angels.* See the *Aruch* upon the word.

m Hieros. Beracoth. fol. 9. 1.

VERS. XIII.

Ἦλθον εἰς Πέργην τῆς Παμφυλίας. *They came to Perga in Pamphylia.*

FROM *Paphos* in *Cyprus*, whether old or new (both being Maritim places situated on the Western shore of the Island) they seemed to Sail into the mouth of the river *Cestrus*, concerning which *Strabo* hath this passage. *n* Ἔιθ' ὁ Κέστρος ποταμὸς, &c. *Then there is the river Cestrus which when one hath sailed sixty furlongs, he comes to the City Perga, near which is the Temple of Diana of Perga, in an high place, where every year there is a solemn convention. Ptolomey* also speaks of the river *Cestrus*, and of the *Cataract*, concerning which *Strabo* hath some mention.

n Geograph. lib. 14.

But *Mela o* hath this passage, *Thence there are two strong rivers Oestros and Cataractes. Oestros is easily navigable: but Cataractes hath its name from the violence of its running, amongst these is the City Perga*, &c. One may justly suspect an error in the Writer here, writing *Oestros* for *Cestros*, and it is something strange that *Olivarius* hath taken no notice of it.

o Mela, lib. 1. cap. 14.

We may conjecture there was no Synagogue of *Jews* in *Perga*, because there is no mention of it, nor any memorable thing recorded as done by the Apostles here; only that *John* whose Sirname was *Mark*, did in this place depart from them; for what reason is not known.

VERS. XIV.

Παραγενόμενοι εἰς Ἀντιόχειαν τῆς Πισιδίας. *They came to Antioch in Pisidia.*

Strabo reckons up thirteen Cities in *Pisidia p* from *Artemidorus*, amongst which he makes no mention of *Antioch*. But *Pliny q* tells us, *Insident vertici Pisidiæ quondam Solymi appellati*, &c. *There are that inhabit the top of Pisidia, who were once called Solymites, their Colony is Casarea, the same is Antioch.* And *Ptolomey*, Πόλεις δὲ εἰσὶν ἐν Παμφυλίᾳ μεσόγειοι, φευγίας μὲν Σελεύκεια, Πισιδίας δὲ Ἀντόχεια. *The inland Cities in Pamphilia, are Seleucia of Phrygia, and Antioch of Pisidia.* Where the Interpreter most confusedly, *Civitates sunt in Provincia Mediterranea, Phrygia quidem Pisidiæ, Seleucia Pisidiæ, Antiochia:* that is, *there are Cities in the midland Country, Phrygia of Pisidia, Seleucia of Pisidia, Antioch*, and in the margin he sets *Cæsarea.*

p Strabo, lib. 12
q Plin. lib. 5. cap. 27.

VERS. XV.

Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν Προφητῶν. *After the reading of the Law and the Prophets.*

BUT in what Language were the Law and the Prophets read, in this Synagogue? It is generally supposed that in the Synagogues of the *Hellenists*, the *Greek* Bible was read. But was that Tongue understood amongst the *Pisidians? Strabo* at the end of his thirteenth Book tells us, *The Cibratian prefecture was reckoned amongst the greatest of Asia.* Τέτρασι δὲ γλώτταις ἐχρῶντο οἱ Κιβυρᾶται τῇ Πισιδικῇ, τῇ Σολύμων, τῇ Ἑλληνίδι, τῇ Λύδων. *The Cibyrates used four Languages, the Pisidian, the Solyman, the Greek, and Lydian.* Where we see the *Pisidian* Tongue is expressly distinguisht from the *Greek*. If *Moses* and the *Prophets* therefore were read here in the *Greek* Tongue, were they understood by those in *Pisidia?* Yes, you will say, for the very name of the City *Antioch* speaks it, to have been a *Greek* Colony. Grant this: but then suppose a *Jewish* Synagogue in some City of *Pisidia* that was purely *Pisidian*, such as *Selge*, *Sagalessus*, *Pernelissus*, &c. or in some City of the *Solymites*, or of the *Lydians*, in what Language was the Law read there? Doubtless in the same

Tongue

Tongue and the ſame manner that it was read, in the Synagogue of the *Hebrews*, i. e. in the Original *Hebrew*, ſome Interpreter aſſiſting, and rendring it to them in their mother Tongue.

Ἐκάθισε. *They ſat down.*

So it is expreſt commonly of any one that teaches; יתיב *he ſat down.* And if the Rulers of the Synagogue had no other knowledge of *Barnabas* and *Saul*, they might gather they were Preachers, from this, that when they entred the Synagogue *they ſat down*, according to the cuſtom of thoſe that Taught, or Preached.

VERS. XVI.

Οἱ φοβούμενοι τὸν Θεόν. *And ye that fear God.*

THAT is, Proſelytes, *r Bleſſed is every one that feareth the Lord, that walketh in his ways*, Pſal. CXXVIII. 1. *He doth not ſay, Bleſſed is Iſrael, or bleſſed are the Prieſts, or bleſſed the Levites, but bleſſed is every one that feareth the Lord.* אילו גרים שהם יראי ה׳ *theſe are the Proſelytes, the* φοβούμενοι τὸν Θεόν, *they that fear the Lord. According as it is ſaid of Iſrael, Bleſſed art thou O Iſrael, ſo is it ſaid of theſe, bleſſed is every one that feareth the Lord. Now of what proſelyte is it ſaid, that he is bleſſed? It is ſaid of the proſelyte of juſtice. Not as thoſe Cuthites, of whom it is ſaid, that they feared the Lord, and yet worſhiped their own Gods.*

r Bemidv. rab. fol. 227. 2.

VERS. XVIII.

Ἐτροποφόρησεν αὐτούς. *He ſuffered their manners.*

THE particle ὡς ſeems to exclude the reading of ἐτροποφόρησεν, which word we meet with in the Seventy, *Deut.* I. 31. Ἐτροποφόρησε, God did indeed *bear with them* full forty years: and ſo you will ſay, ἐτροποφόρησεν αὐτούς, is not wide from the truth. But the Apoſtle adding the particle ὡς *about the time of forty years*, ſeems chiefly to reſpect that time, which went between the fatal decree, that they ſhould not enter the land, and the going in.

VERS. XIX.

Ἔθνη ἑπτά. *Seven Nations.*

THE Rabbins very frequently, when they mention the *Canaanitiſh* people, give them this very term of the *Seven Nations.* שבעה אומות

VERS. XX.

Ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα. *About the ſpace of four hundred and fifty years.*

AMongſt the many things that are offerd upon this difficulty, I would chuſe this, that in this number are reckoned the years of the Judges, and the years of thoſe Tyrants that oppreſt *Iſrael*, computing them disjunctly and ſingly, which at firſt ſight any one would think ought to be ſo reckoned; but that 1 *Kings* VI. 1. gives a check to a too large computation.

1. The years of the Judges and Tyrants, thus diſtinguiſht, anſwer the Sum exactly.

The Judges.		*The Tyrants.*	
Othniel	XL.	Chuſhan	VIII.
Eliud	LXXX.	Eglon	XVIII.
Deborah	XL.	Siſera	XX.
Gideon	XL.	Midian	VII.
Abimelech	III.	Ammon	XVIII.
Tolah	XXIII.	The Philiſtins	XL.
Jair	XXII.		
Jepthah	VI.	In all	CXI.
Ibſan	VII.		
Elon	X.		
Abdon	VIII.		
Sampſon	XX.		
Eli	XL.		
In all	CCCXXXIX.		

So that reckoning three hundred thirty nine, and one hundred and eleven together, the Sum amounts exactly to four hundred and fifty.

iqu. lib. cap. 2.

II. *Josephus* seems expressly to follow this computation. *s Solomon began to build his Temple in the fourth year of his reign, and in the second month, which the Macedonians term Artemision, the Hebrews Ijar.* μετὰ ἔτη πεντακόσια καὶ ἐννενήκοντα καὶ δύο τῆς ἐξ Αἰγύπτου Ἰσραηλιτῶν ἐξόδου· *After five hundred ninety and two years, from the Israelites going out of Egypt.*

In 1 *Kings* VI. 1. there are reckoned four hundred and fourscore years. *Josephus*, five hundred ninety two, exceeding that number by a hundred and twelve years: So as the three years of the Tyrants makes the number to exceed in this place.

III. In the particular summing up of these years, I cannot omit what is said concerning *Sampson* in the Jewish Writers *t*. *Sampson saith, O Lord Eternal, give me a recompence for one of mine eyes, in this world, and for the other, in the world to come. One place saith,* וישפוט את ישראל ארבעים שנה *And he judged Israel forty years.* Another place saith, וחוא שפט את ישראל עשרים שנה *And he judged Israel twenty years. R. Acha saith, by this it is hinted that the Philistines were afraid of him twenty years after his death, as they had stood in fear of him twenty years while he was alive.*

t Hierof. Sotah, fol. 17. 2.

From these words we might imagine that it was written concerning *Sampson* that he judged *Israel* Forty years, which yet is no where found: only it is said in two places (*Judg.* XV. 20. and *Chap.* XVI. 31.) that *he judged twenty years.* Whence the Jewish Writers draw that conclusion as was said before, *viz.* that the *Philistines* were under the terror of him, for the space of twenty years after he had been dead. Indeed it is said of *Eli*, *That he judged Israel forty years*, 1 *Sam.* IV. 18. which when I observe the LXX. rendring by εἴκοσι ἔτη, *twenty years*, I cannot but suspect they might somewhat favour the received opinion amongst the *Jews*.

VERS. XXXIII.

Ἐν τῷ ψάλμῳ τῷ δευτέρῳ. *In the second Psalm.*

u Hierof. Taanith, fol. 65. 3.

u WHY *are the daily Prayers to the number of eighteen? R. Joshua ben Levi saith, it is according to the eighteen Psalms, from the beginning of the Psalms to The Lord hear thee in the day of trouble* [Psal. XX. 1.] *But if any one say to thee, they are nineteen* אמור לו למה רגשו לית הוא מינון *say thou to him, Why do the heathen rage,* [*i. e.* the second Psalm] *is not one of them. Hence they say, he that prays and is not heard, it is necessary for him to fast too.*

I. Judge hence whether this second Psalm were joyned or confounded with the first, when it seems in some measure sequestred from the whole number. And do you observe the Rabbins way of arguing? Being to prove that the number of the daily Prayers being eighteen, was adapted to the number of the eighteen Psalms, from the beginning of the Book to that place, *The Lord hear thee in the day of trouble*, &c. *Psal.* XX. he takes refuge in a common Axiom of theirs, *He that prayeth and is not heard, must fast also.* As if that Maxim was founded upon the equality of numbers, and the authors of that Maxim did so design it. *q. d.* He that pours out eighteen Prayers, according to the number of those eighteen Psalms, and is not head, let him Fast and he shall be heard, according to the tenor of the Psalm immediately following, *The Lord hear thee in the day of trouble, i. e.* in the day when thou troublest and afflictest thy self with Fasting.

II. I will not make any nice enquiry for what reason they should exclude the second Psalm out of the number. We find in it, however shut out of the number, a considerable testimony to the resurrection of the *Messiah:* and perhaps to this the Apostle may have some respect in these words. But if not, by this his noting the number and order of the Psalm, we may guess he spake to this sense, *viz.* ye have a testimony of the Resurrection of Christ in the very entrance of the Book of Psalms, so near the beginning of it, that we meet with it even in the second Psalm.

Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. *Thou art my Son this day have I begotten thee.*

R. Solomon confesseth that the Rabbins do interpret this Psalm of the *Messiah*, but he had rather it should be applied to *David*. For the *Jews* take special care that the *Messias* should not be acknowledged as the genuine Son of God. Hence *Midr. Till.* * *Thou art my Son: Hence we may answer the Hereticks who say he is Son to God. Do thou answer,* בן לי אתה אינו אומר *He doth not say, thou art Son to me,* אלא בני אתה *but, thou art my Son.* (A very learned distinction indeed!) *As the Master speaking kindly to his Servant, may say to him, I love thee like my own Son.* So the *Targumist* ||, *The Lord said* חביב כבר לאבא לי אנת *Thou art beloved to me as a Son is to his Father.*

* In loc.

|| In loc.

They do indeed acknowledge that the *Messiah* is concerned in this Psalm *w*, but then, if you will be a true *Jew* indeed, you must have a care how you acknowledge him the begotten

w Succah, fol. 52. 1.

begotten Son of God. It would be a vain and impertinent thing to collect all their little artifices by which they endeavour to evade the force of this place. It were much more proper for us to observe the way of the Apostles arguing, and by what means he makes it out, that these words of the Psalmist point at the Resurrection of the *Messiah*. Take this passage by the way: *x R. Honna saith,* ג' חלקי' נחלקו היסורין *There are three portions of chastisements divided. The Fathers of the world and all generations received one part: The generation of persecution another, and the generation of the Messias another. And when his time cometh, then will the Holy blessed say,* עלי לבראתו ברייה חרשה *it lies upon me to make him a new creature. And so he saith,* היום ילדתיך *to day have I begotten thee.* x *Midr. Tillin. ubi. supr.*

When the *Jews* asked a sign of our Saviour, he constantly gives them the sign of *Jonas* the Prophet; that is, that his Resurrection which should come to pass, should be a most undoubted proof for him, that he is the Son of God, the true *Messias*. So *Rom.* I. 4. *He was declared to be the Son of God, by his Resurrection from the dead.* For so was he indeed distinguished from all mortals, and Sons of men. And God saith he had then begotten him, when he had given a token that he was not a meer man, by his divine power whereby he had raised him from the dead. And according to the tenor of the whole Psalm, God is said to have begotten him then, when he was ordained King in *Sion*, and all Nations subdued under him. Upon which words that passage of our Saviour uttered immediately after he had arisen from the dead, is a good Commentary: *All power is given unto me*, &c. *Matth.* XXVIII.

What do those words mean, *Matth.* XXVI. 29. *I will not henceforth drink of this fruit of the Vine; until that day when I drink it new with you in my Fathers Kingdom?* They seem to look this way, *viz.* I will drink no more of it before my Resurrection. For in truth his Resurrection was the beginning of his Kingdom, when he had overcome those enemies of his, Satan, Hell, and Death; from that time was he begotten and established King in *Zion*. I am mistaken if that of *Psal.* CX. *v.* 3. doth not in some measure fall in here also, which, give me leave to render by way of paraphrase into such a sense as this. *Thy people shall be a willing people in the day of thy power: it shall be a willing people in the beauties of holiness, it shall be a willing people from the Womb of the morning: thine is the dew of thy youth.* Now the dew of Christ is that quickning power of his, by which he can bring the dead to life again, *Isai.* XXVI. 19. And the dew of thy youth, O Christ, is thine. That is, it is thine own power and vertue that raiseth thee again. I would therefore apply those words *from the womb of the morning* to his Resurrection: because the Resurrection of *Jesus*, was the dawn of the new world, the morning of the new Creation.

VERS. XXXIV.

Τὰ ὅσια Δαβὶδ τὰ πιστὰ. *The sure mercies of David.*

IT hath been generally observed that this phrase τὰ ὅσια, is taken from the Greek Version in *Isai.* LV. 3. But it is not so generally remarked, that by *David* was understood the *Messiah*, which yet the Rabbins themselves, *Kimchi* and *Ab. Ezra* have well observed, the following Verse expresly confirming it. The Resurrection of our Saviour therefore, by the interpretation of the Apostle, is said to be the τὰ ὅσια τῦ Χριστῦ τὰ πιστὰ· *The sure mercies of Christ.* And God by his Prophet (from whence this clause is taken) doth promise the raising again of the *Messiah*, and all the benefits of that Resurrection. He had fortold and promised his death *Chap.* LIII. But what mercies could have been hoped for by a dead *Messiah*, had he been always to have continued dead? They had been weak and instable kindnesses had they terminated in death: He promises mercies therefore firm and stable that were never to have end, because they should be always flowing and issuing out of his resurrection

Whereas these things are quoted out of the Prophet in the words of the LXX, varying a little from the Prophets words; and those much more, Ἴδετε οἱ καταφρονηταὶ, *Behold ye despisers and wonder*, &c. *vers.* 41. it might be enquired in what language the Apostle preached, as also in what language *Moses* and the Prophets were read in that Synagogue, *vers.* 15. If we say in the *Greek*, it is a question whether the *Pisidians* could understand it. If we say in the *Pisidian* language, it is hardly to be believed the Bible was then rendred into that language. It is remarkable what was quoted above out of *Strabo*, where he mentions four tongues, amongst them the *Greek* and the *Pisidian* distinct from one another. But this I have already discust in the Notes upon Verse 15. of this Chapter.

VERS. XLI.

Ἴδετε οἱ καταφρονηταί, &c. *Behold ye despisers*, &c.

a Poc. Miscell. 3.

DR. *Pocock* a here, as always, very learnedly, and accurately examines what the *Greek* Interpreters *Hab.* I. read: saving in the mean time the reading which the *Hebrew* Bibles exhibit: for it is one thing how the *Greek* read it, and another thing how it should be truly read.

VERS. XLII.

Παρεκάλουν τὰ ἔθνη, &c. *The Gentiles besought*, &c.

IT is all one as to the force of the words as far as I see, whether you render them *they besought the Gentiles*, or *the Gentiles besought them*; the later Version hath chiefly obtained: but what absurdity is it if we should admit the former? And doth not the very order of the words seem to favour it? If it had been τὰ ἔθνη παρεκάλουν, one might have inclined to the later without controversie: but being it is παρεκάλουν τὰ ἔθνη, there is place for doubting. And if it were so that the *Jews* resented the Apostles doctrine so ill, that they went out of the Synagogue disturbed and offended, as some conjecture, and that not improbably, we may the easilier imagine that the Apostles besought the *Gentiles* that tarried behind, that they would patiently hear these things again.

Ἐις τὸ μεταξὺ σάββατον. *On the next Sabbath.*

I. The word μεταξὺ, as the Lexicons tell us, amongst other things, denotes, *hence forward*, or *hereafter*. Now this must be noted, that this discourse was held in the fore noon, for it was that time of the day only that they assembled in the Synagogue; in the afternoon they met in *Beth Midras*. Let us consider therefore whether this phrase will not bear this sense: They besought that afterwards upon that Sabbath, *viz.* in the afternoon, they would hear again such a Sermon. And then, whether the Gentiles besought the Apostles, or the Apostles the Gentiles, it dot not alter the case.

II. Let us inquire whether the Apostles and the Christian Church did not now observe and celebrate the Lord's day. It can hardly be denyed; and if so, then judge whether the Apostles might not invite the *Gentiles* that they would assemble again the next day, that is, upon the Christian Sabbath, and hear these things again. If we yield that the Lord's day is to be called the Sabbath, then we shall easily yield that it might be rightly called μεταξὺ σάββατον, *the Sabbath after*. And indeed when the speech was amongst the *Jews* or Judaizing Proselytes, it is no wonder, if it were called the Sabbath. As if the Apostles had said, to morrow we celebrate our Sabbath, and will you on that day λαληθῆναι τὰ ῥήματα, *have these words preached to you?*

III. Or let τὸ μεταξὺ Σάββατον, be the week betwixt the two Sabbaths (as that expression must be rendred Νηστεύω δὶς τοῦ Σαββάτου, *I fast twice in the week*) then, as the sense is easie, that they besought them, the same things might be repeated on the following week, so the respect might have more particularly been had to the second and fifth day in the week, when they usually meet together in the Synagogue.

CHAP. XIV.

VERS. VI.

Ἐις τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην. *To Derbe, and Lystra, Cities of Lycaonia.*

b Strab. Geogr. lib. 12.

STRABO tells us expressly that *Iconium* also was within *Lycaonia* b; *Thence are the Lyconian Hills, plain, cold, naked, and pastures for wild Asses*, &c. *There are also the lakes, the greater called Coralis; the less, called Trogitis.* Ἐνταῦθα δὲ τοῦ καὶ τὸ Ἰκόνιον ἐστίν· *About those places stands Iconium, a Town built in a better soil than what I mentioned as the pasture of wild Asses.* Ptolomy also places *Iconium* in *Lycaonia* c. How comes it to pass then that St. *Luke* doth not call *Iconium* a City of *Lycaonia*, as well as *Derbe*

c Ptol. tab. Asiæ. 1. cap. 6.

Derbe and *Lystra*? Because *Iconium* was of something a distinct jurisdiction. *d Datur et Tetrarchia ex Lycaonia, &c. There is also granted a Tetrarchy out of Lycaonia, on that side that bounds upon Galatia, consisting of fourteen Cities, the most famous of which is Iconium.* d Plin. Nat. Hist. l. 5. c. 27.

VERS. XI.

Λυκαονιστί. *In the Speech of Lycaonia.*

IT is hard to say what the *Lycaonian* Tongue was; nor is it easie to say why this was added, when it might have sufficed to have said, *They lift up their voices, saying, the Gods*, &c.

I. I should hardly be perswaded the *Lycaonian* Language was any *Greek* Dialect, when it sufficiently appears by what I lately quoted out of *Strabo* that there were peculiar Mother Tongues in these Countries, distinct from the *Greek*. And he himself remarketh *, That the *Carians*, who are situated something nearer *Greece* than the *Lycaonians*, were called by *Homer* Βαρβαρόφωνοι, *people of a barbarous language*; so the *Phrygians* also were *Barbari, barbarous e.* * Lib. 8. e Pausan. lib. 1.

Let us hear once again what *Strabo* saith *f*, *The Coppadocians who use the same language, are those chiefly who are bounded South-ward, with that part of Cilicia, that is called Taurus East-ward by Armenia, and Colchis*; ἢ τοῖς μεταξὺ ἑτερογλώττοις ἔθνεσι, *and other interjacent Countries, that use a different language.* What amongst these *other languages*, should be the *Lycaonian*, let him find out, that hath leisure and capacity to do it. As for my part I neither can, nor dare attempt it. f Strab. lib. 12.

CHAP. XV.

VERS. II.

Γενομένης οὖν στάσεως καὶ συζητήσεως, &c. *No small dissension and disputation*, &c.

WERE I to render these words into the Talmudick Language (which was the School Language) I would render στάσεως by פלוגתא, and συζητήσεως by ביעותא terms very well known in the Schools; according to which Idiom, if they were expounded, there would be no difficulty in them.

Ἔταξαν ἀναβαίνειν Παῦλον, &c. *They determined that Paul should go up*, &c.

Of this journey *Paul* himsel makes some mention, *Gal.* II. 1. where he intimates *that he went up by revelation*, that is, given to the Ministers of *Antioch*: for it would not have been said ἔταξαν, *they determinded*, if the Revelation had been made to *Paul* himself. Amongst others that accompanied him in his journey, *Titus* was one: But where he adopted him to himself, in those his journeys described *Chap.* XIII. and XIV. let him guess that can.

VERS. VII.

Ἀφ' ἡμερῶν ἀρχαίων. *A good while ago*, &c.

I Do not question but St. *Peter* in these words had an eye to that saying of our Saviour, *I will give thee the Keys of the Kingdom of Heaven, viz.* that thou mayst first open the door of the Gospel to the Gentiles. Then it was that the Lord chose him, *that by his mouth first the Gentiles might hear the word of the Gospel, and might believe.* This he saith was done ἐν ἡμέραις ἀρχαίαις, *In former days*: that is, as he speaks elsewhere, *In the time when Jesus went in and out amongst them*, Acts I. 21. which time is expressed by our Evangelists by ἀπ' ἀρχῆς· *From the beginning*, Luke I. 2.

VERS.

VERS. XVI.

Ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν. *I will build again the Tabernacle of David, which is fallen down.*

[g] Sanhedr. fol. 69. 2.

RAB. *Nachman said to R. Isaac,* תי שמיע לך אמרת אתי בר נפלי *Whence art thou taught when Bar Naphli will come? He saith unto him,* מאן בר נפלי *Who is this Bar Naphli? The other replied; it is the Messiah. Dost thou then call the Messias Bar Naphli? Yes, saith he, for it is written, In that day I will build again the Tabernacle of David,* הנופלת *Nopheleth, falling down.*

VERS. XVII.

Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων, &c. *That the residue of men might seek after the Lord, &c.*

I. I Think it will hardly be denied by any but that St. *James* spake now in *Hebrew, i.e.* in the *Syriac* Tongue. For reason will tell us that the Council at *Jerusalem* would be managed best in the language of *Jerusalem:* and indeed the word Συμεὼν, *Symeon*, with which he begins his discourse, argues that he spoke *Hebrew* amongst *Hebrews*; not so much in that he saith *Simeon* and not *Simon*; as in that he saith Συμεὼν, with the letter υ, and not Σιμεὼν, *Simeon*; the *Syriac* Tongue affecting the letter *u*, in the first syllable, as in בוכרא גושמא דובתא *Bucra, Gusbma, Ducha*, and many such words. So also in proper names, בן סוטרא *Ben Sutda*, in *Jerusalem* Language, for *Ben Satda*, and מוגדלא *Mugdala*, for *Magdala*.

II. Neither, I presume, will it be denied that the Apostle quoting this passage of the Prophet recites the very words as they are in the *Hebrew:* which was always done in their Schools, and Sermons: when they recited any place or testimony of Scripture, they did it always in the very original words. But do you think that the *Hebrew* words of *Amos*, in the mouth of *James*, were למען ידרשו שאריית אדם *That the residue of men might seek*; in which sense the *Greek* words speak? The *Hebrew* Text in *Amos* IX. 12. is thus, למען ירשו את שארית אדום *That they may possess the remnant of Edom.* But the *Greek* Interpreters have it, ὅπως ἂν ἐκζητήσωσιν, &c. *That the residue of men might seek after the Lord.* where they add κύριον, *the Lord*, of their own, and is not the *Prophets*; nor indeed is it in the *Roman* Copy, but in the *Alexandrian* M. S. it is.

It is hardly worth our enquiry whether through carelessness or set design they have gone thus wide from the words of the Prophet; for indeed nothing is more common with those Interpreters than to depart after that manner from the *Hebrew* Text. One may suspect that they did it on purpose here, partly as envying so comfortable a promise made to *Edom*; and partly, because in the Prophesie next following it is said, *There shall be no remnant of the House of Esau*, Obad. *vers. ult.* where they distinguish that also by rendring שריד by Πυροφόρος, *One that carrieth fire.*

III. The *Hebrew* words of *Amos* quoted by *James*, do suit very well with his design and purpose, when to prove *that God visited the Gentiles, to take out of them a people for his name*, he cites this, *I will build again the Tabernacle of David, that they may possess the remnant of Edom.* Τὸ λεῖμμα τοῦ Ἐδώμ, *The remnant of Edom*, in the same sense with the τὸ λεῖμμα τοῦ Ἰσραὴλ, *the remnant of Israel*, mentioned, *Rom.* XI. 5. And by naming *Edom* one of the bittereſt enemies that *Israel* had, from whom a remnant should be taken out and reserved, the thing propounded is the more clearly made out, *viz. That God had visited the Gentiles*, &c. The words also in the *Greek* Version which St. *Luke* follows, do prove the thing too: mention being made of *all Nations seeking after the Lord:* and therefore he doth the more safely follow that Version here which indeed he doth almost every where; and for what reasons he so doth, I have observed in another place.

IV. I know that the Talmudic and other *Jewish* Writers understand by the *Edomites*, commonly the *Romans*; but why they do so, does not so well appear. But their impudence sufficiently appears, when they introduce the *Romans* owning themselves for the Children of *Esau*, or *Edom*, and making their boasts of it. [h] *At Rome once within seventy years,* מביאין אדם שלם *They bring forth a sound man,* [one that represents *Esau*] ומרכיבין אותו עֵל אדם חיגר *and make him ride upon a lame man* [that represents *Jacob*, and by that they shew how *Esau* now ruleth over *Jacob*] ומלבישין אותו בגדי אדם הראשון *And they cloth him with the Garments of Adam* [those were בגדי חמדות *the Garments of desire* that *Esau* had.] *And they put upon his head* קרקיפלו של רבי ישמעאל *the skin of the head of Rabbi Ishmael* [He was the High Priest, that had been killed by the Kingdom of the *Romans*;

[h] Avodah Zarah, fol. 11. 2.

Romans; but had so comely a face, that *Cesar's* Daughter caused the skin of it to be taken off and preserved in Balsom.] ותלו לו מחקל ווא רפינא *And they hang upon him a Pearl of the weight of a Zuzee,* ----- *and proclaim before him,* סך קיתי פלסמר אחוח דרמנא זייפנא *The computation of the Lord* (of *Jacob*, as one Glos, or of *Isaac*, as another) *is falsehood.* [That is, his Prophesie by which he promised Redemption to his Children, is a lye.] *The Brother of our Lord* [i. e. *of Esau*] *is a deceiver.* מאי רחמי חמי ורלאחמי לא חמי *Whosoever sees* [this sight at present] *let him see it, and whosoever doth not see it shall not see it,* [that is, till the seventieth year again.] *What did thy deceiver get by his deceit, and what did that falsifier get by his falshood? And so at length conclude,* ווי לרין בר יקום רין *Woe to this man, when he shall arise.* [Woe to *Esau*, when *Jacob* shall arise.]

I thought fit to transcribe these things, only to give you a specimen, with what confidence the *Jewish* Writers esteem the *Romans* for *Edomites:* of whom they hardly ever speak without spleen and hatred, curse and abhorrency. The words shut within the Parenthesis are not mine but those of the Glos.

V. I do not belive that the *Romans* were thus taken for *Edomites* by the *Jews*, when the *Greek* Version was wrote: but yet I do believe that at that time the *Edomites* were as odious to the *Jews:* so that it is no wonder, if those interpreters from that hatred should envy them those things *Amos* had foretold should happen to them *that remained of Edom*, and diverted his words another way. *i This is the offering thou shalt receive from them, Gold, Silver, and Brass,* Exod. *The Gold is Babel: The Silver is Media: The Brass is Greece,* Dan. II. *But there is no mention of Iron: Why so? Because wicked Edom that wasted the Sanctuary is likened to that. To teach us, that God in time to come will accept an offering from every Kingdom, except Edom.* i *Shemoth rabba*, fol. 152. 3.

VERS. XX.

Ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων εἰδώλων, καὶ τῆς πορνείας. *That they abstain from pollutions of Idols, and from Fornication.*

I. IT may with good reason be asked, whether these four things were forbidden under one and the same notion; namely this, That the converted *Gentiles* might not give offence to the *Jews*, if they should not abstain from all these things. Or, whether there might not be something else interwoven, *viz.* that those converted Gentiles might not relapse into something of their former Heathenism: the *abstaining from pollutions of Idols, and from Fornication*, seems to respect this later, as that of abstaining *from things strangled, and from blood*, the former.

In the mean time one might wonder at the heart and forehead of the *Nicolaitans*, who not only practised, but taught diametrically contrary to this decree of the Apostles, *Revel.* II. 14,20. Those *Balaamites*, and *Jezebelites:* with what paint could they beautifie that horrid and accursed doctrine and practice of theirs? was it the liberty of the Gospel they pretended? or rather did they not abuse that love and charity commanded in the Gospel? Namely, making a shew of some more transcendent friendship amongst themselves, they would eat any thing with any Man, and lye carnally with any Woman.

I have oftentimes thought of those words of the Apostle, 1 *Tim.* IV. 3. *forbidding to marry.* Who were these that forbad to Marry, but especially upon what account did they forbid it? We know indeed upon what unreasonable reason Marriage is forbidden to some, in the *Romish* Communion, in these later ages of the world; but to whom, and upon what occasion it was forbidden in those lasts days of the *Jewish* Oeconomy (to which times the Apostle referrs, in this place) is not easily determined.

As to the clause that follows immediately in the Apostle, *commanding to abstain from meats which God hath created to be received,* &c. that passage comes into my mind, *k When the Temple was destroyed the second time, the Pharisees* [*i. e.* the Separatists] *were greatly multiplied in Israel, who taught that it was not lawful to eat flesh, nor to drink wine. R. Joshua applied himself to them and said, My Sons who do you not eat flesh nor drink any wine? They say unto him, shall we eat flesh, that were wont to offer it upon the Altar, and that Altar is now broken down? shall we drink wine, that were wont to pour it out upon the Altar, which Altar is now gone? If it be so, saith he, then we should not eat bread, because the Offerings of bread-corn are ceased: we should not eat any fruits, because the offering of first-fruits is at an end. We should not drink water, because the drink offering is ceased,* &c. And a little after, *Since the Kingdom of iniquity* [the Roman Empire] *hath decreed sharp things against us*---- *it is but just that we should ordain amongst our selves* שלא לישא אשה *not to marry Wifes, nor beget Children,* &c. *and so it would come to pass that the seed of Abraham would decay and fail of it self. But let Israel rather be* שגגין *mistaken than* מזידין *presumptuous.* k *Bava bathra*, fol. 60. 2.

How

How great a difference is there between theſe men, and the *Nicolaitans?* And yet theſe as fooliſhly and ſuperſtitiouſly erred in one extreme, as thoſe did impiouſly and filthily in the other. As to the *Nicolaitans*, we may wonder at their ignorance if they knew nothing of this decree of the Apoſtles; and their impudence in ſo bold a contradiction, if they did.

Ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων. *From pollutions of Idols.*

In the Epiſtle of the Council it is, Ἀπὸ τῶν εἰδωλοθύτων· *From meats offered to Idols.* The Rabbins diſtinguiſh the matter (when they diſcourſe of what is forbidden concerning Idolatry) into אסורי אכילה *things prohibited to eat*, and אסורי הנאה *things prohibited to uſe.* The εἰδωλόθυτα, or *things offered to Idols*, were prohibited *to eat.* And all the Utenſils about any Idolatrous Sacrifice, were prohibited to *uſe.* Ἀλισγήματα τῶν εἰδώλων, doubtleſs comprehended all things *offered to Idols*, and perhaps all the Utenſils too: and it is no impertinent queſtion, whether that in the Epiſtle commanding them ἀπέχεσθαι εἰδωλοθύτων, *to abſtain from things offered to Idols*, did not reſtrain them from the uſe of all ſuch Utenſils, as well as from the eating of things offered.

Καὶ ἀπὸ τῆς πορνείας. *And from Fornication.*

Any one may diſcern how obvious this twofold enquiry is. Namely, of what Fornication the diſcourſe here is; and for what reaſon Fornication, whatſoever it is, ſhould be reckoned here amongſt the ἀδιάφορα, or *indifferent* things.

I. When I recollect what we frequently meet with amongſt the Rabbins, that ſome things are permitted מפני דרכי שלום *for peace ſake*; and ſome things forbidden מפני דרכי אמוריים *by reaſon of the cuſtoms of the Amorites*, or the Gentiles: I am apt to ſuſpect, in theſe decrees of the Apoſtles there is ſome relation to both: that it was permitted to the converted Gentiles, to Judaize in ſome things *for peace ſake*; but to abſtain in other, not that they might not Judaize, but that they might not do as the Heathen.

II. Particularly in this prohibition of *Fornication*, we muſt conſider, that it is not ſo proper to think there needed any peculiar command or preſcript of the Apoſtles, to thoſe that had embraced Chriſtianity, againſt *Fornication* in the common notion and acceptation of the word, whenas the whole tenor of the Goſpel preſcribed againſt it. And for that very reaſon I cannot perſwade my ſelf that *by blood* forbidden in this place, we are to underſtand *murder.*

III. There was a certain Fornication amongſt the *Jews* that ſeemed to them lawful, and had ſome colour of Legitimation: this was Polygamy, *Hoſ.* IV. 10. הזנו ולא יפרוצו *They commit whoredom and ſhall not encreaſe:* So the *Chaldee* and *Syriac*, and our own Tranſlation render it well. But now Fornication, as it denotes Whoredom, doth not wiſh or expect any off-ſpring, but the contrary rather: But the words relate to Bigamy, or Polygamy. For in caſe of the Wife's barrenneſs, it was a common thing for them to take to them another Woman, or more for propagation ſake; and this it is that God brands with the reproachful name of *Fornication. They commit Fornication but do not multiply.* Whatever elſe is underſtood by this word; I would certainly underſtand this, namely, That the Apoſtles preſcribed againſt Polygamy, a thing eſteemed indifferent amongſt the *Jews* (as fornication was amongſt the Gentiles) and therefore not unfitly mentioned here amongſt things indifferent.

Tell me in what place in the New Teſtament Bigamy, or Polygamy, is forbidden, if not in this? perhaps you will ſay in that of our Saviour, *Matth.* XIX. 4, 5. Where indeed proviſion is made againſt putting away of a Man's Wife, but hardly againſt Polygamy, eſpecially comparing the Apoſtles words, 1 *Cor.* VI. 16. Proviſion is made that Biſhops and Deacons ſhall not have two Wifes, 1 *Tim.* III. and I ſhould not believe but that the ſame proviſion is made againſt the Bigamy of the Laity. But where is that done, if not in this place?

IV. There was another *Fornication*, ordinarily ſo reckoned alſo in the opinion of the *Jews* themſelves (for they did not account the having many Wives to be Fornication) and that was, beſides what they call ſimple Fornication, their marrying within the prohibited degrees, that which they commonly called עריות *Nakedneſs.* Theſe Marriages they were ſo averſe to, that to ſome of them they alotted *Death*, to all of them לכרת or *cutting off.* Concerning which *Maimonides* ſpeaks largely *l.* In the mean time they allowed the Gentile that became a proſelyte to the *Jeweſh* Religion, to marry with his Kindred though never ſo near in blood, with his Siſter, if he pleaſed, or with his Mother, *&c. m* Hence perhaps aroſe that inceſtuous Marriage mentioned 1 *Cor.* V. They did well therefore to provide by this Apoſtolical decree, againſt ſuch kind of Marriages as theſe, being ſo odious to the *Jews.*

l Maimon. Iſſur. biah. cap. 1. & per tot. tract.

m Idem, ibid. cap. 14.

Καὶ

Καὶ τῦ πνικτῦ, καὶ τῦ αἵματος. *And from things ſtrangled, and from blood.*

Theſe (I ſuppoſe) were forbidden the Gentile converts for the ſake of the *Jews*, and by way of condeſcenſion, that they might not take offence. By *blood* therefore I can by no means underſtand *murther*; by πνικτὸν, *ſtrangled*, ſhall be conſidered by and by.

I. For wherefore ſhould any mention of *murder* come into this preſent controveſie? Were the Gentile converts to be brought over to *Moſes?* when the Moral precepts of *Moſes* ſcarcely came in their minds, as being the precepts even of Nature it ſelf. But the queſtion is about ceremonials, and what hath *murder* to do in that? and as I have already ſaid, what need could there be of ſuch peculiar caution againſt *Murder* to thoſe who had embraced the Goſpel of love and peace?

II. By the prohibition of *blood* therefore, I make no queſtion but that caution is given againſt eating of blood: which is more than once prohibited in the Law, *Gen.* IX. 4. *Deut.* XII. 16, &c. and there could hardly any thing (except an Idol) be named, that the *Jew* had a greater abhorrence for, than the eating of blood.

III. The *Jews* diſtinguiſh between אבר מן החי *the member of a living beaſt*, and דם מן החי *the blood of a living Beaſt* n. The former is forbidden by that, *Fleſh with the life thereof, which is the blood thereof, ſhall you not eat.* The later alſo is forbidden, *Thou ſhalt not eat blood let out by the cutting of a vein, or any other way, from any beaſt*, ſaith *R. Chaninah* in the place above quoted. See alſo *Peſikta*, and *R. Solomon* o, and inſtead of more, that paſſage: p *Wherefore is blood forbidden five times in Scripture?* [*Gen.* IX. 4. *Levit.* III. 17. & VII. 26. & XVII. 10. *Deut.* XII. 16.] *That the blood of Animals that are holy might be included, and the blood of Animals not Holy, and the blood that was to be covered in the duſt, and the blood* אבר החי *of the member of a living Beaſt*, ודם תמצית *and the blood that is let out*, by the cutting of a vein, or otherwiſe. God himſelf adjudgeth him that eats blood to be cut off, *Levit.* VII. 27, &c. But as to this matter there are wondrous nice and ſubtile queſtions and diſtinctions laid down in *Maimonides*; I will only tranſcribe this one: q *As to the blood that is let out, and the blood of the members*, viz. *of the Spleen, the Kidneys, the Teſticles, and the blood gathered about the heart in the time of ſlaying, and the blood found about the Liver, they are not guilty of cutting off*; *but whoever eateth of any of that blood let him be ſcourged: becauſe it is ſaid, Thou ſhalt eat no blood. But concerning being guilty to cutting off, it is ſaid, becauſe the life of the fleſh is in the blood. A man therefore is not guilty of cutting off, unleſs he eats of that blood with which the life goes out.*

n *Sanhedr.* fol. 59. 1.

o *Peſikta in Deut.* XII. & *R. Sol. in Gen.* IX.

p *Cheritbath*, fol. 76. 2.

q *Maimon. Maacaloth Aſuroth*, cap. 6.

IV. I know what the κρεάδια πνικτὰ, *ſtrangled fleſh*, in *Athenæus* * mean: but that hath no place here, nor is there any reaſon why ſuch Meats as he there ſets on the Table, ſhould be forbidden even to the *Jew*. Nor would I by πνικτὸν, *ſtrangled*, underſtand אבר מן החי *the member of a living Beaſt*, partly becauſe I ſuppoſe that included in the word αἷμα, *blood*; and partly becauſe it is thus determined by the Rabbins concerning it. r *They learn by tradition that that which is ſaid in the Law, Thou ſhalt not eat the life with the fleſh, forbids the eating of a member torn from a living Animal: and concerning* אבר מן החי *the member cut off from a living Beaſt, God ſaith to Noah, But fleſh with the life which is the blood thereof, ſhalt thou not eat.* So that, to eat a member ſo cut off, is to eat blood: and under that clauſe καὶ τῦ αἵματος, *and from blood*, is contained the prohibition of eating both דם מן החי *the blood of a living Beaſt*, and alſo אבר מן החי *the member of a living Beaſt*. And under that clauſe καὶ τῦ πνικτῦ, *and of things ſtrangled*, is the prohibition of eating fleſh of a Beaſt not well killed, ſo as the blood iſſueth not out as it ought to do. Concerning which there is a large diſcourſe in the Tract *Cholin*, obſcure and tedious enough; however, I cannot but note one paſſage out of it. ſ *If any one deſire to eat of a Beaſt before the life of it be gone, let him cut off a piece of fleſh from the killing place, to the quantity of an Olive, and ſalt it very well, and waſh it very well, and ſtay till the life of the Beaſt be gone out of him, and then he may eat it: this is equally lawful both to the ſtranger and to the Iſraelite.* When we ſpeak of not eating of fleſh which the blood is not duly got out of, it is not neceſſary we ſhould include within this rank נבלה *that which dyes of it ſelf*, and טרפה *that which is torn* of wild Beaſts.

* Lib. 9.

r *Maim. Maacaloth Aſuroth*, cap. 5.

ſ *Cholin.* fol. 33. 1.

CHAP. XXIII.

VERS. II.

Ὁ δὲ Ἀρχιερεὺς Ἀνανίας. *Ananias the High Prieſt.*

IT is a queſtion among ſome Expoſitors whether this *Ananias* be the ſame *Ananias* that *Joſephus* mentions, that was High Prieſt. And I ask again, whether Ἀρχιερεὺς in this place, be to be neceſſarily rendred *High Prieſt.*

I. That *Ananias* the High Prieſt whom *Joſephus* mentions *t*, was ſent bound to *Rome*, by *Quadratus* the Governour of *Syria*, to render an account of his actions to *Claudius Ceſar*, and that, before *Felix* entred upon the procuratorſhip of *Judea*; but whether he ever returned to *Jeruſalem* again, is uncertain: ſtill more uncertain whether ever reſtored to his place of High Prieſt: and moſt uncertain of all, whether he filled the Chair at that time when *Paul* pleaded his cauſe, which was ſome years after *Felix* had been ſettled in the Government, *Acts* XXIV. 10.

t Antiqu. lib. 20. cap. 5. & *De Excid.* lib. 2. cap. 21.

II. About this time there was one *Ananias*, a man very much celebrated indeed, but not the *High Prieſt*, only the *Sagan of the Prieſts*, concerning whom the Talmudic Writers record theſe paſſages: *u There were thirteen Corban Cheſts, thirteen Tables, thirteen Adorations in the Temple: But to them that were of the Houſe of Rabban Gamaliel* ושל בית ר' חנניה סגן הכהנים *and to thoſe that were of the Houſe of R. Ananias, Sagan of the Prieſts, there were fourteen*, &c. *w R. Ananias Sagan of the Prieſts ſaith*, &c. *Ananias Sagan of the Prieſts was ſlain in the time of the deſtruction* (of *Jeruſalem*) *with Rabban Simeon the Son of Gamaliel. x R. Ananias the Sagan, is ſaid to be ſlain on the five and twentieth day of the month Sivan, together with Rabban Simeon ben Gamaliel, and R. Iſmael. y*

u Shekalim, cap. 6. hal. 1.

w Peſachin, c. 1. hal 6. & *Miſn. Hieroſ.*

x Tſemach, David.

y Juchaſin, fol. 57. 1.

If we cannot reconcile the *Ananias* in *Joſephus*, with this in St. *Luke*; let *Ananias* the *Sagan* be the *Ananias* mentioned in this place, who may very well be called Ἀρχιερεὺς, or *High Prieſt*, as may be evident from thoſe titles given to *Annas* and *Caiaphas*; *Luk* III. 2. Nor doth any thing hinder but that we may eaſily ſuppoſe that *Ananias* the *Sagan* was in the poſſeſſion of his Saganſhip at this very time.

VERS. V.

Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν Ἀρχιερεύς. *I wiſt not Brethren, that he was the High Prieſt.*

I. SUppoſe he might not know that man to have been the *High Prieſt*, or the *Sagan* (which is hardly probable) yet he could not be ignorant, from the rank he held, and the ſeat he poſſeſſed, that he muſt be at leaſt one of the Fathers of the Sanhedrin, and Rulers of the people, and ſo in reviling him, he tranſgreſſed that precept, *Thou ſhalt not ſpeak evil of the Ruler of thy people*, as well as if he had reviled the *High Prieſt.*

II. It is very little to the credit of the Apoſtle to think, that when he ſaid, *God ſhall ſmite thee thou whited wall*, &c. That he uttered it raſhly and unadviſedly, or carried away in an heat of paſſion and indignation, or that he did not know whom he thus threatned, or what degree and office he held. But he ſpoke it ſoberly, and as became an Apoſtle, by the Authority and guidance of the Holy Ghoſt. Nor did he, nor had he any need, to retract thoſe words, or make apology for his raſhneſs, but they are of the very ſame tenor with the reſt, that he uttered.

III. If this *Ananias* was that *Sagan of the Prieſts* that periſhed in the deſtruction of *Jeruſalem*, as hath been already ſaid, I would conceive his death was foretold prophetically by the Apoſtle, rather than that he raſhly poured out words, that he afterwards retracted. Let me therefore paraphraſe upon the words before us, "I know it is not lawful to "ſpeak evil of the Ruler of the people, nor would I have ſaid theſe things to him which "I have, if I had owned ſuch an one, but I did not own him ſo, for he is not worthy "the name of an *High Prieſt*.

IV. The Preſident of the Sanhedrin at this time was *Rabban Simeon ben Gamaliel*: his Father *Gamaliel*, having been dead about two or three years before. *Paul* knew *Simeon*, and *Simeon* very well knew him, having been fellow Diſciples, and both ſate together at the feet of *Gamaliel*; nor indeed could he be ignorant of any of the Rulers of the people, if they were of any age, becauſe he had been ſo long educated and converſed in *Jeruſalem.*

Jerusalem. So that it is very improbable he should not know either *Ananias* the High Priest, if he were now present, or *Ananias* the *Sagan*, or indeed any of the Fathers of the Sanhedrin if they had any years upon their backs.

Indeed not a few years had passed since he had left *Jerusalem:* But seeing formerly he had spent so many years there, and had been of that Degree and Order, that he was an Officer of the Sanhedrin, and had a Patent from them; he could not have so slippery and treacherous a memory, but that upon his return, he could readily know and distinguish their faces and persons. And whereas it is said in the *Verse* immediately following, That *Paul perceived that the one part were Sadducees*, &c. If it should be asked whence he came to distinguish so well concerning their persons; it may be answered, That (if he had no other ways to know them) he might understand that by his former knowledge of them; He had known them from the time that he himself had been a Pharisee, and conversed among them. See *Chap.* XXII. 5.

V. Forasmuch therefore as he saith οὐκ ἤδειν, *I wist not*, I do not see how it can argue so much an ignorance of his person (with whom he might have had some former transactions, in obtaining that accursed commission against the followers of Christ) but that it must relate to his affection rather than his understanding. So that the sense is, *I knew not that there was any High Priest at all:* or, *I do not acknowledge this person for such an one.* It was safer to inveigh against the person, than the office: But if he had said concerning the very office, *I do not know that there is any High Priest at all*; I question not but he had uttered his mind: being well assured, that that High Priesthood was now antiquated, by the death of our great High Priest, *Jesus*.

For let us lay down this Problem: Although the Apostle, as to other things, had owned the service of the Temple (for he was purified in it.) Yet, as to the High Priesthood, he did not own the peculiar ministry of that; doth it not carry truth with it? seeing God by an irrefragrable token, *viz.* the rending of the Veil of the Temple from the top to the bottom, had shewn the end and abolishing of that office.

But suppose the words of the Apostle relate to the person and not the office, and that they were spoken in reference to the man himself, *I do not own him* Ἀρχιερέα, *High Priest, that he is not worthy of that title:* Perhaps St. *Paul* knew of old how wicked a person he had been; or from his present injustice, or rash severity, had reason enough to make such a reply. To *know*, instead of to *own* and *acknowledge*, is not unusual in Scripture stile; that is a sad and dreadful instance enough, *I know you not, depart from me, ye workers of iniquity.* And in the *Jewish* Writings, when *R. Judah* being angry with *Bar Kaphrah*, only said to him, *I know thee not*, he went away as נזוף *one rebuked*, and took נזיפה *the rebuke* to himself. The story is this: z *When bar Kaphrah came to visit him, he said unto him* בר קפרא איני מכירך עולם *O Bar Kaphrah, I never knew thee*; *He understood what he meant: Therefore he took the rebuke unto himself for the space of thirty days.*

z Moed Katon. fol. 16. 1.

VERS. VIII.

Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν. *The Sadducees say there is no Resurrection.*

WHAT therefore is the Religion of a *Sadducee?* He Prays, he Fasts, he offers Sacrifice, he observes the Law, and yet doth not expect a Resurrection, or life Eternal. To what end is this Religion? It is that he may obtain Temporal good things, observing only the promise of them, made in the Law, and he seeks for nothing beyond the meer letter. That the *Sadducees* took their denomination from one *Sadoc*, a Disciple of *Antigonus Socheus*, is commonly received, and that not without reason. In the mean time it may not be amiss to enquire whether *Sadoc* did himself deny the resurrection; and whether he rejected all the Books of the Holy Scripture excepting the five Books of *Moses*, which the *Sadducees* in some measure did.

I. The *Jewish* writers do relate his story with so much variety, that as some represent him, we might think he denies the resurrection and future rewards; but as others, that he did not. For so say some, a *Sadoc and Baithus, were the heads of the Hereticks, for they erred concerning the words of their Master*, &c. b *Sadoc and Baithus hearing this passage from their Master, be ye not as Servants that serve their Master for hire and reward sake*, &c. *they said among themselves, our Master teaches us, that there is neither reward nor punishment*, &c. *Therefore they departed from the rule, and forsook the Law*, &c.

a Juchasin, fol. 15. 2.
b Ramban in Avoth. cap. 1.

Others say otherwise; c *Antigonus Socheus had two disciples, who delivered his doctrine to their Disciples, and their Disciples again to their Disciples*; *They stood forth, and taught after them, and said, what did our Fathers see that they should say, It is possible for a labourer to perform all his work for the whole day, and yet not receive his wages in the Evening? Surely, if our Fathers had thought there was another world, and the resurrection of the dead, they would not have said thus*, &c. d *Antigonus Socheus had two Disciples, their names*

c Avoth R. Nathan, cap. 5.

d Aruch in ביתוסין

names Sadoc and Baithus: He taught them saying, be ye not as hirelings that ſerve their Maſters only that they may receive their pay, &c. *They went and taught thus to their Diſciples, and to the Diſciples of their Diſciples* לא אמרו פירושן *but they did not expound his ſenſe.* [Mark that] *There aroſe up after them that ſaid, if our Fathers had known that there were a reſurrection, and a recompence for the juſt in the world to come, they had not ſaid this. So they aroſe up and ſeparated from the Law,* &c. --- *And from thence ſprung thoſe two evil Sects, the Sadducees and Baithuſians.* Let us but add that of *Ramban*, mentioned before, לא הבינו כונתו Sadoc *and* Baithus *did not underſtand the ſenſe of their Maſter*, in thoſe words, *Be ye not as Servants, who ſerve their Maſter for the rewards ſake*, &c.

From all which compared together, as we find the *Jewiſh* writers varying from one another ſomewhat, in relating this ſtory; ſo from the later paſſages compared, one would believe that *Sadoc* was not a *Sadducee*, nor *Baithus* a *Baithuſian*; that is, that neither of them were leavened with that hereſie that denied the reſurrection, &c. There was an occaſion taken from the words of *Antigonus* miſunderſtood and depraved, to raiſe ſuch an hereſy, but it was not by *Sadoc*, or *Baithus*, for they *did not underſtand the ſenſe of them*, ſaith *Ramban*; and as it appears out of the *Aruch*, they propounded the naked words to their Diſciples without any Gloſs at all upon them, and their Diſciples again to the Diſciples that followed them. So that the name, ſect and hereſie of the *Sadducees* does not ſeem to have ſprung up till the ſecond or third generation after *Sadoc* himſelf: which, if I miſtake not, is not unworthy our remark, as to the Story and Chronology. There was a time when I believed (and who believes it not?) being led to it by the Author of *Juchaſin*, and *Maimonides*, that *Sadoc* himſelf was the firſt Author of the Sect and Heterodoxy of the *Sadducees*; but weighing a little more ſtrictly this matter from the allegations I have newly made out of *R. Nathan* and *Aruch*, it ſeems to me more probable, that that ſect did not ſpring up till many years after the death of *Sadoc*. Let us compare the times.

The *Talmudiſts* themſelves own that ſtory that *Joſephus* tells us of *Jaddua*, whom *Alexander the great* met, and worſhipped: but they alter the name, and ſay it was *Simeon the juſt*. Let thoſe endeavour to reconcile *Joſephus* with the *Talmudiſts* about the perſon and the name, who believe any thing of the ſtory and thing it ſelf, but let *Simeon the juſt* and *Jaddua* be one and the ſame perſon, as ſome would have it.[e] So then the times of *Simeon the juſt*, and *Alexander the great* are coincident. Let *Antigonus Socheus*, who took the chair after him, be contemporary with *Ptolomeus Lagus*. Let *Sadoc* and *Baithus*, both his Diſciples be of the ſame age with *Ptolomeus Philadelphus*. And ſo the times of at leaſt one generation (if not a ſecond) of the Diſciples of *Sadoc* may have run out, before the name of *Sadducees* took place.

[e] Vide *Juchaſ.* fol. 14. 1.

If there be any truth or probability in theſe things, we ſhall do well to conſider them, when we come to enquire upon what reaſons the *Sadducees* received not the reſt of the Books of the ſacred Volume with the ſame authority they did thoſe of the five Books of *Moſes*. I ask therefore firſt, whether this was done before the *Greek* Verſion was writ? You will hardly ſay *Antigonus*, or indeed *Sadoc* his Diſciple was toucht with this error. He would have been a monſter of a preſident of the *Sanhedrin*, that ſhould not acknowledg that diſtinction of the *Law, the Prophets and Holy writings*. And it would be ſtrange if *Sadoc* ſhould from his Maſter renounce all the other books, excepting the *Pentateuch*.

The *Sadducees* might learn indeed from the Scribes and Phariſees themſelves to give a greater ſhare of honour to the *Pentateuch*, than the other Books, for even they did ſo: but that they ſhould reject them, ſo at leaſt as not to read them in their Synagogues, there was ſome other thing that muſt have moved them to it.

When I take notice of this paſſage, *f* that *five of the Elders tranſlated the Law into Greek for Ptolomy*; and that in *Joſephus g* that *the Law only was tranſlated*, and both theſe before ſo much as the name or ſect of the *Sadducees* were known in the world, I begin to ſuſpect the *Sadducees*, eſpecially the *Samaritans*, might have drawn ſomething from this example. At leaſt if that be true that is related by *Ariſteas*, that he was under an *Anathema*, that ſhould add any thing to, or alter any thing in that Verſion. When the *Sadducees* therefore would be ſeparating into a Sect, having imbibed that hereſie, *that there is no reſurrection*, and wreſted the words of *Antigonus* into ſuch a ſenſe, it is leſs wonder if they would admit of none but the Books of *Moſes* only, becauſe there was nothing plainly occured in them, that contradicted their error; and further becauſe thoſe antients of great name, having rendred thoſe five Books only into *Greek*, ſeem to have conſigned no other, for Books of a divine ſtamp, I do not at all think that all the *Sadducees* did follow that Verſion; but I ſuſpect, that the *Samaritans* took ſomething from thence into their own text. It is ſaid by ſome in defence of the *Greek* Verſion, that in many things it agrees with the *Hebrew* Text of the *Samaritans*

[f] *Maſſ. Sopher.* cap. 1.
[g] *Antiqu.* lib. 1. cap. 1.

Samaritans, as if that Text were purer than our *Hebrew*, and that the *Greek* Interpreters followed that Text. They do indeed agree often; but if I ſhould ſay that the *Samaritan* Text in thoſe places, or in ſome of them hath followed the *Greek* Verſion, and not the *Greek* Verſion the *Samaritan* Text, I preſume, I ſhould not be eaſily confuted.

Shall I give you one or two agreements in the very beginning of the *Pentateuch*? In *Gen.* II. 2. the *Hebrew* Text is ויכל אלהים ביום השביעי *For God ended his work on the Seventh day.* But the *Greek* hath it Καὶ συνετέλεσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ ἕκτῃ. *God finiſhed his work on the ſixth day.* The *Samaritan* Text agrees with this ויכל אלהים ביום הששי *He finiſht his work on the ſixth day*, &c. You will ſay the *Greek* Verſion tranſlated according to the *Samaritan* Text. I ſay the *Samaritan* Text was framed according to this *Greek* Verſion. Who ſhall determine this matter between us? That which goes current amongſt the *Jews* makes for me, *viz. that this alteration was made by the Seventy two.* [h] But be it all one, which followeth the other in this agreement we next produce, in the ſame Chapter, *Gen.* II. 19. ויצר יהוה אלהים עוד מן האדמה *The Lord God had formed out of the ground.* The *Greek* words are Καὶ ἔπλασε ὁ Θεὸς ἔτι ἐκ τῆς γῆς, *The Lord God formed as yet out of the ground.* The *Samaritan* Text agrees ויצר יהוה אלהים עוד מן האדמה We will not enquire here which follows which, but we rather complain of the boldneſs of both, the one to add the word ἔτι, the other עוד *as yet*; which ſeems to perſwade us, that God, after he had created *Adam* and *Eve*, did over and above create ſomething anew; which as yet to me, is a thing unheard of: and to whom is it not?

[h] *Megill.* fol. 9. 1. & *Maſſech. Sopher.* cap. 1.

Μὴ εἶναι ἀνάστασιν· *That there is no reſurrection.*

In my notes upon *Matth.* III. 9. I take notice out of the Gloſs upon *Bab. Beraeoth*, (if he be of any credit) that there were *Hereticks* even in the days of *Ezra*, who ſaid that *there is no world but this*; which indeed falls in with *Sadduciſm*, though the name of *Sadducee* was not known then, nor a long time after. But as to their Hereſie, when they firſt ſprung up, they ſeem principally and in the firſt place to have denyed the immortality of the Soul, and ſo by conſequence the reſurrection of the body.

I know that תחיית המתים in the *Jewiſh* Writers is taken infinite times for *the Reſurrection from the dead*, but it is very often taken alſo for the *life of the dead*. So as, the one denotes the reſurrection of the body, the other, the immortality of the Soul.

In the beginning of the Talmudick Chapter *Helec*, where there is a diſcourſe on purpoſe concerning the life of the world to come, they collect ſeveral arguments to prove תחיית המתים מן התורה *the life of the dead, out of the Law*, for ſo let me render it here, rather than the *reſurrection of the dead*. And the reaſon of it we may judge from that one agrument which they bring, inſtead of many others; *viz.* [i] Some do ſay that it is proved out of this Scripture. He ſaith unto them, *But ye did cleave unto the Lord your God*, היום כלכם *are alive every one of you this day*, Deut. IV. 4, פשטא דהיום כולכם היום *It is plain that you are now alive, when Moſes ſpeaks theſe things; but he means this, that in the day wherein all the world is dead ye ſhall live.* That is, ye alſo though dead, ſhall live; which rather ſpeaks out the immortality of the Soul after death, than the reſurrection of the body. So our Saviours anſwer to the *Sadducees*, *Matth.* XXII. 31,32. from thoſe words, *I am the God of Abraham*, &c. is fitted directly to confute their opinion againſt the immortality of the Soul; but it little, either plainly or directly ſo proves the reſurrection of the body, but that the *Sadducees* might cavil at that way of proof.

[i] *Sanhedr.* fol. 90. 2.

And in that ſaying of the *Sadducees* themſelves, concerning the labourer working all the day, and not receiving his wages at night, there is a plain intimation that they eſpecially conſidered of the ſtate of the Soul after death, and the non-reſurrection of the body by conſequence. Let the words therefore be taken in this ſenſe, The *Sadducees* ſay, *Souls are not immortal, and that there are neither Angels nor Spirits*, and then the twofold branch which our ſacred Hiſtorian ſpeaks of, will the more clearly appear, when he ſaith, *but the Phariſees confeſs both.*

It is doubtful from the words of *Joſephus*, whether the *Eſſenes* acknowledge the reſurrection of the body, when in the mean time they did moſt heartily own the immortality of the Soul. [k] Καὶ γὰρ ἐρραται παρ' αὐτοις ἥδε ἡ δόξα, φθαρτὰ μὲν εἶναι τὰ σώματα, καὶ τὴν ὕλην ἃ μόνιμον αὐτοῖς, τὰς δὲ ψυχὰς ἀθανάτους ἀεὶ διαμένειν· *This opinion prevails amongſt them, that the body indeed is corruptible, and the matter of it doth not endure, but Souls endure for ever immortal.* So that the queſtion cheifly is concerned about the Souls Imortality.

[k] *Joſ. de excid.* lib. 2. c. 12.

Mid-

Μηδ' Ἄγγελον μητε Πνευμα. *Neither Angel, nor Spirit.*

They deny that the ſoul is immortal, and they deny any ſpirits (in the mean time perhaps not denying God to be a Spirit, and that there is a Spirit of God mentioned, *Gen.* I. 2.) And it is a queſtion whether they took not the occaſion of their opinion from that deep ſilence they obſerve in *Moſes* concerning the Creation of Angels or Spirits, or from ſomething elſe.

There is frequent mention in him of the apparitions of Angels, and what can the *Sadducee* ſay to this? Think you the *Samaritans* were *Sadducees?* If ſo, it is very obſervable that the *Samaritan* Interpreter doth once and again render the word אלהים *God*, by מלאכים *Angels*. So *Gen.* III. 5. *Ye ſhall be as Elohim.* Samar. תהיונו כמלאכיה *Ye ſhall be as Angels.* *Chap.* V. 1. *In the ſimilitude of God.* Samar. בצורת מלאכיה *In the ſimilitude of Angels.* So alſo *Chap.* IX. 6. בצורת מלאכיה *In the ſimilitude of Angels.* And whereever there is mention of *Angels* in the *Hebrew* Text, the *Samaritan* Text retains the word *Angels* too.

Did not the *Sadducees* believe there were Angels once, but their very being was for ever vaniſht? that they vaniſht with *Moſes* and were no more. Did they believe that the ſoul of *Moſes* was mortal, and periſht with his body? and that the Angels died with him? otherwiſe I know not by what art or wit they could evade what they meet with in the Books of *Moſes* concerning Angels, that eſpecially in *Gen.* XXXII. 1.

You will ſay perhaps that by *Angels* might be meant *good motions and affections of the mind.* The Phariſees themſelves do ſometimes call *evil affections* by the name of Devils. יצר הרע שטן *an evil affection is Satan.* But they do not call *good* affections *Angels*; nor can ye your ſelves apply that paſſage ſo. *The Angels of God met him, and he called the name of that place Mahanaim*, i.e. *two Camps*, or *two hoſts.* One of thoſe Camps conſiſted of the multitude of his own family, and will you have the other to conſiſt of good affections?

If the *Sadducees* ſhould grant that Angels were ever created (*Moſes* not mentioning their Creation in his Hiſtory) I ſhould think they acknowledged the being of Angels in the ſame ſenſe that we do in the whole ſtory of the *Pentateuch*; but that they conceived that after the Hiſtory of the *Pentateuch* was compleated, thoſe Angels were annihilated, and that after *Moſes* there was *neither Angel nor ſpirit*, nor Propheſie.

I have in another place taken notice that the *Jews* commonly diſtinguiſht between *Angels and ſpirits*, and *Devils.* Where by *ſpirits* they underſtood either the Ghoſts of dead perſons, or Spirits in humane ſhape, but not ſo dreadful and terrible as the Angels; and what need is there any more (will the *Sadducee* ſay) either of Angel or Spirit, when God before *Moſes* died had made known his whole will by his writings, had given his eternal Law, compleatly conſtituted his Church?

It is an innocent and blameleſs ignorance not to underſtand τὰ βάθη τοῦ Σατανᾶ, *the depths of Satan*, and the ſecrets of Hereticks; and if in learning their Doctrines we miſtake, and perhaps not a little, the ſhame is not much. It is venial to err *concerning* them, to err *with* them, is mortal. Let the Reader therefore pardon my ignorance, if I confeſs I am wholly ignorant where lay the difference between the *Sadducee* and *Baithuſian*, whether they agreed in one, or whether they diſagreed in ſome things. The Holy Scriptures make no mention of the *Baithuſians*; the *Jewiſh* writings talk much of them, and in ſome things they ſeem to be diſtinguiſhed from the *Sadducees*, but in what it is ſomewhat obſcure.

We have the *Sadducees* diſputing with the *Phariſees* *l*, and we have the *Baithuſeans* diſputing with a *Phariſee* *m*, and a *Baithuſean* interrogating ſomething of *R. Joſhua* *n*, and frequent mention of them up and down in the *Jewiſh* writings. But particularly I cannot let paſs one thing I have met with *o*, *Of old they received a teſtimony of the New Moon from any perſon whatſoever,* משלקלו המינים *but after that the Hereticks began to deal deceitfully, &c.* So the *Jeruſalem Miſna* reads it. But the *Babylonian* משלקלו הבותוסין *after that the Baithuſeans began to deal deceitfully, or lightly.* And the *Miſna* publiſht by its ſelf at *Amſterdam* hath it, משלקלו האפיקורוסים *when the Epicureans dealt lightly, &c.* Where both the *Gemara*'s tell us, *The Baithuſeans endeavoured to lead the wiſe men into an error, and hired for the ſum of four hundred Zuzees, one of our own, and one of theirs, to give in a falſe teſtimony as to the New Moons*, &c. The Gloſſes give this reaſon of it, *The thirtieth day of the Month Adar fell upon a Sabbath, and the New Moon did not appear in its time. And the Baithuſeans were deſirous that the firſt day of the Paſſover ſhould fall upon the Sabbath, that the ſheaf-offering might fall upon the firſt day of the week, and ſo the day of Pentecoſt upon the firſt day of the week alſo.*

Who now ſhould theſe *Baithuſians* be? *Sadducees* or *Samaritans*, or Chriſtians, or ſome fourth Sect? The Chriſtians indeed would have the day of *Pentecoſt* on the firſt day of the week, but whether they mean them in this particular let others judg. In other things otherwiſe. *p Wherefore do they adjure the High Prieſt?* [*viz.* that he rightly perform the ſervice

l Jadaim. cap. 4.
m Menacoth. fol. 65. 1.
n Schabb. fol. 108. 1.
o Roſh haſhana. cap. 2. hal. 1.
q Hieroſ. Joma. fol 39. 1.

ſervice of the day of Expiation] *Becauſe of the Baithuſeans, who ſay, let him burn incenſe without, and bring it within; there is a ſtory of a certain perſon that burnt incenſe without, and brought it within-----concerning whom one ſaid, I ſhould wonder if he ſhould live very long; they ſay that he died in a very little time after.* You would believe this was an High Prieſt, and a *Baithuſean.*

VERS. IX.

Γραμματεῖς ἐκ μέρους τῶν Φαρισαίων· *The Scribes that were of the Phariſees part.*

FOR there were alſo *Scribes of the Sadducees part*, and on both parts the Γραμματεῖς *Scribes*, muſt not be diſtinguiſht either from the *Phariſees*, or from the *Sadducees* that were now preſent in the *Sanhedrin*; but the meaning is, the *Scribes* that were of the Sect or profeſſion of the *Sadducees*, or of the *Phariſees*; and by this twofold diviſion the whole *Sanhedrin* is to be underſtood. But if we would take the thing more ſtrictly, there were in the *Sanhedrin* ſome Scribes who took the part of the *Phariſees* againſt the *Sadducees*, who yet were not of the Sect of the *Phariſees*; I ſhould believe the *Shammeans* and *Hillelites* were all againſt the *Sadducees*, and yet I ſhould hardly believe all of them of the Sect of the Phariſees. We find them frequently diſputing and quarrelling one againſt the other in the *Talmudick* writings, and yet do not think that either the one or the other favoured the *Sadducee*, nor that all of them bore good will to *Phariſaiſm.* There is a bloody fight between them mentioned *q*, *The Shammeans* (who at that time were the greateſt number) *ſtood below and killed ſome of the Hillelites.* This was done in the houſe of *Hananiah ben Hezekiah ben Garon*, whom they came to viſit, being ſick. A friendly viſit this indeed!

q Hieroſ. Sc'hab. fol. 3 3.

VERS. XI.

Οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι· *So muſt thou bear witneſs alſo at Rome.*

HENCE the warrant and intimation given to St. *Paul* of appealing to *Ceſar*; it was a rare thing for a *Jew* to appeal to any Heatheniſh Tribunal, and it ſavoured of venomous malice the *Sanhedrin* had againſt *Jeſus*, that they delivered him over to an Heathen Judg. St. *Paul* therefore when he found no place or manner of eſcaping otherwiſe, was directed by this Viſion what to do.

VERS. XII.

Μήτε φαγεῖν μήτε πιεῖν, &c. *Neither to eat nor drink*, &c.

WHAT will become of theſe Anathematized perſons if their curſe ſhould be upon them and they cannot reach to murder *Paul?* (as indeed it happened they could not) muſt not theſe wretches helpleſly die with hunger? Alas! they need not be very ſolicitous about that matter, they have their Caſuiſt-Rabbins that can eaſily releaſe them of that Vow *r*, לאחר שנדר מן הכבר וו דיכל וו דלא יכול *He that hath made a Vow not to eat any thing, wo to him if he eat, and wo to him if he do not eat. If he eat he ſinneth againſt his vow; if he do not eat he ſinneth againſt his life. What muſt ſuch a man do in this ſenſe?* ילך אצל חכמים ויתירו לו את נדרו *Let him go to the wiſe men and they will looſe his Vow, according as it is written, the tongue of the wiſe is health*, Prov. XII. 18. It is no wonder if they were prodigal and monſtrous in their Vows when they could be ſo eaſily abſolved.

r Hieroſ. Avodah Zarah, fol. 40. 1.

CHAP.

CHAP. XXVIII.

VERS. I.

Μελίτη· *Melita.*

PLINY tells us *s* that in the *Sicilian* Sea, *Inſulæ ſunt in Africam verſæ, Gauros, Milita,* &c. *there are Iſlands toward Africa, Gauros, Melita, from Camerina* LXXXIV *miles, from Lilybæum* CXIII. *Ptolomy* reckons it amongſt the Maritime Iſlands of *Africa.* For thus he diſtinguiſheth, Νῆσοι τῆ Ἀφρικῆ παρακείμεναι πλησίον τῆς γῆς, *Iſlands adjacent to Aſrick, near the land.* And, Νῆσοι πελάγιαι τῆς Ἀφρικῆς, *the maritime Iſlands of Aſrick.* Amongſt theſe later we find *the Iſland Melite in which was the City.*

s Nat. Hiſt. lib. 3. cap. 8.

Melita	38.	45.	34.	40.
Cherſoneſus	38.	40.	34.	45.
Juno's Temple	39.		34.	40.
Hercules Temple	38.	45.	36.	06.

t Strab. lib. 6. *t* Πρόκειται δὲ τῆ Παχύνῳ Μελίτη, &c. *Before Pachynus lyeth Melita and Gaudus* (Pliny calleth it *Gauros*) *eighty three miles from both,* (i.e. *Sicily* and *Pachynus*) *both being diſtant eighty eight miles*; where the *Latin* Interpr. ſaith *furlongs*, making a very vaſt defect in the meaſure. Whereas therefore according to the ſame *Strabo u* the diſtance between *Carthage* and *Lilybeum* of *Sicily* was χιλίων καὶ πεντακοσίων σταδίων, *One thouſand five hundred furlongs*, or near two hundred miles; and *Melita* from *Lilybeum* one hundred and thirteen miles, it is evident that Iſland was ſituated almoſt in the middle between the *Sicilian* and the *African* ſhore, anciently under the juriſdiction of *Carthage.* And from them perhaps took the name of *Melita*, which in their language ſignifies *evaſion* or *eſcape*, from מלט to *eſcape*, from the Mariners that ſail out of *Africa*, eſcaping the danger of the *Syrtes.* It was certainly an eſcape to *Paul* and the reſt that were ſhipwrackt with him in this place.

u Ibid. lib. 17.

VERS. II.

Οἱ δὲ Βάρβαροι, &c. *And the barbarous people,* &c.

Col. III. 11. Ἕλλην, Βάρβαρος, Σκύθης. *Greek, Barbarian, Scythian.*

I. THE Gentiles were called by the *Jews* יונים Ἕλληνες, *Greeks*; partly becauſe the *Grecians* excelled all other Nations in language and learning; partly becauſe the *Jews* had ſo long lain under the Empire of the *Greeks*, the *Ptolomees* on one ſide, and the *Seleucidæ* on the other. From whence, 1. חכמת יונית *the wiſdom of the Greeks* is commonly taken by the Rabbins for all kind of Gentile learning, wherein the *Grecians* peculiarly excelled. Hence that paſſage יפיותו של יפת יהא באהלי שם *The beauty of Japhet ſhall be in the Tabernacles of Sem.* The Gloſs is, *This is the Greek tongue which is more elegant than any language of the children of Japhet.* And *Aruch* in בחיבת יון מובהרת *The Greek way of writing is moſt elegant.* And hence is it, 2. that the *Jews* even while they were under the *Roman* yoke counted their years by the *Epocha* or *Æra* of the *Greeks*, that is, the *Seleucidæ*, whence that cavil of the Sadducee *x*, *A certain Sadducee ſaid, I rebuke you, O ye Phariſees, becauſe you write the Emperour with Moſes.* The Gloſs is, *In writings of contracts they write the years of the Kings, and this alſo* והוא כרת משה וישראל *and this alſo is according to the Law of Moſes and Iſrael, viz.* that they might reckon according to the years of the *Seleucidæ.* See *Joſephus* and the Book of *Maccabees.*

w Megillah, fol. 9. 2.

x Jadaim, cap. 4. hal. 8.

II. After the ſame manner that the *Jews* called all Gentiles *Greeks*, ſo the *Greeks* called all other Nations but their own, *Barbarians t. Strabo* largely diſcuſſeth the reaſon of that name, and him the Reader may conſult. Perhaps the Etymology of the word may have ſome relation with בר *Bar* a *Chaldee* word, which ſignifies *without.* Whence זר a *ſtranger*, or one of another Country, in the *Samaritan* Verſion is בראי *Bari*, a *Foreigner*; ſo that ברבראי the word being doubled denotes a *great Foreigner.* But to let Etymologies paſs, I take notice that the *Syriack* in that place of the *Coloſſians* before quoted, inſtead of Ἕλλην, *Greek*, hath ארמיא *Arami*; for Βάρβαρος, *Barbarian*, hath יוניא *Ioni*, or *Greek*, (which is chiefly to be taken notice of) and for Σκύθης, *Scythian*, ברבריא *Barbari*, whence theſe

t Lib. 14

these inhabitants of *Melita* should be termed Βάρβαροι, *Barbarous people*, is something obscure, when doubtless the Island it self was under the *Roman* Jurisdiction, which the very name *Publius*, who was the chief of this Island, does make out. However the inhabitants seem to be *Africans*, brought over thither by the *Carthaginians* when they had possession of that Island. For I hardly think St. *Luke* would call the *Romans*, *Barbarians*, when they were so very cultivated a Nation; and all people were ambitious of the name of a *Roman*, St. *Paul* himself having obtained it. The people of *Melita* perhaps were transplanted out of *Barbary* it self, as that part of *Africa* at length was called.

y The fool hath said in his heart there is no God. אילו אנשי ברבריא ואנשי מרטניא *These are the men of Barbary, and the men of Mauritania, that walk naked in the streets. Nor is there any thing more loathsome and execrable before God than he that goes naked in the streets.* y Jevamoth, fol. 63. 2.

VERS. IV.

Ἡ δίκη ζῆν οὐκ ἔἀσεν· *Vengeance suffereth not to live.*

THAT of the *Jewish* writers is not much unlike this z: *Although the Sanhedrin is ceased, yet are not the four deaths ceased. For he that deserves stoning, either falls from his house, or a wild beast tears and devours him. He that deserves burning, either falls into the fire, or a Serpent bites him. He that deserves cutting off with the sword, is either betrayed into the power of an heathen Kingdom, or the robbers break in upon him. He that deserves strangling is either suffocated in the waters, or dies by a Squinancy.* z Sanhedr. fol. 37. 2. & Bemid. rab. fol. 259. 2.

VERS. V.

Ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, &c. *Shaking the beast off into the fire.*

THE first miraculous sign recorded in the Holy Scriptures is about a Serpent, *Exod.* IV. and so is this last, for they may both be reckoned amongst meer signs.

VERS. X.

Οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς· *Who honoured us with many honours.*

THAT is, bestowed many gifts upon us. *a Manoah said to the Angel of the Lord, what is thy name, that when thy words shall come to pass* וכברנוך *we may do thee honour,* that is, ונתן לך דורון *we may give thee a gift*, Nor is וכברנוך *any other than, we may do thee honour with some gift. According as it is said,* כבד אכבדך *In honouring I will honour thee,* Numb. XXII. 16. So 1 *Tim.* V. 3. *Honour widows that are widows indeed.* a Bemidb. rab fol. 239. 3.

VERS. XI.

Παρασήμῳ Διοσκούροις· *Whose sign was Castor and Pollux.*

GEMINI in the *Zodiack*, commonly pictured sitting upon horses; and so they appeared (if we will believe the Historian) in that fight at the lake *Regillus*, leading on the *Roman* horse, and so pressing upon the enemy, that under their conduct the victory was obtained *b*. But another time the *Pseudo-Castores*, *false Castors and Pollux* appeared not so fortunately: *c* Λακεδαιμονίων ὅτι τραπεδῶ Διοσκούροις ἑορτὴν ἀγόντων, &c. *While the Lacedemonians were celebrating the Feast of Castor and Pollux within their Camp, and had given themselves to sports and drinking, after dinner Gonippus and Pandoreus,* [two *Messenian* young men that were wont to wast the *Lacedemonians*] *of a sudden appear amongst these Lacedemonians, clothed in white Tunicks and purple cloaks, mounted on beautiful horses; the Lacedemonians beholding them, and supposing them no other than Castor and Pollux,* and *that they were come to their own Festivals, worship them, and make their prayers to them. But the young men as soon as they found themselves received in the midst of them, break through them, making slaughter every where with their launces, and so a great number being slain, they return safe to Audania, casting a reproach upon the Feast of Castor and Pollux.* b Dionys. lib. 6. c Pausan. in Messeniacis, vel lib. 4.

From the habit of these *Pseudo-Castors*, false *Castor* and *Pollux* it is easie conjecturing in what form they were wont to be pictured, who in the judgment of the deceived people were the true ones. Comely young men, in comely apparel, and riding on horseback; and yet they are sometimes drawn on foot; as in that obscure passage of the same *Pausanias d*, Τὸ δὲ ἱερὸν τῶν Διοσκούρων ἔστιν ἀρχαῖον, αὐτοί τε ἑστῶτες, καὶ οἱ παῖδες καθήμενοι σφίσιν ἐφ' ἵππου, where the *Latin* Interpreter renders it, *The Temple of Castor and Pollux is very ancient,* d Pausan. in Atticis, vel. lib. 1.

cient, where young men are beheld ſitting on horſeback. But the words of the Author are plainly to this purpoſe, that *Caſtor and Pollux are drawn ſtanding, and their boys on horſeback.* There is ſomething parallel in another place of this Author that gives ſome light in this matter e, Μετὰ δὲ τοῦτο Διοσκόρων ναός· Ἄγαλμα δὲ αὐτοὶ τε καὶ οἱ παῖδες εἴσω, Ἀναξις καὶ Μνασίνους, σὺν τε σφίσιν αἱ μητέρες Ἱλάρεια καὶ Φοίβη. *After this is the Temple of Caſtor and Pollux. They are pictured themſelves and their two ſons Anaxis and Mnaſinous, and together with them, their mothers, Hilaria and Phebe, done by the skill of Dipenus and Scyllis in Ebonywood; the greater part even of the horſes being made of Ebony, the reſt though very little of Ivory.*

e *In Corinthiacis*, vol. lib. 2.

It was believed they were propitious Deities to Mariners, and therefore does the Centurion having been ſo lately ſhipwreckt, ſo much the rather commit himſelf to a ſhip that carried that ſign? And what doth St. *Paul* ſay to ſuch a ſuperſtition? He knew he had the convoy and protection of a better Deity; nor is it improbable but that the Centurion had imbibed ſomething of Chriſtianity himſelf, and it would be ſtrange if ſome of the Soldiers by ſo long ſociety with St. *Paul* had not alſo. But it ſeems there was no other ſhip ready, at leaſt no other that was bound for *Italy*.

VERS. XIII.

Ἤλθομεν εἰς Πυτιόλους. *We came to Puteoli.*

f *Strabo*, lib. 5. Πόλις f ἐμπόριον μέγιστον χειροποίητους ἔχουσα ὅρμους. *It is a City, a very great Mart-Town, where there are havens for Ships, made by art and labour.* Whence it is leſs wonder if now there were Chriſtians there, either ſuch as were Merchants themſelves, or ſuch as were inſtructed in Chriſtianity by Merchants trading there.

g *Echah rabbathi*, fol. 81. 2. The *Jewiſh* writers make ſome mention of this place with this ſtory g, *Rabban Gamaliel and R. Eliezer ben Azariah, and R. Joſhua, and R. Akiba* נכנסין לרומי ונכנסו ליוון ובאו לרומי *went to Rome, i.e.* made a voyage to *Rome*, [as in this *Chap. ver.* 14. Ἤλθομεν εἰς τὴν Ῥώμην, *we went toward Rome*] ושמעו קול המונה של רומי מפוטל יילום *And they heard the ſound of the multitude at Rome, being diſtant an hundred and twenty miles. Therefore they began to weep, but R. Akiba laughed. They ſay unto him, O Akiba, why ſhouldſt thou laugh while we weep? He ſaith unto them, and why ſhould you weep? They make anſwer, have we not cauſe to weep, when theſe Gentile Idolaters worſhip their Idols, and yet remain proſperous and quiet, whiles in the mean time the Temple, the footſtool of our God, is become a flame, and an habitation for wild beaſts? Have we not cauſe to weep? To whom he anſwereth, for this very cauſe do I laugh, for if it be ſo proſperous with thoſe that provoke God to anger, how much more ſhall it be ſo to thoſe that do his will?*

b *Maccoth*. fol. 24. 1. This ſtory is repeated elſewhere h, and there inſtead of פוטליולום *Puteolus*, it is ſet פרטיה and yet the Gloſs upon the place quoted out of *Echah rabbathi* tells us, *that in the third Chapter of the Treatiſe Maccoth it is written* פטולום.

St. *Paul* and the reſt abide at *Puteoli* ſeven days at the entreaty of the Chriſtians of that place, which redounded to the credit of the Centurion, whoſe leave muſt be obtained in that caſe; ſo that his yielding ſo far may ſomewhat argue that he favoured Chriſtianity.

VERS. XV.

Ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου, καὶ τριῶν ταβερνῶν· *They came to meet us as far as Appii forum and the three Taverns.*

VIA *Appia*, and *Appii forum* are much ſpoke of in Authors, but the mention of the *Three Taverns* is not ſo frequent. There is mention in *Zoſimus* of τρία ἐμπορεῖα, *i.e. The three Victualing houſes*; where *Severus* the Emperour was ſtrangled by the Treaſon of *Maximinus Herculeus*, and *Maxentius* his Son.

§ *Zoſim*. lib. 2.

Hebrew and Talmudical EXERCITATIONS Upon ſome few CHAPTERS of the EPISTLE to THE ROMANS.

CHAP. III.

VERS. XII.

Πάντες ἐξέκλιναν, &c. *They are all gone out of the way*, &c.

I. THIS with the following part of the quotation, is taken out of the fourteenth *Pſalm*, according to the *Greek* Verſion: being indeed added to the *Hebrew* context; which is in truth a thing not unuſual either to thoſe Interpreters, or the ordinary Interpreters in the Synagogues. We have already obſerved elſewhere, that there ſtood by the Reader of the Law and the Prophets in the Synagogues, an Interpreter, that was wont to render, what was read to the people in the *Hebrew*, into their own Language: and that it was a very uſual thing for thoſe Interpreters to expatiate, and by way of Comment to Preach upon the words that had been read. Concerning which I have given ſome inſtances; a thing alſo obſervable enough in the *Chaldee* Paraphraſts.

II. That the *Greek* Interpreters did the ſame thing upon this Pſalm, I do not queſtion: indeed the thing ſpeaks it ſelf: eſpecially if we take notice of the ſubject which is diſcourſed of there. But let this be taken notice of, by the way; that where ever any thing occurs in the Holy Scripture, that is either terrifying, or diſgraceful, or threatning, the *Jews* commonly apply it to the *Gentiles*, as by numberleſs inſtances might be confirmed. Theſe Interpreters therefore, having gotten ſuch a ſubject in this Pſalm, and according to the cuſtom of the Nation, applying it to the *Gentiles*; they heap together paſſages from other places of the Scripture, which they either believe, or would have, to look the ſame way, loading and ſtigmatizing the poor Heathen with odious characters enough; for to them the *Jews* make no doubt, but aſſuredly believe, all thoſe things do appertain.

III. Our Apoſtle follows their quotations exactly, tranſcribes their words, approves the truth of the thing, but diſproves the falſhood of the application, *verſ.* 19. *q. d. You* Jews *expound theſe things of the* Gentiles *only, as if they did not in the leaſt belong to your ſelves. And with the ſame deſign likewiſe, have your Interpreters multiplied this heap of quotations, having their Eye on them:* But ye muſt know that whatever things the Law ſaith, it ſaith to them who are under the Law.

CHAP. VIII.

VERS. XIX.

Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως. *For the earneſt expectation of the creature*, &c.

THERE is a twofold key hanging at this place that may unlock the whole, and make the ſenſe plain and eaſie.

I. The firſt is, this phraſe πᾶσα κτίσις which we render the *whole Creation*, *verſ.* 22, and we meet with it twice elſewhere in the New Teſtament, *Mark* XVI. *verſ.* 15. Κηρύξατε

Κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. *Preach the Gospel to every creature.* Col. I. 23. Ἐυαγγελίου τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει. *The Gospel which was preached to every creature.* Now it is apparent enough what is meant by πάσα κτίσις in both these places, *viz. all Nations*, or the *Heathen World.* For that which in S. *Mark* is κηρύξατε εὐαγγέλιον πάσῃ τῇ κτίσει, *preach the Gospel to every creature*; in S. *Matthew* is, μαθητεύσατε πάντα τὰ ἔθνη, *go and teach all Nations, teaching them.* The very phrase in this place lays claim to that very Interpretation. I have also observed upon that place of S. *Mark*, that that phrase כל הבריות which signifies the same with πάσα κτίσις, *every creature*, is applied by the *Jews* to the *Gentiles*, and that by way of opposition to *Israel.*

2. The second is, that word ματαιότητι, *vers.* 20. which indeed is not unfitly rendred *vanity*; but then, this *vanity* is improperly applied to this vanishing, changable, dying state of the Creation. For ματαιότης, *vanity*, doth not so much denote the vanishing condition of the outward state, as it doth the inward vanity and emptiness of the mind. So the Apostle speaking of the *Gentiles* (concerning whom he speaks here) tells us, Ἐματαιώθησε ἐν τοῖς διαλογισμοῖς αὐτῶν, *they became vain in their imaginations.* a And again, Ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν. *The Gentiles walk in the vanity of their mind.* b So also, that *The Lord knoweth the thoughts of the wise*, ὅτι μάταιοί εἰσι, *that they are vain.* * To all which, let me add this observation further, that throughout this whole place, the Apostle seemeth to allude to the *Israelites* bondage in *Egypt* and their deliverance out of it; with a comparison made betwixt the *Jewish* and the *Gentile* Church. When God would deliver *Israel* from his bondage, he challengeth him for *his Son*, and his *first-born*, *Exod.* IV. 22. And in like manner the people of the *Gentiles* do earnestly expect and wait for such a kind of manifestation of the Sons of God within and among themselves. The *Romans*, to whom this Apostle writes, knew well enough, how many and how great predictions and promises it had pleased God to publish by his Prophets, concerning gathering together and adopting Sons to himself among the *Gentiles*; the manifestation and production of which Sons, the whole *Gentile* World with a neck as it were stretched out, doth now wait for.

a Rom. I. 21.
b Ephes. IV. 17.
* 1 Cor. III. 20.

VERS. XX.

Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, &c. *For the creature was made subject to Vanity.*

THE *Gentile* World were subject to Vanity of mind; but how, οὐχ ἑκοῦσα ἀλλὰ διὰ ὑποτάξαντα, *not willingly, but by reason of him who hath subjected the same?* May we not say, Ἐματαιώθη ἑκοῦσα, *it became vain willingly*, but ὑπετάγη ματαιότητι οὐχ ἑκοῦσα, *it was made subject to Vanity, not willingly?* For let us recur to the very first original of Gentilisme, that is, to the first confusion of Languages by reason of the attempt to build the Tower at *Babel.* I confess, there are some passages in the Gloss of the Targumists upon this matter (*Gen.* XI.) that might move laughter; but, as to the sum and scope of the thing they are worth weighing.

c *They said, Go to, let us build us a City, and a tower, and let its head reach unto the top of Heaven,* ונעביך לן בגויה בית סגדו בראשיה *and let us make us an house of worship in the top of it, and let us put a sword into his hand, that he may wage war for us against our enemies, before we be scattered abroad upon the face of the whole Earth.* We may smile indeed at that figment about the Idol and the Sword, &c. But certainly they do not altogether miss the mark when they hint to us, that this Tower was built upon an Idolatrous account. So the Talmudists, d *It is a tradition. R. Nathan saith,* כולם לשם עו' נתכוונו *they were all intent upon Idolatry.* And hence it is that they commonly say, That, *that generation hath no part in the world to come.* Nor indeed does the severity of the punishment (*viz.* the confusion of Languages, by which true Religion was lost in the World) argue any less, but that they sinned against God in the highest degree in that wicked enterprize. They were inclinable to Idolatry willingly and of their own accord, but that they were subjected to that Vanity, proceeded from the just indignation and vengeance of God. The whole World lay under Heathenism from the first confusion of Languages, to the bringing in of the Gospel among all Nations, two thousand years and upwards: And in this its most miserable condition, who could not but observe that God was angry?

c Targ. Hieros. & Jonath.
d Sanhedr. fol. 109. 1.

VERS. XXI.

Ἐλευθηρωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς. *Shall be delivered from the bondage of corruption.*

THE word φθορὰ sometimes, yea very frequently in the Holy Scriptures, denotes *sinful corruption*; so 2 *Pet.* I. 4. φθορὰ ἐν ἐπιθυμίᾳ, *corruption through lust*; 2 *Cor.* XI. 3.

XI. 3. φθαρῇ τὰ νοήματα ὑμῶν. *Your minds should be corrupted*; 1 *Cor.* XV. 33. φθείρουσιν ἤθη χρηστὰ, &c. *Evil communication corrupts good manners*, &c. So that the sense of the Apostle in this place seemeth to be this: The Gentile World shall in time be delivered from the bondage of their sinful corruption, that is, the bondage of their lusts and vile affections (under which it hath lain for so long a time) into a noble liberty, such as the Sons of God enjoy.

VERS. XXII.

Πᾶσα ἡ κτίσις συστενάζει, &c. *The whole creation groaneth together*, &c.

IF it be enquired, how the Gentile World groaned and travailed in pain; let them, who expound this of the Fabrick of the material World, tell us, how that groaneth and travaileth. They must needs own it to be a borrowed and allusive phrase. But in the sense which we have pitcht upon, the very literal construction may be admitted.

CHAP. XI.

BEFORE we apply our selves to the Exposition of this Chapter, let me make these few enquiries.

I. Whether the *Jewish* Nation, as to the more general and greater part of it, had not been rejected and blinded, before such time as our Saviour manifested himself in the flesh? I know well enough, that the casting off of that Nation, is commonly assigned to that horrid *wickedness* of theirs in murdering the Lord Christ, and persecuting the Gospel and his Apostles; a wickedness abundantly deserving their rejection indeed; but were they not blinded and cast off before? They were γεννήματα ἐχιδνῶν, *a generation of Vipers*, at the time that the *Baptist* first appeared amongst them; and this bears the same signification as *the seed of the Serpent*.

Our Saviour preacheth to them in Parables, *that they might neither see, nor hear, nor be converted, nor their sins be forgiven them*; Mark IV. 11, 12. which may give ground of suspicion, that that people were cast off to whom Christ preaches in such a form and manner of Oratory on purpose, that *they should not be converted*.

If they were *Jews* to whom S. *Peter* directs his first Epistle (as who indeed doth deny it?) then there is some weight in those words, Chap. II. 10. *Ye were in times past, not a people*.

II. Is it not very agreeable to reason and Scripture to suppose that Nation cast off, for the entertainment they had given to their fond and impious Traditions? A reprobate people certainly they were, whose Religion had made void the Commandments of God: A reprobate Nation, who in vain worshipped God, after the Commandments of Men, *Matth.* XV. and by such Commandments of Men, that had leven'd, yea poisoned their minds with blasphemy and hatred against the true Messiah, and the pure truth of God, *Isa.* XXIX. 13. *Because the fear of this people toward me is taught by the precept of men----therefore the wisdom of their wise men shall perish*, &c. May we not from this original derive the first original of the rejection of this people? And by how much the more they are bewitcht with the love of their Traditions, by so much the more we may suppose them separated from God, hardened and cast off. That the Apostle seems to look back to times before the murdering of our Lord, when he is discoursing about the casting off of that Nation.

III. Was not the Gospel brought unto and publisht amongst the ten Tribes as well as amongst the *Jews*, when the Apostle wrote this Epistle? The determination of this matter seems to conduce something toward the explaining of this Chapter, seeing throughout the whole Chapter there is no mention of the *Jews* singly, but of *Israel*.

The Gospel was to be preacht to the whole World before the destruction of *Jerusalem*, *Matth.* XXIV. 14. And was it not to the ten Tribes as well as other Nations? It makes for the affirmative, that S. *James* directs his Epistle πταῖς δώδεκαφυλαῖς *to those ten Tribes* as well as the *other two*. But the Apostles wrote to none, but to whom the Gospel was now come.

VERS. I.

Μὴ ἀπώσατο Θεὸς τὸν λαὸν αὐτοῦ; *Hath God caſt away his people?*

WE may obſerve what it is the Apoſtle propounds to diſcourſe, *viz.* not of the univerſal calling in of the Nation, but of the *non-rejection* of the whole Nation. Hath God ſo rejected his people, that he hath caſt them away univerſally? μὴ γένοιτο. *God forbid.* For I my ſelf am an *Iſraelite*, and he hath not caſt me away.

Ἐκ φυλῆς Βενιαμίν. *Of the Tribe of Benjamin.*

So *Phil.* III. 5. The Jaſper ſtone upon which was inſcribed the name of *Benjamin* in the Breſt-plate, was the firſt foundation in the *New Jeruſalem*, *Revel.* XXI. 19. In memory (as it ſhould ſeem) of this *Benjamite*, the chief founder of the Gentile Church. e *The Jaſper of Benjamin fell one day out of the Breſt plate, and was loſt. Dama ben Nethinah having one like it, they bargained with him to buy it for an hundred pence*, &c.

e *Hieroſ. Peah.* fol. 15. 3. & *Kiddush.* fol. 60. 2.

VERS. II.

Ὡς ἐντυγχάνει. *How he maketh interceſſion*, &c.

f *Elijah begs of God that he would take vengeance on the Iſraelites, for the wickedneſſes they had committed.*

f *Lyr. Ger. in* 1 *Kings* XIX.

VERS. III.

Τὰ θυσιαστήριά σου κατέσκαψαν. *They have digged down thine Altars.*

THY *Altars?* What Altars of God ſhould they be, that the *Iſraelites* had thrown down in *Samaria?* The Altar in the Temple was whole at that time: And what Altar had God beſides? *R. Sol.* upon 1 *Kings* XIX. Tells us, *theſe Altars were private Altars raiſed to the Name of God.* Such an one was that that *Elijah repaired being broken down*, 1 *King.* XVIII. 30.

There were indeed במות *high places* built up to Idols, but there were ſome alſo built up to God. And that (as the *Jews* grant) lawfully enough, before the Temple was built; which were uſed afterward: but the uſe of them became faulty, becauſe they were bound to go only to that Altar that was in the Temple. Theſe Altars were unlawfully built amongſt the two Tribes of *Judah* and *Benjamin*, becauſe the way lay open for them to the Altar at *Jeruſalem*; but it was not ſo unlawful for the ten Tribes within the Kingdom of *Samaria*, becauſe they could have no ſuch acceſs. It is queſtionable therefore, whether *Elijah* would call the *high places* or Altars in *Judæa*, though dedicated to the true God, the *Altars of God*; which being ſo dedicated in *Samaria*, he calls by the name of *thine Altars.*

VERS. IV.

Τῇ Βάαλ. *To* the image of *Baal.*

THOSE who would have the *Hebrew* Bibles corrected by the *Greek* Verſion, and contend that thoſe Interpreters were inſpired with a Prophetick Spirit; let them tell us here, who it was that miſtook, theſe Interpreters or St. *Paul*? For ſo they in 1 *King.* XIX. 18. Καὶ καταλείψεις ἐν Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν πάντα γόνατα ἃ οὐκ ὤκλασε γόνυ τῷ Βάαλ. *And thou ſhalt leave in Iſrael ſeven thouſand men, all the knees, which have not bowed the knee* τῷ Βάαλ, *to Baal.* So the *Roman* and *Alexandrian* Edition. But the Apoſtle, Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. *I have reſerved to my ſelf ſeven thouſand men, all that have not bowed the knee* τῇ Βάαλ, *to Baal.* To paſs by the difference between καταλείψεις, *Thou ſhalt leave*, and Κατέλιπον, *I have left*, or *reſerved*, which is no little one; we will only examine the difference between the two Articles τῷ and τῇ.

Ahab had introduced *Baal* the Idol of the *Tyrians*, amongſt the *Iſraelites*, 1 *King.* XVI. 31. And were there but ſeven thouſand amongſt the whole ten Tribes of *Iſrael* that did not worſhip this *Baal*? Perhaps there were ſeventy thouſand, nay perhaps ſeven times ſeventy thouſand. For conſider the ſtory in 2 *Kings* X. 21. and it will appear that the worſhippers of this *Baal* were not ſo numerous, that they could amount to many thouſands, perhaps not many hundreds. But

But what did it avail them not to have worſhipped *Ahab's Baal*, if in the mean time they worſhipped *Jeroboam's* Calves? *Jehu* himſelf that rooted out *Baal* and his worſhippers out of *Iſrael*, yet did not he depart from the ſin of *Jeroboam*, namely, the Golden Calves. And what great matter was there in this divine anſwer to *Elijah*, if it had ſaid, *I have reſerved to my ſelf ſeven thouſand men, who have not worſhipped* τῇ Βάαλ, *Baal*, the God of the *Tyrians*, if in the mean time, they worſhipped the Calves in common with the reſt of that Nation? *Elijah* himſelf had ſlain theſe worſhippers of *Baal*, before he had this anſwer from God; and therein indeed had done a great act. But it was a ſmall matter, if all *Iſrael*, excepting ſeven thouſand only, ſhould ſtill worſhip this *Baal*.

By τῇ Βάαλ, therefore, with the femine Article, the Apoſtle teacheth us, that it muſt be underſtood not τῇ εἰκόνι Βάαλ, of *the image of Baal*, but τῇ δαμάλει Βάαλ, of *the Calf of Baal*. For all will confeſs, that *Baal* was a common name for all Idols. And that which follows, 1 *Kings* XIX. 18. *Every mouth which hath not kiſſed him*, takes light from that in *Hoſ.* XIII. 2. *Let them kiſs the Calves*.

Now *Jeroboams* Calves are called δαμάλεις in the feminine gender, 1 *Kings* XII. 28. Ἐποίησε δύο δαμάλεις χρυσᾶς, *he made two Calves of gold*. So *Joſephus*, g Δύο ποιήσας δαμάλεις χρυσᾶς, τέθηκε τὰς δαμάλεις, &c. *Jeroboam making two golden Calves, places them*, &c. And inſtead of more, the Book of *Tobit* comments ſufficiently upon τῇ Βάαλ. *Tob.* I. 5. Καὶ πᾶσαι αἱ φῦλαι συναποστᾶσαι ἔθυον τῇ Βάαλ τῇ δαμάλει, *And all the Tribes that revolted together, ſacrificed to the Calf Baal*. To this ſenſe therefore the words of God to *Elijah* come: I have left, or I have reſerved, to my ſelf, ſeven thouſand men that have kept themſelves untoucht with the common Idolatry of the Nation, in the adoration τῆς Βάαλ, of *Baal*, or of *Jeroboam's Calf*.

g *Antiq.* lib. 8. cap. 3.

VERS. V.

Οὕτως οὖν ἐν τῷ νῦν καιρῷ λεῖμμα, &c. *Even ſo then at this preſent time alſo there is a remnant*, &c.

HOwever we ſuppoſe the *Jewiſh* Nation, as to the more general maſs of it, was caſt off before the times of Chriſt; yet no queſtion, there was in all ages λεῖμμα κατ' ἐκλογὴν χάριτος, *a remnant according to the election of grace*, and in that age more eſpecially wherein Chriſt and his Goſpel began to ſhine out. And that he meant the calling of this *remnant* in that age and time wherein the Apoſtle wrote, and not any call of the whole Nation to be hereafter, what can be more plainly ſaid, than what is ſaid in theſe words, ἐν τῷ νῦν καιρῷ, *at this preſent time?*

Let us take a view of the Apoſtle's reaſoning; *Hath God caſt away his people?* No: for I alſo am an *Iſraelite*, and he hath not caſt me off. And as in the days of *Elijah* there was a *remnant*, even ſo it is ἐν τῷ νῦν καιρῷ, *at this very preſent time*. How unfitly would this argue that the calling of the Nation was to be after a great many ages? But if we will ſuppoſe that the *Jews* had for the greateſt part of them been caſt off, blinded and hardned before the times of Chriſt, and the Apoſtle, then this reaſoning will run eaſily, and ſmoothly: let it be granted, that the Nation, as to the main body of it, was caſt away for ſome ages paſt; yet, is it ſo caſt away, that there is no hope for any *Jew?* By no means. For ἐν τῷ νῦν καιρῷ, *at this preſent time there is a remnant*, as it was in the days of *Elijah*; I my ſelf am one of that remnant.

VERS. VIII.

Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, &c. *God hath given them the Spirit of ſlumber*, &c.

SO the *Greek* Interpreters in *Eſa.* XXIX. 10. Πεπότικεν ὑμᾶς κύριος πνεύματι κατανύξεως. *The Lord hath made you drink into a Spirit* κατανύξεως, *of compunction*. The difficulty lies in the word κατανύξεως, which properly denotes *remorſe* or *compunction*, very wide from the meaning both of the Prophet and Apoſtle.

I. The *Greek* Interpreters, what *Jews* ſoever they were, do ſometimes frame a ſenſe of their own, and that not ſeldom, very forreign from the *Hebrew* truth: And very often uſe *Greek* words, in a ſenſe very different from the common idiom of the *Greeks*. There might be inſtances given abundantly both for the one and the other, if this were a place for it.

II. This very word we have in hand, they frame to their own ſenſe, different from the common acceptation of it. And whether they take it from κατανύττω, *To prick*, or from κατανυγάω, *to grieve*, or have any Eye to the word νύξ *night*, they attribute ſuch a ſenſe and ſignification to it, as denotes *ſilence*, *aſtoniſhment*, *horror*, &c. *Gen.* XXVII. 38.

Κατα-

Καταμυχθέντος ἢ Ἰσαὰκ (a clause of their own inserting) we may equally render it, *Isaac being amazed and astonisht*, or, *grieved and prickt with sorrow*, Psal. LX. 3. Ἐπότισας ἡμᾶς οἶνον κατανύξεως. *Thou hast made us to drink the wine of compunction.* The *Hebrew* is, יין תרעלה *the wine of horror.* So that the meaning of the word κατανύξεως in them, must be fetcht from themselves; and in this place from the *Hebrew* word תרעלה in the Prophet, rather than from any *Greek* Lexicon.

VERS. X.

Τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον. *Bow down their back always.*

THE Apostle follows the *Greek* Interpreters, and they their own Paraphrastic and allusive way. The *Hebrew* hath it מתניהם תמיד המעד *make their loins to quake continually.* And so the *Chaldee* Paraphrast renders it too: but these, *Bow down their back*, to which the *Syriac* and *Arabick* incline. It is very true, that they whose loins are weak and feeble, do go bowing and trembling: but perhaps the Interpreters might allude to that in *Deut.* XXV. 2, 3. where the Malefactor condemned to be beaten with stripes, must be bowed down: To which that passage in the Psalmist seems to allude, *Psal.* I *The wicked shall not rise up, or stand in judgment.* The *Greek* Interpreters do frequently allude to the customs, yea, not seldom to the Traditions, of their own Country; whence one might the rather suspect an allusion in this place also. Such a kind of Version is that (seeing we are discoursing about scourging) *Prov.* XXVII. 22. Ἐὰν μαστιγοῖς ἄφρονα ἐν μέσῳ συνεδρίῳ. *If thou shouldst beat a fool with stripes in the midst of the Sanhedrin*, instead of, *Though thou shouldst bray a fool in a mortar.*

FINIS.

HORÆ

Hebraicæ & Talmudicæ,

HEBREW

AND

TALMUDIC

EXERCITATIONS

UPON THE

First Epistle of St. PAUL

TO THE

CORINTHIANS.

TO

Which is added a DISCOURSE, concerning what BIBLES were used to be Read in the Religious Assemblies of the *JEWS*.

By *JOHN LIGHTFOOT*, D.D. late Master of *Katharine-Hall* in the University of CAMBRIDGE.

LONDON,

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TO THE

Right HONORABLE and LEARNED

Sir William Morice Kt.

PRINCIPAL

SECRETARY of STATE,

AND ONE OF HIS

MAJESTIES

MOST HONORABLE

PRIVY COUNCIL.

RIGHT HONORABLE,

ALL that I have done in this Work, may well ſeem a continued Soleciſm: When I have with ſo unskilful a hand attempted to explain ſo abſtruſe an Epiſtle, and handled things ſo difficult in ſo brief a manner, and laſtly in daring to dedicate theſe ſo impoliſhed papers to a perſon of ſuch Judgment and Learning. And what account ſhall I give of theſe things?

I know indeed, that among thoſe Δυσνόητά τινα *paſſages* hard to be underſtood, *which are in S.* Pauls *Epiſtles,* 2 Pet. III. 16. *this Firſt to the* Corinthians *claims no ſmall ſhare; an Epiſtle behind none for the variety of the things handled, and for the difficulty of the ſtyle wherewith they are handled, above all. Things theſe are to be trembled at, but alluring withal, and provoking a mind greedy of the knowledge of Holy Sciptures ſo much the more to the ſtudy of them, by how much they are the more difficult. So that it was neither arrogance nor raſhneſs, that I imployed my ſelf in theſe obſcurities; but a ſtudious mind, breathing after the knowledge of the Scriptures, and ſomething reſtleſs, when in difficult places it knew not where to fix. What fruit I have reaped, I ſay not any thing of, but this, that I repent not of my pains: for I have in ſome meaſure ſatisfied my ſelf, but whether I ſhall do others, is not in my power to judge. I hope it will not give offence upon this account, that if I miſtake, I miſtake only in Hiſtorical matters (as moſt of thoſe things are that here create difficulty) where there is no fear of daſhing upon the Analogy of Faith, or the Doctrine of the Church.*

That I preſume, Right Honorable, to lay theſe my rude thoughts before your Learned Eyes, is not boldneſs, but Duty, Gratitude, and Obligation. I know well enough, ſuch is my meanneſs, that I am not able to invent or frame any thing, that may be worthy of that great Learning, wherewith you are ſo ſignally endowed. But it is your Goodneſs, with which you are as much endowed, that I and theſe my papers have to do with. They approach to pay their reſpects to it, and to render you all the thanks that poſſibly I can, for that Favour, Aſſiſtance, and Patronage, that your Honour vouchſafed to aid and comfort me with, when I and my affairs lay under adverſity, and hazzard. You, Great Sir, came in to my ſuccour, and when I was wholly a ſtranger to you, and you to me, yet you generouſly afforded me your helping hand, and that of your own accord, unasked, and with an earneſt diligence, care and affection. Oh! How much am I endebted to that kindneſs of yours, and wherewith ſhall I requite it? Let this iſſue of my Studies, whatever it be, ſerve as a Monument of my Vows; and having your Great Name inſcribed upon it, let it live and glory, and teſtifie to all the World the Obedience, Duty, and Gratitude that I owe you, Being

Right Honorable

From Catharine Hall, Cambr. Commencement Eve, July 4. 1664.

Your moſt Humble and

moſt Obliged Servant,

JOHN LIGHTFOOT.

OF CORINTH IT SELF.

CORINTH was ſeated in an *Iſthmus* by the ſpace of five miles parting the *Egean* Sea from the *Ionian*; joyning *Greece* to *Peloponneſus* by a ſtrait paſſage *a*.

In *b* the *Iſthmus* was the Temple of *Neptune*, and the *Iſthmian Games* every five years, for this cauſe inſtituted, as is ſaid, becauſe the Coaſts of *Peloponneſus* are waſhed with five Bays. Theſe Plays broke off by *Cypſelus* the Tyrant, the *Corinthians* reſtored again to their antient ſolemnity in the forty ninth Olympiad.

The *c* Bounds of the ſtraits of the *Iſthmus*, on this ſide is *Lechæa*, and *Cenchræa* on the other. The Haven of *Cenchræa* ſerves for the Traffick of *Aſia*, that of *Lechæa* for the Traffick of *Italy*. The Haven of *Cenchræa* was diſtant from the City LXX furlongs. The *Lechæan* Port lay under the City.

King *Demetrius*, The Dictator, *Cæſar C.* The Prince, and *Domitius Nero*, endeavoured to cut through the ſtraits with a navigable Channel, but unſuccesfully *d*. *Corinth* from that high Tower, which they call *Acrocorinthus* beholds both Seas. *e* That City, heretofore called *Ephyra*, was built By *Siſyphus*, in that time when *Othniel* was Captain and Judge of the *Hebrews*. *f* Hence the Tower *Siſyphium* at *Corinth*, from the name of the Founder. *g* From the coming down of the *Heraclidæ* into *Peloponneſus*, the City was under Kings for a long ſeries; then under yearly Princes *h*; afterwards under *Cypſelus* uſurping the Government, and after him under *Periander* his ſon; and after a long ſpace of time *i*, under *Philip*. Whoſe endeavours the *Corinthians* aided, and ſo deſpiſed the *Romans* for him, that ſome preſumed to caſt dirt upon their Ambaſſadors as they paſſed by their houſes. For which crime, and other wicked deeds, an Army was ſent thither by the *Romans*, and *Corinth* overthrown by *L. Mummius*.

When *l* it had a long time lain forſaken, it was rebuilt by *Julius Ceſar*; who built *Carthage* alſo at the ſame time: and into both, anciently ſplendid and famous Cities, he brought down Colonies of the *Romans*, eſpecially of ſuch as were *Libertins*. *m* They when they had begun to remove the rubbiſh, and had withal digged up graves, they found very many works made of baked Earth, and not a few of braſs, the workmanſhip of which they ſo admired, that there was no Sepulchre which they digged not up, and having got great plenty of ſuch things, they Sold them at a great price, and filled *Rome*, *Necrocorinthiis*, *with the ſpoils of the Corinthian dead*, for ſo they called thoſe works, which were taken from the Sepulchres, eſpecially ſuch as were made of Earth. And when *Mummius* laid the City waſte, there were pictures found of admirable workmanſhip, which were brought to *Rome*. For the Arts of Painting and Counterfeiting, and other Arts of that kind were very much improved in *Corinth*, and *Sicyone*.

The ſituation of the City now rebuilt was of this nature. There was an high Mountain, whoſe perpendicular was three furlongs, and an half: the Aſcent thirty furlongs; and it ended in a ſharp top. The Mountains name was *Acrocorinthus*. At the very foot of *Acrocorinthus* ſtood the City. The compaſs of the City made full forty furlongs; It was ſtrengthned with a Wall, as much of it as the Mountain had laid bare; *Acrocorinthus* alſo was walled, as far as it could be fortified with walling. *And as we went up*

a Pomp. Mela, lib. 2. cap. 3.
b Solin. cap 13
c Plin. lib. 4. cap. 4. *Strab.* lib. 8.
d Mela, in the place before.
e Euſeb. in *Chron.*
f Diod. Sicul. lib. 19.
g Euſeb. in the place before.
h Herodot. lib. 5. cap. 42.
i Strab. in the place before.
l Dion Caſſ. lib. 43.
m Strab. in the place before.

(they are the words of *Strabo*) *the ruins of the old City appeared; so that the whole compaſs was eighty five furlongs.*

The Mountain on the top of it had the Temple of *Venus*, a Temple ſo wealthy, ὥςε πλείους ἢ χιλίας ἱεροδούλους ἐκέκτητο ἑταίρας· *That it had more than a thouſand Whore-Prieſts*, whom Men and Women had dedicated to the Goddeſs. *n* In the old City heretofore ſtood the Temple of *Juno*: where all the *Corinthian* women being gathered together, *Periander* the Tyrant by his Officers, ſtripped ſtark naked without any difference, and having carried their cloths into a certain pit he burnt them to *Meliſſa* his deceaſed wife, with whom he laid after ſhe was dead.

n Herodot. lib. 5 cap. 92.

The Hiſtory of the firſt founding a Goſpel Church in this City, *Act.* XVIII. makes it plain, that there were very many *Jews* there, and one Synagogue of them at leaſt, if not more.

HORÆ

HORÆ
Hebraicæ & Talmudicæ,
OR,
HEBREW
AND
TALMUDICAL
EXERCITATIONS upon the
First Epistle of St. PAUL
TO THE
CORINTHIANS.

CHAP. I.

VERS. I.

Παῦλος. *Paul.*

WHO was also called *Saul*. He had a double name according to his double relation: the *Hebrew* name *Saul*, as he was an *Hebrew*: The *Roman* name *Paul*, as a *Roman*.

It was common in the *Jewish* nation, that among the *Jews* they went by a *Jewish* name, but among Heathens by another. That is, either by the same name turned into the Heathen Language; as *Tabitha* to the *Jews*, was *Dorcas* to them that spake *Greek*, and *Thomas* to the *Hebrews*, was *Didymus* to the *Greeks*; and perhaps *Silas* to the *Jews* was *Tertius* to the *Romans*, *Rom.* XVI. 21. from שלוש *Shalosh*, *Three*, and *Jason* was *Secundus*, compare *Rom.* XVI. 21. with *Acts* XIX. 4. Or they went by some different name; As *Herod* in *Luke*, *Act.* XII. 1, 2. is *Agrippa* in *Josephus*: and *John* is also *Mark*, *Act.* XII. 12.

Hence the Gloss upon *Maimonides*; a *Perhaps he hath two names*, viz. a *Jewish and that whereby* הלועזות *those that are not Jews, do call him.* And that passage, *The* b *Israelites without the Land of Israel have names like the names of the Gentiles.* Yea, hearken to what they say in the same Tract c concerning *Jews* dwelling even in the Land of *Israel*;

a In *Cerushin*, cap. 3
b *Hierof. Gittin*, fol. 43. 2.
c Fol. 45 3.

Iſrael; *Perhaps he hath two wives, one in Judea, another in Galilee. And perhaps he hath two names, one in Judea, another in Galilee. If he ſubſcribes his name, whereby he goes in Judea, to put away her who is in Galilee, or the name whereby he goes in* Galilee, *to put away her, who is in Judea, it is not a divorce.*

It is no wonder therefore, if *Saul* who was born out of the Land of *Iſrael*, and free of the City of *Rome*, had a *Roman* name joyned with his *Jewiſh*. And it deſerves obſervation, that he being now made the Apoſtle of the *Gentiles*, always calls himſelf by his *Gentile* name, by his *Jewiſh* never: and that *Luke* proſecuting his acts, calleth his name *Saul*, while the ſcene of the ſtory is among the *Jews*, but *Paul*, while it is among the *Heathen*.

VERS. II.

Ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ. *Sanctified in Chriſt Jeſus.*

IT ſeems to be oppoſed to Τοῖς ἡγιασμένοις ἐν νόμῳ, *thoſe that are ſanctified in the Law*, or to reſpect that Law, *Deut.* XXIII. 1, 2, &c. concerning the excluding very many out of the Church of God: which is not ſo done under *Chriſt*.

Κλητοῖς ἁγίοις. *Called Saints.*

קרא קדש *A holy Convocation*, is ſo rendred in the Language of the LXX Interpreters, *Levit.* XXIII. 2. Αἱ ἑορταὶ κυρίου ἃς καλέσετε αὐτὰς κλητὰς ἁγίας. *The Feaſts of the Lord, which ye ſhall call, called Holy.* Verſ. 3. Σάββατα, ἀνάπαυσις κλητὴ ἁγία τῷ Κυρίῳ. *The Sabboth, a Reſt, called holy to the Lord*, See alſo *verſ.* 4, 7, 8, &c.

Sanctified in Chriſt, is a general word, which is ſubdivided into κλητὸς ἅγιος, *Truly Saints*, and ἐπικαλουμένους τὸ ὄνομα Κυρίου, *Thoſe that call on the name of the Lord*, Saints by profeſſion.

VERS. V.

Ἐν παντὶ λόγῳ, καὶ πάσῃ γνώσει. *In all utterance, and in all knowledge.*

THAT is in the Gift of Tongues, and Propheſying. Theſe he calls, in the verſe following Μαρτύριον τοῦ Χριστοῦ, *The teſtimony of Chriſt*, that is, The teſtimony whereby *Jeſus* is proved to be the true *Meſſias*, ſeeing he beſtowed ſuch gifts. So *Revel.* XIX. 10. *The Teſtimony of Jeſus is the Spirit of Propheſie:* not only the doctrine which the Prophet uttered, but the very gift of Propheſying. And 1 *Joh.* V. 8. *The Spirit, and the Water and the Blood* yield a teſtimony of *Chriſt* on Earth. *The Spirit*, or the gift of Propheſy, *The Water* or Baptiſm, and *the Blood* or Martyrdome. For ſeeing the extraordinary gifts of the *Spirit* did ſo abound, and ſuch infinite multitudes flocked to Baptiſm in the name of *Jeſus*, and very many for that name endured martyrdom, it was an undoubted teſtimony, that he was the true *Meſſias*.

VERS. XII.

Ἐγὼ μὲν εἰμι Παύλου, &c. *I am of Paul*, &c.

TO trace the original of this Schiſm, we may have recourſe to the twofold diviſion of this Church, into converted *Jews*, and *Gentiles*; which appears from their ſtory, *Act.* XVIII. The *Gentile* part perhaps boaſted the name of *Paul*, and *Apollo*: the *Jewiſh* that of *Cephas* and *Chriſt*. But of them again were divided into two. Some of the *Gentile* partly reverenced *Paul* either alone, or certainly above all others, as their Father, their Apoſtle, and the firſt that brought in the Goſpel among them, however he preached plainly, in a low ſtyle, and not according to humane wiſdom and art. But ſome preferred *Apollo* before him, as more profound, more elegant, and more quaint Doctor. See *Act.* XVIII. 24. Hence that large diſcourſe of the Apoſtle of this very manner of preaching from *Chap.* I. 17. to *Chap.* IV. 6. Where he ſaith, that he transferred thoſe things in a certain figure to himſelf and *Apollo*.

Ἐγὼ δὲ Κηφᾶ. *And I of Cephas.*

We will not here diſpute, whether *Peter* were ever at *Corinth*. For even they themſelves, who aſſert that he was ſometime there, yet deny him ever to have been there before the breaking out of this Schiſm. Whence therefore came there to be a Sect

Sect of his name? You will scarce be able to produce, a more probable reason, than that those of the Circumcision embraced him, who was the Minister of Circumcision, rather than the Minister of Uncircumcision. Let us take an Example from *Mark* himself, the Son, or Disciple of *Peter*, 1 *Pet.* V. 13. He being chosen by *Paul* and *Barnabas* for their companion, in their travail among the *Gentiles*, on a suddain departed from them, and returned to *Jerusalem*, *Act.* XIII. 13. And why so? I should bring this reason of it, which you may correct, if it displease, namely that he cleaving to *Peter* before, who was the Minister of the Circumcision, liked not what these Ministers of the Uncircumcision did among the *Gentiles*: but being better informed afterwards returned again to *Paul*. So also these *Corinthians*, and indeed all the *Jews* every where, that were converted, too much *Judaizing* as yet, how much more readily would they give up their names to that famous Minister of Circumcision, than to the Minister or Ministers of Uncircumcision? But why not to *James* or to *John*, who were as much Ministers of Circumcision?

I. *Peter* was the Minister of Circumcision *without* the Land of *Israel*, but *James within*; and it seemed more agreeable to these *Corinthian Jews*, that were seated without the Land of *Israel*, to choose to themselves the chief Apostle without the Land, than he who was within it. But you will say, *John* also was an Apostle of Circumcision without that Land, as well as *Peter*, and he was nearer *Corinth*, dwelling in *Asia*, than *Peter*, who was in *Chaldea*. True indeed, but

II. *Peter* was the Minister among the Circumcision of the purest name, namely, The *Hebrews*, when *John* was among the *Hellenists*: yea among the *Hebrews* of the purest blood, *viz.* The *Babylonians*: yea among the Circumcision taken in the largest sense, *viz.* among the Ten Tribes, as well as among the *Jews*. To which add

III. That *Peter* in this outshone the two other Apostles of Circumcision, that to him alone were committed *the keys of the Kingdom of Heaven*; that is, that he should first open the door, and bring in the Gospel among the *Gentiles*. Taking all these observations together, it is no wonder, if these *Corinthian Jews Judaizing* in very many other things, as appears from this Epistle, when they were minded to enrol themselves under some Apostle, it is no wonder, I say, if they would enrol themselves under *Peter* the Apostle of the Circumcision, rather than under *Paul*, the Minister of the *Gentiles*; under *Peter* an Apostle out of the Land, rather than under *James*, who was not: under *Peter* the Apostle of the purest *Hebrews*, and of Circumcision in the fullest name, than under *John* the Apostle of the *Hellenists*.

Yea it is no wonder, if the Christian *Gentiles*, whether *Corinthians*, or Beleivers of some other places, when they would enrol themselves under some peculiar Apostle, it is no wonder, I say, if they had regard to *Peter*, who first brought in the Gospel among the *Gentiles*, rather than any other, who brought in the Gospel into this, or that peculiliar place. So that opinion of the Primacy of *Peter* seems to have arisen, among the *Jewish* Christians, for the particular difference of his Ministery among the Circumcision; and among the *Gentile* Christians, for his bringing in of the Gospel among the *Gentiles*.

Ἐγὼ δὲ Χριστοῦ. *And I of Christ.*

If there were any among the *Corinthians*, who had been baptized by the Baptism of *John* only, as there were among the *Ephesians*, *Act.* XIX. 4. no wonder, if they said, Ἐγὼ τοῦ Χριστοῦ, *I am of the Messias*, not knowing as yet *Jesus* of *Nazareth* to be Him. But be it granted, that all were better taught by *Paul* or *Apollo*, when yet very many still enclined to *Judaism*, one may suspect, That they said, *I am of Christ*, or *Messias*, in that sense as we formerly were instructed of the *Messias*, namely, that every one should be enrolled and subjected under him only, as our Captain, not under any deputed by him, or supplying his place.

VERS. XIV.

Κρίσπον. *Crispus.*

THE name *Crispus* is also in use among the *Talmudists*. *d R. Aibular*, נגרי קריספי *Nigri Crispi faith*, אמר ר' קריספי *e R. Crispus faith*.

d Hieros. Jevamoth, fol. 2. 3.
e Ib. fol. 12. 2.

Γαΐον.

Γαΐον. *Gaius.*

If that *Gaius* or *Caius*, to which the third Epiſtle of *John* is writ, were the *Corinthian Gaius*, which is very probable, comparing *Rom.* XVI. 23. with the ſeventh verſe of that Epiſtle; then *John* ſeems to have written his firſt Epiſtle to the *Corinthians*. *I writ*, ſaith he, *to the Church*: To what Church? Certainly, to ſome particular Church, and where *Gaius* himſelf reſided. But what Epiſtle is that which he writ? Who would not more fitly ſay, That it was the Firſt of his Epiſtles, than that that which he writ was loſt? And if theſe things are true, you may look for *Diotrephes* in the Church of *Corinth*, the ringleader in the Schiſm. But theſe things under correction.

VERS. XVII.

Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν. *For Chriſt ſent me not to baptize.*

PAUL was not appointed a Baptiſt among the *Gentiles*, as *John* was a Baptiſt among the *Jews*: nor was the office of the one and the other alike. The *Jews* even from their cradles were inſtructed in the doctrin of the *Meſſias*, and in the Articles of Religion, ſo that *John* had no need to ſpend much pains to prepare them for Baptiſm in the name of the *Meſſias* now to come, and for the reception of the Faith of the Goſpel. But how much pains muſt *Paul* take among the *Gentiles*, who had not ſo much as ever heard, either of *Chriſt*, or of the true God? He preached therefore daily, and as it were drop by drop inſtils into them the doctrin of Religion; and it was no ſmall labour, leaſurely to lead them to a baptizable meaſure of knowledge, if I may have leave ſo to expreſs it. He baptized *Gaius*, *Criſpus*, *Stephanas*, that were *Jews*, who were preſently and with little labour inſtructed in the doctrine of the Goſpel: but others who did ripen more ſlowly to the knowledg of it, he committed to other Miniſters to be baptized, when they ſhould find them fitted for it.

VERS. XX.

Ποῦ ϛοφός; ποῦ γραμματεύς; ποῦ συζητητής; *Where is the Wiſe? Where is the Scribe? Where is the Diſputer?*

§ Bereſh. Rabb. § 24. GOD ſ *ſhewed to Adam,*
דור ודור ודורשיו: *Every Generation,* καὶ συζητητὰς αὐτῆς, *And the Diſputers of it.*
דור ודור חכמיו: *Every Generation,* καὶ ϛοφὰς αὐτῆς, *And the Wiſe men of it.*
דור ודור וספריו: *Every Generation,* καὶ γραμματεῖς αὐτῆς, *And the Scribes of it.*
דור ודור מנהיגיו: *Every Generation,* καὶ ἡγεμόνας αὐτῆς, *And the Governors of it.* Theſe words are recited with ſome variation elſewhere. g

g Avodah Zarah, fol. 5. 1. Σοφός, חכם *A Wiſe man,* who taught others. Γραμματεύς, סופר *A Scribe,* Any learned many, as diſtinguiſhed from the common people, and eſpecially any Father of the Traditions. Συζητητής, דרש or דרשן *A Diſputer,* or Propounder of queſtions, he that preached, and interpreted the Law more profoundly.

VERS. XXI.

Ἐν ϛοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος, διὰ τῆς ϛοφίας τὸν Θεόν. *In the Wiſdom of God the world by wiſdom knew not God.*

THAT is, the World in its Divinity, could not by its wiſdom know God. Σοφία τοῦ Θεοῦ, *The Wiſdom of God* is not to be underſtood that wiſdom, which had God for its author, but that had God for its object: and is to be rendred *Wiſdom about God.* There was among the Heathen σοφία τῆς φύσεως, *Wiſdom about natural things*; and σοφία τοῦ Θεοῦ, *Wiſdom about God*, that is, Divinity. But the World in its Divinity could not by wiſdom know God.

CHAP.

CHAP. II.

VERS. VI.

Σοφίαν δὲ τοῦ αἰῶνος τούτου. *But the Wisdom not of this World.*

THE Apostle mentions a fourfold Wisdom.

I. *Heathen* Wisdom, or that of the Philosophers, Chap. I. 22. which was commonly called among the *Jews*, חכמה יונית *Grecian Wisdom*. Which was so undervalued by them, that they joyned these two under the same curse. *Cursed is he, that breeds hogs, and cursed is he who teacheth his son Grecian Wisdom* a.

a Bava Kama, fol. 82. 2.

II. *Jewish* Wisdom: that of the *Scribes* and *Pharisees*, who crucified *Christ*, vers. 8.

III. The Wisdom of the *Gospel*, vers. 7.

IV. The Wisdom τοῦ αἰῶνος τούτου, *of this World*: distinguished, as it seems, from the rest, where *This World*, is to be taken in that sense, as העולם הזה is, as it is opposed to העולם הבא *The world to come*. And he speaks of the last and highest Wisdom, which, who is there, that could obtain ἐν αἰῶνι τούτῳ, *In this World*, before the revelation of the Gospel in the coming of *Christ*, which was Αἰὼν ὁ μέλλων, *The World to come?* And this is that the Apostle does, namely, to shew, that the highest, yea, the soundest Wisdom of the Ages before going was not in any manner to be compared with the brightness of the Evangelick Wisdom.

VERS. IX.

Ἃ ὀφθαλμὸς οὐκ εἶδε, &c. *Which eye hath not seen*, &c.

R. *Chaia bar Abba* saith, *R. Jochanan* saith, *All the Prophets propheſied not but of the days of the Messias*, אבל לעולם הבא *But as to the world to come, eye hath not seen, O God, besides thee*, &c. These words are repeated elsewhere c upon another occasion. Where the Glos, *The eyes of the Prophets could not see these things.*

b Bab. Sanhedr. fo. 99. 1.

c Schabb. f. 63. 1

You see here the Rabbin distinguishes between the *Days of Messiah*, and *the World to come*; which is sometimes done by others: but they are very commonly confounded. And you see upon what reason, yea upon what necessity he was driven to this distinction; namely, that he supposed somethings laid up for those that waited for God, which the eyes of the Prophets never saw. But, saith he, the Prophets saw the good things of the days of the *Messiah*; therefore they are laid up for the world to come, after the days of the *Messiah*. *Rabbin*, learn from *Paul*, that the revelation under the Gospel is far more bright, than the Prophets ever attained to.

CHAP. III.

VERS. I.

Ὡς νηπίοις. *As unto babes.*

THE *Hebrews* would say תינוקות *little children* (from a word that signifies to *give suck*) Hence that saying is very common, תינוקות של בית רבן *Children in School*. d *Rabh said to Rabh Samuel bar Shillah* (the Schoolmaster;) *Take a child of six years of age, and give him food as you would do an Ox.* The Glos is, *Feed him with the Law, as you feed an Ox, which you fatten.* יהא אדם מתגלגל עם בנו עד יב' שנה *Let a man deal gently with his son to his twelfth year.* The Glos there, *If he refuse to learn, let him deal gently with him, and with fair words*, &c.

d Chetub. fol. 50. 1.

VERS.

VERS. XII.

Ξύλα, χόρτον, καλάμην· *Wood, hay, ſtubble.*

THAT the Apoſtle is ſpeaking of *Doctrines* is plain by the Context.

I. He ſuppoſeth theſe builders, although they built not ſo well, yet to have ſet themſelves upon that work with no ill mind, *verſ.* 15. *He himſelf ſhall be ſaved.*

II. By the ſeveral kinds of theſe things, *Gold, Silver, Wood, Hay, Stubble,* we may underſtand not only the different manner of teaching, but even the different kinds of Doctrines taught. For if they had all propounded the ſame Truth and Doctrine, it had been no great matter, if they had not all declared it in the ſame manner. But while ſome produce *Gold, Silver, Wood,* precious, pure, ſound Doctrine, others bring *Hay, Stubble,* Doctrine that is vile, trifling, and of no value or ſolidity; the very Doctrines were different, and ſome were ſuch as could endure the trial of the fire, and others, which could not.

III. There were ſome who ſcattered grains of *Judaiſm* among the people: but this they did not, as profeſſedly oppoſing the Goſpel, but out of ignorance, and becauſe they did not as yet ſufficiently underſtand the ſimplicity of the Goſpel. *Paul* calls theſe and ſuch like Doctrines *Hay* and *Stubble,* to be conſumed by fire: Yet while they in the mean time who had taught ſuch things, might eſcape, becauſe they oppoſed not the Truth out of malice, but out of ignorance had broached Falſhood.

VERS. XIII.

Ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται. *For the day ſhall declare it, becauſe it is revealed by fire.*

TWO things ſhall diſcover every mans work, *The Day,* and *The Fire.* Both which you may not underſtand amiſs of the Word of God manifeſting and proving all things. For the light of the Goſpel is very frequently called the *Day,* and the Law of God called *Fire, Deut.* XXXIII. 2.

But I had rather in this place underſtand by the *Day,* the day of the Lord that was ſhortly coming, and by *Fire* the fire of Divine indignation to be poured out upon the *Jewiſh* Nation. And I am the more inclined to this interpretation, becauſe there is ſo frequent remembrance of that *Day* and *Fire* in the Holy Scriptures.

When therefore there were ſome, who built *Judaiſm* upon the Goſpel foundation, and that out of unſkilfulneſs, and ignorance, of the ſimplicity of the Goſpel, (for of ſuch the Apoſtle here ſpeaks;) he foretels and threatens, that the Day and Fire of the Lord is coming upon the *Jews:* by which the folly and inconſiſtency of that ſuperſtructure would not only be revealed, but that very ſuperſtructure it ſelf ſhould periſh.

This place being taken in this ſenſe, all the things the Apoſtle ſpeaks in this paſſage become plain. That Fire ſhall prove Doctrines, whether they are Evangelical, or no. If any ones Work or Doctrine will endure the trial of that Fire, he ſhall receive the reward of ſound Doctrine: if the Doctrine of any will not endure it, but be conſumed, he ſhall receive the damage of his pains and labour loſt, but he himſelf ſhall be ſaved, but this, as he is proved by Fire.

Would you have a parallel of a Doctrine and building of ſtraw, concerning which *Paul* ſpeaks? *The* e *Rabbins deliver* לא יסר אדם את ביתו בסיד *Let no man plaiſter his houſe with lime,* ואם ערב בו חול או תבן מותר *But if he mix ſand and ſtraw with lime, it is allowed.* The Tradition reſpects the times after the Deſtruction of the Temple, when by reaſon of the mourning for that fatal overthrow, it was not permitted them to whiten their Walls, but to let them be overrun with blackneſs, as a Colour fit for mourners. Therefore it was not permitted to whiten the Walls with lime only, leſt they ſhould look too bright; but if they were mixed with ſand and ſtraw, whereby the whitneſs of the lime might be darkned, then it was permitted. A Doctrine of ſtraw truly! from a ſuperſtruction of ſtraw, and that yields a very fit image of thoſe *Jewiſh* Doctrines, of which the Apoſtle ſpeaks, clouding the brightneſs of the Goſpel.

e *Bab. Bathr.* fol. 60. 2.

CHAP.

CHAP. IV.

VERS. VI.

Μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλώ· *I have in a figure transferred to my self and to Apollo.*

AND why not to himself and *Cephas*? From this very place, if it may not elsewhere be proved, it appears *Peter* taught not at *Corinth*. The Apostle treats purposely of their principal Ministers, and it is past belief, that he would pass by *Peter*, if *Peter* had preached among them.

When he saith, That *he transferred these things in a figure to himself and Apollo*, he understands not the changing of names and persons; nor doth he transfer the names of others into his person, and *Apollo's*, that he might not reprove any by name; (which sense is commonly fixed to this place,) but the figure, which he useth, is this; namely, while he speaks of that preaching of the Gospel, which was plain, and rude, and very distant from humane wisdom; and on the contrary, of that preaching which was elegant, well studied, and more profound; these things, saith he, I have transferred in this Scheme to my self, and *Apollo*, the former way of preaching to my self, the latter to *Apollo*.

VERS. VIII.

Ἤδη κεκορεσμένοι ἐστε, &c. *Now ye are full*, &c.

A Bitter taunt: chastizing the boasting of the *Corinthians*, who had forgot from whom they had first received those Evangelical privileges, concerning which they now prided themselves. They were enriched with spiritual gifts; They reigned themselves being Judges, in the very top of the dignity and happiness of the Gospel; and that *without us*, saith the Apostle, as though ye owed nothing to us for those priviliges: and, *O! would to God ye did reign*; and that it went so happily and well with you indeed, that we also might reign with you, and that we might partake of some happiness in this your promotion, and might be of some account among you.

CHAP. V.

VERS. I.

Ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν· *That one should have his Fathers wife.*

NOT his own Mother, but the wife of his Father, who was still alive, as it seems from the second Epistle to these *Corinthians*, Chap. VII. 12. *I wrote to you, not in respect of him, that had done the wrong, nor in respect of him, that suffered the wrong.* He that had done the wrong, was plainly this incestuous person; for it will scarcely be denied, but that the Apostle there speaks of that business. And who is he that suffered the wrong? The Father without doubt; now certainly alive and not deceased: for it would scarcely have been said of him, if dead, that he suffered wrong by this wicked action.

VERS. II.

Καὶ ὑμεῖς πεφυσιωμένοι ἐστε. *And ye are puffed up.*

IT is a wonder indeed, that they mourned not; but it is more wonderful that they should be puffed up and glory in such a wickedness, as is shewn at *vers.* 6. But whence proceeded so foolish and wicked a boasting?

I. Perhaps from the affectation of a party, and the bitterness of their contentions; the adverse party triumphing against that party in which happened so grievous a fall.

II. Perhaps by an ill conceit of the liberty of the Goſpel, they triumphed in this thing, as though the Goſpel had brought in ſuch a liberty againſt the Law.

III. Or it may ſeem, that the Father of the inceſtuous perſon was not a *Chriſtian*, but either a *Heathen*, or an unbelieving *Jew*, but the Mother converted to Chriſtianity, and ſo the Son alſo. And hence might happen the departing of the wife from the unbelieving huſband, and her marrying with the believing ſon. Thence might the glorying of the *Corinthians* proceed, not from this meerly, that the ſon had married his mother in Law, (for to think that, would be ridiculous) but that the Goſpel had ſo prevailed, as to ſeparate even a wife from an unbelieving huſband.

Καὶ οὐχὶ μᾶλλον ἐπενθήσατε ἵνα ἄρθῇ· *And have not rather mourned, that he ſhould be taken away.*

It was your Duty, O ye *Corinthians*, to have beſeeched God with prayers and faſtings, to take away from among you ſo wicked a man, if ſo be he repented not: *but you are puffed up*, &c. Πενθεῖν, *To mourn*, in this place ſeems to extend to the ſenſe of תענית *Faſting*, among the *Hebrews*.

[a] *Sanhedr.* cap. 7. hal. 4.

Theſe a are to be ſtoned; הבא על אמו ועל אשת האב *He that lies with his mother, or with the wife of his father. He that lies with his mother is* (doubly) *guilty, both becauſe ſhe is his mother, and becauſe ſhe is his fathers wife. He that lies with the wife of his father, is* (doubly) *guilty, both becauſe ſhe is the wife of his father, and becauſe ſhe is the wife of another: whether his father be living, or dead, and whether ſhe be the wife of his father by eſpouſal, or marriage.* See alſo *Maimonides b.* And elſewhere this very ſin is adjudged to cutting off: לו' כריתות תורה *There c are thirty ſix cuttings off in the Law* (or thirty ſix, who are to be cut off) הבא על האם ועל אשת אב *He that lies with his mother, or with the wife of his father*, &c.

[b] In *Iſſure Biah*, cap. 1. & 2.
[c] *Cheritbuth*, cap. 1. hal. 1.

It may indeed ſeem a wonder, that one and the ſame crime ſhould be adjudged to *ſtoning*, which was inflicted by the *Sanhedrin*; and, to *cutting off*, which was by the hand of God. But hear the Gloſſer, *All thoſe cuttings off*, ſaith he, *are concerning things done preſumptuouſly*, בלא התראה *where there was no previous admonition*, or proteſtation; *but if there were previous admonition, ſome of them are adjudged to ſtrangling, and ſome to ſtoning. But if theſe things are done out of ignorance, a ſacrifice for ſin is required.*

כרת *Cutting off*, was by the immediate hand of God, which this impious perſon had deſerved in the higheſt degree: for that this wicked act was done by him out of ignorance, it would be ridiculous to imagine.

VERS. V.

Παραδοῦναι τῷ Σατανᾷ. *To deliver to Satan.*

SECT.

A Few things concerning Excommunication among the Jews. Whether to excommunicate, and to deliver to Satan among them were the ſame.

BEing to ſpeak of *Excommunication* among the *Jews*, we muſt firſt ſpeak a little concerning נויפרה *Reproof*, which with the *Babylonian* Writers was the ſame with excommunication. אין נויפה פחות מז' ימים *d Reproof*, or admonition, *is not leſs than for ſeven days: as it is ſaid*, If her Father ſpit in her face, ſhall ſhe not be aſhamed ſeven days? (*Numb.* XII. 12.) *Rabbi Chaſda ſaith*, נדוי שלנו נויפה שלהן *Our Excommunication* (in *Babylon*) *is like their Reproof* (in the Land of *Iſrael.*)

[d] *Bab. Moed Katon*, fol. 16. 1

Theſe Examples are there produced. *R. Simeon the ſon of Rabbi* (Judah) *and Bar Kaphra ſat reading, and when the place which they read was too hard, R. Simeon ſaid to Bar Kaphra, We have need of Rabbi for an Interpreter here. To whom Bar Kaphra, And what can Rabbi ſay in this matter? R. Simeon went away, and told this to his Father, who thereupon was angry. Bar Kaphra came to viſit him. He ſaid to him, O Bar Kaphra, I know you not. He knew what he meant,* נהג נויפתא *Therefore he underwent Reproof thirty days.* And again, *Rabbi ſometime commanded, that the Maſters teach not their Scholars in the ſtreets; applying thoſe words myſtically hither*, The compaſs of thy *thighs* are like Jewels (*Cant.* VII. 1.) *As the Thighs are in ſecret, ſo the words of the Law are in ſecret. R. Chaiia* (ר' חייא) *came forth, and taught the two ſons of his brother in the ſtreet, that is, Rabh, and Bar bar Channah. Rabbi heard this, and was angry. R. Chaiia came to viſit him. He ſaith to him* עייא *O Aija who ſhall read to thee in the ſtreet?* (The Gloſs there, He called him עייא *Aija in contempt*: Who ſhall read to thee in the ſtreet, *is as much, as if he had ſaid, Be gon hence*) *He knew why he uttered ſuch words againſt him. Therefore he took* נויפה *The Reproof for thirty days.* *R. Aſher*

R. Asher sticks in this business, why *Bar Kaphra*, and *R. Chaiia* submitted themselves thirty days to that *Reproof*, when it extended not it self beyond seven days: concerning which let the Reader see, if he be at leisure, what he discourseth.

The difference between נזיפה *Reproof*, and נידוי *Excommunication*, was this.

I. That *Reproof*, or Correption had not need of absolution; *Excommunication* had.

II. Although he who was struck with such Reproof kept himself within doors, and went not abroad, as a man ashamed; yet others abstained not from his company. Before him who had struck him with that Thunder, he appeared not, nor conversed in public, yet any one might resort to him at home. So *R. Chaiia* is said to have taught *Rabh* at home those thirty days.

Reproof, נזיפה say the Masters, is, *when some eminent man chides another, saying, How impudent is N. or something of that nature. Now the Condition of a man thus chidden, or reproved, is this. He hides himself, and keeps himself at home, as one ashamed, that he may not see his face, who shamed him, nor does he stand before him with his head uncovered. He abates also of his laughter, and of his words, and of his business, and makes himself sad before those that see him. But there is no need for him to withdraw himself from men, but he may eat and drink with them, and salute them. Nor needs he to please him, that reproved him, nor needs he absolution. But when he hath taken the Reproof upon him, and the time is expired, he is free.* Compare the words of the Apostle, 1 *Tim.* V. 1. Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, &c. *Rebuke not an Elder*, &c. with this passage.

And now to pass to *Excommunication* it self.

I. Excommunication was devised and found out by the *Jews*, if my eyes see any thing, to be a punishment of those faults, for which there was no other punishment decreed, either in the Holy Scriptures, or in the Traditions. I believe he scarcely was excommunicated among the *Jews*, for whose offence the punishment either of Cutting off, or of Death, or of Whipping, or of Restitution of double, or fourfold, &c. was openly appointed either by the Law, or by the Fathers of the Traditions. But in those things, concerning which there was no such appointment of punishment, what was to be done? There were faults worthy of punishment, but neither Law nor Scribes assign them any of all those punishments which were named: but certainly provision ought to be made, that such things be not done without punishment. Hence Excommunication was invented, as the general punishment of such faults. The thing it self (if I mistake not) speaks this, if we well weigh those things for which Excommunication was inflicted.

II. The *causes* or reasons of Excommunication were generally two: namely לממונא *For mony*; and לאפיקורסיא *For Epicurism*. This distinction we meet with in a place *e* in their *Talmud*, where they treat at large of Excommunication, and whence we have many things concerning this subject.

e Bab. Mocd Katon, fol. 16. 1.

Excommunication for *mony* was not, when one owing another mony did not pay it; for an Action at Law laid against him: but when he was summoned into Court, and adjudged by the Bench to pay it, and yet paid it not.

What אפיקורסיא *Epicurism* means, we may learn from the definition of *Epicurus*. *f Epicurus is he, that despiseth the words of God. Epicurus is he that despiseth the Scholars of the wise Men.* The *Aruch* saith thus, אפקר *is he that speaks with an ill tongue: he is Epicurus.* Among the *Talmudists* אפקר denotes one that is *presumptuous*, dissolute, a man governed by no rule. Thence אפיקורוס *Epicurus, Lawless, dissolute, not circumscribed within the Laws of the Scribes.* פקרו מינים is rendred by the Gloss העיזו פניהם *g The Hereticks have hardned their faces.* מתפקר בשליחא דרבי דינא The Gloss renders it, *h He reproacheth the Messenger of the Sanhedrin.*

f Sanhedr. fol. 99. 2.

g Megill. fol. 25. 2.

h Mocd Katon, fol. 16. 1.

More particularly. *i Rambam of blessed memory saith, For twenty four causes they Excommunicate either man or woman; and these are they that are to be Excommunicated.*

i Orach Chaim cap. 359.

1. *He that vilifies a wise Man, yea after his death.*
2. *He that vilifies the Messenger of the Sanhedrin.*
3. *He who calls his companion, Servant.*
4. *He that sets at nought one word of the Scribes. There is no need to say, he that sets at nought the Law.*
5. *Who appears not at the day set him by the Bench.*
6. *Who submits not to the judgment of the Bench, they excommunicate him, till he do submit.*
7. *Who keeps any hurtful thing; for example, a fierce Dog, or a broken Ladder, they excommunicate him, till he put it away.*
8. *Who sells his farm to a Heathen, they excommunicate him, until he take upon himself all the wrong, which may thence come to an Israelite his neighbour.*
9. *Who gives evidence against an Israelite before a Heathen Tribunal; and by that Evidence wracks mony from him: they excommunicate him until he pay it back again.*

10. *A Butcher Prieſt, who divides not a portion to the other Prieſt, they excommunicate him, until he gives it.*

11. *Who profaneth the ſecond Feaſt day of the Captivity, although it be according to cuſtom.* Of this day ſee *Maimonides* l.

l In Kiddush Hodsh, cap. 5.

12. *Who doth any ſervile work on the Paſſover Eve afternoon.*

13. *Who mentioneth the name of God in vain, either in an Oath, or in Words.*

14. *Who compels the people to eat the holy things out of the bounds.*

15. *Who compels the people to prophane the Name of God.*

16. *Who intercalates the year, or months without the Land of Iſrael.*

17. *Who lays a ſtumbling block before the blind.*

18. *Who hinders the people from performing the precept.*

19. *The Butcher who offers a torn beaſt.*

20. *The Butcher who ſheweth not his knife to a wiſe Man, to be approved of.*

21. *Who hardens himſelf againſt knowledge.*

22. *Who hath put away his wife, and yet hath partnerſhip, and dealing with her.*

23. *A wiſe Man, that lies under an ill fame.*

24. *Who excommunicates him, that deſerves not excommunication.* Theſe you have likewiſe in the Learned *Buxtorph* his *Talmudick Lexicon* in the word נדוי *Niddui.*

By how much the more carefully I look upon the cauſes and reaſons of Excommunication, ſo much the more I perſiſt in my opinion, that Excommunication was invented as a punishment for thoſe faults, for which no kind of puniſhment was decreed, either by the Law or by any Traditional Canons. Conſider them ſingly, and perhaps you will be of my opinion.

III. He againſt whom they were to proceed by Excommunication, was firſt cited, and a day ſet him wherein to appear, by a Meſſenger ſent him by the Bench, which certified him of the day, and of the perſons before whom he was to appear. מתרין שני וחמישי ושני *m They appoint him the ſecond day of the week* (on which day they ſit in the Court, and aſſemble in the Synagogue) *and the fifth day of the week* (on which day alſo there is an Aſſembly, and a Seſſion) *and the ſecond of the week following.* If he appeared not on the day firſt appointed, they look for him unto the day that was ſecondly appointed, and thirdly appointed. And this was when the caſe was about mony; אבל לאפיקורסותא לאלתר But if it were for *Epicuriſm* (if he made not his appearance on the firſt day appointed) *they Excommunicate him without delay.*

m Moed Katon, fol 16. 1.

IV. They firſt ſtruck him with ſimple Excommunication, which they call נידוי *Niddui*, in which there was not abſolute curſing. נידוי סתם אין בו קללה *n In Niddui was not abſolute curſing. For they ſaid only* יהא נידוי *Let N. be under Excommunication.*

n Piske הראש in Moed Katon, ſect. 55.

V. This Excommunication was for thirty days. אין נידוי פחות משלשים *o Excommunication* (Niddui) *was not leſs than for thirty days. As it is ſaid,* Until a month, until the fleſh come out of your noſtrils, *Numb.* XI. 20. But if the Excommunicated perſon appeaſed thoſe that Excommunicated him within that time, they abſolve him forthwith.

o Hieroſ. Moed Katon, fol. 81. 3

VI. But if he perſiſted in his perverſneſs, the thirty days being ended, they Excommunicate him again, מנדין ומקללין אותו *Adding alſo a curſe.* And this ſecond Excommunication they call שמתא *Shammatha.* מנין דמשמתינן *p Whence is it, that we Shammatize? In that it is written,* Curſe ye Meroz. *Judg.* V. 23. *Rabbenu Aſher* upon the place *q*, *Barak Shammatized Meroz, as it is written,* Curſe ye Meroz, *which is both* נידוי Excommunication, *and* קללה Curſing: *for in the word* ארור *is both Excommunication and Curſing.*

p Bab. Moed Katon, in the place before. q Fol. 34. 2.

VII. They publiſhed his offence in the Synagogue. פרטין חטאיה בציבורא *r We particularly publiſh his crime in the Synagogue.* The Gloſs is, *They ſaid to his fellow Citizens, For this and this cauſe we Shammatize him.*

r Moed Katon, in the place before.

VIII. If he perſiſt ſtill for theſe thirty days in his perverſneſs, מחרימין אותו *They Anathematized him.* מנדין ושונין לאחר ל' ומחרימין לאחר ס' *They Excommunicate him, and after thirty days they again Excommunicate* (Shammatize) *him, and after ſixty they Anathematize. Rabbenu Aſher* s ſaith, *They Anathematize, ſaying, Let him be under Anathema. And this much more heavy, than either Niddui, or Shammatha. For in this is both Excommunication, and Curſing, and the forbidding the uſe of any men, unleſs in thoſe things only, which belong to the ſuſtaining of life. And they Anathematize not, but when a man hath hardened himſelf againſt the Bench once and again.*

s In the place above.

IX. They give the reaſon of theſe proceedings in *Moed Katon* t in theſe words. *Whence is it, that they ſend a meſſenger to him from the Court,* (מבר" *From the houſe of judgment?*) *Becauſe it is written,* And *Moſes* ſent to *Dathan,* and *Abiram.*

t In the place alledged.

Whence is it, that they ſummon him to judgment? Becauſe it is written, And *Moſes* ſaid to *Korah,* Be thou and all thy company preſent.

Whence

Whence is it, that they cite him before some great and eminent man? Because it is written, Before the Lord.

Whence is it, that it is before N. *or such a man? Because it is written,* Thou and they and *Aaron.*

Whence is it, that they appoynt them a set time of Appearance? Because it is written, Be ye present to morrow.

Whence is it, that it is from time to time? Because it is written, There they called *Pharaoh* King of *Egypt* but a noise, he passed the time appoynted. (*Jerm.* XLVI. 17.)

Whence is it, that they Shammatize? Because it is written, Curse ye *Meroz.*

Whence is it, that they Anathematize? Because it is written, Curse ye.

Whence is it, that he is cursed, that eats and drinks with him, and stands within four cubits of him? Because it is written, ישביא *The inhabitants thereof,* as one would say, *Sedentes ejus,* or *those that sit with her, Judg.* V. 23.

Whence is it, that they publish his crimes in the Synagogue? Because it is written, Because they came not to the help of the Lord.

Whence is it, that they confiscate his goods? Because it is written, whosoever comes not within three days, according to the Councel of the Princes and Elders, all his substance shall be forfeited, *Ezra,* X. 8.

Whence is it, that we contend with him, and curse him, and strike him, and pull off his hair, and abjure him? Because it is written, And I contended with them, and cursed them, and struck some of them, and pulled off their hair, *Nehem.* XIII. 25.

Whence is it, that we tye and bind him? (The Gloss is, *His hands and feet, and to a pillar to be whipped*) *Because it is written,* Either to death or banishment, or confiscation of goods, or imprisonment, *Ezr.* VII. 26.

You see excommunication among the *Jews,* drawn out by their own pensil, from head to foot. And now whether this, themselves being Judges, were *delivering into the hands of Satan,* is matter of further enquiry, and more obscure inquiry too. Any such saying of Excommunication does not at all occur in terms, and whether it occur in sense, let the Reader judge from those things, that are spoken of the condition of the person excommunicate.

I. זה דין המנודה *u This is the condition of a person excommunicate. They eat not nor drink with him, nor sit within four cubits of him,* (his Wife, and Children, and Servants being excepted, to whom it was permitted to sit by him) *when they give thanks* (at meat) *they joyn him not in the thanks, nor admit him to any thing, which wants the Ten men. But any may talk with him, and he hires workmen, and he is hird himself for a workman.*

u Pisk. דראש in *Moed Katon,* cap. 3.

II. As to those things which respect *Religion.*

First, Persons excommunicate went to the Temple, as well as others. *x All that go into the Temple, according to the custom, go in the right hand way, and go about, and go out the left hand way, except him to whom any thing happens, who walked about to the left hand.*

x *Middoth,* c. 2. hal. 2.

Being asked, What is the matter with you that you go about to the left, he answered, Because I am excommunicate, (שאני מנודה) *To whom the other replyed, He that dwells in this house, put it into thy heart, to hearken to the words of thy companions.*

Secondly, *y It is a Tradition.* מנודה שונה ושונים לו *He that is excommunicate expounds the Traditions, and they expound to him. He that is Anathematized expounds not to others, nor do they expound to him, but he expounds by himself, that he forget not his learning.* And again, z *It is permitted the Excommunicate person to deal in the Law. But to the person Anathematized it is forbidden. But he expounds by himself.*

y *Orach Chaijim,* in the place before.

z Pisk. דראש in the place above, *Art.* 51.

Thirdly, he that turns over the *Talmudical* Authors shall very often observe, that a person *Excommunicate,* and he that *mourns for the dead,* are subject to the same conditions in very many things: yea the *Mourner* to worse conditions.

a The Mourner and the Person Excommunicate are forbidden to have their hair cut. The Mourner is bound to vail his head, the Excommunicate not. The Mourner on the first day is deprived of his Philacteries: The Excommunicate not. The Mourner is forbidden salutation: To the Excommunicate it is permitted: much more is it lawful to talk with him. The Mourner is forbid to imploy himself in the Law: To the Excommunicate it is permitted. But the Person Anathematized may not converse in the Law: but he expounds it to himself, and he makes himself a little tent for his food. The Mourner is bound to the rending of his garment; the Excommunicate not. The Mourner is forbid to do any work: to the Excommunicate it is allowed. The Mourner is forbid to wash himself, to the Excommunicate it is allowed. The Mourner putteth not on Sandals; the Excommunicate puts them on. The Mourner lies not with his wife, the Excommunicate lies with his, &c.

a Pisk. Haroth, in the place above, *Art.* 51.

From what hath been said it seems, that it may be concluded on one part, that Excommunication among the *Jews* scarcely sounded the same with *Delivering to Satan:* and there are some reasons also, by which it seems it may be concluded in like manner, that *Delivering to Satan* here in the Apostle, doth not sound the same with Excommunication.

cation. Be it granted, that he that is Excommunicated and caſt out of the Church, is rejected alſo by God, and is indeed delivered into the hands of *Satan*: this is not that which is our task at preſent to conſider; but whether *Paul*, by his, *let him be delivered to Satan*, or the *Corinthians* by that expreſſion, underſtood *Excommunication*. We embrace the negative for theſe reaſons.

I. Becauſe no reaſon can be rendred, why the Apoſtle, rejecting the vulgar and moſt known word *Excommunication*, ſhould fly to another that was very unknown, very obſcure.

II. The act of this wicked wretch was above Excommunication. And it was a ſmall matter for ſuch an impious man to be excommunicated. He deſerved death, as we have obſerved, two or three times over. And it was more agreeable to that extraordinary wickedneſs, that it ſhould have ſome more extraordinary puniſhment inflicted on it, then that very common one, of Excomunication.

III. Why ſhould the Apoſtle uſe ſuch earneſt councel, and exhortation to excite the Church to excommunicate one that ſo deſerved Excommunication? Was Excommunition a thing ſo difficult to be obtained among them? What need was there of the preſence of St. *Pauls* Spirit in a thing any Miniſters of the Church were empowred to do? What need was there of ſuch ſolemn determination (Ἤδη κέκρικα, *I have determined already*) in a thing, concerning which every one would conteſs that he deſerved Excommunication?

IV. *To deliver to Satan* was εἰς ὄλεθρον σαρκὸς, *For deſtruction of the fleſh*. But what could Excommunication avail to that in a man ſworn upon his luſts? You will ſay, Perhaps it might come to paſs, that it might have ſuch an effect. But I reply, when the Apoſtle ſaith, *To the deſtruction of the fleſh*, he ſpeaks not of a fortuitous effect, but of a certain or undoubted one.

Theſe are the reaſons, to omit others, whereby we are led to be of their opinion, who interpret the place of a miraculous action, namely, of the real delivery of this perſon into the hands and power of *Satan*, to be ſcourged by him, and tormented by him with diſeaſes, tortures and affrightments. And the Phraſes uſed by the Apoſtle about this matter, and the circumſtances of the thing it ſelf do very well accord hereunto.

Ἤδη κέκρικα ὡς παρών. *I have judged already, as though I were preſent.*

I. *To deliver to Satan* is never mentioned in Scripture, but when there was an Apoſtolic power, as here, and 1 *Tim.* I. 20. And that Apoſtolic power of ſtriking obſtinate perſons miraculouſly, or wicked ſinners with any puniſhment, was not uſually put forth by them, unleſs in the preſence of the parties, as by *Peter* againſt *Ananias* and *Sapphyra*, and by *Paul* againſt *Elymas*, and likewiſe, as it is very probable, againſt *Hymeneus* and *Alexander*: yet he, being now a great way diſtant, and remote, *I have* judged, ſaith he, *and decreed* to exerciſe at a diſtance this my power againſt this wicked man, as though I were preſent, and before his face; which indeed was not ordinarily done, but this was not an ordinary wickedneſs.

II. To this ſenſe is that clauſe to be rendred, καὶ τῷ πνεύματι μου, *and my Spirit*, that is, my *Apoſtolical* Spirit, or the gift of the Spirit conferred upon me. So *the Spirit of Elias dwelt upon Eliſha*, 2 *Kings* II. 15. that is, The Prophetical Spirit of *Elias*.

III. And compare that clauſe, Ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, *In the name of our Lord Jeſus Chriſt*, with the ſame manner of ſpeech, *Act.* III. 6. *In the name of Jeſus Chriſt of Nazareth, riſe up and walk*: namely, when a miracle was to be done. And alſo,

IV. The word Δυνάμις, *Power*, is very uſually in the Goſpel referred to miracles; it is very rarely, if at all, uſed for the power of Diſcipline.

Let us conclude our diſcourſe of Excommunication among the *Jews* with a Tradition received among them which ſee if you pleaſe. חויא רבנן דטרקידה ליה ליח אסותא

b Schab. fol. 110. 1. *b If the Rabbins Serpent bite any one, there is no cure for him. Bar Kaſha in Pumbeditha was bitten by the Rabbins Serpent, and there was no cure for him.* The Gloſs is, *Becauſe he had tranſgreſſed againſt the Excommunication of the wiſe men, therefore when he was bitten by a Serpent, there was no healing for him.*

VERS.

VERS. IX.

Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ. *I wrote to you in an Epistle.*

IN an Epistle? What?

I. The *Aorist* Ἔγραψα, may be rendred, *I had written*, without any wrong to Grammar. *I had written in this Epistle, Accompany not*, &c. before the report of this wickedness came to me: but now hearing it, I sharpen my pen the more, and I bind you with a straighter prohibition, namely, *That ye do not eat with such.*

II. The Apostle had sent *Timothy* to the *Corinthians* before he wrote this Epistle, *Chap.* IV. 17. and it is very likely, that he sent some Epistle by him, in which he had so written. But *Stephanas*, *Fortunatus*, and *Achaicus* coming to the Apostle, and laying open the whole state of the Church of *Corinth* to him, and bringing him Letters and Questions from the Church, when as yet, as they knew, *Timothy* was not arrived at *Corinth*; he suppresses that Epistle, and comprizes it in this. And if you say, that is lost, you will say true in some respect, because the exact copy of that Epistle came not unto us: and you will not say true in another respect, because in this Epistle we have all things comprized in that, and much more besides.

Μὴ συναναμίγνυσθαι. *Not to company.*

I. It is plain the Apostle riseth higher here, and obligeth them with a straiter admonition, than he had done before. He had written to them before Μὴ συναναμίγνυσθαι: *Not to company with them*; now he writes, Μὴ συνεσθίειν. *Not to eat with them.*

II. It is plain also, that he aims his words at prophane *Christians*, not at *Heathens*, both now, and when he writ before. For there were among the Christians converted from Heathenism some without doubt, whose Parents, or Children, or Kinsmen, not yet converted, wallowed in Idolatry, Covetousness, and Whoredoms. But now a *Christian* was not to forget all these alliances. Nor was all familiarity and respect towards them to be cast away.

III. The word συναναμίγνυσθαι *denotes*, saith *Camerarius*, *Necessitudinem aliquam interiorem, some more intimate friendship, or Alliances:* which indeed in some respect is true, if that *more inward friendship* be distinguished into that which is more close, and less close Συναναμιξις is to be reckoned that conversation and friendship, which a *Jew* might enter into with a *Jew*, and not with a *Heathen*: according to the rule of which, as being very well known, it scarcely can be coubted, but the Apostle speaks.

I. A *Jew* might deal and traffic with a *Heathen:* nevertheless under this, and some other cautions of that nature. לפני אידיהן של עו"ג ג' ימים *c Three days before the Festivals of the Heathens, it is forbid to give and receive with them, to lend to or to borrow of them, to restore or to fetch back any thing*, &c. I scarcely believe this falls under the signification of the word συναναμίγνυσθαι, *accompanying*,

c Avodah, Zarah, cap. 1.

II. To eat together and at one Table was συναναμίγνυσθαι, *to accompany*, which certainly appears enough from the strait prohibition of such eating with a *Heathen*. A *Pharisee* in Markets and Fairs would have dealing with a common person, but he would not eat with him. So a common person would trade with a *Heathen*, but he would not eat with him. The Apostle therefore does not oppose συναναμίγνυσθαι *accompanying*, and συνεσθίειν, *Eating together*, one against another, but propounds *Eating together* as a certain degree συναναμίξεως *of Companying*, or *mixing together*. For

III. There was, which by common experience may be observed, a much more inward friendship, than such a bare eating, namely, that which is called by the *Jews* Lawyers שותפות *Copartnership* in merchandize and traffic, and that which is called by us *Deputation:* both forbidden a *Jew* with a *Gentile*. אסור לאדם שיעשה שותפות בגוי *d It is forbidden a man to enter into Co partnership with a Heathen: lest happly he must sometime swear, and is compelled to swear by his Idol.* And *Maimonides*, אין הגוי נעשה שליח *e A Heathen is not made a Messenger*, or a Deputy, *for any thing. Nor is an Israelite made a Deputy for a Heathen.*

d Bab. Sanhedr. fol. 63. 2.

e Schilluchin, &c. cap. 2.

IV. Friendship was yet more close by contract of marriage and affinity: this the LXX call Συγκατάμιξις *Jos.* XXIII. 12.

And now it is not very hard to fathom the sense of the Apostle, which take in this Paraphrase. "I wrote you in an Epistle, that ye mingle not with Fornicators in any more "inward familiarity or friendship: which I understood not so much of Heathen Fornicators, as of those who are called Brethren or *Christians*. But now I write the "same thing, that ye mingle not in any such familiarity with them or others of that "stamp,

" ſtamp, as covetous, or Idolaters: no, not in that familiarity, that is moſt remote,
" namely, eating with ſuch a man at the ſame Table.

VERS. XII.

Τί γὰρ μοι καὶ τοὺς ἔξω κρίνειν; *What have I to do to judge them that are without?*

HERE perhaps one may ſtick at the Verſion and ſenſe commonly received. *Beza* reads *Quid mea intereſt? What doth it concern me?* The *French*, *Qu'ay-je a faire de juger? What have I to do to judge?* The *Italian*, *Che appartienni à me giudicare? What doth it belong to me to judge?* I know well enough the Phraſe τί μοι very frequently occurs in this ſenſe: but here we may upon good ground enquire, if it concerns thee not, O Bleſſed Apoſtle, to judge them that are without, why didſt thou judge *Elymas* with blindneſs? Why *Hymeneus* and *Alexander* by delivering them into the hands of *Satan*, when they were now Apoſtates, and no other than ſuch as were *without?*

What therefore if the words be rendred to this ſenſe, *For why is power granted me to judge concerning them alſo that are without?* That is, by my Apoſtolic authority, to ſtrike even a *Heathen* with ſome divine plague, if he be uncurably an Enemy, and Blaſphemer of the Goſpel; which I did to *Elymas*, &c. Why is this granted me, but to cut off ſuch as are paſt cure? And do not you alſo within your Sphere judge thoſe, who are within? But now thoſe that are without, which I thus judge and ſmite, God judgeth, and ſmites, and by his vengeance gives his ſuffrage to my cenſure.

Καὶ ἐξαρεῖτε, *Therefore put away.* In like manner, you alſo, doing what lies in you, may *take away* this man, and other ſuch wicked perſons by that hand of God. It can not be paſt over without obſerving, that Ἐξαρεῖτε is the future Tenſe, and it is not raſhly to be rendred by another Tenſe. We explain therefore the whole place by this Paraphraſe. " It is given me by God to judge thoſe alſo that are *without*, and do not
" ye judge them that are *within?* But thoſe that are without, whom I judge, God him-
" ſelf judgeth, and you alſo by the like judgment may take away this wicked perſon
" out of the midſt of you. The LXX in *Deut.* XVII. 7. ἐξαρεῖς τὸ πονηρὸν ἐξ ὑμῶν αὐτῶν. *Thou ſhalt take away the wicked perſon from among you.* And elſewhere very frequently.

CHAP. VI.

VERS. I.

Κρίνεσθαι ἐπὶ τῶν ἀδίκων. *Go to Law before the unjuſt.*

WE cannot here but firſt of all produce the words of *Titus* the Emperour, thus diſcourſing to the ſeditious, that were beſieged in *Jeruſalem*; πρῶτον μὲν ὑμῖν ὃ τε χώραν ἔδομεν νέμεσθαι, καὶ βασιλεῖς ὁμοφύλους ὑπεστήσαμεν. Ἔπειτα τοὺς πατρίους νόμους ἐτηρήσαμεν, &c. *Firſt*, a *we have granted you to dwell in your own Country, and have ſet over you Kings of the ſame tribes with your ſelves. Then, we have preſerved your Countries Laws, and have permitted you not only to live by your ſelves, but others alſo, according to your will.*

a Joſeph. de bell. lib. 6. cap. 34.

That the *Jews* had not lived by their own Laws under the *Roman* Empire, is clearer than to need demonſtration. And the *Gemariſts*, being witneſſes, Judgment in mony matters, or in things pertaining to this life, was not taken from them before the times of *Simeon ben Jochai.* b Now I would have you tell me, whether the ſame things were not allowed the *Jews* converted to Chriſtianity? Let us tak an Example in this *Corinthian* Church: it conſiſted of *Jews* and *Gentiles* now converted. The *Jews*, while they believed not, had in their Synagouges ג' של בד' *The Bench of Three*, who judged περὶ τῶν βιωτικῶν, *concerning things pertaining to this*; and that by the permiſſion of the *Roman* Empire. Now they were tranſlated into a *Chriſtian* Synagogue, or Congregation, and with them *Gentiles*, who believed. Was that denyed them by the *Romans* in a *Chriſtian* Congregation, which was granted them in a Synagogue?

b Hieroſ. Sanhedr. fol. 24. 2.

First,

First, There was no Persecution at all as yet, raised against the *Christians* by the *Romans*, when the Apostle wrote these things. For not a few years passed before *Nero* brake forth into that wickedness.

Secondly, The *Romans* little cared to distinguish between a *Judaizing* Synagogue of the *Jews*, and a *Christianizing* Synagogue of the *Jews*. And that of *Gallio* was, as the business was indeed, *See ye to it, I will be judge of no such matters, Act.* XVIII. 15. It was free for them to judge of names and matters of their Law.

Therefore these *Corinthians* were worthy of reproof, in whose power it was freely to exercise such judgments among themselves; yet to the scandal of the Gospel, and the *Christian* name, betook themselves to Heathen Courts of justice.

VERS. II.

Οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; *Know ye not that the Saints shall judge the World?*

THIS place is wrested to a twofold opinion. By the *Fifth Monarchists*, into I know not what sense; which I would rather you should ask them, than expect from me. By others into this opinion, That *the Saints in the last judgment, shall sit together with Christ, and shall approve his judgment.* And to this they bring those words of our Saviour, *Mat.* XIX. 28. *Luke* XXII. 30. *When the Son of man shall sit upon the throne of his Glory, ye also shall sit upon twelve thrones,* &c.

I wonder, the verses of so illustrious and notable a Subject as that is which we now handle, and that which is now quoted are, so much strained from their proper and genuine sense. Let me speak it by the leave of the Learned. Let us first weigh the words of our Saviour.

I. There is but small *Logical* arguing in this manner (if those words were to be taken in that sense, which they would have) *You shall sit upon twelve thrones, judging the twelve Tribes of Israel*, Therefore, all the Saints shall judg the world, as Assessors with *Christ* in the last judgment. Which harshness they thus smooth over, *That* c *which he said to them, he said to all those that shall imitate them.* d *Here shall be some eminency of the Apostels above the rest of the Saints.* And so very many others.

c Primasius. d Beza.

II. But *Judas* was present, when these words were uttered by our Saviour: and was not he to be concluded within that number of twelve? But omitting this, there were more also present when he said these words, who had *followed him in the regeneration*: and if all they, and all the Saints that should be in the whole world, were to be concluded within that priviledge of sitting with *Christ* upon the Bench, why is the number restrained, only to Twelve? *You Twelve*, that is, All Saints, *shall judge the twelve Tribes of Israel*; that is, the whole world, is so thorny a Gloss, that my fingers can by no means touch it.

III. We gave the sense of the words in their place. Namely, by *Christ sitting in the Throne of his glory*, is not to be understood his Tribunal in the last judgment; but when he should come in the glory of his vengeance, against the *Jewish* nation: then not the *Persons*, but the *Doctrine* of the twelve Apostles, should judge and condemn that most wicked Nation.

And as to the opinion it self concerning the Saints sitting with *Christ*.

I. Nothing is plainer in the Scripture, than that all shall stand before the judgment seat of *Christ*, 2 *Cor.* V. 10. as well the Sheep as the Goats, *Mat.* XXV. 32. &c. Mention indeed is made of reigning with *Christ*, but no where of judging with *Christ* in the day of judgment.

II. How little or nothing doth that sound, *The Saints shall approve the judgment of Christ?* Are thrones for this to be set up, that those, that sit upon them, should approve the judgment? The very Devils and damned themselves shall not otherwise chuse, but acknowledge his justice.

III. And what, I pray, is this manner of arguing, Saints in the last day shall approve the judgment and sentence of *Christ*; Therefore ye are able to judge concerning those things, which pertains to this life?

We therefore make no doubt, that the sense of these words, *Know ye not that the Saints shall judge the World*, most plainly is this, *Know ye not that Christians shall be Magistrates, and Judges in the World?* Which most clearly appears by these observations.

I. The word Ἅγιοι, *Saints*, in the verse before, denotes all *Christians*, as opposed to *Infidels*, not professing Christianity. But that all these shall judge the world with *Christ*, the espousers of that opinion will not acknowledg: and then let a reason be given, why

the word in this verſe, is to be taken in a different and ſtricter ſenſe, than the ſame word is in the verſe aforegoing.

II. The Apoſtle ſpeaks as of a thing known, and confeſſed: Οὐκ οἴδατε; *Know ye not?* But whence was this known, or to be known, that *Chriſtians* ſhould be Magiſtrates, and judges of the world? Moſt eaſily and moſt plainly out of *Dan.* Chap. VII. 18, 27. Where when the four Heathen Monarchies, which had ſo long ruled the world under their Tyranny, fell: at length the Rule and Dominion and Empire under the whole Heaven was to be tranſlated *to the people of the Saints of the moſt.* In what ſenſe and in what latitude the word *Saints* is to be taken, one may learn from a very plain Antitheſis in that Chapter. The Rule, and the Dominion and Empire under the whole Heaven was before belonging to Heathens, but under the reign of *Chriſt*, it was the *Saints*, that is, the *Chriſtians.*

III. This ſenſe agrees very well with the Apoſtles argument: Think it not unlawful to decide among themſelves ſuch differences as ariſe among your ſelves: and by flying to Heathen Tribunals, do not bring a reproach upon the Goſpel: for conſider what is foretold by *Daniel*, which ye know well enough, namely, that the Saints, that is, the *Chriſtians*, ſhall hereafter poſſeſs the Dominion and Government of the whole world, as now a long while the Heathens have poſſeſſed and do poſſeſs it. If they ſhall one day be endued with a right of governing, certainly you your ſelves may determine of contentions now.

IV. That which is ſaid by the *Apocaliptic*, Chap. XX. 4. agrees with the ſenſe of this place. That when *Chriſt* had bound *Satan*, that he ſhould no more deceive the *Gentiles* as he had done before, by Idols, Oracles, &c. Thrones are ſet up, and Judgment is given unto them, who ſet upon them, that is a Power and Authority of judging and ruling, and exerciſing magiſtracy.

VERS. III.

Οὐκ οἴδατε ὅτι Ἀγγέλους κρινοῦμεν; *Know ye not that we ſhall judge Angels?*

HE ſaith not as he did before, *The Saints* ſhall judge Angels, but *We* ſhall judge them. By *Angels* all confeſs Devils to be underſtood. But certainly all Saints, (according to the latitude of that word, in the verſe foregoing) that is, that profeſs *Chriſtianity*, ſhall not judge Devils. Nor is this judging of Angels to be underſtood in the laſt day. But the Apoſtle ſpeaks of the Miniſters of the Goſpel, himſelf, and others, who by the preaching of the Goſpel, and the name of *Chriſt*, ſhould ſpoyl the Devils of their Oracles and Idols, ſhould deprive them of their Worſhips, ſhould drive them out of their ſeats, and ſtrip them of their Dominion. Thus would God ſubdue the whole world under *Chriſtian* Power; that Chriſtian Magiſtrates ſhould judge men, and Miniſters of the Goſpel, Devils: and do not you now judge among your ſelves of ſome trivial differences?

VERS. IV.

Βιωτικὰ μὲν οὖν κριτήρια. *Judgments of things pertaining to this life.*

HOW judgments among the *Jews* were diſtinguiſhed into דיני ממונות *Pecuniary judgments*, and דיני נפשות *Capital judgments*, every one knows. Whether κριτήρια βιωτικὰ *Judgments of things pertaining to this life*, and דיני ממונות *Pecuniary judgments*, are the ſame, we do not diſpute: certainly under *Pecuniary judgments*, as they are oppoſed to *Capital judgments*, are compriſed all judgments below Capital. Hence is that which we obſerve elſwhere; *Capital judgments were taken away from Iſrael, forty years before the deſtruction of the Temple.* e And *Pecuniary judgments were taken away from Iſrael in the days of Simeon ben Jochai.* f

e Hieroſ. Sanhedr. fol. 24. 2.
f Ibid. col. 1.

Τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ. *Who are leaſt eſteemed in the Church.*

I. To interpret this word here for thoſe that are *moſt vile*, or *moſt contemptible*, which ſome verſions do, is certainly ſomewhat hard, and improper. What? Needy perſons, and ſuch as ſeek their living by almes, or hard labour, to make them Judges? Whence ſhould ſuch have skill to judge, or be at leaſure for it? How apt might they be to conſult rather their own gain, than juſt judgment? And who would not deſpiſe ſuch Judges? The word therefore ἐξουθενημένους, *leaſt eſteemed*, is not to be referred to the loweſt of the common people, but to the loweſt of the order of Judges.

II. That

II. That Order had these degrees in the *Jewish* Benches: according to the custom and disposition of which, it is very likely, the Apostel speaks.

1. There was the *Great Sanhedrin* consisting of LXXI Elders.
2. There was the Sanhedrin of Three and Twenty, in Cities of more note.
3. There was בד' של ג' *The Bench of Three*, in every Synagogue.
4. There was בד' של מומחין *The Authorized* or Authentic *Bench*.
5. There was בד' שאינן מומחין *The Bench not Authorized*; ἐξουθενημένος, *not authentic*.

III. We distinguish first, between בד' של שלשה *The Bench of Three*, appointed in every Synagogue, and בד' מומחין *The Authorized Bench*, however consisting also of three men. For *the Bench of Three* in every Synagogue, consisted of three Elders, ritely and by imposition of hands preferred to Eldership. But that Bench, which we stile *Authorized*, consisted not always of men, promoted by ordination to Eldership, but often of men, receiving authority to judge in such or such matters by some special Patent, granted them by the Sanhedrin. It consisted for the most part of חבירים *Fellows of the Wise men*, men learned indeed and Scholars, but such as were not yet elected into the Order and rank of Elders.

And the duties of the מומחין *Mumchin, the Authorized Bench*, was different from the Duties and offices of the *Triumviral Bench*. This Bench was to judge of mony matters, of wrongs, &c. That, namely the *Mumchin*, was to judge of the first-born of Cattle to be offered to the Lord, whether they were without spot, or no: *g* of Womens charms to be worn or not, on the Sabbath: *h* of the knives of the Butcher-Priests, whether lawful, or not: and of divers things of that nature.

g See *Biracoth*, fol. 48. 1.
h *Schab.* fol. 57, &c.

IV. When we rendred those words בד' שאינן מומחין *The Bench not authentic*, we meant it so called, not that the judgments and determinations of that Bench were of no value, but that that Bench received not its authority from the Sanhedrin, but was chosen by them, between whom the controversy depended.

i Rabh Nachman saith, A widdow (if she would sell somewhat of her dowry) *hath no need* בד' של מומחין *Of the Bench of the Authorized; but hath need* בד' של הדוטיות *Of the Bench of Idiots*, or private men. *Maimonides l* citing these words writes thus, *A widdow, whether she became a widdow after marriage, or after Espousal is bound by Oath, and sells a piece of Land of her Husbands* (for her maintenance) *either in the Court of the* Mumchin, *the Authorized, or in the Court of those that are not Authorized: Now that Court* or Bench *is when three men are present, that are honest and skilful in valuing apiece of Land.*

i Bava Mezia, fol. 32. 1.
l In אשות cap. 17.

To this very ordinary Bench among the *Jews*, the Apostle seems to have respect in this place, and to prescribe the *Corinthians* for a means of ending their differences, which was easie, common, and void of cost and charges.

The Bench of the *Mumchin* one may not unfitly call τοὺς Αὐθεντημένους, *such as were deputed by Authority*; this Bench consisting of those that were not *Mumchin*, he calls ἐξουθενημένους, not *vile* or *contemptible*, but such as were *not Authorized*.

He exhorteth therefore, that if at any time suits arise among them, concerning pecuniary, or other matters, they by no means run to Heathen Courts, but rather chuse some private men among themselves, as Judges and Arbitrators in such matters.

דיני ממנות בשלשה הדיוטות: *m Pecuniary judgments may be by three private men*; גזלות וחבלות ב' ג' מומחין *Judgments of things taken away, and dammages, by the three Authorized.* *n The precept of pulling off the shoe of the Husbands brother, requires three Judges* אפיל שלשתן הדיוטות *Although those three be private men.* And *Rambam* upon the place, הדיוטות אינן חכמים *Private men*, that is, *not they that are the Wise men.* And *Rabbi Solomon, such who were not of the Bench of the Elders in their City:* and yet in that case they might be Judges.

m Sanhedr. fol. 3. 1.
n Jevamoth, fol. 101. 1.

They, who were to judge in that affair, were called זקנים *Elders*, by God, *Deut.* XXV. 9: *The wife of his brother shall come to him in the sight of the Elders*, &c. And by the Talmudists they are called דינין *Judges*; and yet might be private men.

The same Fathers of the Traditions speak many things, of the Plaintiff and Defendant, chusing themselves Judges or Umpires, to decide their differences; and that both parties be bound to submit themselves to their sentence, although it be a form of judging, not altogether according to the form of the Statute. For example sake, Three Judges were required to determine concerning pecuniary suits, and they, by Canon and Statute, such as were made Elders or Presbyters by lawful ordination. But the contending parties might if they would, chuse themselves only one such Arbitrator, or Judge; or three private men, and not Elders. *o The Rabbins deliver; Pecuniary judgments are by Three.* ואם היה מומחה וכו' *But if he be authorized, he may judge alone. Rabh Nachman saith, As I judge alone of pecuniary matters. And so saith R. Chaija, As I judge alone of Pecuniary matters.* Yea, if he be chosen by the contending persons, he may judge alone; for this hath obtained אם קיבלו עליהם *If they take upom themselves*, or undertook to submit themselves to the judgment of that one

o Sanhedr. fol. 5 1.

one Elder, or those three private persons; they must submit, and the judgment was good.

[p] Cap. 1. Of this matter both *Talmuds* treat largely enough in the Tract *Sanhedrin* [p].

Out of the *Babylonian* take these passages in the place now alledged. "*Rabh Nachman* judged, and erred in his judgment. He came therefore to *Rabh Joseph*, of whom "he heard these words. אם קיבלוך עלי יהו לא חשלם If they have taken upon them (*or* "*undertaken*) to stand to thy judgment, thou art not obliged to the payment of the "damage, *&c.* And a little after, *Rabban Simeon ben Gamaliel* saith, הדין בשלשה ופשרה "בשנים Judgment is by three, and Arbitration, *or Reconciliation*, by two. And better "is the force of Reconciliation, than the force of Judgment. For when two Judge, "the parties contending may depart from their sentence. But when two Arbitrators "compose the difference, the Contenders cannot depart from their sentence. The reason of each is, because two Judges were not a just Bench: if therefore they would judge according to their Office, their judgment was of no avail; but if they were particularly chosen by the contending parties for Arbitrators, it stood. For as the Glos, "The "Contending parties cannot depart from the sentence of two, who compose the difference, for they choose them.

[q] Fol. 18. 1. Out of the *Jerusalem* Talmud this passage. "*q* R. *Abhu* sat judging alone at *Cesarea*. "His Scholars said to him, Did not *Rabbi* teach us this, That none should judge alone? "He answered them, When ye shall see me sitting alone, and yet shall come to me, ye "are like them, who take a Judge to themselves.

VERS. XII.

Πάντα μοι ἔξεστιν, &c. *All things are lawful for me*, &c.

THE Apostle now passeth to another subject, and treats underhand against that Plague, that got too much ground in the Church, even the wicked Heresie of the *Nicolaitans*, which perswaded the eating of things offered to Idols, and Fornication.

I. He that should deny the Sect of the *Nicolaitans* to have taken its name from *Nicolas* one of the seven Deacons, would seem certainly to go against all antiquity. And yet the Antients themselves do not sufficiently agree about the matter. Go to the Authors, and you will find them differing, whether the Heresie sprang from an *action* of *Nicolas*, or from some *saying* of his. What if it came from neither? But that the name of the Sect comes from the word ניכולה *Nicolah*, which signifies, *Let us eat*. For who knows not, that the *Hebrew* word נאכל might pass into ניכול among the *Chaldees*. And when nothing was more antient among those very wicked men, than mutually to exhort one another to eat things offered to Idols, saying to each other, and to others also, as we may gues, ניכולה *Let us eat*; how very fitly might they be called hence *Nicolaitans* by the Orthodox? אמרין ניכול בסר [r] *Saying, Let us eat flesh.*

[r] *Targ.* in *Esa.* XXII. 13.

II. Whencesoever the name of the Sect comes, one can scarce say, whether the Sect it self were more to be abominated, or more to be wondred at. For when the Synod of *Jerusalem* had very lately decreed against eating things offered to Idols, and fornication, *Act.* XV. it is a matter of astonishment, that presently a sort of men should spring up, and they such as professed the Gospel, who should oppose them with all boldness, and excite others with all industry and endeavour to eat things offered to Idols and to commit fornication.

III. Besides, that those naughty wretches used and abused the pretence of *Christian* liberty, in the doing of these most wicked actions; they invented arguments, fitted to conceal their wickedness, and to defend their boldness: which the Apostle reflects on in order.

The first is that, Πάντα μοι ἔξεστιν· *All things are lawful for me.* Which although *Paul* might very well say concerning himself, *All things are lawful for me*, as he doth, Chap. X. 23. Yet he seems secretly to whisper their very words, and argumentation: to which he also answereth, *But all things are not expedient. But I will not be brought under the power of any.*

The second is, *The Belly is appointed for meats*; Things offered to Idols are *meats*, *Ergo.* He answereth, *God shall destroy both it and them.* Therefore care is especially to be taken of the Soul, not of those things which shall perish. And be it granted, that the belly is for meats; but yet *the body is not for fornication, but for the Lord.*

VERS.

VERS. XVI.

Ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν. *For two, saith he, shall be one flesh.*

AND *s they two shall be one flesh.* מקום ששניהם בשר אחד *namely, in that place, where they make only one flesh.* Which is an apter Gloss, than you would take it to be at first sight; and which the Apostle most plainly hath respect to in this place. Those words in *Moses* regard a just marriage, but the Apostle bends it to carnal copulation with an harlot: whence it is necessary to take the words of *Moses* in this sense. *Therefore a man shall leave father and mother, and shall cleave to his wife, and they two* (only) *shall be one flesh.* That is, They between themselves only shall be carnally coupled, and not with any other man, or any other woman. s Beresh. Rabb. §. 18.

CHAP. VII.

VERS. III.

Τὴν ὀφειλομένην εὔνοιαν. *Due benevolence.*

WHAT is wont to be understood here, is known well enough. For although the word εὔνοια includes all mutual offices of living together, you see to what the Apostle applies it, *vers.* 5: and that not without reason, when the *Jewish* Masters seriously prescribed many ridiculous things of this matter; sometimes defining the appointed times of lying with the wife, sometimes allowing the Vow of abstinence. Modesty forbids to relate their trifles: I had rather the Reader should go to them himself, than defile our paper with them. Only these few things we cannot but produce, that a reason may in some measure appear, why the Apostle treats of this matter.

a Lying with the wife, concerning which mention is made in the Law, is this: Gentlemen, who neither exercise merchandize, nor any other work, every day. Workmen, twice a week. Scholars of the wise Men, every Sabbath Eve. a Chetub. cap. 5. hal. 6.

VERS. V.

Μὴ ἀποστερεῖτε ἀλλήλους, &c. *Defraud you not one another, &c.*

HE *b that by a Vow constrains his wife from his bed, according to the School of Shammai, let him do it for two weeks; according to the School of Hillel, for one only.* Rambam upon the place writes thus, *Let him keep this his Vow for one week only. But if he will keep it longer, let him put her away, and give her her dowry. But they say, Let the Scholars go forth to learn the Law, even without the permission of their wives, for thirty days. These indeed are the words of R. Eliezar. But according to the wise Men, it is lawful for two or three years; and the Tradition is according to the wise Men.* b Ibid.

You have examples of some that far exceeded these bounds, in the *Gemara* at the place alledged, which see.

Rambam concludes, (concerning the common people) *Know thou, that it is in the power of the wife to retain her husband, from going to Sea, or into the Army, unless it be near at hand; lest she might be defrauded of her due bed. She may also restrain him from passing from one work to another, lest her bed be thereby diminished: the study of the Law only excepted.*

VERS. VI.

Οὐ κατ' ἐπιταγήν. *Not by commandment.*

Συγγνώμη, *permission*, and Ἐπιταγὴ, *Command*, do something answer to those words, very usual among the Fathers of the Traditions, רשות and חובה But now they would have marriage enjoyned under a very severe command.

c The man is commanded concerning begetting and multiplying, but not the woman. And when doth the man come under this command? From the age of sixteen or seventeen years. But if he exceeds twenty years without marrying, behold he violates, and renders an affirmative c Maimon. in אשות cap. 15

tive precept vain. But if he be ſtudious in the Law, and converſant in it; and if he fears marriage, leſt the care of providing for his wife hinder his ſtudy in the Law; he may ſtill tarry. Becauſe he that is employed in the precepts, is free from that precept: much more he that converſeth in the ſtudy of the Law. He whoſe mind is always taken up in the ſtudy of the Law, as Ben Azzai, and he that is intent upon it all his days, if he marrieth not a wife, in his hand is no iniquity. But if affection prevail upon him, let him marry a wife, although he have now children, leſt he fall into evil thoughts. d *Let not a man refrain himſelf from generation and multiplying, unleſs he hath children already.* The *Gemara* upon this place thus, *If he have children, let him refrain himſelf from generation and multiplying; but from marrying a wife, let him not refrain himſelf -------- It is forbid him to be without a wife, becauſe it is ſaid,* It is not good for man to be alone. And *whoſoever* e *gives not himſelf to generation and multiplying, is all one with a murtherer ------ He is as though he diminiſhed from the Image of God,* &c.

d Jevamoth, cap. 6. hal. 6.

e Ibid. fol. 63. 2

The Apoſtle therefore determines againſt the *Jewiſh* Schools, that a man is not bound by the Law to marriage, but that he is in his own power in this affair, to contract himſelf, or not, as he finds himſelf continent or not. They ſaid it is a Command, that every one marry a wife; but he ſaith, *I have not a Command.*

VERS. IX.

Κρεῖσσον γάρ ἐστι γαμῆσαι, ἢ πυροῦσθαι. *It is better to marry than to burn.*

THAT you may apprehend the ſenſe of the word πυροῦσθαι *to burn*, hear a ſtory. f *Some captive women were brought to Nehardea, and diſpoſed in the houſe, and in the Upper room* (עלייתא) *of Rabh Amram.* אשקלו רתנא מקמי יהו *They took away the ladder*, or the ſtairs, (that the women might not go down, for they were ſhut up there, until they ſhould be ranſomed) *As one of them paſſed by the window, the light of her great beauty ſhined into the houſe. Amram* (taken with the womans beauty) *ſet up the ſtairs again, which ten men ſcarcely could do* (that he might go up to the woman) כי מטא לפלגא דרגא איפשח *when he was now got to the middle of the ſtairs, he delayed his feet* (and ſtopped, ſtrugling with that evil affection to overcome it) רמא קלא נורא בי עמרם *And with a loud voice cried out Fire, Fire, in the houſe of Amram.* (The Gloſs ſaith, This he did, that the neighbours flocking thither, he might deſiſt from his purpoſe, and from that affection out of ſhame) *The Rabbins run to him, and* (ſeeing nothing of fire or flame) *ſay, Thou haſt diſgraced us. To whom he replied, It is better that ye be diſgraced in the houſe of Amram in this World, than that ye be diſgraced by me in the World to come. He adjured that evil affection to go out of him, and from thence it went out as a pillar of fire. To which he ſaid, Thou art fire, and I am fleſh, yet for all that I have prevailed againſt thee.*

f Kiddushin, fol. 81. 1.

VERS. X.

Οὐκ ἐγώ, ἀλλ' ὁ κύριος. *Not I, but the Lord.*

AND on the contrary, *Verſ.* 12. Ἐγὼ λέγω, οὐχ ὁ κύριος. *I ſpeak, not the Lord.* I. Weigh firſt that diſtinction very uſual in the Schools, between קרא *A text of Scripture*, and סברא *An Opinion.* g *Death by the ſword is worſe than death by the plague.* איבעית אימא קרא איבעית אימא סברא: *If you will I will produce a Text of Scripture* (to prove this) *If you will I will produce reaſon*, or *my opinion. If you will I will produce an Opinion. That renders one abominable, but not this. If you will, I will produce Scripture, Precious in the eyes of the Lord is the death* (the plague) *of his Saints. Famine is worſe than the ſword,* איבעית אימא סברא *If you will, I will produce an opinion. Famine afflicts a long while, the ſword not* איבעית קרא *If you will, I will produce Scripture: It is better for them that dye by the ſword, than that dye by famine.* And, *A burnt offering that is killed not under its proper notion, the blood of it is not to be ſprinkled under a notion that is not proper. If you will, I will produce* סברא *my opinion*, or, *reaſon, If you will, I will produce* קרא *a Text of Scripture.* And very many inſtances of that nature.

g Bava Bathra, fol. 8. 2.

II. And now compare the words of the Apoſtle: *Theſe things I ſay not, but the Lord:* that is, This is not my bare opinion, but ſo ſaith the Scripture. And on the contrary, *Theſe things I ſay, not the Lord:* that is, This is my opinion, although there be not ſome Text of Scripture, which ſaith ſo in plain words. Thus he explains himſelf, *Chap.* IX. 8. *Say I theſe things, and not the Law?*

Γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι· Let not the wife depart from her husband.

Nor without weighty reason doth he admonish concerning this thing also, since both among *Jews* and *Gentiles*, the opinion was too loose concerning the firmness of the marriage bond; and more loose among the *Jews*, than among the *Gentiles*.

I. Think first of the toleration of מיאונין among them, which take in their words, *h If any marry a young maid, and she afterward will not have him for her husband, she may put him away, and depart from him; and there is no need of a bill of Divorse.* Hence this is the form גט מיאון *of a Bill of this kind of putting away* (when the wife put away her husband) *if it were demanded.*

h Maimon. Gerush. cap. 11.

In the day N. *of the week* N. *of the month* N. *of the year* N. N. *the daughter of* N. *put away before us, and said: My mother or my brethren deceived me, and wedded me, or betrothed me, when I was a young maid, to* N. *the son of* N. *But I now reveal my mind before you, that I will not have him,* &c.

II. Among them also there was departing from each other by mutual consent. *i A good man had a good wife: but because they had not children,* גרשו זה את זה *They mutually put away one another. That good man married a bad wife, and she made him bad. That good woman married a bad husband, and she made him good.*

i Beresh. Rabb. §. 17.

They allow also the same license to the Heathen. *l R. Jochanan* saith, *The sons of* Noah *have not divorse*, but גרשו זה את זה *they put away one another.*

l Id. §. 18.

III. To omit the departure of the wife from the husband for the causes of lust, as *Herodias* departed from *Philip*, to be married to *Herod*, and *Drusilla* from *Aziz*, and married *Felix m.* A perverse wife might compel her husband, to put her away. *A n wife which refuseth to lye with her husband, is called* מורדת *Rebellious: And they demand of her, why she is so rebellious: if she answers, I despise him, and cannot endure his bed, they compel him to put her away for a time.* Yea, *o R. Jochanan* saith, *A wife may put away her husband.*

m Joseph. Antiq. lib. 20. c. 5.
n Maimon. in אשות cap. 14
o Beresh. Rabb. in the place last quoted.

Those departures therefore the Apostle altogether forbids. And when *vers.* 11. he saith, Ἐὰν δὲ καὶ χωρισθῇ· *But and if she depart*, he doth not so much tolerate them, as supposes them to happen, and provides against them all, as much as may be, by the following rules, *Let her remain unmarried, or be reconciled to her husband.*

VERS. XI.

Τῷ ἀνδρὶ καταλλαγήτω· Be reconciled to her husband.

COmpare *Deut.* XXIV. 4. *Her former husband, which sent her away, may not take her again to be his wife.* For the bond which was there made, is not dissolved here. בטלו מבוטל *p He makes it void: it is made void: they are the words of Rabbi.* (The Gloss is, The husband sends a bill of divorse to the wife: if either he himself afterwards goes to his wife, or sends a messenger to him, saying, The bill of Divorse, which I sent to thee, let it stand for nothing, it is nothing.) *A Tradition. In former times he compelled the Bench in another place, who would make void the Bill, and made not the thing known to his wife. Gamaliel the Elder appointed, that they should not do this; because sometimes the wife not knowing of the withdrawing of the Bill, marrieth another, and so hath bastard children.*

p Jevamoth, fol. 90. 2.

Behold καταλλαγή, *a Reconciliation* after a Divorse, (but the Apostle speaks not in this place of Divorse) and yet the *Jews* by their practice shewed, that they thought the bond of marriage was loosed by any Divorse, for they admitted second marriages.

VERS. XIV.

Τὰ τέκνα ὑμῶν νῦν ἅγιά ἐστιν· Now are your children holy.

ΑΚάθαρτα, Unclean, and Ἅγια, *Holy*, denote not children unlawfully begotten, and lawfully begotten, but *Heathenism*, and *Christianism.* There is indeed this Tradition among the *Jews. q A son by unlawful wedlock* that is, unlawful by consanguinity) *is a son of the man in all regards, and is to be reputed for an Israelite, although he be misbegotten.* ובן מן הגויה אינו בנו *But a son begotten of a Heathen woman, is not his son.* Where the Gloss, *He is not called the son of the man, but the son of the woman.*

q Maimon Issurei Biah, c. 12.

But the present discourse of the Apostle turns not upon this hing, namely, whether a son sprung from parents, whereof one was a *Christian*, the other a *Heathen*, be a legitimate issue, but whether it be a *Christian* issue. For it is sufficiently known, that the word קדושים Ἅγιοι, *Holy*, is very frequently taken for those that profess *Christianity*: and so the word קדושה *Holiness* in the Talmudists is taken in a like sense.

An

An r husband, and wife being made Proselytes, are separated from each other ninety days, that distinction may be made בין זרע נזרע בקדושה לזרע שלא נזרה בקדושה *Between an issue born in holiness, and an issue born out of holiness. s The daughter of a Proselytess, made a Proselytess with her mother, if she play the whore* (after espousal) *is to be strangled.* היתה הורתה שלא בקדושה ולידתה בקדושה *But if she conceive without Holiness, and bring forth in holiness, then she is to be stoned.* Again, *t A Proselytess, which was married to a Proselyte; and they beget a son* אפיל הורתו ולידתו בקדושה *Although both his conception, and his birth be in Holiness, yet it is permitted him to marry a bastard woman.*

r Jevamoth, fol. 42. 1.
s Chetubb. fol. 44. 1.
t Maimon. Issurei Biah, cap. 15

You see at first sight, what that expression, *In Holiness*, means. An offspring born *out of Holiness*, was an offspring born while the Parents were yet Heathens: *Within Holiness*, when they were now made Proselytes. In the same sense the Apostle; Your children are born *in Holiness*, that is, within *Christianity*, if either father or mother be *Christian*. And the children themselves are *holy*, that is, *Christians*.

The *Heathens* were reckoned by the *Jews* for unclean, and so unclean indeed, that they could not contract uncleanness, no not from the most unclean thing, a Sepulchre *u*. Hence *Heathen* children were to them Ἀκάθαρτα, *Unclean*, and the children of *Jews* Ἅγια, *Holy*. To which sense, very well known to the Nation, the Apostle alludes in these words.

u Hieros. Pesach. fol. 36. 2.

VERS. XVIII.

Μὴ ἐπισπάσθω· *Let him not become uncircumcised.*

IN *Talmudic* Language, אל ימשך ערלתו "Let him not draw his foreskin. *x* Let Circumcision be four or five times repeated, if any one be so often משוך ἐπισπασθεὶς, "Drawn uncircumcised. *Again, y* There were many in the days of *Ben Cozba*, שמשכו "ערלתם who drew over the foreskin, that were again circumcised. *And*, תניא משוך צדיק "למול *z* A Tradition. He whose foreskin is drawn over, is to be circumcised again. "The Interpretation of the word משוך (ἐπισπασθεὶς Drawn) is this, if after he had "been circumcised, the foreskin is drawn over, either by men, or by some sickness. "There were many in the days of *Ben Cozba*, who had been circumcised, שמשכום באונס "whose foreskin they drew over by force in the City *Betar*. But *Ben Cozba* prevailed, "and reigned two years and an half. And they were circumcised again in his days.

x Berish. Rabb, fol. 46.
y Hieros. Jevamoth, fol. 9. 1.
z R. Nissim in Jevamoth, fol. 428. 2.

VERS. XIX.

Ἡ περιτομὴ οὐδέν ἐστι. *Circumcision is nothing.*

AMong many things which may here be spoken, we will observe only two; one from the very practice of the *Jews*, the other from the chief end of circumcision.

I. You will wonder perhaps, Reader, when you hear, that some *Jews* always went uncircumcised; yea, that some Priests not circumcised, ministred at the Altar, and that without the complaint of any, and indeed without any fault. But the Fathers of the Traditions themselves do confess this. Very frequent mention is made in the *Talmudists* of ישראל ערל *An uncircumcised Israelite*, and כהן ערל *An uncircumcised Priest*.

"*R. a Jochanan* in the name of *R. Benaiah* saith, They sprinkle על ישראל ערל Upon an uncircumcised Israelite. *b* All the Sacrifices whose blood is received by an "Alien, ערל The uncircumcised Priest lamenting, *&c.* are not approved. *R. Simeon* "saith, They are approved. *And, c R. Lazar* in the name of *R. Haninah* saith, There "is a story בכהן ערל of an uncircumcised Priest, who sprinkled blood at the Altar; "and his sprinklings were approved. *d* An uncircumcised Priest is a Priest, whose "brethren died by circumcision. *And*, An *e* uncircumcised Israelite is, whose "brethren died of circumcision: and yet he is an Israelite, *although uncircumcised*. For "the Israelites are not bound to perform the precepts where Death will certainly follow. For it is said, *Laws, which if a man shall observe them, he shall live in them*, not "that he dye in them.

a Hieros. Pesach. fol. 36. 2.
b Zevachin, cap. 2. hal. 1.
c Hieros. in the place before.
d Gloss in Zevachin.
e Aruch ex Cholin.

Hence if the first, second, third son should dye by circumcision, those that were born after were not circumcised, but were always uncircumcised, and yet *Israelites* in all respects, Priests in all respects. *f R. Nathan* saith, *I travailed to Cesarea of Cappadocia, and there was a woman there, who had brought forth male children, which had died of circumcision, the first, the second, the third: they brought the fourth to me, and I looked upon him, and saw not in him the blood of the Covenant. He advised them to permit him a little while, though not circumcised, and they permitted him*, &c.

f Hieros. Jevamoth, fol. 7. 4.

Now,

Now *Jew*, tell me, Whether Circumcision is *any thing*, especially whether it be of so much account, either to Justification, or to Sanctification, as you esteem it, when an *Israelite* might be a true *Israelite*, and a Priest a true Priest, without Circumcision.

II. *Circumcision is nothing*, in respect of the time, for now it was vanished, the end of it, for which it had been instituted, being accomplished. That end the Apostle shews in those words *Rom.* IV. 11. Σφραγῖδα τῆς δικαιοσύνης τῆς πίστως τῆς ἐν ἀκροβυσία· *A seal of the Righteousness of the Faith in uncircumcision.* But I fear the words, are not sufficiently fitted by most Versions to the end of Circumcision, and the scope of the Apostle; while they insert some thing of their own. The *French* Translation thus, *Sceau de la justice de foy Laquelle il avoit durant le prepuce. A seal of the righteousness of Faith, which he had during uncircumcision.* The *Italian* thus, *Segno della giustitia della fede laquale fu nella circoncisione. A Seal of the Righteousness of the Faith which was without circumcision.* The *Syriac* reads, וחתמא דכאנתא דהימנותה *And a sign of the Righteousness of his Faith*, The *Arabic*, *of the righteousness of Faith*, אלדי כאן *which was in uncircumcision.* Others to the same sense; as though Circumcision were given to *Abraham* for a sign of that righteousness, which he had, while as yet he was uncircumcised: which we deny not in some sense to be true: but we believe Circumcision especially looks far another way.

Give me leave to render the words thus, *And he received the sign of Circumcision, a seal of the Righteouness of the Faith, which should hereafter be in Uncircumcision.* I say, *Which should be*, not, *which had been.* Not, *which had been to Abraham*, as yet uncircumcised, but which should be to his seed uncircumcised, that is, To the *Gentiles*, that should hereafter imitate the faith of *Abraham.*

For mark well upon what occasion Circumcision was appointed to *Abraham*, laying before your eyes the history of it, *Gen.* XVII.

First, This promise was made him, *Thou shalt be the Father of many Nations*; in what sense, the Apostle explains in that *Chapter:* and then a double Seal is subjoyned to establish the thing, *viz.* The changing of the name *Abram* into *Abraham*; and the institution of Circumcision: *ver.* 4. *Behold my Covenant is with thee, Thou shalt be the Father of many Nations.* Why is his name called *Abraham?* For the sealing of this promise, *Thou shalt be the Father of many Nations.* And why was Circumcision appointed him? For sealing the same promise, *Thou shalt be the Father of many Nations.* So that this may be the sense of the Apostle, very agreeable to the institution of Circumcision: *He received the sign of Circumcision a Seal of the Righteouss of Faith, which herafter the Uncircumcision* (or the Gentiles) *was to have and obtain.*

Abraham had a double Seed: a *natural* seed, that of the *Jews*; and a *Faithful* seed, that of the believing *Gentiles.* The Natural seed is signed with the sign of Circumcision, first indeed for the distinguishing it self from all other nations, while they were not as yet the seed of *Abraham.* But especially, in memory of the justification of the *Gentiles* by Faith, when at last they were his seed. Therefore upon good reason Circumcision was to cease, when the *Gentiles* should be brought in to the Faith, because then it had obtained to its last and chief end; and from thenceforth ἡ περιτομὴ οὐδέν, *Circumcision is nothing.*

VERS. XXIII.

Μὴ γίνεσθε δοῦλοι ἀνθρώπων. *Be ye not the Servants of men.*

I Ask whether the Apostle speaks these words directly, and as his own sense; or by way of objection, to which he answereth in the verse following. The *Jews* were wont thus to object concerning themselves, by reason of their liberty obtained by the redemption out of *Egypt*; so that they would not endure by any means to be called *Not free. Joh.* VIII. 33. *Rabban g Jochanan ben Zaccai said, The blessed Lord saith, The ear which heard my voice upon mount Sinai, at what time I said, For the children of Israel are my Servants, and not the Servants of Servants, but it goes, and obtains to its self the Lord, let that ear be bored.*

g Kiddush. fol. 22. 2.

Perhaps these new *Christians*, that were of a servile condition, laboured under this pride, not as yet instructed concerning the true sense of Evangelical Liberty. Or this scruple stuck with them, whether it were lawful for a *Christian* to serve a Heathen, An Atheist, An Idolater, &c. such Questions are moved by the Masters, *Whether an Israelite is to be sold for a Servant to a Heathen, Whether an Israelite that is a Servant is to be pressed with the same service, as a Canaanite.*

If the Apostle speaks directly, he does not discourse concerning Servants particularly, but of all *Christians* in general. And it is far from his intention to take away the relation, that is between Masters and Servants: but he admonisheth all *Christians*, that they serve not the evil lusts and wills of men, but him that redeemed them with a price.

VERS. XXVI.

Διὰ τὴν ἐνεστῶσαν ἀνάγκην. For the present necessity.

AND by and by, verſ. 29. Ὁ καιρὸς συνεσταλμένος τὸ λοιπόν ἐστι, *The time is ſhort, it remaineth.* The *Corinthians* enquired of the Apoſtle by a letter in the caſe of marriage, as it ſeems by his anſwer.

I. Concerning Marriages between a believer, and an unbeliever, whether they were to be continued, or not continued.

II. Concerning the Marriages of Virgins, or ſingle perſons. But now, how a ſcruple ſhould ariſe to them in this latter, is ſomewhat obſcure. Among the *Jewiſh Chriſtians* a ſcruple might ariſe, whether it were lawful for a ſingle man to abſtain from marriage, becauſe in that nation, as we have obſerved, they commanded matrimony by Law. But if the queſtion were, whether it was lawful for a Virgin, or a ſingle man to contract Matrimony (For the Apoſtle anſwereth Οὐχ ἥμαρτες, *Thou haſt not ſinned*, as though it were asked rather, whether it were lawful to marry, than whether it were lawful not to marry) then you will ſcarcely conjecture whence it ſhould ariſe but ἀπὸ ἐνεστώσης ἀνάγκης, *From the preſent neceſſity.*

Our Apoſtle teacheth, that ſome forbad marriage, 1 *Tim.* IV. 3. But under what pretence? Either under this, that they babbled that marriage oppoſed the purity of the Goſpel, as *Saturnilus* in *Jereny*; or that they avoyded marriages for thoſe calamities that hung over them. *They forbid marriage*, ſaith the Apoſtle, *and command to abſtain from meats.* Hear the *Gemariſts* a little.

b Lib. 1. c. 22.

From the time that the ſecond Temple was deſtroyed, Phariſees (Separatiſts) *were multiplyed in Iſrael, who eat not fleſh, nor drunk wine. To whom R. Joſuah, Why, O my Sons, do ye not eat fleſh, nor drink wine? And they anſwered, ſhould we eat fleſh, of which we were wont to offer on the Altar, and now it is periſhed? And ſhall we drink wine, of which we were wont to pour out upon the Altar, and now it is ceaſed. --- When a wicked Empire ruled over Iſrael, and decreed rough things againſt them, and made the Law, and the precept ceaſe from them, and permitted them not to circumciſe their children, they ſaid to R. Joſua, It is fit, that we reſolve among our ſelves, not to contract marriage, nor beget Sons*, &c.

i Bava Bathra, fol. 60. 1.

Behold men prepared, and ſworn almoſt to perpetual abſtinence from marriage by reaſon of calamities. From the like cauſe alſo I ſuſpect, ſome *Chriſtians* might be in doubt, in the times of the Apoſtles. Our Saviour had foretold, that thoſe times ſhould be very rough, that went before the Deſtruction of *Jeruſalem*, *Mat.* XXIV. And that not within the bounds of *Judea* only: but that *judgment ſhould begin from the Temple of God* every where, 1 *Pet.* IV. 17. and *a day of Temptation ſhould come upon the whole world*, *Revel.* III. 20. So that that prediction being known to the Churches, and the times now inclining towards thoſe calamities, it is no wonder, if concern and care about thoſe ſtraits invaded the *Chriſtians*, and deterred very many ſingle perſons from marriage.

CHAP. VIII.

VERS. I.

Οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν. We know that we all have knowledg.

ΓΝῶσις, *Knowledg*, of which the Apoſtle here ſpeaks, is the knowledge of the liberty of the Goſpel: but theſe words are ſpoken *Ironically*: as if he had ſaid, It is concluded by all, that they know ſufficiently that Evangelic liberty, and thereupon ſome run out into things which are not convenient. That *Knowledg puffeth up*, renders men bold, neglects the conſciences of others, and he that in this ſenſe ſeems to know ſomething, as yet knows nothing as he ought to know.

VERS.

VERS. IV.

Οὐδὲν εἴδωλον ἐν κόσμῳ. *An Idol is nothing in the world.*

I Render it, *We know that there is no Idol in the World*: that is a representation of God. Εἴδωλον *An Idol*, as the *Lexicographers* teach, is Ὁμοίωμα, εἰκὼν, σημεῖον, χαρακτήρ, σκιὰ, *A likeness, an Image, a Sign, a Character, a Shadow.* Idols indeed are in the World, made of wood, stone, gold, silver, &c. but οὐδὲν εἴδωλον, there is *No Idol*; there is no representation, or figure of God, and none can be. The Apostle hitherto, as I indeed think, puts on the person of those, who made no scruple in eating things offered to Idols: as though he had said, You say, "*We know that there is no* "*representation of God in the World, and there is only one God*, &c. Therefore those "graven Images, and those various Idols, are mere figments of humane mistake, and "to offer Sacrifices to them is a mere invention of men: there is nothing sacred, no-"thing of Religion in them, because there is no representation of God in them. Shall "we therefore, who are under the liberty of the Gospel, abstain from eating that flesh "which the foolishness of men only hath separated from common use, and offered to "stocks and stones, which have nothing of God in them, but are created only by the "same humane sottishness? Ye say truth indeed, but illy applied, and *all have not this knowledg*. Or if you render it, *An Idol is nothing in the world*, it comes to the same sense.

VERS. X.

Ἐν εἰδωλείῳ κατακείμενον. *Sitting at meat in the Idol Temple.*

COmpare those passages of the *Talmudists*. העובר עז מאהבה ומיראה *a He that adores an Idol out of love or fear, Rabba saith, he is free, Abai saith, he is guilty. Abai saith, he is guilty, because he worships it. Rabba saith, he is free:* אי קבליה עליה באלוה אית *If he take it for God, he is so, he is guilty;* או לא לא *But if he doth not, he is not.* And a little after, *If he supposeth the Idol Temple to be the Synagogue, and adore an Idol,* הרי לבו לשמים *Behold his heart is towards God.* אלא חזא אנדרטא *But if he see a statue, and adore it, if he take it for God, he is guilty,* מזיד *as doing presumptuously. But if he takes it not for God* לא כלום הוא *It is nothing at all.* The Gloss there is *Behold his heart is towards God: although he know that that house is an Idol Temple, and he adores God in it, it is no crime*, &c. *If he see a statue, such as they are wont to set up for the picture of the King, and adore it, not under the Notion of an Idol, but in honour of the King, it is nothing.* a Sanhedr. fol. 61. 2.

Hieronymus à sancta Fide cites this *Talmudic* passage in these words: *b They say in the book Sanhedrin*, If any worship an Idol out of love or fear, he is free; *and R. Solomon glosseth thus: By love is understood, that if any Master should ask his Servant that out of love to him, he would adore him. By fear, that if any Master should threaten him, unless he would. Nevertheless R. Moses of Egypt glosseth otherwise, saying, that by love is understood if he be in love with the beauty of the image of that Idol; by fear, that if he fear, the Idol should hurt him; as the Worshippers of it think, that it can profit, or hurt, and that if he adore it in such a case, he is free.* b Lib. 2. *Contr. Judæos*, cap. 2.

An excellent School, and excellent doctrine indeed! To omit other things, mark that, which prevailed also with these *Corinthians* אם לא קבליה עליה אלוה *If he acknowledg not the Idol under the notion of God, it is nothing:* and these men said also, *An Idol is nothing.* Therefore to be in an Idol Temple, to eat things offered to Idols, is nothing: for I own nothing of the Deity in the Idol, I know it is wood or stone, &c. But saith the Apostle,

First however the Idol it self be wood or stone, yet those things which are offered to it, are offered to Devils, *Chap.* X. 20. And

Secondly, However you think your self so wise, as to judge of an Idol as a matter of nothing; yet all have not so accurate a judgment; and you by your example encourage others to eat things offered to Idols, even under the notion of things offered to Idols.

VERS. II.

Δι' ὃν Χριστὸς ἀπέθανεν· *For whom Christ dyed.*

HE useth the very same argument and reason, *Rom.* XIV. 15. And his words respect the quality of the person, than rather the person himself, barely considered. As though he had said, for tender consciences, and trembling at the word of God, for those that are burthened and grone under the yoke and weight of the Law, for such as sweat and pant in the ways of the Lord, to keep faith and a good Conscience; for such *Christ* dyed; and will you destroy such an one by your meat? He dyed, to loosen those yokes, and to lighten consciences pressed under those weights, and will you destroy such with your meat?

CHAP. IX.

VERS. I.

Οὐκ εἰμὶ ἐλεύθερος; *Am I not free?*

HERE some Interpreters in their Versions vary the order of the clauses, and read, *Am I not free?* and then after that, *Am I not an Apostle?* Moved to it hence undoubtedly, because it is greater to be an *Apostle*, than to be *Free*; and they supposed they should keep true order, if they proceeded from a lower degree to a higher. But they should have considered, that *Paul* did not barely treat of *Christian* Liberty, but of *Apostolic* Liberty: which appears also sufficiently *vers.* 5. Nor could he use a more accurate method in his business, than by first proving himself an Apostle, and then proving his Apostolic Liberty.

He is about to treat of his Liberty, or how lawful it is for him, to require maintenance for himself, his wife and family, if he had them, for his ministery in the Gospel among the *Heathen*, which *Peter* and the rest of the Apostles did among the *Jews*. It was formerly appointed by *Jewish* Lawyers, that Tithes were not to be required and taken of the *Gentiles*, maintenance was not to be asked from *Heathens*, and that a *Jew* should not make himself any ways beholden to an *Heathen*. Which so much the more also prevailed among them, because there was not any permission in the Law concerning these things, or at least that there was deep silence in the Law concerning them. These matters could not but raise a contest against him, concerning his maintenance among the *Heathen*, while he preached the Gospel to them.

Our Apostle therefore, the Minister of the Uncircumcision, flies to that, namely to defend himself by his Apostolical power among them, who had raised a difference against him about this business, *Ver.* 3. Be it granted, that it was appointed by the Traditional Laws, concerning taking no maintenance from *Heathens*; yea though it were granted, that it were so decreed by the Law of *Moses*; but *I am an Apostle*, *I am free* from such Laws; yea it is in my power to institute this for a Law to the converted *Heathen*, that those that preach the Gospel should be sustained by the Gospel.

Οὐχὶ Ἰησοῦν χριστὸν ἑώρακα; *Have I not seen Jesus Christ?*

PAUL saw the Lord twice. First in his journey to *Damascus*, when he was marked out for an Apostle. Secondly, In his Trance at *Jerusalem*, when he was marked out for the Apostle of the *Gentiles*, *Act.* XXII. 21. He alone among the Apostles saw the Lord after his ascension.

VERS. III.

Ἡ ἐμὴ ἀπολογία· *My Apology*, &c.

THE Apology it self follows, *Have we not power*, &c. unto *ver.* 15. The necessity of his Apology was, that he was accused by some of receiving maintenance from *Heathen* Churches for his preaching the Gospel: or it was observed with a stern countenance by some Cavilers, whether he would receive it, or not. Hence it was, that he applied

applied himself to mechanic labour, whereby he might sustain himself, and get his living: Not that it was unlawful for him to demand a livelyhood of the *Gentiles*, but because he would not; to stop the mouths of the *Jews* that barked against him. Hence are those words, *vers.* 19, 20. *I am free from all men, and yet I am become the Servant of all. To the Jews I became as a Jew*, &c. Compare III. *Joh. ver.* 7. *They took nothing of the* Gentiles.

VERS. XIII.

Οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες· *They that wait at the Altar.*

HE distinguisheth between ἱερὰ ἐργαζόμενοι, *labouring about holy things*, and παρεδρεύοντες τῷ θυσιαστηρίῳ· *Waiting at the Altar.* For there were some who wrought in the holy things, besides those who served at the Altar: concerning whom see the Tract *Shekalim*. [a] Among the rest were they המחלעים את העצים *Who picked the worms out of the wood*, which was to be layed upon the Altar: who being touched and infected with some spot, were not fit to minister at the Altar; but they were deputed to this office, and nourished out of the consecrated things.

[a] Cap. 5.

[b] Παρεδρεύοντες τῷ θυσιαστηρίῳ· *Assidentes Altari, sitting at the Altar*, not in the proper and strictest sense: for it was lawful for none to sit within the Court, but for the King alone. [c] But rather *Obsidentes*, *Besieging the Altar*, and spred every where about it in the service of it. Some taking away the ashes, some killing the Sacrifice, others sprinkling the bloud, others laying the pieces of the Sacrifice upon the Altar, &c. Concerning which see the Tract *Tamid*. [d]

[b] *Middoth*, cap. 2. hal. 5.

[c] *Joma*, f. 69 2.

[d] Cap. 3. hal. 1. &c.

Παρεδρεύω signifies also *to lay snares*, which may also be applied to that emulous diligence, wherewith they did as it were lay snares for the Altar, contending in former times who should first go up thither to take away the ashes, and to make the fire, *&c.* concerning which these things are related. *In e former times whosoever would clear the Altar of its ashes, did it* (in the morning:) *But when many strove together about that business, and ran, and went up by* כבש *the ascent of the Altar*, &c. *There was a time when two strove together, and ran with equal speed, and went up by the Ascent of the Altar, and one thrust the other, so that he fell, and his leg was broke*, &c.

[e] *Joma*, f. 22. 1.

VERS. XXI.

Τοῖς ἀνόμοις ὡς ἄνομος· *To them that are without Law, as without Law.*

HE distinguished, as it seems by the verse before, between the *Jews*, and those *that are under the Law*. Which may be understood of the *Jews* in general, and of the *Pharisees* in particular: because the *Pharisees* seemed more to subject themselves to the Law, than the rest of the Nation. But by ἀνόμους, *such are without Law*, whether he means the *Sadduces*, who altogether opposed the Laws of *Pharisees*, or whether the *Heathen*, enquire. How he could yield himself conformable to the *Heathen*, it is not easie to judge; to the *Jews*, the *Pharisees*, the *Sadducees* he might conform himself in some things without scruple, that he might gain them: this only being understood of the *Sadducees*, that his conformity is to be understood in rites, not in the heresy about the Resurrection.

VERS. XXVII.

Μήπως ἀδόκιμος γένωμαι· *Lest I should become a Cast away.*

Ἀδόκιμος may well render the word פסול a word very usual among the Masters: especially, as it is opposed to the word כשר for כשר denotes δόκιμος, that is, *approved, fit*, either thing or person: פסול on the contrary denotes ἀδόκιμος, *Not approved, not fit.*

CHAP.

CHAP. X.

VERS. II.

Καὶ πάντες εἰς τὸν Μωυσῆν ἐβαπτίζοντο· *And were all baptized unto Moſes.*

THEY had been newly circumciſed before their going out of *Egypt*. For when God accuſeth them by the Prophet, that they complied with the cuſtoms of the *Egyptians*, and worſhipped their Idols, XX. 7, 8. it is more than probable, that they neglected Circumciſion, as alſo other of Gods appoinments, and yielded themſelves conformable to the *Egyptians* in all their irreligious rites. Whence by a peculiar precept God provided, when he inſtituted the Paſsover, that before the eating of it, every one ſhould be circumciſed: *Exod.* XII. 48. Which that it was done alſo, is clear out of *Joſ.* V. 5. *All going out of Egypt were circumciſed.*

To Circumciſion is added Baptiſm in the cloud and in the Sea; and the latter Seal took not away the firſt, but ſuperinduced a new obligation. They were not circumciſed into *Moſes*, but they were baptized into *Moſes*. The *Jews* themſelves confeſs, that they were baptized at mount *Sinai*, from thoſe words, *Exod.* XIX. 10. But the Apoſtle fetcheth the thing higher, that he may ſhew, that the types of the Goſpel Sacraments were both divine, and alſo miraculous.

VERS. III.

Ἐκ πνευματικῆς ἀκολουθούσης πέτρας· *Of that Spiritual rock that followed them.*

NOT that the very rock in *Horeb* followed them, but that ſtreams of water flowing from that rock followed them, and were gathered together into pools, whereſoever they encamped. Hence that Rhetorical figure very uſual in the Prophets, *I will give in the Wilderneſs pools of water*, when diſcourſe is of the watering of the *Gentiles* by the Goſpel and the Spirit. *a During all the forty years they had a Well.* And the *Targum* of *Jonathan* concerning another Well: *b From the time that the well in Mattanah was given them, it was made again to them brooks, that were overflowing, and violent; and again it went up unto the tops of the mountains, and went down with them into the Vallies*, &c.

a [illegible] in N XX 2.
b Num. XXI. 19

VERS. VIII.

Ἐικοσιτρεῖς χιλιάδες· *Three and twenty thouſand.*

BUT in *Numb.* XXV. it is, *Four and twenty thouſand.* And in the *Talmuds*; *c Thoſe four and twenty thouſand, that periſhed by reaſon of Baal-Peor*, &c. And *d Balaam came to receive his reward for the four and twenty thouſand, that had periſhed.* Whence therefore is it in *Paul*, *Three and twenty thouſand* only?

c Hier. of. Sotah, fol. 21. 4.
d Bab. Sanhedr. fol. 106. 1.

To omit that, which is not unuſual in the holy Scriptures, when the ſame ſtory is recited in two places, to bring in ſomewhat different in the reckoning, either of the things, or the men, or the years; and that not without the higheſt reaſon. As compare 2 *Kings*, VIII. 26. with 2 *Chron.* XXII. 2. And 2 *King.* XXIV. 8. with 2 *Chron.* XXXVI. 9. and very many of that nature: Let us ſee what the Talmudiſts ſay of this ſtory.

They diſcourſe of it in divers places of the Tract *Sanhedrin*, e to this ſenſe: upon thoſe words of God to *Moſes* קח את כל ראשי העם *Take all the heads of the people and hang them up before the Sun*, they thus comment. *Take all the Princes of the people, and make them Judges; that they may ſlay all thoſe that tranſgreſſed with Baal-Peor.* ---- *If the people ſinned, what did the Heads of the people ſin? Saith Rabh Judah, Rabh ſaith, God ſaid to Moſes, Divide to them Judgment ſeats. Wherefore? Becauſe they judge not two in one day.* Now *Jew* find fault with *Paul*, if you liſt, and he hath wherewithal to anſwer you even from your own writers.

e Fol. 33. 1. & 64. 1. & 82. 2. & 106. 1. and elſewhere.

I. He ſaith not, that three and twenty thouſand were all, that fell in the caſe of *Baal-Peor*; but he ſaith, that three and thenty thouſand fell *in one day*.

II. It is manifeſt enough, that God made uſe of a double vengeance againſt the ſinners, namely, by Judges, and by a Peſtilence.

III. But

III. But now their own Countrymen say, *It is not lawful for one Bench to judge two in one day.* Or be it granted (which is granted also by their Country-men) that it is lawful to judge and slay two, so it be by the same kind of death, How many Benches, I pray, were set up? Or how many days were spent in puting to death a thousand men under that provision, *Let one Bench put to death only one man, or at most two in one day.*

Our Apostle therefore speaks with the vulgar: and saith not definitely three and twenty thousand perished just to a man, but three and twenty thousand at least; when according to that vulgar Canon, it is scarce credible, that a thousand men were put to death by those Benches; when one Bench put to death only one or two at most, in the space of one day.

The *Levites* being numbred presently after the plague of *Baal-Peor*, were just so many as the Apostle here numbers, *Numb.* XXVI. 62. So a number equal to the whole tribe of *Levi* perished in one day.

VERS. X.

Ἀπὸ τοῦ ὀλοθρεύτου. *Of the Destroyer.*

THE *Jews* call evil Angels מלאכי חבלה *Angels* ὀλοθρεύτας, *Destroyers:* and good Angels מלאכי שרת *Angels* λειτουργοὺς, *Ministring.* But I enquire, whether the Apostle speaks to this sense in this place. For where can we find the people destroyed and slain by an evil Angel? They perished indeed by the Pestilence, and by the plague for *Baal-Peor*, concerning which the Apostle spake before: but here he distinguisheth the destroying of them *by the Destroyer*, from that kind of death. Therefore the Apostle seems to me to allude to the notion, very usual among the *Jews*, concerning the *Angel of death*, the great destroyer, called by them *Samael*, concerning whom among very many things which are related, let us produce this only.

f A Question is propounded of a Cow delivered to a Keeper hired with a price, carefully and faithfully to keep her. She strayes in a Fen, and there dyes בדרכה *in the common manner*; that is, by no violent death; it is demanded, how far the Keeper is guilty? And it is determined, that if she had perished being devoured by Wolves, or drove away by thieves, and slain, then the Keeper were guilty by reason of negligence. But this, they say, was the work מלאך המות *of the Angel of death.* For they say שבקת מלאך המות בביתי גנבא הוה קיימא *If the Angel of death had suffered her, she had lived in a Thiefs house.* And the Gloss מלאך המות נמי בבית חשוכר קטיל לה *The Angel of death might kill her even in the house of him, who hired the Keeper.*

f Bava Mizia, fol. 36. 1.

You see how they ascribe it to *the Angel of death*, when any violent, known, and ordinary cause, and evident kind of death doth not appear. So the Apostle in this place, mentioneth the known and evident ways of death; serpents, pestilence, *ver.* 8, 9. and now he speaks of the common kind of death, (and not of some evident plague) whereby the whole multitude of those that murmured perished, *Num.* XIV. within forty years. He saith, they perished ὑπὸ τοῦ ὀλοθρεύτου, by that great *Destroyer*, the *Angel of Death.*

VERS. XI.

Εἰς οὓς τὰ τέλη τῶν αἰώνων, &c. *On whom the ends of the World*, &c.

HE saith τὰ τέλη τῶν αἰώνων, *The ends of the Ages*, not τὰ τέλη τοῦ κόσμου *The ends of the World.* Αἰων, *age*, in the Scripture, very ordinarily is the *Jewish* age. In which sense, Circumcision, the Passover, and other *Mosaic* rites, are said to be לעולם εἰς αἰῶνα, *For an age.* So the Disciples *Mat.* XXIV. 3. enquire of *Christ* περὶ τῆς συντελείας τοῦ αἰῶνος *concerning the end of the age*; and he answereth concerning the destruction of *Jerusalem.* In the same sense should I render the words of the Apostle, *Tit.* I. 2. *To the hope of eternal life, which God hath promised* πρὸ χρόνων αἰωνίων *before the times of the* Jewish *ages*: that is, God promised eternal life before the *Mosaic* Oeconomy: that life therfore is not to be expected by the works of the Law of *Moses.*

Thus therefore the Apostle speaks in this place; These things which were translated in the beginning of the *Jewish* ages, are written for an example to you, upon whom the ends of those ages are come. And the beginning is like to the end, and the end to the beginning. Both was forty years, both consisted of temptation and unbelief, and both ending in the destruction of unbelievers: that in the destruction of those that perished in the wilderness, this is the destruction of those that believed not, in the destruction of the City and Nation.

VERS.

VERS. XVI.

Τὸ ποτήριον τῆς εὐλογίας· *The Cup of Bleſſing.*

כוס הברכה *The Cup of Bleſſing.* So was that Cup in the Paſsover called, over which thanks were given after meat: and in which our Saviour inſtituted the Cup of the Euchariſt; of which we have ſpoken largely at *Mat.* XXVI. 27. When therefore the Apoſtle marks out the Cup of the Lords Supper with the ſame name, as the *Jews* did their Cup, he hath recourſe to the firſt inſtitution of it, and implies that giving of thanks was continued over it by *Chriſtians*, although new under another notion.

Thus his reaſoning proceeds: as we in the eating of bread, and drinking of the Euchariſtical Cup, communicate of the body, and blood of *Chriſt*: ſo in eating things offered to Idols, men communicate of and with an Idol. *You communicate of the blood of Chriſt; therefore fly from Idolatry. I ſpeak to wiſe men; do you judge of the argument.* For the very participation of the Euchariſt ſeals you up againſt Idolatry, and things offered to Idols.

Ὅτι ἡμεῖς οἱ πολλοὶ ἕν σῶμά ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν· *For we all partake of one bread.*

The manner of reaſoning, *We all are one body, becauſe we partake of one bread*, recals that to mind which among the *Jews* was called עירוב *Mixing* or κοινωνία, *Communion.* The manner and ſenſe of which learn out of *Maimonides.* g *By the words of the Scribes*, ſaith he, *it is forbid neighbours to go* (on the Sabbath day) ברשות היחיד *in a place appropriated to one, where there is a diviſion into divers habitations, unleſs all the neighbours one the Sabbath Eve* יערבו *enter into communion.*---- Therefore (*Solomon*; for they make him the author of this Tradition and Cuſtom) *appoynted, that each place be appropriated to one man, there where there is a diviſion into divers Habitations, and each of the Inhabitans receive there a place proper to himſelf, and ſome place alſo is left there common to all, ſo that all have an equal right in it, as a Court belonging to many houſes, which is reckoned a place by right common to all. And every place which each hath proper to himſelf, is reckoned* רשות היחיד *a proper place. And it is forbid, that a man carry any thing from a place proper to himſelf into the place common to all* (that is, on the Sabbath) *but let every one uſe the place appropriate to himſelf alone* עד שיערבו כולן *until all enter into communion.*

g In עירובין cap. 1.

ומה הוא העירוב: *But how is that Communion made?* יתערבו במאכל אחד *They aſſociate together in one food which they prepare on the Eve of the Sabbath: as though they would ſay,* כולנו מעורבין ואוכל אחד לכולנו *We all aſſociate together, and we have all one food: nor does any of us ſeparate a propriety from our neighbour, but as we all have an equal right in this place which is left common to us, ſo we have all an equal right in the place, which every one takes to himſelf for his own.*

And עירוב *The conſorting together, which thoſe, that dwel among themſelves in the ſame Court, make, is called* עירובי חצרות Κοινωνία, *The Communions of Courts. And that conſorting together which they make, that dwell among themſelves in the ſame Walk* or Entry, *or which Citizens of the ſame City make among themſelves*, is called שיתוף *Participating together.*

They do not conſort together in Courts אלא בפת שלימה בלבד *but with a whole loaf. Although the bread of the bach be a whole Seah, if it be not a whole loaf, they do not enter into conſortſhip with it. But if it be whole, if it be no more than an Aſſarius only, they enter into conſortſhip with it.*

How do they enter into κοινωνίαν, *Communion, in the Courts? They demand of every houſe which is in the Court, one whole cake or loaf which they lay up in one veſſel, and in ſome houſe which is in the Court, although it be a barn, or a ſtable*, &c. And one of the company bleſſeth, and ſo all eat together, &c.

Compare theſe things with the words of the Apoſtle, and they do not only illuſtrate his argumentation, but confirm it alſo. If it were cuſtomary among the *Iſraelites* to joyn together in one Political or Oeconomical body by the eating of many loaves collected together from this, and that, and the other man; we are much more aſſociated together into one body by eating one and the ſame bread appointed us by one Saviour.

VERS

VERS. XIX.

Τί οὖν φημι; *What say I then?*

ומה אני אומר: *But what say I?* A Phrase very usual in the Schools, that is, This I will, or this I conclude. Be an Idol something or not; or be a thing offered to an Idol something or not; yet certainly those things which the *Gentiles* offer to Idols, they offer to Devils.

VERS. XXI.

Τραπέζα κυρίου· *The Table of the Lord.*

שולחן גבוה: *The Table of the most High*, a phrase not unusual in the Jews for *The Altar.*

VERS. XXV.

Ἐν μακέλλῳ· *In the shambles.*

THE *b Gemarists* treat of a question not much different from this, which the Apostle here treats of: namely, how far it is lawful to buy flesh in the shambles, and that from a *Heathen*, where there may be a suspicion concerning מריפה *its being torn:* and a story is brought in of one buying such torn flesh of a *Heathen.* Upon which case saith *Rabbi* הבשביל שוטה זה *For this fool, who did that which was not decent* נאסר כל מקולין *Shall we forbid all shambles?* See the place, if you list, and be at leisure to read it.

b In *Cholin*, fol. 95. 1.

Μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν· *Asking no question for conscience sake.*

The *Jews* were vexed with innumerable scruples in their Feasts, as to the eating of the thing, as also to the company, with which they ate, and of the manner of eating. Of fruits and herbs set on the Table, they were to enquire, whether they were tithed according to custom, whether they were consecrated by the *Truma*, or some other way, or whether they were prophane: whether they were clean, or touched with some pollution or uncleanness, *&c.* And concerning flesh, that was set on the Table, whether it was of that which had been offered to Idols, whether it were of that which was torn, or of that which was strangled, or not killed according to the Canonical rule, *&c.* All which doubts the liberty of the Gospel abolished, as to ones own conscience, with this *Proviso*, that no scandal or offence be cast before another mans weak and staggering Conscience.

CHAP. XI.

VERS. IV.

Προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων. *Praying or prophesying having his head covered.*

IT was the custom of the *Jews*, that they prayed not, unless first their head were vailed; and that for this reason, that by this rite they might shew themselves reverent, and ashamed before God, and unworthy with an open face to behold him.

a Let not the wise Men, nor the Scholars of the wise Men pray, unless they be covered. And the Gloss upon *Schabbath*, מחעטף מאימת שכינה *b Let him vail himself out of reverence towards God.* כהנים המתעטפים כשעולים דוכן *c The Priests vail themselves, when they go up into the pulpit.* *d Nicodemus went into the School,* והתעטף והתפלל *And vailed himself, and prayed:* קטן היודע להתעטף *e A child, when he knows how to vail himself* חייב ציצית *is bound to fringes upon the borders of his garment.* *f Moses, in Mount Sinai,* saw God כשץ' עטוף *As an Angel of the Church vailed.*

a *Maimon.* in *Tephil.* cap. 5.
b Fol. 12. 2.
c *Piske Tosaph* in *Menacoth.* numb. 150.
d *Avoth R. Nathan*, cap. 6.
e *Erakin*, fol. 2. 2.
f *Maimon.* in *Jesudei Torah.* cap. 1.

You may fetch a double reason of this vailing out of these words of the *Rabbins.* *g When one goes in to visit a sick person, let him not sit upon the bed, nor in a chair* אלא מתעטף *but let him vail himself, and sit before him; for God is upon the pillow of the sick person.*

g Schabb. fol. 12. 1.

Where the Gloss is, מתעטף מאימת שכינה *He vails himself by reason of the terror of God* (or, reverence towards God) *like a man that sits* באים ואין פונה לצדדין *in fear, and looks not on this or that side of him.* And, *h The Scholars of the wise Men* (in solemn fasts) *vail themselves, and sit, as mourners and persons excommunicate,* כבני ארם נזופין למקום *As those that are reproved by God:* Namely, as being ashamed by reason of that reproof. So נזוף *He that was reproved by some great Rabbin, kept himself at home, as one that was ashamed, nor did he stand before him, who made him ashamed, with his head uncovered.*

h Yazaith, fol. 14.2.

We may observe *Onkelos* renders ביד רמה *With an high hand* by בריש גלי *With an uncovered head.* As in *Exod.* XIV. 8. The *Israelites* went out of *Egypt with an uncovered head*; that is, confidently, not fearfully, or as men ashamed. And *Numb.* XV. 30. The *soul which committeth any sin* בריש גלי *with an uncovered head*; that is [illegible], and impudently. So *Jonathan* also in *Judg.* V. 1. The [illegible] fearing their enemies, nor shamed [illegible] gogues בריש גלי *With an uncovered* [illegible] themselves, when they prayed, partly for a sign of reverence to- by them. [illegible] God, partly to shew themselves ashamed before God, and unworthy to look upon him. In which thing that these *Corinthians* did yet *Judaize*, although now converted to *Christianity*, appears sufficiently from the correction of the Apostle.

i Fol. 15.1. & 24.1.

Of the manner of vailing. See the Treatise *Moed Katon i:* and the *Aruch l.*

VERS. V.

Πᾶσα δὲ γυνή· *But every woman.*

I. IT was the custom of the women, and that prescribed them under severe Canons, that they should not go abroad but with their face vailed.

If m a woman do these things, she transgresseth the Jewish Law: if she go out into the street, or into an open Porch, ואין עליה רדיד *and there be not a vail upon her, as upon all women, although her hair be rolled up under a hood.* אי זו היא דת' יהודית *What n is the Jewish Law? Let not a woman go with her head uncovered. This is founded in the Law; for it is said* (of the suspected wife) The Priest shall uncover her head (*Numb.* V. 18.) *And the tradition of the School of Ismael is, that the Daughters of Israel are admonished hence, not to go forth with their heads not vailed.* And, *o Modest women colour one Eye with paint.* The Gloss there is. *Modest woman went vailed, and uncovered but one Eye, that they might see, and that Eye they coloured. p One made bare a womons head in the street: she came to complain before R. Akiba, and he fined the man four hundred Zuzees.*

m Maimon. in אשות cap. 24

n Chetubb. fol. 72.1.

o Schab. f. 80.1

p Bava Kama, fol 90.2.

II. But however women were vailed in the streets, yet when they resorted unto holy Service, they took off their vails, and exposed their naked faces; and that not out of lightness, but out of religion. סקבא דשתא דיגלא *q The three feasts are the Scabs of the year.* The Gloss is, *The three feasts* (Passover, Pentecost, and Tabernacles) *are the breakings out of the year by the reason of the association of men and women, and because of transgressions. Because in the days of those feasts men and women assembled together, to hear Sermons, and cast their Eyes upon one another. And some say, that for this cause they were wont to fast after Passover and Pentecost.*

q Kiddush. fol. 81.1.

From whence it may readily be gathered, that men and women should not so promiscuously and confusedly meet and sit together, nor that they should so look upon one another, as in the Courts of the Temple, and at *Jerusalem*, when such innumerable multitudes flocked to the Feasts: but that women should sit by themselves, divided from the men, where they might hear and see what is done in the Synagogue, yet they themselves remain out of sight. Which custom, *Baronius* proves at large, and not amiss, that those first Churches of the *Christians* retained.

When the women therefore did thus meet apart, it is no wonder, if they took off the vails from their faces, when they were now out of the sight of men, and the cause of their vailing being removed, which indeed was, that they might not be seen by men. The Apostle therefore does not at all chide this making bare the face absolutely considered, but there lies something else within. For,

III. This warning of the Apostle respects not only publick religious meetings, but belongs to those things, which were done by men and women in their houses, and inner chambers: for there also, they used these rites, when they prayed and handled holy things privately, as well as in the publick assemblies. *r Rabban Gamaliel journying, and being asked by one that met him concerning a certain vow, he light off his horse* ונתעטף *and vailed himself, and sat down, and loosed the vow.* So *R. Judah Bar Allai*, on the Sabbath Eve, when he composed himself in his house, to meet and receive the Sabbath, *they brought him warm water, and he washed his face and hands, and feet,* והתעטף במדין מצוין *And vailing himself with his linnin cloth of divers colours, he sat down, and was like the Angel*

r Hierosol. Avodah Zarah. fol. 40.1.

gel of the Lord of Hosts. So in the example of *Nicodemus*, lately produced, He went into his School alone privately, and *vailed himself, and prayed.* So did men privately, and women also on the contrary baring their faces privately. A reason is given of the former, namely, that the men were vailed for reverence towards God, and as being ashamed before God: but why the women were not vailed also, the reason is more obscure.

A more general may easily be rendred, *viz.* שאישה פטורה ממצורה *That a woman was looſed*, or *free from the precept*, that is, from very many rites, to which men were subject; as from the carrying of Fringes, and Phylacteries, from these or the other forms and occasions of prayers, and from very many Ceremonies and Laws, to which men were bound. *s R. Meir saith, Every man is bound to these three benedictions every day: Blessed be God, that he hath not made me a Heathen: that he hath not made me a woman; that he hath not made me* בור *stupid*, or unlearned. But *Rabb Acha bar Jacob*, when he heard his Son saying, *Blessed be God, that he hath not made me* בור *unlearned*, stuck at it; and upon this reason, as the Glos interprets, שגוי ואישה לא בני מצוה נינו *Because a Heathen and a woman are not capable of the precept: but* בור *a rude* or *unlearned man is capable. Deservedly therefore God is blessed, that God made him not a Heathen, or a woman.*

s In Menachoth, fol. 43 2.

By this Canon that *a woman was looſed from the precept*, they were exempted from covering the face during Religious Worship, when that precept respected men, and not women. But if you require a more particular reason of this exemption, what reason will you find for it? It is almost an even lay, whether the Canonists exempted women from vailing, because they valued them much, or because they valued them little. In some things, they place women below the dignity, and without the necessity of observing those or the other rites; and whether in this thing they were of the same opinion; or that on the contrary, they attributed more to the beauty of the faces of women, than of men, is a just question. But whether the thing bend this way or the other, the correction and warning of the Apostle doth excellently sute to this, or to that, as it will appear in what follows.

Καταισχύνει τὴν κεφαλὴν· *Dishonoureth her head.*

Dishonoureth her head? What head? That which she carries upon her shoulders? Or that, to which she is subjected? As the man to *Christ*, the woman to the man. That the Apostle is to be understood especially of the later, appears from the verse before, and indeed from the whole context. For to what end are those words produced, vers. 3. *I would have you know, that the head of the woman is the man*, &c. unless that they be applyed, and make to the Apostles business im the verses following.

Nor yet is the subjection of the woman, and the superiority of the man, all that by, and because of which the Apostle concludes, that a woman must not pray, but vailed, and a man the contrary. For if it were so argued by him, Let not a woman pray but with her head covered, because she is subject to her husband: it might be argued in like manner; Let not a man pray, but with his head covered, because he is subject to *Christ*.

I fear, lest that interpretation, which supposeth the vailing of women in this place, as a sign of the womans subjection to her husband, should more obscure the sense of this place, obscure enough indeed of it self. So one writes, *t A woman ought to have a covering, that she may shew her self humble, and to be subject to her husband.* And another, *u Now the reason of the vailing of women is, because they are subject to men*, &c. *x Take a covering, by which is signified, that the wife is in the power of the husband.* And lastly, *y A vail, whereby is signified, that she is subject to the power of another.* And very many to the same sense. But let me ask,

t Primasius. u Carthusian. x Beza. y Camerarius.

I. Where, I beseech you, is a vail propounded as a sign of such subjection? It is put indeed as a sign of true modesty, *Gen.* XXIV. 65. and of dissembled modesty, *Gen.* XXXVIII. 14. but where is it used as a sign of subjection?

II. Hair was given to our grandmother *Eve* for a Covering (as the Apostle clearly asserts in this place) from the first moment of her creation, before she was subjected to a husband, and heard that, *He shall rule over thee*; yea, before she was married to *Adam*.

III. The Apostle treats not of wives alone, but of women in general, whether they were Wives, Virgins or Widdows.

IV. The obligation of subjection towards the husband follows the woman ever and every where; ought she ever and every where to carry a vail with her, as a sign of that subjection? Must she necessarily be vailed, while she is about the affairs of her family? Must she be vailed in the garden, in the fields, walking alone, or with her family? It is clear enough, the Apostle speaks of vailing only, when they were employed in Religious Worship; and that regard is had to something that belongs to the woman in respect of

God, rather than in reſpect of her huſband. And although we ſhould not deny the vailing of the woman was ſome ſign of her ſubjection towards her huſband; yet we do deny, that the vailing, concerning which the Apoſtle here ſpeaks, hath any regard to it.

z Bereſhith Rab. §. 17.

V. The *Jews* aſſign *ſhame* as the reaſon of the womans vailing. z *Why does a man go abroad with his head not covered, but women with their heads covered? R. Joſua* ſaith, *It is as when one tranſgreſſeth, and is made aſhamed: ſhe therefore goes with her head vailed.* Behold a vail, a ſign indeed of ſhame, but not of ſubjection. And they fetch the ſhame of the woman thence, that ſhe firſt brought ſin into the world.

Therefore the Apoſtle requires the vailing of the woman in Religious Worſhip, by the ſame notion and reaſon, as men vailed themſelves, namely for reverence towards God. But certainly it may be enquired, whether he ſo much urgeth the vailing of women, as reproves the vailing of men. However, by this moſt fit argument, he well chaſtiſeth that contrary cuſtom, and fooliſhneſs of men: as though he had ſaid, Do ye not conſider, that the man is δόξα Θεῦ, *The Glory of God*, but the woman is only δόξα ἀνδρὸς, *The Glory of the Man*; that woman was made for man; that man is the head of the woman: and then how ridiculous is it, that men ſhould uſe a vail, when they pray, out of reverence and ſhame before God, and women not uſe it, whoſe glory is leſs? γυνὴ δόξα ἀνδρὸς, *The woman is the glory of the man:* So *R. Solomon* a, כתפארת אדם *Like the glory of the man, that is*, ſaith he, *Like the woman, who is the glory of the husband.* See alſo the *Targum.*

a In Eſay XLIV. 13.

Καταισχύνει τὴν κεφαλὴν· *Diſhonoureth her head.* קלות ראש *The lightneſs of the head*, among the Talmudiſts is *Levity* or *irreverence:* and if you ſhould render the *Greek* expreſſion in the ſame ſenſe, as though it were מקיל ראשו *He vilifies his head*, or מקילה ראשה *She vilifies her head*, one ſhould not much ſtray either from Grammar, or from truth. But the ſenſe ariſeth higher: a man praying covered, as aſhamed of his face before God, diſgraceth his head, *Chriſt*, who himſelf carried the like face of a man: eſpecially, he diſgraceth the office of *Chriſt*, by whom we have acceſs to God with confidence. And a woman praying not vailed, as if ſhe were not aſhamed of her face, diſgraceth *man*, her head, while ſhe would ſeem ſo beautiful beyond him, when ſhe is only the glory of the man: but the man is the glory of God.

VERS. VI.

Καὶ κειράσθω· *Let her alſo be ſhorn.*

IF *ſhe be not vailed, let her be ſhorn.* Yea rather, you will ſay, let her go with her hair looſe, for it was given her for a Covering by nature. Will the Apoſtle ſuffer this, or any civilized Nation? By no means. He ſaith, the hair of women was given them for a Covering, and yet requires another Covering; calling to mind the primitive reaſon, why the Covering of hair is given by nature to a woman, *viz.* to be a ſign of her reverence, humiliation, and ſhame before God. The Apoſtle permits women to gather and bind up their hair into knots by hairlaces; a thing done in all Nations, that were not fierce and wild; yea he would ſcarce ſuffer the contrary. But if any woman was ſo unmindful or forgetful, why the vail of her hair was granted her by nature, and ſo much aſſured of her beauty, and her face, as when ſhe prays, to take off her vail, the ſign of her reverence towards God; let her take off alſo, ſaith he, that natural ſign of reverence, the vail of her hair.

VERS. X.

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν, &c. *For this cauſe ought the woman to have power*, &c.

THAT which commonly here obtains is, that by Ἐξουσίαν, *Power*, is underſtood *A vail*, a ſign of *power* above her, or of her ſubjection. But it is to be enquired, whether ἐξουσίαν ἔχειν, *to have power*, does not properly, yea, always denote to have power *in* ones own hand, not a power *above* one: as *Matth.* VII. 29. *Joh.* XIX. 10. 1 *Cor.* VII. 37. and IX. 4. and elſewhere a thouſand times.

Διὰ τοὺς Ἀγγέλους. *Becauſe of the Angels.*

Becauſe of the Angels? Whom? Whether becauſe of *good* Angels? or becauſe of *bad?* Or, becauſe of the Miniſters? The Reader knows what is ſaid for this ſenſe, and for that, and for the other, which we will not repeat.

I. Truly,

I. Truly, if I would understand *A vail* by ἐξουσία, *Power*, by *Angels* I would understand *Devils*, which are called *Angels* in this very Epistle, *Chap.* VI. 3. And if I were of opinion, that the Apostle treated here of publick Assemblies only, I would render his words to this sense: A woman in the publick Assembly of the Church ought to have her face vailed *because of the Devils:* namely, that they ensnare not men by the appearance of the beauty of womens faces, and provoke them to gaze upon their faces, and to behold them with lascivious eyes, while they ought rather to look up to Heaven, and to be intent upon divine things.

II. Or if by *Angels* are to be understood *Ministers*, our Interpretation, doth suit very well, which makes a vail a sign of shame and reverence before God, not of subjection towards the husband. For certainly this sounds more Logically, women are to be vailed in Religious Worship, as being ashamed before God; therefore let them be vailed before those, who are the Ministers of God; than that, women are to be vailed in Religious Worship, because they are subject to their husbands, therefore they are to be vailed before Ministers.

III. If we take Angels in the most proper sense, that is, for good Angels, and attribute its most proper sense to the expression, ἐξουσίαν ἔχειν, *To have power*, that is, to have power *in ones own hand*, then we might interpret the place after this manner; A woman hath not the power of her own head in her own hand, διὰ τὸν Θεὸν, *in respect of God*, but is to be vailed in reverence towards God: but she hath the power of her head in her own hand, of not vailing her self διὰ τὰς Ἀγγέλους, *in respect of the Angels*; for she oweth not such a Religious reverence to them.

IV. But I suppose the Apostle looks another way: And,

I. That he does not here speak in his own sense, but cites something usual among the *Jews:* not so much to dictate some rule for *Christian* women, as to produce a *Jewish* custom, in confirmation of those things, which he had said immediately before.

II. He had said, That *the woman is the glory of the man*, that she *was of the man*, that *she was made for the man*, &c. And this may testifie that which is said among the *Jews*, The woman ought to have in her own hand power of her head because of the Angels.

III. But now there was among them שילוחי קרושים *Angels*, or *messengers of Espousals:* who were deputed by this or that man, to espouse a wife for him that deputed him. Concerning which *Angels* the Masters here and there discourse largely: but especially see *Kiddushin b*. Where it begins thus, איש מקרש בו ובשילוחו *A man espouseth a wife to himself either by himself, or by his Angel*, or Deputy. b Cap. 2.

IV. But now although the Canons of the Masters required, and the custom of the Nation approved the vailing of womens faces in the streets: yet it was permitted women to bare their faces, to adorn them, to beautifie them in order to honest marriage: which reason it self, and the custom of the Nation confirms, and the *Rabbins* teach.

V. Hither the reasoning of the Apostle in this place seems to refer, *Woman was created for man*, vers. 9. Which is proved, O ye *Jews*, by your own consent; when ye decree, that a woman hath power, and ought to have it, in her own hand, over her own head because of the *Angels of Espousals*. Let her bare her face, if she will, that she may appear beautiful; let her vail it, if she will, that she may appear modest. She hath free power in her own hands, to promote her own Espousal, and Marriage, that she may be for a man, since she was created for man.

VI. It is true indeed, that especially obtained, which immediately almost followeth after the words newly alledged, מצוה בו יותר מבשילוחו *It is commanded, that a man espouse a woman by himself, rather than by his Deputy:* and that which presently follows, *Let no man espouse a woman, before he see her* c. But it was very frequently done, that after one had seen a woman, he betrothed her to himself by his Angels or Deputies, either out of his own modesty, or some necessity compelling him. c Kidduſh. fol. 41. 9.

VII. Hence the Apostle seems to make mention of those Angels, rather than of the men, that deputed them to that business, and that the more strongly to confirm and prove the thing, which he treats of. As if he should say, The woman hath not only power of her head, to bare her face before him, who is to be her husband, but before them, who are sent, and deputed by him, to betroth her: and from this very thing, saith he, it is clear, that the woman was created for the man, seeing she, that she might be for the man, hath such a power of uncovering her face before those Angels, who come to espouse her, when otherwise by the custom of the Nation it were not lawful. The Apostle conceals the word קרושים *Espousals*, and saith only *Because of the Angels*, not, *Because of the Angels of Espousals:* for by the very scope of his discourse that is easily understood; when in the words immediately going before, he saith, *The woman is created for the man.* So also the *Talmudists* very frequently use the single word שילוחים *Angels*, when once it is known, that they are speaking of *Espousals*.

VERS.

VERS. XIV.

Ἀνὴρ ἐὰν κομᾷ, &c. *That if a man have long hair*, &c.

WHether the Apoſtle reproves mens long hair, by occaſion offered from his diſcourſe of womens long hair; or (which is not improbable) that theſe *Judaizing Corinthians* as yet retained *Nazarite-ſhip*, and for that cauſe let their hair grow; that which he ſaith, That *nature it ſelf teacheth, that it is a diſgrace for a man to have long hair*, is ſufficiently confirmed from hence, that it is womaniſh. There were indeed divers Nations which wore long hair, as κομῶντες Ἀχαιοὶ, *The long haired Acheans*, in *Homer*; *Gallia Comata*, *Gaul whoſe Inhabitants wore long hair*, in the Hiſtorians, *&c.* But whether in this they followed the light of nature, or rather did it out of their barbarous breeding, or that they might appear more terrible to their enemies, is upon good reaſon inquired.

You will ſay then, whence comes it to paſs that the *Nazarites* let their hair grow, and that by divine command? I anſwer, it was a ſign of humiliation, and ſelf-denyal, as abſtaining from Wine and Grapes alſo was. It made a ſhew of a certain religious ſlovenlineſs, and contempt of a mans ſelf.

They are therefore very much deceived, who think that *Abſalom* let his hair grow out of pride, when he did ſo indeed by reaſon of a vow (at leaſt a feigned vow) of *Nazarite-ſhip*. The *Jeruſalem Talmudiſts* ſay very truly; אבישלום נזיר עולם היה *d Abſalom*, ſay they, *was a perpetual Nazarite*. Very truly, I ſay, in this, that they aſſert he was a *Nazarite*: but of the perpetuity of his vow we will not here diſpute. See 2 *Sam.* XV. 7, 8.

d Nazir, fol. 51.2.

There is, in *Tacitus*, a wicked Votary not unlike him, *Civilis* by name; of whom thus he ſpeaks, *e Civilis, barbaro Voto, poſt cœpta adverſus Romanos arma, propexum rutilatumq; crinem*, &c. *Civilis by a barbarous vow, after armes taken up againſt the Romans, laid down his long red hair, the ſlaughter of the Legions being at laſt executed.*

e Hiſt. lib. 4. cap. 14.

The *Jews*, if they were not bound by the vow of a *Nazarite*, cut their hair very often: and however they did it at other times, certainly always before a Feaſt, and that in honour of the Feaſt, that was approaching. Whence a greater ſuſpicion may here ariſe, that theſe *Corinthians* by their long hair profeſſed themſelves *Nazarites*.

f Moed Katon, cap. 3. hal. 1.

Theſe f cut their hair in the feaſt it ſelf: He that comes from a Heathen place, and he that comes out of priſon, and the excommunicate perſon, who is looſed from his excommunication. The ſenſe of the Tradition is this, Thoſe, who were detained by ſome neceſſity before the Feaſt, that they could not cut their hair, might cut it in the Feaſt it ſelf. But if no ſuch neceſſity hindred, they cut their hair before the Feaſt, and commonly on the very Eves of the Feaſt: *g When any man cuts not his hair on the Eves of the Feſtival day, but three days before, it appears, that he cut not his hair in honour of the Feaſt.*

g Piske Toſaph. at Moed Katon, Art. 78.

We cannot here omit this ſtory. *h A certain Travailer, who was a Barbar, and an Aſtrologer, ſaw by his Aſtrology, that the Jews would ſhed his blood* (which was to be underſtood of his *Proſelytiſm*, namely, when they circumciſed him) *when a certain Jew therefore came to him, to have his hair cut, he cut his throat. And how many throats did he cut? R. Lazar ben Joſe* ſaith, *Eighty. R. Joſe ben R. Bon* ſaith. *Three hundred.*

h Hieroſ. Avodah Zarah, fol. 41. 1.

VERS. XV.

Ἡ κόμη ἀντὶ περιβολαίου δέδοται· *Her hair is given her for a Covering.*

THE daughter of *Nicodemus* being reduced to miſerable poverty, going to *Rabban Jochanan* to ſpeak to him, נתעטפה בשערה *i vailed her ſelf with her hair, and ſtood before him.* The poor woman had no other vail, therefore ſhe uſed that which was given her by nature: and ſhe uſed it (ſhall I ſay, as a ſign? Or) as an Inſtrument, and mark of modeſty, and ſhamefacedneſs.

i Bab. Chetubb. fol. 66.2.

VERS. XXI.

Ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει· *Every one taketh before other his own ſupper.*

I. I Wonder the *Agapæ*, *The love Feaſts*, of which S. *Jude* ſpeaks, verſ. 12. ſhould among Interpreters receive their expoſition hence. *In thoſe Feaſts*, ſaith *Beza*, *which they call* Agapæ, *that they uſed to take the holy Supper of the Lord, appears from* 1 *Cor.* XI. *Of which thing diſcourſe is had in Tertullians Apologetick*, *Chap.* XXXIX. *and in other writings of the Ancients.* So he alſo ſpeaks at *Act.* II. 42. And upon this place, *The*

The Apostle, saith he, *passeth to another Head of this Discourse, namely, the administration of the Lords Supper, to which the Love-feasts were joyned*, &c. And upon the following verse, *The Love-feasts, although they had been used a long while in the Church, and commendably too, the Apostles themselves being the Authors of them, yet the Apostle judgeth them to be taken away because of their abuse.*

So also, *Baronius: The use of a most commendable thing persevered as yet in the Church; that what Christ had done at his last Supper, and had admonished his Disciples to do in remembrance of him, that Christians meeting in the Church should sup together, and withal should receive the most holy Eucharist: Which nevertheless when the Corinthians fulfilled not as they ought, Paul doth deservedly reprove.*

He that should deny such charitable Feasts to have been used in the Church together with the Eucharist, certainly would contradict all antiquity: but whether those Feasts were these *Agapæ*, of which the Apostle *Jude* speaks, whether those Feasts had *Christ* or his Apostles for their Authors; and whether these *Corinthian* Feasts were such; if any doubt, he doth it not without cause, nor doth he without probability believe the contrary. Of these *Corinthian* Feasts, here what *Sedulius* saith: *Among the Corinthians*, saith he, *heretofore as some assert, prevailed an ill custom, to dishonour the Churches every where by Feasts, which they eat before the Lords Oblation. Which Supper they began a nights; and when the rich came drunk to the Eucharist, the poor were vexed with hunger. But that custom, as they report, came from the Gentile Superstition, as yet among them.* Mark that; I should say, *From the Jewish Superstition.* The very same is in *Primasius*.

II. If I may, with the good leave of Antiquity, speak freely that which I think concerning the *Agapæ*, of which the Apostle *Jude* speaks, take it in a few words.

Those *Agapæ*, we suppose, were, when strangers were hospitably entertained in each Church, and that at the cost of the Church. And we are of opinion, that this laudable custom was derived from the Synagogues of the *Jews*: *l In the Synagogues they neither eat nor drink*, &c. *But there was a place near the Synagogue, in which Travellers were wont to sleep and eat.* Hence that in *Pesachin*, *m* where it is asked, why they consecrate the day (which was usual over a cup of wine) in the Synagogue? And it is answered, לאפוקי אורחים ידי חובתן *That Travellers also may do their duty, who eat, and drink and feast in the Synagogue.* Here the Glosser enquires, whether it were lawful to eat and drink in the Synagogues, when it is forbid by an open Canon. *n* And at length among other things he answereth thus, חדרים שמוכיח למיתת הכנסת קרי בי א כגישתא *The Chambers which joyned to the Synagogue, are called Synagogues also, and from thence travellers heard the Consecration.* There was therefore a certain Hospital, either near or joyning to the Synagogue, wherein travellers and pilgrims were received and entertained at the common cost of the Synagogue. Compare *Act.* XVIII. 7.

l Glos. in *Bava Bathra*. f. 3. 2.

m Fol. 101. 1.

n Megil. fol. 28. 1.

But now, that a custom of so great charity was translated into the *Christian* Church, there are many things which perswade: as also, that these entertainments of strangers were those *Agapæ*, concerning which St. *Jude* speaks in terms, and *Peter* in the same sense, though not in terms, 2 *Pet.* II.

I. Since the Apostolic Churches imitated the laudable customs of the Synagogues in all things almost, which might more largely be demonstrated, if this were a place for it; it is by no means to be thought, that this so pious, so *Christian*, so necessary a custom should be passed over by them, I say it again, *so necessary*. For

II. When the Apostles and Disciples travailed up and down preaching the Gospel, poor enough both by the iniquity of the times, and by the very command of our Saviour: and when at that time not a few were banished from their own dwellings for the profession of the Gospel; the honor of the Gospel, the necessity of the thing, and *Christian* piety and charity required, that they should be sustained by some such relief.

III. When *Gaius* is said to be *the host of the whole Church*, *Rom.* XVI. 23. You can scarce take this in another sense, than that he was deputed by the Church over the public Hospital; where he discharged his office so laudably, that he carried away a testimony of praise, (if he be the same *Gaius*, which it is probable he was) from St. *John* in his third Epistle, *vers.* 5.

IV. When mention is made of *Widdows washing strangers feet*, 1 *Tim.* V. 10. And when *Phebe* is said to be Διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς· *A Servant of the Church at Kenchrea*, *Rom.* XVI. 1. to omit other women, who are said *to labour much in the Lord*; you will scarcely fix a better sense upon these Charecters, than that they ministred in that public Hospital, of which we are speaking.

V. And this sense agrees excellently well, above all others, with the place of *Jude* alledged, as also with that of *Peter*, who treats of the same thing. For *Jude* speaks of Apostate Heretics, Seducers, the most wicked of all mortal men; whom, he saith, were

ἀπλάδας

σπιλάδες ἐν ἀγάπαις· *Spots in their Agapæ.* And do you think these were of the same Church, where they so fasted? Were these admitted without any scruple to the *Agapæ*, if they were appendages to the Lords Supper? For *Jude* saith ἀφόβως ἑαυτὸς ποιμαίνοντες· *feeding themselves without fear*, &c. How much more probable is it to think, that these strangers were unknown persons, under the form of believers, wandring up and down, and received in the common Hospital of the Church, and there scattering their errors; and that so much the more boldly, as they were themselves the more unknown. We are far from denying, that some *Agapæ*, *Love-feasts*, were used as appendages of the Lords Supper, in more antient ages of the Church: but whether in the times of the Apostles, we ask, and whether *Jude* means such, we very much doubt, and that such are here pointed out by the Apostle, we do not at all believe. Those banquetings of the *Corinthians* before the Eucharist, unless we are very much mistaken, look far another way: and I fear, lest while some pursue this place concerning the Lords Supper with such Commentaries of dread and terror, that some being moved and terrified thereby, do altogether avoid this Sacrament, as some deadly thing, and not to be medled with: I fear, I say, that they do hit upon the fault and error of the *Corinthians* in this business, and that they do not reduce that Ἀναξίως, *Unworthily*, to their proper crime.

We believe the *Jewish* part of this Church, although converted to the Gospel, yet retained somewhat of their old Leaven: and as they *Judaized* in other things, so in this about the Eucharist: so grievously erring concerning the proper end of it, that they thought it only an appendage of the Pasover; or some new or superadded form of the commemoration of the going out of *Egypt*. Into which error they might be the more apt to fall, they especially who were so inclinable to *Judaism*, both because it was instituted in bread and wine, which were in the Pasover; and because they had drunk in this from their very cradles, That *the Messiah when he should come, would banish or change nothing of the rites of Moses, but would promote and raise all unto a more splendid form and pomp.* That this was the error of the *Corinthians* about the Eucharist, these observations make evident, which the Apostle hints, both in this verse, and those that follow: of which in their order, as we meet with them. And first let us weigh this, that is under our hands.

I. It is clearer than the Sun, that the Apostle sharply reproves the *Corinthians* for these very Suppers: I say, *for the very Suppers*, and not only for an abuse happening in the Suppers. For ἴδιον δεῖπνον, *his own Supper*, he calls that, which was to be eaten at home, if any were so hungry before the Eucharist, that he could not abstain. He dishonoureth the Church with the Supper which was brought into it. Weigh these things and think, whether these *Agapæ* were those that are supposed.

II. The *Corinthians* placed somewhat of Religion in these Suppers, when they brought them into the Church. But what was that? Thus doing they retained the shaddow, and memory of keeping the Pasover, and very willingly they imitated the example of *Christ* in the Ante-supper, that they might the more freely serve their *Judaism* in so doing: yea, they dreamt that the Eucharist was instituted for the same commemoration with the Pasover. It was Epidemical among the *Jews* converted to the Gospel, that they embraced *Christianity*, but did not forgoe *Judaism*; yea, that they brought over the things of the Gospel, as much as could be, to the doctrins and practices of the *Jews*.

Ὃς δὲ μεθύει· *Another is drunken.*

There is none, that we know, that applies not ὁ μὲν πεινᾷ, *One is hungry*, to the poor, and ὃς δὲ μεθύει *Another is drunken*, to the rich: which we also once believed: but they seem rather to be applied to the different Nations. *Drunken* to the *Jews*, celebrating the Pasover in their Ante-suppers before the Eucharist; and *Hungry* to the *Gentiles*, not being hungry so much out of poverty, or necessity, as that they would not embrace such an Ante-supper, as favouring of *Judaism*.

We may interpret the word μεθύει, *another is drunk*, more favourably, than to extend it to extream drunkenness. For all know what שכר *means*, in *Gen.* XLIII. *ult.* *They drunk largely with him*; and *Cantic.* V. 1. *Drink abundantly, O Beloved.* Where the LXX read, Ἐμεθύσθησαν μετ' αὐτοῦ· *They were drunk with him:* and Μεθύσθητε, ἀδελφοί· *Be ye drunk, Brethren.* But if you will attribute an ignominious sense to it, it does not much differ from that liberal pouring in of wine, which was allowed, and used by some in their celebrating the Pasovers. But the Apostle seems to inveigh against the very use of the thing, namely, against the Suppers themselves, rather than against the abuse of them. For if the excess of those Suppers had been that, which is especially accused, he had bent the force of his reproof more directly against it; but of that there is not one Syllable, besides this word.

We

We therefore believe these two contrary expressions, *One is hungry, and another is drunken*, are thus to be understood. The *Jewish* part of the Church would by no means come to the Eucharist without a Paschal Ante-supper, and banquet, where they were treated, ate and drank deliciously, and plentifully, καὶ ἐμέθυον, *and drank freely*, and were filled, and raised to a pitch of chearfulness; when the *Gentile* party on the contrary abhorring this *Judaizing*, and avoyding such Ante-suppers, πεινᾷ, as yet *were hungry*, and approached to the Sacrament fasting, that is, not having supped. And this we suppose to be the true cause of that enormity, which the Apostle corrects, *ver.* 33. namely, that they would not *tarry one for another*: the *Gentile* party would not tarry, till the *Jewish* party had dispatched their own time, how much so ever it were, in eating their Suppers.

VERS. XXIII.

Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου· *For I have received of the Lord.*

WHAT need had the Apostle to recur to this? Did the *Corinthians* doubt of the institution of the Eucharist? Or, of the authority of the Apostle, who delivered unto them that institution? It was neither one, nor the other; for they came to the Eucharist, and that because it was delivered them by the Apostle. But he calls them back hither for this reason, that from the words of *Christ*, who had instituted his own Supper, and from his words wherein he had delivered to them that institution, they might observe, that the scope and end of that institution was the commemoration of the death of *Christ*, not any Paschal commemoration.

I. Namely, that *Christ* had said, *This is my body*; *This is my blood*; to teach that the bread and wine now looked another way, than they had looked, when they were used in the Passover. In that the unleavened bread shewed their hasty deliverance out of *Egypt*, and the wine their joy for that deliverance. But in the Eucharist, the bread points out the body of our Lord broken, and the wine his blood poured out.

II. That he said also of the wine, that it is the *New Testament in his blood*: and what had it therefore to do with the Passover of the *Old Testament*?

III. That he said lastly upon both, *Do this in commemoration of me.* In commemoration of me, not in commemoration of the *Passover*, or any thing else.

VERS. XXV.

Τοῦτο τὸ ποτήριον· *This Cup.*

THAT our Saviour speaks here figuratively hath been sufficiently proved formerly by very many. But let us observe this moreover. That cup, which *Christ* used was mixed with water, if so be he retained the ordinary custom of the Nation in this matter, which is not in the least to be doubted. Of the custom of the Nation we have spoke at *Mat.* XXVI. 27. Now repeating this only thence: *o The Wise men gave their votes for R. Eleazar, that none must bless over the cup of blessing, until water be mingled with it.* This we note, that the harmony between the Sacramental Blood, as we may so call it, of the Old Testament, and this Sacramental Blood of the New may be demonstrated: and in like manner between this Sacramental Blood of the New Testament, and the very Blood of *Christ*.

o Bab. Beracoth, fol. 50. 2.

I. In the striking of the old Covenant, *Exod.* XXIV. there was blood mixed with water, *Heb.* IX. 19. and in this Sanction of the new, there was wine also mixed with water.

II. Out of *Christs* side with blood flowed water, *Joh.* XIX. 34. Unusual, beside the course of Nature, and that it might answer the Type.

Matthew and *Mark* exhibit the words of *Christ* thus, Τοῦτο ἐστὶ τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης. *This is my blood of the New Testament*: *Paul* and *Pauls* companion, *Luke* thus, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ ἐμῷ αἵματι· *This cup is the New Covenant in my blood*: to the same sense with the former; but more explained. And here again, let us compare the Sanction of the old Covenant, *Exod.* XXIV.

I. A figurative expression is used in that History: when it is said that *Moses* sprinkled the blood *upon all the people*; that is, upon the twelve pillars erected by him, to represent the twelve tribes, *vers.* 4. So also in this place, *This is my blood*, that is, The representation of my blood.

II. Of the blood then ſprinkled it might be ſaid, This is the blood of *Chriſt*, of the old, or firſt Teſtament. The very blood then, and from thence repreſented the blood of *Chriſt*: becauſe under the Old Teſtament there was from time to time to be ſhedding of blood. But now wine is a repreſentation of the blood of *Chriſt*: becauſe thence forward the ſhedding of ſuch kind of blood was to ceaſe.

III. The old Covenant was not eſtabliſhed in the blood of that Paſchal Lamb in *Egypt*, but in the blood of Bulls and Goats in the wilderneſs. And the reaſon was, becauſe when the Paſsover was inſtituted, the Laws and Articles, concerning which the Covenant was entred into, had not been promulgated: but when they were publiſhed and written, then the Covenant was eſtabliſhed. In like manner *Chriſt* in the inſtitution of Baptiſm eſtabliſhed not the New Covenant: Baptiſm was *the beginning of the Goſpel*, *Mark* I. 1. But when he had delivered the doctrin and articles of the Goſpel, then he eſtabliſhed the *New Teſtament*.

Ἡ καινὴ διαθήκη· *The New Teſtament.*

p Hieroſ. Peah, fol. 17. 2.

אי זו היא מתנה תהא לי להיות ולעמוד ואם מתי אי זו היה דיתיקי נכסי לפלוני *p What is giving? Behold all my goods are given to* N. *from this time.* *What is* Διαθήκη, *a Covenant?* *Let mine be my own, and remain ſo, but when I dy, let* N. *have them.* So the Apoſtle, *Heb.* IX. 16. Ὅπου γὰρ διαθήκη, &c. *Where a Teſtament is, there muſt of neceſſity be the death of the Teſtator*, &c.

I. This Cup is not only a ſign of the blood of *Chriſt*, nor only a Seal as a Sacrament; but the very Sanction of the New Teſtament, that is, of the whole Evangelic adminiſtration, not only the Sanction of a Covenant, but the Sanction of the Covenant under the Evangelic adminiſtration. From thenceforth was the ceſſation of *Judaiſm*. So that blood, *Exod.* XXIV. was not only the Sanction of the Covenant of grace, and the Sanction of the Covenant of the peculiarity of the people of *Iſrael*, but the Sanction of theſe things under ſuch an Oeconomy.

II. While therefore we receive this Sacrament, we profeſs and proteſt againſt all other diſpenſations and religions, beſides that of the Goſpel. Hence in the times immediately following the aſcention of *Chriſt*, the communication of the Euchariſt was ſo frequent; *viz.* that they, who had been now newly converted from *Judaiſm*, by the uſe of this Sacrament, might ſhew, that they renounced their *Judaiſm*, and profeſſed the Faith and Oeconomy of the Goſpel.

III. Our Communion therefore in this Sacrament is not ſo much Spiritual, as External, and declarative of our common and joynt profeſſion of the *Chriſtian* Faith. We are far from denying, that the Saints have a Spiritual Communion with God, and among themſelves in the uſe of the Euchariſt; yea we aſſert there is a moſt cloſe Communion between true believers and God. But what is that Spiritual Communion of Saints among themſelves? Mutual love, one heart, prayers for one another, &c. But they may exerciſe the ſame Communion, and do exerciſe it, when they meet together to any other part of Divine Worſhip. They may and do act the ſame thing, when they are diſtant from one another. Therefore their Communion in this Sacrament, which is diſtinctly called the *Communion of the Euchariſt*, is, that they meet together, and by this outward ſign, openly and with joynt minds profeſs, that they are united in one ſacred knot and bond of *Chriſtian* Religion, renouncing all other Religions.

IV. When therefore we approach to the Euchariſt in any Church, we do not only communicate with that congregation, with which we aſſociate at that time, but with the whole Catholic Church in the profeſſion of the true Evangelic Religion.

VERS. XXVI.

Τὸν θάνατον τοῦ Κυρίου καταγγέλλετε· *Ye do ſhew the Lords death.*

IT is known, what the הגדה in the Paſsover Supper was, namely, a *Declaration* of the great works of God in the deliverance of the people out of *Egypt*. The ſame, as it ſeems, would theſe *Judaizing Corinthians* retain in the Lords Supper; as if the Euchariſt were inſtituted and ſuperadded only for that commemoration. The word καταγγέλλετε does very well anſwer to the word הגדה *the Declaration*: and while the Apoſtle admoniſheth them, that the death of *Chriſt* is that which is to be *declared*, it may be gathered, that they erred in this very thing, and looked ſome other way.

VERS.

VERS. XXVII.

Ἀναξίως· *Unworthily.*

THE Apostle explains himself *vers.* 29. Where we also will speak of this verse.

VERS. XXVIII.

Δοκιμαζέτω ὴ ἄνθρωπος, &c. *Let a man examine himself,* &c.

HE had said before verse 19. Ἵνα οἱ δόκιμοι φανεροὶ γένωνται, *That they which are approved may be made manifest.* And in the same sense he saith δοκιμαζέτω, *Let a man approve himself,* in this place; not so much, *Let him try,* or *examine himself,* as *Let him approve himself*; that is, Let him shew himself approved by the *Christian* Faith and Doctrine. So *Chap.* XVI. 3. Ὅυς ἐὰν δοκιμάζητε· *Whomsoever ye shall approve.* We meet with the word in the same sense very often.

VERS. XXIX.

Μὴ διακρίνων τὸ σῶμα τὸ Κυρίου· *Not discerning the Lords body.*

THIS is to be meant of the proper act of the understanding: *viz.* Of the true judgment concerning the nature and signification of the Sacrament. If it were said indeed, Μὴ διακρίνων τὸν Κύριον· *Not discerning the Lord,* it might be rendred in the same sense, as *He knew not the Lord,* that is, he loves him not, he fears him not, he worships him not. But when it is said, Μὴ διακρίνων τὸ Σῶμα· *Not discerning the body,* it plainly speaks of the act of the understanding: *He does not rightly distinguish of the body of the Lord.* And this was a grievous error of these *Judaizing Corinthians,* who would see nothing of the body of *Christ* in the Eucharist, or of his death; their eyes being too intent upon the commemoration of the Passover. They retained the old Leaven of *Judaism* in this new Passover of the Eucharist. And this was their partaking of the Sacrament ἀναξίως, *unworthily,* as assigning it a scope and end much too unworthy, much too mean.

Ther are, alas! among *Christians,* some who come to this Sacrament ἀναξίως, *unworthily*; but whether this *unworthily* of the *Corinthians,* be fitly applied to them, I much doubt. How mean soever I am, let me speak this freely, with the leave of good and pious men, that I fear, that this discourse of the Apostle, which especially chastized *Judaizers,* be too severely applyed to *Christians,* that *Judaize* not at all: at least that it be not by very many Interpreters applied to the proper and intended scope of it.

Of these *Corinthians* receiving the Eucharist *unworthily* in the sense of which we spake, the Apostle speaks two dreadful things.

I. That they became ἔνοχοι τῷ Σώματι καὶ τῷ Αἵματι τοῦ Κυρίου· *Guilty of the body and blood of the Lord,* vers. 27. With this I compare that of the Apostle, *Heb.* X. 29. *He hath trampled under foot the Son of God, and hath counted the blood of the Covenant, by which he,* the Son of God, *was sanctified, a common thing.* And *Heb.* VI. 6. *They crucify again to themselves the Son of God,* καὶ παραδειγματίζειν, *and put him to an open shame.* Of whom is the discourse? Not of all *Christians,* that walked not exactly according to the Gospel rule (although they indeed esteem and treat *Christ* too ignominously) but of those that relapse and Apostatize from the Gospel to *Judaism,* whether these *Corinthians* too much inclined, and are admonished seasonably to take care of the same guilt: for when any professing the Gospel, so declined to *Judaism,* that he put the blood of *Christ* in subordination to the Passover, and acknowledged nothing more in it, than was acknowledged in the blood of a Lamb, and other Sacrifices, namely, that they were a mere commemoration and nothing else, oh! how did he vilify that blood of the eternal Covenant: He is *guilty of the blood of the Lord,* who assents to the shedding of his blood, and, gives his vote to his death, as inflicted for a *mere shaddow,* and nothing else; which they did.

II. That they ate and drank κρῖμα ἑαυτῷ, *Judgment to themselves.* But what that judgment is, is declared vers. 30. *Many are sick,* &c. It is too sharp, when some turn κρῖμα by *Damnation,* when the Apostle saith most evidently vers. 32. that κρινόμενοι κρῖμα by *Damnation,* when the Apostle saith most evidently vers. 32. that κρινόμενοι παιδευόμεθα, ἵνα μὴ κατακριθῶμεν· *When we are judged we are chastened, that we should not be condemned.*

Thus as in the beginning of the *Moſaical* Diſpenſation, God vindicated the honour of the Sabbath, by the death of him that gathered ſticks; and the honour of the worſhip in the Tabernacle, by the death of *Nadab* and *Abihu*; and the honour of his Name, by the ſtoning of the Blaſphemer: ſo he ſet up like monuments of his vengeance in the beginning of the Goſpel Diſpenſation, in the dreadful deſtruction of *Ananias* and *Sapphira*, for the wrong and reproach offered to the Holy Ghoſt; in the delivery of ſome into the hands of *Satan*, for contempt of, and enmity againſt the Goſpel; in this judgment, for the abuſe of the Euchariſt; in the deſtruction of ſome by the Plague for *Nicolaitiſm Revel.* II. 23, &c.

VERS. XXXIII.

Ἀλλήλως ἀνδέχεσθε · *Tarry one for another.*

NOT that he allowed thoſe Ante-ſuppers of the *Judaizers*, and commands the *Gentile* party of the Church to wait till the *Jewiſh* part eat thoſe Suppers: but having before wholly condemned thoſe Paſchal Ante-ſuppers, he would take away all dividing into parties, and that all might reſort to the Euchariſt together with one accord, not ſeparately, and in parts and contentions.

CHAP. XII.

VERS. III.

Λέγει Ἀνάθεμα Ἰησοῦν · *Calleth Jeſus accurſed.*

VERY many *Jews*, that were Magicians, Exorciſts, Conjurers, wandred up and down, who boaſted that they were endued with the Holy Ghoſt, taught much, and did miracles; and yet called our Lord *Jeſus Anathema*. But be ye certain, ſaith Apoſtle, that theſe men neither ſpeak, nor act, nor are acted by the Spirit of God: *For no man ſpeaking by the Spirit of God calleth Jeſus accurſed.* On the other part alſo, the whole *Jewiſh Nation* indeed denyed, that the Holy Ghoſt was given to the *Gentiles*. *The Holy Ghoſt*, ſay they, *dwells not upon any without the land of Iſrael* a. Hence is that, *Act.* X. 45. *The believers that were of the Circumciſion were aſtoniſhed, that even upon the* Gentiles *had been poured out the gift of the Holy Ghoſt.*

a See R. Sol. in Jon. I.

But, ſaith the Apoſtle, when the *Gentiles* confeſs *Jeſus* is the Lord, they do not this but by the Holy Ghoſt. And ſo he inſtructs *Chriſtians*, that they be not deceived by the crafty and magical Spirits of the *Jews*; and in like manner he ſtops the mouth of the *Jews*, that they ſhould not deny the Holy Spirit to be beſtowed upon the *Gentile Chriſtians.*

VERS. VIII.

Λόγος σοφίας, &c. *The word of Wiſdom*, &c.

WHEN the Apoſtle in this very Chapter numbers up thrice the gifts of the Spirit, perhaps it will not be in vain to make them ſtand parallel in that very order, wherein he recites and ranks them.

VERS. VIII.	VERS. XXVIII.	VERS. XXIX.
Δίδοται, *Is given.*	Οὓς μὲν ἔθετο, *God hath ſet ſome.*	Μὴ πάντες, *Are all.*
Λόγος σοφίας, *The word of Wiſdom.*	Πρῶτον Ἀποστόλους, *Firſt Apoſtles.*	Ἀπόστολοι, *Apoſtles.*
Λόγος γνώσεως, *The word of Knowledge.*	Δεύτερον προφήτας, *Secondly Prophets.*	Προφῆται, *Prophets.*

VERS.

VERS. IX.		
Πίστις, *Faith,*	Τρίτον Διδασκάλους, *Thirdly Teachers.*	Διδάσκαλοι, *Teachers.*
Χαρίσματα ἰαμάτων, *Gifts of Healings.*	Ἔπειτα Δυνάμεις, *After that Miracles.*	Δυνάμεις, *Miracles.*
VERS. X.		**VERS. XXX.**
Ἐνεργήματα δυνάμεων, *Working of miracles.*	Εἶτα χαρίσματα ἰαμάτων, *Then gifts of healings.*	Χαρίσματα ἰαμάτων, *Gifts of healings.*
Προφητεία, *Propheſie.*	Ἀντιλήψεις, *Helps.*	
Διάκρισις πνευμάτων, *Diſcerning of Spirits.*	Κυβερνήσεις, *Governments.*	
Γένη γλωσσῶν, *Divers kinds of Tongues.*	Γένη γλωσσῶν, *Divers kinds of Tongues.*	Γλώσσαις λαλεῖν, *Speak with Tongues.*
Ἑρμηνεία γλωσσῶν, *Interpretation of Tongues.*		Διερμηνεύειν, *Interpret.*

We will not be ſo curious, as to conclude, that all the words that are placed in parallel denote the very ſame things, when *Paul* himſelf inverts his own order concerning the *Gifts of Healings*, and of *Miracles*, or *Powers*, verſ. 9. and 28. and 30. Yet we cannot be ſo negligent, but to obſerve a little his order, that we might fetch ſomething out of it.

Λόγον σοφίας, *The word of Wiſdom* therefore we attribute to the *Apoſtles:* becauſe they unfolded in a divine clearneſs the whole myſtery of the moſt deep Wiſdom of God concerning *Chriſt*, and the Salvation of Man. Concerning which our Apoſtle very frequently.

Λόγον γνώσεως, *The word of Knowledge*, we attribute to the *Prophets*, that is, The Knowledge of things to come.

But how do we apply πίστιν, *Faith* to *Teachers?* That by *Faith* in this place is not to be underſtood *juſtifying* Faith, is granted, as I think, by all; and that upon good reaſon, when the Apoſtle treats here only of the extraordinary gifts of the Spirit: Nor can I indeed underſtand it of the *Faith of Miracles*; not of the Faith of *doing* Miracles, becauſe δυνάμεις, *Miracles*, and χαρίσματα ἰαμάτων, *Gifts of Healings*, are particularly, and diſtinctly reckoned up: Nor of the Faith of *believing* Miracles, becauſe the diſcourſe here is of the ways and perſons that actively propagated the Goſpel, not paſſively that received it. By *Faith* therefore I would underſtand *Fiducia*, that is, a holy boldneſs, confidence, and magnanimity, wherewith thoſe moſt holy Preachers of the Goſpel were armed; ſo that they could not be terrified by any thing, nor by any perſon. See *Act.* IV. 13. But eſpecially verſ. 29. 31. And in this ſenſe *Faith* may very well be attributed to *Teachers.*

Miracles, and *the Gifts of Healings* are very eaſily both diſtinguiſhed, and underſtood. You have them again ſo diſtinguiſhed, *Mark* VI. 5. and XVI. 17, 18.

Ἀντιλήψεις, *Helps*, were they probably, who accompanied the Apoſtles, and baptized thoſe that were converted by them, and were ſent here and there by them to ſuch places, to which they, being employed in other things, could not come: as *Mark*, *Timothy*, *Titus*, &c. The *Talmudiſts* ſometimes call the *Levites* מסעדו לכהנים Ἀντιλήψεις ἱερέων, *Helps of the Prieſts.*

Προφητεία, *Propheſie*, and Ἀντιλήψεις, *Helps*, are placed in parallel according to the order of the Apoſtle; and do agree indeed excellently well together, if you take *Propheſie* for Preaching: which is done very frequently.

Κυβερνήσεις, *Governments* alſo, and διακρίσεις πνευμάτων, *Diſcerning of Spirits* ſtand parallel; and that they denote one and the ſame thing, I ſcarcely make a doubt. But κυβερνήσεις in this place to me ſounds not *Governments*, or a power of *ruling*, but it ſpeaks *a deep and profound reach:* in which ſenſe it occurs in the LXX Interpreters more than once; and anſwers to the *Hebrew* word תחבולות *Prudent counſils*, *Prov.* I. 15. נבון תחבלות יקנה Ὁ νοήμων κυβέρνησιν κτήσεται. The Interlinear Verſion reads, *Intelligens conſilia ſolertia poſſidebit*; *The Underſtanding man ſhall poſſeſs wiſe counſils. Aben Ezra* ſaith, תחבלות ענין עצה ומחשבה *Tabbuloth denotes counſel, and thinking.* See alſo *Kimchi*, and R. *Solomon* upon the place. And the ſame LXX, Chap. XI. 14. באין תחבלות יפל עם reads, Οἷς μὴ ὑπάρχει κυβέρνησις, πίπτουσι· *They who have not* κυβέρνησιν, *fall.* What the word means you may eaſily gather from the Antitheſis in the following words, ותשועה ברב יועץ Σωτηρία δὲ ὑπάρχει ἐν πολλῇ βουλῇ· *But ſafety is in in much Counſil.* And again,

Chap.

Chap. XIV. 6. בתחבלות תעשה לך מלחמה The Seventy read, Μετὰ κυβερνήσεως γενέσθω πόλεμός σοι. *War is made with* κυβέρνησις. The Vulgar reads, *Cum diſpoſitione inter bellum, with diſpoſing*, or, *ſetting things in order.*

Διάκρισις πνευμάτων, *Diſcerning of Spirits*, was the Judging between Magical and Diabolical Spirits, and their operations, and between the operations and ſpeech of the Holy Ghoſt. For many falſe Prophets had at that time gone out into the World, 1 *Joh.* IV. 1. and that, Κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει, καὶ σημείοις καὶ τέρασι ψεύδους· *According to the working of Satan in all power, and ſigns, and lying wonders.* So that it was not eaſie, I had almoſt ſaid, it was impoſſible, to diſtinguiſh between their wonders, and the true miracles of the Holy Ghoſt. But the moſt merciful God taking pity upon his people, among other gifts of the Holy Ghoſt ſhed abroad for the edification of the Church, granted this alſo to ſome, that they might diſtinguiſh of prophetical Spirits, whether they were true and divine, or falſe and diabolical. That this *deep reach* is pointed out under this word Κυβερνήσεις, the Apoſtles order, the ſignification of the word, and the thing it ſelf do not a little perſwade. For when among all the gifts of the Spirit, there was ſcarce any, either more uſeful, or more neceſſary, than this judging of Spirits, I think he would hardly omit it in his ſecond Enumeration. But where will you find the mention of it, if not in that word?

CHAP. XIII.

VERS. I.

Γλώσσαις τῶν Ἀγγέλων· *With the tongues of Angels.*

a Bava Bathra, fol. 134. 1.

R *Abban a Jochanan ben Zaccai omitted not* שיחת שרים ושיחת רקלים ושיחת מלאכי השרת *The ſpeech*, or the Talk, *of Devils, of Palms, and of Angels:* but had learned it. The Gloſs is, *The ſpeech of Devils, to exorcize them, and of Angels, to adjure them.* The Apoſtle ſpeaks according to the conception of the Natioa.

Κύμβαλον ἀλαλάζον· *A tinkling Cymbal.*

b Erachin, fol. 13. 2.

Κύμβαλον, *A Cymbal*, in the Talmudiſts is צלצל Of which thus they write, ואסף במצלתים לשמיע *b And Aſaph with loud Cymbals*, 1 *Chron.* XXV. *The little bells*, or Cymbals, *were two*, (as appears from the Dual number) *But when they performed one work, and one man performed it, they are called one.* The *Aruch* ſaith, *They were two balls of braſs, and they ſtruck one againſt another.*

But now κύμβαλον ἀλαλάζον, *A tinkling Cymbal* was, when theſe two Balls were ſtruck one againſt another without any either meaſure or tone of Muſick, but with a rude, inartificial, and howling ſound, *Mark* V. 38. Κλαίοντας, καὶ ἀλαλάζοντας, *Weeping, and howling.*

We may obſerve in theſe inſtances, which are compared with charity, and are as good as nothing, if charity be abſent, that the Apoſtle mentions them, which were of the nobleſt eſteem in the *Jewiſh* Nation; as alſo the moſt precious things, which could be named by them, were compared with this more precious, and were of no account in compariſon of it.

I. Λαλεῖν γλώσσαις τῶν Ἀνθρώπων· *To ſpeak with the Tongues of men*, with thoſe Interpreters is, *to ſpeak the Tongues of the ſeventy Nations*, or at leaſt, To ſpeak the Tongues of many Nations. So they relate it to the praiſe of *Mordechai*, that he perfectly underſtood the Languages of the ſeventy Nations; and they require of the Fathers of the Sanhedrin, that they be ſkilled in many Languages, that *the Sanhedrin hear nothing by an Interpreter.*

c Maimon. in Sanhedr. cap. 2.

II. Λαλεῖν γλώσσαις Ἀγγέλων· *To ſpeak with the Tongues of Angels.* For this ſingular praiſe they extol *Jochanan ben Zaccai* in the example alledged.

III. Εἰδεῖν μυστήρια πάντα, &c. *To know all myſteries*, &c. So they from the ſame place cited above; *Hillel the Elder had eighty Diſciples: thirty, who were worthy to have the holy Spirit dwell upon them, as it did upon Moſes. Thirty worthy, for whom the Sun ſhould ſtop his courſe, as it did for Joſua. Twenty were between both. The greateſt of all was Jonathan ben Uzziel; the leaſt was Jochanan ben Zaccai. He omitted not* (but perfectly underſtood) *the Scripture, the Miſhnah, the Gemara, the Idiotiſms of the Law, and the Scribes, Traditions, Illuſtrations, Compariſons, Equalities, Gematries, Parables*, &c.

IV. Ὄρη

IV. Ὄρη μεθιστάνειν· *To remove mountains.* By this expression they denoted *Doing things in a manner impossible*, as we have observed at *Matth.* XXI. 21. עקר הרים *He rooted up mountains* d.

d Bava Bathra, fol. 3. 2.

CHAP. XIV.

VERS. II.

Ὁ γὰρ λαλῶν γλώσσῃ· *He that speaketh in a Tongue.*

Speaking in a Tongue? In what Tongue? You will find this to be no idle question, when you have well weighed these things.

I. There is none with reason will deny, that this whole Church of *Corinth* understood one and the same *Corinthian* or *Greek* Language: as also, that the Apostle here speaks of the Ministers of that Church, and not of strangers. But now it seems a thing not to be believed, that any Minister of that Church would use *Arabic*, *Egyptian*, *Armenian*, or any other unknown Languague publickly in the Church; from whence not the least benefit could accrue to the Church, or to the Minister himself. For although these Ministers had their faults, and those no light ones neither, yet we would not willingly accuse them of mere foolishness, as speaking an unknown Language for no reason: nor of ostentation, as speaking only for vain glory. And although we deny not, that it was necessary, that those wonderful gifts of the Holy Ghost should be manifested before all the people, for the honour of him that gave them; yet we hardly believe, that they were to be shewn vainly, and for no benefit.

II. The Apostle saith, *vers.* 4. Ὁ λαλῶν γλώσσῃ ἑαυτὸν οἰκοδομεῖ· *He that speaketh in a Tongue edifieth himself.* Which how could he do from those Tongues, when he could have uttered those very things in his Mother Tongue, and have reaped the same fruit of edification?

III. The Apostle tolerates an unknown Tongue, if an Interpreter were present. But I scarce believe he would tolerate, that one should prate in *Scythian*, *Parthian*, or *Arabick*, &c. when he could utter the same things in the *Corinthian* Language, and without the trouble of the Church, and an Interpreter.

We are of opinion therefore, nor without reason, that that unknown Language, which they used, or abused rather, in the Church, was the *Hebrew*; which now of a long time past was not the common and Mother Tongue, but was gone into disuse; but now by the gift of the Holy Ghost it was restored to the Ministers of the Church; and that necessarily, and for the profit of the Church. We enquire not, in how many unknown Languages they could speak, but how many they spake in the Church; and we believe that they spake *Hebrew* only.

How necessary that Language was to Ministers, there is none that doubts. And hence it is, that the Apostle permits to speak in this (as we suppose) unknown Language, if an Interpreter were present, because it wanted not its usefulness. The usefulness appeared thence, as well to the speaker, while he now skilled and more deeply understood the original Language; as also to the Hearers, while those things were rendred truly, which that Mystical and Sacred Language contained in it.

The foundations of Churches were now laying, and the foundations of Religion in those Churches; and it was not the least part of the Ministerial task at that time, to prove the Doctrine of the Gospel, and the person, and the actions, and the sufferings of *Christ* out of the Old Testament: now the Original text was unknown to the common people; the Version of the Seventy Interpreters was faulty in infinite places; the *Targum* upon the Prophets was unconstant, and *Judaized*; the *Targum* upon the Law was, as yet none at all; so that it was impossible to discover the mind of God in the Holy Text without the immediate gift of the Spirit, imparting perfect and full skill both of the Language and of the sense: that so the foundations of Faith might be laid from the Scriptures, and the true sense of the Scriptures might be propagated without either error, or the comments of men.

The Apostle saith, *Let him pray, that he may interpret*, vers. 13. And *Interpretation* is numbred among the extraordinary gifts of the Spirit. Now let it be supposed that he spake *Latine*, *Arabick*, *Persian*: either he understood what he spake, or he did not: if he did not, then how far was he from edifying himself? And yet the Apostle saith, *He that*

that ſpeaks in a Tongue edifies himſelf. If he underſtood what he ſpake, how eaſie was it for him, to render it in the *Corinthian* Language? There are many now Learned by ſtudy, who are able to tranſlate thoſe Tongues into the *Corinthian* or the *Greek* without that extraordinary gift of Interpretation, immediately poured out by the Holy Ghoſt. But let it be ſuppoſed, which we do ſuppoſe, that he ſpake in the *Hebrew* Tongue, that he either read, or quoted the holy Text in the original Language; and that he either preached or prayed in the phraſes of the Prophets; it ſufficed not to the Interpretation, to render the bare words into bare words, but to underſtand the ſenſe and marrow of the Prophets Language, and plainly and fully to unfold their myſteries in apt and lively and choiſe words, according to the mind of God: which the Evangeliſts and Apoſtles by a divine ſkill do in their writings.

Hear the judgment of the *Jews* concerning a juſt Interpretation of the holy Text. They are treating of the manner of eſpouſing a woman. Among other things theſe paſſages occur. חר" על מנת שאני קריינא *The Rabbins deliver; If he ſaith, Be thou my Eſpouſer, if I read: If he read three verſes in the Synagogue, behold ſhe is eſpouſed. R. Judah ſaith, Not until he read, and interpret.* יתרגם מרעתיה *may he interpret according to his own ſenſe? But the Tradition is this, R. Judah ſaith,* המתרגם פסוק כצורתו *He that interprets a verſe according to his own form, behold he is a lyar. If he add any thing to it, behold he is a Reproacher and Blaſphemer. What therefore is the Targum?* Or what Interpretation is to be uſed? *Our Targum.*

a Bab. Kiddush. fol. 49. 1.

The Gloſs there writes thus. *He that Interprets a verſe according to his own form,*] *that is, according to the literal ſound.* For example, לא תענה על ריב *Exod.* XXIII. 2. *He that interprets that thus,* לא הסהיד על רינה *Thou ſhalt not teſtifie againſt judgment, is a lyar: for he commands, that judgment be brought forth into light.* But let him ſo interpret it, Thou ſhalt not reſtrain thy ſelf from teaching *any that enquire of thee in judgment.* So *Onkelos* renders it.

If he add any thing to it.] *If he ſay, Becauſe liberty is given to add ſomewhat, I will add whereſoever it liſts me: he ſets God at nought, and changeth his words. For whereſoever Onkelos added, he added not of his own ſenſe. For the Targum was given in Mount Sinai; and when they forgat it, he came and reſtored it. And Rab. Chananeel explains thoſe words,* He that Interprets a verſe according to his own form, *by this example,* וראו את אלהי ישראל *Exod.* XXIV. 10. *He that ſhall render it thus,* וחוו יה אלהא דישראל *And they ſaw the God of Iſrael, is a lyar; for no man hath ſeen God, and ſhall live: And he will add to it, who ſhould render it,* והוו ית מלאכא דאלהא *And they ſaw the Angel of God. For he attributes the Glory of God to an Angel. But let him interpret it thus,* וחוו ית יקרא דאלהא *And they ſaw the Glory of the God of Iſrael.* So *Onkelos* again.

So great a work do they reckon it to interpret the ſacred Text. And theſe things which have been ſaid perhaps will afford ſome light about the gift of Interpretation.

But although the uſe of the *Hebrew* Tongue among theſe Miniſters, was ſo profitable and neceſſary; yet there was ſome abuſe, which the Apoſtle chaſtiſeth; namely, that they uſed it not to edification, and without an Interpreter: and further, while I behold the thing more cloſely, I ſuſpect them to *Judaize* in this matter, which we have before obſerved them to have done in other things; and that they retained the uſe of the *Hebrew* Language in the Church, although unknown to the common people, and followed the cuſtom of the Synagogue. Where,

I. The Scripture is not read, but in the *Hebrew* Text; yea, as we believe, in the Synagogues even of the *Helleniſts:* as we diſpute elſewhere of that matter.

II. Publick prayers in the Synagogue were alſo made in *Hebrew*, one or two excepted which were in *Chaldee.* *b They were wont to repeat the prayer, whoſe beginning is* קריש *after Sermon. For the common people were there preſent, who underſtood not the holy Language. Therefore this prayer they compoſed in the Chaldee Tongue, that all might underſtand.* The reſt they underſtood not.

b Gloſs. in Beracoth, fol. 3. 1.

III. He that taught, or preached out of the chair, ſpoke *Hebrew*, and by an Interpreter. *c The Interpreter ſtood before the Doctor, who preached,* חכם לוחש לו לשון עברית *And the Doctor whiſpered him in the ear in Hebrew, and he rendred it to the people in the mother Tongue.* And there in the *Gemara*, a ſtory is related of *Rabh*, who was preſent as Interpreter to *R. Shillah:* and when *R. Shillah* ſaid, קרא גבר *The Cock crows, Rabh* rendred it, קרא גברא when he ſhould have rendred it קדא תרנגולא Hence there is very frequent mention in the Books of the Talmudiſts of אמוריה מתרגמניה של פלוני and של פלוני *The Interpreter of this and that Doctor.*

c Gloſs. in Joma, fol. 20. 2.

While I conſider theſe things uſed in the Synagogues of the *Jews*, and remember that a great part of the Church of *Corinth* conſiſted of *Jews*; I cannot but ſuſpect, that their Miniſters alſo uſed the ſame Tongue according to the old cuſtom. Namely, that one read the Scripture out of the *Hebrew* Text, another prayed, or preached in the *Hebrew* Language,

Language, according to the custom used in the Synagogues. Which thing indeed the Apostle allowed, so there were an Interpreter, as was done in the Synagogues: because that Language full of misteries, being rendred by a fit Interpreter, might very much conduce to the Edification of the Church.

I suspect also that they *Judaized* in the confused mixture of their voices: which seems to be done by them, because the Apostle admonisheth them to speak *by turns*, *ver.* 27. and not together. Now from whence they might fetch that confusedness, judge from these passages. *d The Rabbins deliver. In the Law one reads, and one interprets; And let not one read, and two interpret. But in the Prophets one reads, and two interpret. But let not two read, and two interpret. And in the Hallel, and in the book of Esther ten may read, and ten interpret.* d Megil. fol. 21. 2.

The Glos is thus, *Let not one read in the Law, and two interpret.*] *Much less, let two read. And the reason is, because two voices together are not heard. But in the Prophets, let one read, and two interpret*] *Because the interpretation was for the sake of women, and the common people, who understood not the holy Language. An it was necessary, they should hear the interpretation of the Law, that they might understand the precepts: But of the interpretation of the Prophets they were not so accurate.*

Ὁ δὲ προφητεύων· *He that propheseth.*

The word προφητεύειν, *To propheste*, comprehends three things, *Singing Psalms*, *Doctrin*, and *Revelation*: as *vers.* 26.

I. To *Propheste* is taken for *singing Psalms*, or celebrating the praises of God, 1 *Sam.* X. 5. *A Choir of Prophets shall meet thee with a drum, a pipe and a harp*, and המה מתנבאים they shall propheste. Where the *Chaldee* ואינון משבחין *And they shall sing* or *praise*. And Chap. XIX. 24, 25. ובול מיול ומשבח *And he went forward singing. And he put off his* (royal) *garment*, ושבח *and sung.*

From this signification of the word *propheseying*, you may understand in what sense a woman is said to *propheste*, Chap. XI. 5. that is, *To sing Psalms.* For what is there said by the Apostle, *A man praying or propheseying*, and *a woman praying or propheseying*, is explained in this Chapter, when it is said, *I will pray*, and *I will sing.*

II. To *propheste* is to *preach*, or to *have a doctrin*, as *vers.* 26. Hence the *Chaldee* almost always renders נבוא *a Prophet* by ספרא *a Scribe*, or *Learned*, or *one that teacheth.* When it is very ordinarily said of those, that were endued with extraordinary gifts, *That they spake with Tongues, and Propheseied*, *Act.* X. 46. it is said, that *they spake with Tongues and magnified God.* For, *they propheseied*, is said *they magnified God.* And that, these two ways, either by praysing God, or by preaching and declaring the wonderful things of God, *Act.* XI. 11.

III. To *Propheste* is to foretel and teach something from divine revelation; which is expressed *vers.* 26. by *Hath a revelation.* In those times there were some who being inspired with a Spirit of Revelation, either foretold things to come; as *Agabus* did a famine, *Act.* XI. 28. and *Pauls* bonds, *Act.* XXI. 10. or revealed the mind of God to the Church, concerning the doing or the not doing this or that thing: as *Act.* XIII. 2. By the Prophets of *Antioch* they separate *Paul* and *Barnabas*, &c.

VERS. V.

Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις· *I would that ye all spake with Tongues.*

THE words do not so much speak wishing, as directing; as though he had said, I restrain you not to propheseying alone, however I speak those things, which are *vers.* 1, 2, 3. But I will exhort, that ye spake with Tongues, when it is convenient, but rather, that ye propheste. He had said, *Tongue*, in the singular number, *vers.* 2, 4. because he spake of a single man; now he saith, *Tongues*, in the plural number, in the very same sense, but that he speaks of many speaking.

Would the Apostle therefore have this, or doth he perswade it, or doth he wish it, if so be it be a wish; I would have you all speak in the Church in the *Punic*, *Egyptian*, *Ethiopic*, *Scythian*, and other unknown tongues? Think seriously to what end this could be. But if you understand it of the *Hebrew*, the end is plain.

VERS. XV.

Τί ἐστιν ; *What is it then?*

THE Apoſtle renders in *Greek* the Phraſe מהו moſt common in the Schools, *e Rabba asked Abai,* בא עליה ונתארסה מהו *A man goes in to the woman, when ſhe is eſpouſed: what then?* Or what is to be reſolved in that caſe? Again, *f The wife ſaith, I will ſuckle the Infant: but the husband ſaith, thou ſhalt not ſuckle him. The women hearken. But the husband ſaith, that ſhe ſhould ſuckle it, the wife ſaith not.* מהו *What is then to be done? g One goes in the ſtreet, and finds a purſe,* מהו *What is to be done with it? behold it becomes his. But an Iſraelite comes, and gives ſome ſigns of it,* מהו *What is then to be reſolved on?* ילמדנו רבינו *h Let our Maſter teach us,* כהן בעל מום מהו שישא את כפיו *A Prieſt that hath a blemiſh,* מה ἐστιν ; *What is it, that he lift up his hands,* to bleſs the people? that is, What is to be reſolved concerning him? whether he ſhould lift up his hands or no? And the determination of the Queſtion follows every where.

e Bab. Chetubb. fol. 39. 1.
f Ibid. f. 61. 1.
g Bava Metzia, fol. 24. 2.
h Jevamoth, fol. 25. 1.

To the ſame ſenſe the Apoſtle in this place, τί οὖν ἐστιν ; *What therefore is to be done* in this caſe, about the uſe of an unknown tongue? he determines, *I will pray with the Spirit, and I will pray with the underſtanding.*

So *verſ.* 26. Τί ἐστιν, ἀδελφοί; *What is it, brethren?* that is, *What is to be done in this caſe, when every one hath a Pſalm,* hath a doctrin, &c. He determines, *Let all things be done to edification.*

Προσεύξομαι τῷ πνεύματι, &c. *I will pray with the Spirit,* &c.

That is, in the demonſtation of the gifts of the Spirit; and *I will pray with the underſtanding,* that is, That I be underſtood by others.

VERS. XVI.

Ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου· *He that occupieth the room of the unlearned.*

הדיוט *Hidjot,* a word very uſual among the Rabbins. ר' מ' היה דורש לשון הדיוט *i R. Meir explained,* or determined, *in the private tongue. So alſo R. Judah. And Hillel the old. And R. Jochanan ben Korchah,* &c. The Gloſs is, *Private men were wont to write other wiſe, than according to the rule of the wiſe men.* There חכם and הדיוט *a wiſe man,* and ἰδιώτης, are oppoſed. So כהנים הדיוטות *Private Prieſts* are oppoſed to Prieſts of a worthier order: and which we have obſerved before הדיוטות ἰδιῶται, *Private men,* are oppoſed to דיינין *Judges.*

i Bab. Metzia, fol. 104. 1.

In 1 *Sam.* XVIII. 23. איש רש ונכלה *a poor and contemptible man,* in the Targumiſt is גבר מסכן והדיוט *a poor and private* (Hidiot) *man.*

According to this acception of the word ἰδιώτης among the *Jews,* the Apoſtle ſeems in this place to diſtinguiſh the members of the Church from the Miniſters, private perſons from public. So in thoſe various companies celebrating the Paſchal Service, there was one, that bleſſed, recited, diſtributed and was as it were the public Miniſter for that time and occaſion; and all the reſt were ἰδιῶται, or *private perſons.* So alſo in the Synagogues, *the Angel of the Church* performed the public Miniſtry, and the reſt were as private men. Theſe were indeed perſons among them, who were not in truth private men, but Judges and Magiſtrates, and learned men; but as to that preſent action, their preſent capacity) *they ſupply the place,* or ſuſtain the condition of *private perſons,* as to the preſent action, as men contradiſtinct from the public Miniſter. ἰδιώτης indeed occurs for a common, or unlearned man, *verſ.* 23. Which yet hinders not at all, but that in this place it may be taken in the ſenſe mentioned.

Πῶς ἐρεῖ τὸ Ἀμήν, &c. *How ſhall he ſay, Amen,* &c.

It was the part of *one* to pray, or give thanks, of *all* to anſwer *Amen.* *l They anſwer Amen after an Iſraelite bleſſing, not after a Cuthite,* &c. But *m They anſwered not* אמן יתומה *the Orphan Amen,* ולא אמן חטופה *nor the ſnatched Amen,* &c.

l Beracoth. cap. 8. hal. 8.
m Hieroſ. Berac. fol. 12. 3.

The *Orphan Amen* was, when *Amen* was ſaid, and he that ſpake, weighed not, or knew not why, or to what he ſo anſwered. To the ſame ſenſe is מזמורא יתופה *n An Orphan Pſalm,* that is, a Pſalm, to which neither the name of the Author is inſcribed, nor the occaſion of the compoſure יתמא among the Talmudiſts is ſometimes *a Fool,* or *Unlearned.*

n Bab. Avod. Zarah, fol. 24. 2.

learned. Let it be so, if you please, in this phrase. Such is the *Amen*, concerning which the Apostle in this place; when any one answers *Amen* foolishly to a thing not understood.

VERS. XXI.

Ἐν τῷ νόμῳ γέγραπται· *It is written in the Law.*

IN *the Law*, that is, in the Scripture. In opposition to דבריהם *The words of the Scribes.* For that distinction was very usual in the Schools. זה מתורה *This we learn out of the Law*, and זה מדבריהם *And this from the words of the Scribes.* דברי תורה אין צריכין חיזוק *o The words of the Law* (that is, of the Scripture) *have no need of confirmation. But the words of the Scribes have need of confirmation.*

o Tosapht. in Jevamoth, cap. 1.

The *p* former Prophets, and the latter, and the *Hagiographa* are each styled by the name of the Law; so that there is no need of further illustration. *Whence is the Resurrection of the dead proved out of the Law? From those words* או יבנה בנה לא נאלר *Jos.* VIII. 30. *It is not said, Then he built* (in the preterperfect Tense) *but* יבנה *He shall build* (in the future Tense) מכאן לתחיית המתים מן התורה *Hence the Resurrection of the dead is proved out of the Law.*

p Bab. Sanhedr. fol. 91. 2.

Whence is the Resurrection of the dead proved out of the Law? From thence, that it is said, Blessed are they that dwell in thine house, עוד יהללוך They shall always praise thee, (*Psal.* LXXXIV. 4.) היללוך לא נאמר *It is not said, they do praise thee,* but יהללוך *They shall praise thee. Hence the Resurrection of the dead is proved out of the Law.*

Whence is the Resurrection of the dead proved out of the Law? *From thence, that it is said, Thy Watchmen shall lift up their voice.* קול יחדיו ירננו They shall sing with their voice together, (*Esa.* LII. 8.) רננו לא נאמר *It is not said, They sing, but* ירננו *They shall sing, Hence the Resurrection of the dead is proved out of the Law.*

Behold the former Prophets called by the name of the Law; among which is the book of *Josua*; and the latter Prophets, among which is the Book of *Esaiah*; and the *Hagiographa*, among which is the Book of *Psalms.*

VERS. XXVI.

Ἕκαστος ὑμῶν ψαλμὸν ἔχει· *Every one of you hath a Psalm.*

THAT is, when ye come together into one place, one is for having the time and worship spent chiefly in singing Psalms, another in preaching, &c. One prefers singing of Psalms, another a Tongue, another preaching, &c.

VERS. XXVII.

Κατὰ δύο ἢ τὸ πλεῖον τρεῖς· *By two or at most by Three.*

THE Apostle permits the use of an unknown Tongue, as you see; and I ask again of what Tongue? Let that be observed which he saith, *vers.* 22. *Tongues are for a sign, not to them, who believe, but to them, who believe not.* And unless you prove there were in the Church, such as believed not, which it implies, I would scarcely believe he permitted the use of unknown Tongues, under any such notion; especially when he had said immediately before, *Let all things be done to edification.* But suppose, that which we suppose of the *Hebrew* Language, and the thing will suite well.

This our most holy Apostle saith of himself, *Chap.* IX. 20. *To the Jews I became a Jew, that I might gain the Jews:* which seems here to be done by him; but neither here, nor any where else, unless for edification, and that he might gain them. They would not be weaned from the old custom of the Synagogue, as to the use of the *Hebrew* Tongue in their worship; and for the present, he indulges them their fancy, and this not vainly, since by the use of that Tongue the hearers might be edified, a faithful interpreter standing by; which in other Languages could not be done any thing more, than if all were uttered in the *Corinthian* Language.

If any speak in a tongue, let it be by two, &c. Let one read the Scripture in the *Hebrew* Language, let another pray, let a third preach. For according to these kinds of divine worship, you will best divide the persons, that all may not do the same thing.

VERS. XXIX.

Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν· *Let the Prophets ſpeak two or three.*

LET one ſing, who *hath a Pſalm*: let another teach, who *hath a doctrine*: and if a third hath *exhortation* or *comfort*, as *verſ.* 3. Let him alſo utter it.

VERS. XXX.

Ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ· *But if any thing be revealed to another that ſitteth by.*

THAT is very frequently ſaid of the *Jewiſh* Doctors יושב הוה *He ſate*: which means not ſo much this barely, *He was ſitting*, as *He taught out of the Seat of the Teacher*, or *he ſate teaching*, or *ready to teach*. So that indeed, *he ſate*, and *he taught* are all one. Examples among the Talmudiſts are infinite. In the ſame ſenſe the Apoſtle: If ſomething be revealed to ſome Miniſter, who hath a ſeat among thoſe that teach, &c. not revealed in that very inſtant, but if he ſaith, that he hath received ſome revelation from God, then ὁ πρῶτος σιγάτω, *let the firſt be ſilent*; let him be ſilent, that *hath a Pſalm*, and give way to him.

VERS. XXXV.

Αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν· *For it is a ſhame for women to ſpeak in the Church,*

COmpare that: *q The Rabbins deliver*, הכל עולין למנין שבעה *Every one is reckoned within the number of Seven* (of thoſe that read the Law in the Synagogues on the Sabbath day) אפילו קטן ואפילו אשה *Even a child, even a woman. But the Wiſe men ſay, let not a woman read in the Law*, מפני כבוד צינעור *For the honour of the Synagogue.* Note that it was a diſgrace to the Church, if a woman ſhould read in it: which was allowed even to a child, even to a ſervant: much more if ſhe uſurped any part of the Miniſterial Office. It was alſo uſual for one or the other ſitting by, to ask the Teacher of this or that poynt: but this alſo the Apoſtle forbids women; and that for this reaſon, *Becauſe it is not allowed women to ſpeak, but let them be ſubject to their husbands*, *verſ.* 34. It was allowed them to anſwer *Amen* with others, and to ſing with the Church, but to ſpeak any thing by themſelves it was forbidden them.

q *Megill.* fol. 23. 1.

CHAP. XV.

VERS. V.

Καὶ ὅτι ὤφθη Κηφᾷ· *And that he was ſeen of Cephas.*

NAmely going to *Emmaus*. See what we have ſaid at *Mark* XVI.

VERS. VI.

Ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ· *Then he was ſeen of above five hundred brethren at once.*

IN a Mountain of *Galilee*, *Mat.* XXVIII. 16. When it is added by the Evangeliſt, Οἱ δὲ ἐδίστασαν· *But ſome doubted*, which is to be warily underſtood; not that ſome of the Eleven now ſtill doubted of his Reſurrection; for *Thomas* himſelf had believed before: but that ſome of that multitude, aſſembled there with the Eleven, doubted. Therefore it is not only, congruous, but neceſſary to render that verſe thus, *And they* (the Eleven Diſciples) *ſeeing him, worſhipped him; but others doubted.* Not *ſome* of the Eleven, but *others* of the company.

VERS.

VERS. VII.

Ἔπειτα ὤφθη Ἰακώβῳ· *After that he was seen of James.*

WHAT *James?* The Son of *Zebedee*, or of *Alpheus*? It is more probable to understand it of *James* the Son of *Alpheus*; and that he was alive, when *Paul* wrote this; and that the Apostle seems on purpose to treat of the appearance of *Christ* to *Peter* and *James* the Minister of the Circumcision, and to himself, the Minister of the Uncircumcision. See the story of one *James*, a Disciple, as he is stiled of *Jesus*. *a*

a Avodah Zarah, fol. 16. 2. & 27. 2.

VERS. VIII.

Ὡσπερεὶ τῷ ἐκτρώματι, &c. *As one born out of due time*, &c.

נפל *An untimely birth, Job.* III. 16. to the LXX Interpreters is Ἔκτρωμα: and which is to be marked, they render נפל טמון *An hidden untimely birth*, ἔκτρωμα ἐκπορευόμενον ἐκ μήτρας μητρὸς, *an untimely birth proceeding out of his mothers womb*; when the word טמון *hidden*, seems rather to denote the contrary; namely, That it never went out of its mothers womb, but was always hidden there. So the *Chaldee*, נפלא רטמוע במעינא *an untimely birth hidden in the womb.*

Hence the word מפלת very usual among the Talmudists for *a woman bringing forth an abortive*, המפלת כמין בהמה חיה ועוף *A b woman that comes before her time*, and brings forth, *in the figure of a beast, or a bird.* והטפלת סנדל או שליא ושפיר מרוקם *Coming before her time*, and bringing forth *a sandal, secundine, or a figured lump*, &c. *Numb.* XII. 12. Ὡσεὶ ἔκτρωμα ἐκπορευόμενον ἐκ μήτρας μητρὸς ἡ κατεσθίει τὸ ἥμισυ τῆς σαρκῶν αὐτῆς. *As an untimely birth coming out of the mothers womb, and devoureth the half of her flesh.*

b Cherithuth, cap. 1. hal. 3.

As though the Apostle should say; How far am I from an Apostle? As much as some mishapen and deformed lump, brought forth by an abortive birth, differs from the shape of a man. You may render the words in *English* more apt and clear, unless I am mistaken in my conjecture, after this manner, *As to a thing born out of due form*, than as they are rendred, *As to one born out of due time.* Παιδίον μὴ ἐξεικονισμένον· *A child not shaped*, So the LXX in *Exod.* XXI. 22.

VERS. XX.

Ἀπαρχὴ τῶν κεκοιμημένων· *The first fruits of them that slept.*

ALthough the Resurrection of *Christ* compared with some first fruits hath very good harmony with them, yet especially it agrees with the offering of the *Sheaf*, commonly called עומר not only as to the thing it self, but as to the circumstance of time. For first there was the Passover, and the day following was a Sabbatic day, and on the day following that, were the first fruits offered. So *Christ our Passover was crucified.* The day following his crucifixion was the Sabbath; and the day following that, he *the first fruits of them that sleep*, rose again.

VERS. XXIX.

Ὁ βαπτιζόμενοι ὑπερ τῶν νεκρῶν· *They are baptized for the dead.*

I. IN this sense you may best understand these words: *Otherwise what shall they do, who undergo martyrdom, and are baptized in that sense, as baptism denotes death by martyrdom; if the dead are not at all raised?* For

I. That Baptism is taken for martyrdom, appears enough, *Mat.* XX. 22, 23.

II. See how very well the connection of the following verse agrees to this sense. What shall they do, who have undergone, and do undergo martyrdom, if there be not a Resurrection? Τί καὶ ἡμεῖς κινδυνεύομεν; *And why do we also every day, and every moment, go in danger of martyrdom?*

III. He argues from them that die in *Christ*, that is, *in* the Faith of *Christ*, *ver.* 18. And do you believe he would omit an argument from those that die *for* the Faith of *Christ?*

IV. He saith Τί ποιήσουσιν; *What shall they do?* Not ποιοῦσιν; *What do they?* Not what they mean, or denote, or signifie by this, that they are baptized, &c. But, *what shall they do?* Or what shall become of them? They have delivered their bodies to martyrdom, and what shall become of them, if their bodies rise not again. So *Jer.* V. *ult.* מה תעשו לאחריתה *What will ye do in the end?* That is what will become of you?

There

There lies no ſenſe in the words, as to this ſenſe which we propound, but in the Phraſe למת עבד, *For the Dead:* which let us illuſtrate by a like Phraſe. The *Jews* baptized a Proſelyte לשם גר *Under the Notion*, or *in the name of a Proſelyte*; and a ſervant to be ſet free לשם משוחרר *Under the Notion*, or *in the name of a Libertine*. But now when it was ſaid, *N. is baptized* לגר *for a Proſelyte. N. is baptized* למשוחרר *for a Libertine*; are not theſe words uttered well in *Greek*, Ὁ δεῖνα βαπτίζεται ὑπὲρ προσηλύτου· ὑπὲρ ἐλευθέρου· *Such an one is baptized for a Proſelyte, for a free Man?*

II. If the rendring the word ὑπὲρ in this ſenſe ſeem ſomewhat uncouth, let it be ſuppoſed that the Apoſtle ſpeaks of waſhing and purification appointed to the *Jews* after the touching a dead body, and the rendring will be nearer. Upon that Law thus *R. Bechai*; *He that toucheth a dead body is to be purified with the water of purification with aſhes, namely, thoſe of the Red Cow, which purifies him that is defiled by the dead. Whence aroſe among us the cuſtom of waſhing hands, when we come from a dead perſon*; רמז למי פרה *Which intimates the water of the Red Cow,* והוא גם כן רמז לתחיית המתים *And intimates alſo the Reſurrection of the dead.* But after what manner doth it do that? Hear *Zohar* upon that matter; [c] *The ſpirit of uncleanneſs dwells upon men by reaſon of the dead.* מאי אסווהא *But what remedy have they? That which is written,* ואל עפרם ישובון And they ſhall return to their duſt, *that is, To the duſt of the burnt Red Cow, whereby they are purified. And the ſpirit of uncleanneſs departs, and another Holy Spirit is ſhed abroad. God gave Iſrael counſil, that they ſhould uſe all manner of remedies, whereby they might obtain the life of the world to come: namely, that they be found pure in this world, and holy in the world to come. Concerning whom it is written,* I will ſprinkle upon you pure water, and ye ſhall be purified, *Ezek.* XXXVI.

[c] Fol. 86.4.

We cannot omit that: [d] *Anciently it was a cuſtom to baptize Veſſels over women dying in their monthly courſes.* מטבילין את כלים על גבי נדות *At which thing the menſtruous women that were alive bluſhed. Therefore they appointed to baptize over all women, for the honour of menſtruous women, that were alive. Anciently they baptized over profluvious men departed. For which the profluvious men that were living were aſhamed. They appointed therefore, that they ſhould baptize over all men in honour of the profluvious men that were alive.*

[d] Bab. Mocd Katon. fol. 27. 2

VERS. XXXI.

Νὴ τὴν ὑμετέραν καύχησιν ἣν ἔχω, &c. *I proteſt by your rejoycing, which I have,* &c.

THAT which the Apoſtle aſſerts is this, that he died daily; that is, was trod upon, ſuffered contempt, underwent danger, expected death. And that this is ſo, I appeal, ſaith he, to *your boaſting*, O ye *Corinthians*. But in what ſenſe is that boaſting to be underſtood? Not the Apoſtles boaſting of them: for then it would more properly have been ſaid ἡμετέραν καύχησιν, *Our boaſting*, than ὑμετέραν, *Your*. Nor was there indeed any reaſon, as things then ſtood, why the Apoſtle ſhould boaſt of them. Nor is their boaſting in the Apoſtle to be underſtood: for alas! how did they too much undervalue him! The boaſting therefore that he hints, was their boaſting *againſt* him; and this is it that he calls upon, and appeals to. Every day, ſaith he, I dye, I am deſpiſed, trod upon, am in hazzard: and for witneſs of this I call and appeal to your very boaſting againſt me: which indeed I reckon for my boaſting in *Jeſus Chriſt*. It became not you to glory againſt me; but ſince ye do it, I glory in this very contempt, and reproach.

VERS. XXXII.

Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα· *If after the manner of men, I have fought with beaſts.*

THIS is that great danger, concerning which he ſpeaks, 2 *Cor.* I. 8, 9. which is not at all to be underſtood of the Tumult raiſed among the *Epheſians* by *Demetrius*: for this Epiſtle was written before that tumult: but according to the letter, that the Apoſtle was really caſt to wild beaſts in the Theatre. Nor does it obſtruct this opinion, that *Luke* relating the Acts of *Paul*, omitted this ſo notable an Hiſtory, ſince he hath omitted very many other: nor that thoſe that fought with beaſts, were different from thoſe that were caſt to beaſts, ſince the latter muſt fight with them, or periſh without any hope. But on the contrary there are theſe two things make for it.

I. That in *Demetrius* his inſurrection, the *chief of Aſia* (*Aſiarchæ*) afforded themſelves *Pauls* friends, *Act.* XIX. 31. That is, Thoſe Prieſts among the Heathen, whoſe office it was, to publiſh thoſe Plays of the Theatre for the honour of the Gods. Ἠξίουν τε Ἀσιάρχαι Φίλιππον, ἵνα ἐπαφῇ τῷ Πολυκάρπῳ λέοντα. Ὃν ἦν μὴ εἶναι ἔξω αὐτῷ. ἐπειδὴ πεπλήρωκει τὰ κυνηγέσια· [e] *They asked Philip the Aſiarch* (The Interpreter renders it *Muſ.*

[e] Euſeb. Eccleſ. Hiſt. lib. 4. c. 15

nerarius, The setter forth of the Games) *to let loose a Lion upon Polycarp: But he answered, He might not, because now the fighting with wild beasts* (those Games) *was over.* The same were the *Phœnicharchæ*, and the *Syriarchæ* f.

f *Novell.* 89. at the end, &c.

But now whence came it to pass, that these *Asiarchs* were friends to *Paul?* Was it as being persons that embraced the Gospel? Why therefore were they still *Asiarchs?* But it seems rather that *Paul*, being set to combate with beasts, was preserved by some wonderful and stupendious manner; so that the *Asiarchs* themselves seeing the miracle, were carried away with admiration of the thing, and the good will towards him.

II. What else doth Κατὰ ἄνθρωπον ἐθηριομάχησα mean, than *I have fought with beasts in that manner as men fight with beasts?* Or, *I have fought with beasts in this very humane body.* And that which he adds, Ἐν Ἐφέσῳ, *In Ephesus*, renders the sense more clear, and restrains it much more to the letter. For if it were so to be understood, I fought at *Ephesus* with *Demetrius* and his fellows, as if it had been with beasts, it had been much more suitable to have brought an example of his stoning in *Lystra*, *Act.* XIV. 19. of his whipping at *Philippi*, *Act.* XVI. 22, 23. &c. For in *Demetrius* his uproar at *Ephesus* you find him to have born or undergone no, not one blow, I had almost said, nor any danger. *Gaius* and *Aristarchus* indeed being drawn into the Theatre endured some violence, being perhaps presently to be cast to the beasts. But read and read again the whole story, *Act.* XIX. and there is not a syllable of any wrong, that *Paul* at that time endured in his person.

VERS. XXXVI.

Ἄφρων· *Fool.*

שוטה would the Talmudists say, *Sot, mad man.* g *Rabban Jochanan ben Zaccai answered the Baithuseans* (denying also the Resurrection of the dead) *and said,* שוטים מנין לכם Ἄφρονες, *Fools, whence did this happen to you,* &c.

g Gloss. in *Taanith*, fol. 17. 1.

VERS. XLV.

Οὕτω καὶ γέγραπται· *And so it is written,* &c.

OF the former no doubt is made, for it is written *Gen.* XI. 7. But where is the latter? Throughout the whole sacred book: thence the *Jews* speak so many things and so great of the *Spirit of Messias*, and of *Messias quickning.*

Ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν· *The last Adam was made a quickning Spirit.*

Job XIX. 25. אני ידעתי גאלי חי ואחרון על עפר יקום *I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth.* *Job* seems to me in this place in the words, אחרון על צפר יקום to speak in the same sense with Ὁ ἔσχατος Ἀδὰμ, *The last Adam.* Of the former *Adam* it was said, עפר אתה ואל עפר תשוב *Dust thou art, and to dust thou shalt return.* And *I know*, saith *Job*, *that my Redeemer liveth; and he shall arise from the dust another*, or *a latter; and I shall see the Lord made of the same flesh that I am of*, &c. Intimating the Incarnation of the *Messiah.*

Εἰς πνεῦμα ζωοποιοῦν· *A quickning Spirit. The Spirit of the Lord moved upon the face of the waters*, Gen. I. 2. וה רוחו של מלך המשיח *This is the Spirit of King Messias.* So the *Jews* speak very frequently. And also, משיח עתיד ליונין ישיני עפר *Messias shall quicken those that dwell in the dust.*

It cannot be past over without Observation, by what authority *Paul* applies those words of *Psal.* XCII. *Thou, Lord, in the beginning hast founded the earth*, &c. to the *Messias*, Heb. I. 10. to prove his Deity and dignity. But thou art deceived, O *Paul* would a *Hebrew* say, These words are to be applied to God the Father, not to the *Messias.* The Apostle hath what to reply from the very confession of the *Jewish* Nation; You acknowledge that Spirit which was present at, and president over the Creation, was the Spirit of the Messias.

It ought not also be past by without observation, that *Adam*, receiving from him the promise of *Christ*; and believing it, named his wife *Chava*, that is, *Life.* So the Seventy, Καὶ ἐκάλεσεν Ἀδὰμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ ζωή· *And Adam called his wives name* Life, *Gen.* III. 20. What? Is she called *life*, that brought in *death?* But *Adam* perceived Τὸν ἔσχατον Ἀδὰμ, *The last Adam*, exhibited to him in the Promise, to be πνεῦμα ζωοποιοῦν; *A quickning Spirit*; and had brought in a better life of the Soul, and at length should bring in a better of the body. Hence is that *Joh.* I. 4. Ἐν αὐτῷ ζωὴ ἦν. *In him was life.*

VERS.

VERS. XLVII.

Ὁ δεύτερος ἄνθρωπος ὁ Κύριος. *The second man is the Lord.*

Gen. IV. 1. *Eve conceived and brought forth Cain, and said,* קניתי איש את יהוה *I have possessed,* or obtained, τὸν ἄνθρωπον τὸν Κύριον, *A man the Lord*; that is, That the Lord himself should become man. For let me so turn it, depending upon these reasons.

I. That this Interpretation is without any manner of wresting the particle את; yea it is according to its most proper signification and use.

II. That without doubt, *Eve* had respect to the promise of *Christ*, when she named her son; as *Adam* had respect to the promise in the denomination of *Eve*.

VERS. LV.

Ποῦ σου, θάνατε, &c. *O death, where is thy,* &c.

Hos. XIII. 14. אהי דבריך מות The Seventy read it, Ποῦ ἡ δίκη σου θάνατε; *Where is thy revenge, O Death?* And thus speaks *Aben Ezra, There are some which invert the word,* אהי I will be, *as though it were* איה Where. *And very truly; as it is said,* אהי מלכך *vers.* 10. *Where is thy King.* Where the *Chaldee* אן מלכך (Not, *I will be thy King*, but) *Where is thy King?* So that the *Greek* Interpreters, and the Apostle after them, translated אהי Ποῦ, *Where*, properly, and truly.

The word דבריך in the Prophet, is rendred by the *Targumist* and the *Rabbins*, to signifie *A Word:* but some as *Kimchi* acknowledges, understand it to signifie *The Plague*; and that upon good ground, because the word קטב *Destruction*, is joyned with it; as רטב *Destruction*, and דבר *The Plague*, are joyned together, *Psal* XCI. Where see the *Targum* and *R. Solomon*, and compare the *Greek* Interpreters with them.

CHAP. XVI.

VERS. I.

Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους. *Now concerning the Collection for the Saints.*

UNLESS I am much deceived מגבית אכמים in the *Jerusalem* Writers denotes, in the like sense, τὴν λογίαν εἰς τοὺς σοφούς *The Collection for the wise men.*

They have this story: *a R. Eliezer, R. Josua, and R. Akiba went up to Cholath of Antioch,* על עסק מגבית חכמים *Employed in the Collection for the wise Men. One Abba Judah was there, who performed the Law with a good Eye. Being now reduced to poverty, when he saw the Rabbins, he was dejected. He went home with a sad countenance. His wife said to him, Why doth thy countenance languish? He answered, The Rabbins are come, and I know not what to do. She said to him, You have one field left: Go, and sell half of it, and give to them. Which he did. And when they were departed, he went to plow in the half of his field, and found a great treasure,* &c. I produce this the more willingly, that it may be observed, that collections were made among the *Jews* in forrain Nations, for the poor Rabbins dwelling in *Judea*, in the same manner as they were made among *Christians* in forrain Nations for the poor *Jews* converted to Christianity in *Judea*.

a Horaioth, fol. 48. 1.

VERS. II.

Κατὰ μίαν σαββάτων· *On the first day of the Week.*

בחד בשבת *In the first of the Sabbath,* would the Talmudists say.

I. That day was every where celebrated for the *Christian* Sabbath: and which is not to be past over without observing, as far as appears from Scripture, there is no where any dispute of that matter. There was controversie concerning circumcision, and other points of the *Jewish* Religion, whether they were to be retained, or not retained; but no where, as we read, concerning the changing of the Sabbath. There were indeed some

ſome *Jews* converted to the Goſpel; who, as in ſome other things they retained a ſmatch of their old *Judaiſm*, ſo they did in the obſervation of days, *Rom.* XIV. 5. *Gal.* IV. 10. but yet not rejecting, or neglecting the Lords day. They celebrated it, and made no manner of ſcruple, as appears, concerning it: but they would have their old feſtival days retained too: and they diſputed not at all, whether the Lords day were to be celebrated, but whether the *Jewiſh* Sabbath were not to be celebrated alſo. So they admitted Baptiſm, but it went againſt them not to admit Circumciſion alſo. And ſo alſo in ſome other Articles of *Judaiſm*, not rejecting the Goſpel, but ſuperinducing ſomething of *Judaiſm*. *As I have ordained in the Churches of Galatia*, ſaith the Apoſtle, *ſo do ye alſo: On every firſt day of the Week*, &c. And yet the ſame Apoſtle ſaith of the ſame *Galatians*, *Ye obſerve days, and months*; Not that they refuſed the *Chriſtian* Sabbath, but that they retained the *Jewiſh* Sabbaths.

II. The *Lords day* ſufficiently commended it ſelf by its own authority: nor could the inſtitution of it at all be doubted by the converted *Gentiles*, as never knowing, or at leaſt owning, any other Sabbath: nor by the converted *Jews*, if they acknowledged *Jeſus* for the true *Meſſias*; becauſe they had learnt in their Schools, that *Meſſiah* ſhould make a new Law, as *Moſes* had made the old. And that alſo, which they had drunk in from their cradles, that *Meſſiah* ſhould not aboliſh the Inſtitutions of *Moſes*, but raiſe them higher, and make them more ſplendid, although it might be more a ſcruple among them of the aboliſhing the *Jewiſh* Sabbath; yet it could make none of ſuperinducing the *Chriſtian* Sabbath.

III. In that controverſie of the change of the Sabbath, from the *Jewiſh* to the *Chriſtian*, which ſome proſecute too much without any cauſe, they reckon the Scriptures ſilence concerning the Inſtitution of the Lords day for a denial of the thing; as if it were by no means to be believed, becauſe it is not expreſſed in plain words.

Among many things ſaid in that caſe, let us put in theſe few.

I. The Holy Text indeed is ſilent of this matter, while the ſcene of *Chriſtian* affairs is laying in *Judea*, mention being only made by the Evangeliſts of the appearances of *Chriſt*, the firſt day of the week; namely, on that day, wherein he aroſe from the dead, and the firſt day of the week following, *Joh.* XX. 26. But when the ſcene is transferred to the *Gentiles*, then there is very open mention of it; namely, in this place, and *Act.* XX. 7. and *Revel.* I. 10.

II. For the chief care concerning mentioning the Sabbath was this, that mention might be made of that Sabbath, which was to be among the *Gentile* Churches, and was to endure for ever. And of that, mention is moſt evidently made in the hiſtory of thoſe Churches.

III. Therefore the former ſilence does by no means argue, that the Apoſtles and Diſciples in *Judea* converted to the faith, did not celebrate the Lords Day, or that they obſerved it not by Divine Inſtitution; but by good right and reaſon the mention of it is reſerved to its moſt proper place, that is, in the ſtory of the *Gentile* Churches.

Θησαυίζων · *Laying up.*

For theſe, ſaith *Beza*, *are true riches laid up in Heaven*, &c. By occaſion of whoſe words, let us add theſe few paſſages of the ſame ſubject.

A certain woman came to Rabban Jochanan ben Zaccai, and ſaid, Sir, vouchſafe me ſuſtinence. To whom he anſwered, And who art thou, my daughter? I, ſaith ſhe, am the daughter of Nicodemus ben Gorion. And, replied he, O daughter, what is become of the riches of the family of thy Father? She anſwered ר' לא כדין מחלין מחל בירוש מלח ממון חסך *O Rabbi, Do not they uſe this Proverb at Jeruſalem, The ſalt of riches is the want of them.* ואמרי לה חסך *But thoſe that ſtood by ſaid to her, But mercy*, or alms, *is their ſalt.* Where the Gloſs is, *Whoſoever will ſeaſon his riches*, that is, *make them not to putrifie, let him beſtow them in alms, and the want of riches ariſing from ſuch a cauſe, is the ſeaſoning of them.* b Bab. Chetubb. fol. 66. 2.

VERS. V.

Μακεδονίαν γὰρ διέρχομαι · *For I do paſs through Macedonia.*

THERE is a diviſion about the ſenſe and tranſlation of theſe words: and here indeed the whole hinge of the controverſie turns upon the place whence this Epiſtle was writ.

There are ſome that render it to this ſenſe, *I am now paſſing through Macedonia*; which without doubt he did, whoſoever he were, who firſt joyned thoſe words to the end of the Epiſtle, Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων · *The firſt Epiſtle to the Corinthians*

Corinthians was written from Philippi: and they muſt do the ſame, who think it ſent from thence.

But the Vulgar and Interlineary Interpreter; For I ſhall *paſs through Macedonia*, in the future tenſe, is more true, and beſt of all. For that this Epiſtle was ſent from *Epheſus*, theſe and other things make plain.

I. That the Apoſtle ſalutes the *Corinthians* in the name of *the Churches of Aſia*; which it is probable he would not at all have done, if he now were in *Macedonia*. But be it granted, that he very lately coming out of *Aſia*, carried the ſalutations of thoſe Churches along with him, it is as improbable, that he would not alſo ſalute them in the name of the Churches of *Macedonia*.

II. It appears that he wrote this Epiſtle before he came into *Macedonia*, from what he ſaith in the ſecond Epiſtle, Chap. II. 12, 13. and Chap. VII. 5, 6, 7. For when he met not *Titus* at *Troas*; whom together with *Stephanus*, *Fortunatus*, and *Achaicus* he had ſent to *Corinth* with this Epiſtle; nor as yet could know what fruit it had gained among the *Corinthians*, he haſtned a journey into *Macedonia*. And when he came thither, and found not *Titus* there, he ſtayed for ſome time with an unquiet mind, until *Titus*, the meſſenger of good news at laſt came.

III. He ſaith, *verſ.* 8. Ἐπιμενῶ δὲ ἐν Ἐφέσῳ· *I ſhall tarry in Epheſus:* as if he would ſay, Here at *Epheſus*, where now I am, I ſhall remain until *Pentecoſt*.

VERS. VIII.

Ἐπιμενῶ δὲ ἐν Ἐφέσῳ· *But I will tarry in Epheſus.*

WHETHER he tarried at *Epheſus* until the time determined by him, that is, *Pentecoſt*, or the uproar of *Demetrius* drove him away thence ſooner, is uncertain. Being driven thence *Macedonia* received him, as is related, *Act.* XX. Where although among his travails, there is no mention of his journy to *Corinth*, yet thither he travailed, while his companions went before to *Troas*, and expected him there.

VERS. IX.

Θύρα γάρ μοι ἀνέῳγε, &c. *For a door is opened to me*, &c.

See *Act.* XIX. 17, 18, 19, 20.

VERS. X.

Ἐὰν δὲ ἔλθῃ Τιμόθεος· *But if Timothy come.*

THIS place deceived him again, who added the ὑπογεγραφὴν, the Underwriting to this Epiſtle: in whoſe fancy, *Timothy* was ſent with *Stephanus*, *Fortunatus*, and *Achaicus*, to bring the Epiſtle to the *Corinthians:* by no light miſtake: for *Timothy* indeed was ſent, but from *Epheſus* into *Macedonia* with *Eraſtus*, *Act.* XIX. 22. to ſee the *Corinthians* in his return, but not at all ſent thither out of *Macedonia* by the order of the Apoſtle, which he dreams of.

VERS. XIX.

Σὺν τῇ κατ' οἶκον αὐτῶν Ἐκκλησίᾳ· *With the Church which is in their houſe.*

SO alſo it is ſaid of them, when they were come back from *Rome*, that they had a Church in their houſe, *Rom.* XVI. 5. And the ſame is ſaid of *Philemon*, *Philem.* verſ. 2. and ſee *Coloſſ.* IV. 15. But in what ſenſe to underſtand this, is ſomewhat obſcure.

I. Perhaps there were in *Aquila*'s houſe ſome, which travailed with him from *Rome*; being driven thence by the Edict of *Ceſar*, and boarded with him in the ſame houſe, while they were in their baniſhment. But what then ſhall we ſay of them, when they went back to *Rome* to their own dwelling? And alſo, what ſhall we ſay of the Church in the houſe of *Philemon?*

II. Or perhaps *Aquila* was the Churches Hoſt, as *Gaius* was at *Corinth*; in whoſe houſe were other men and women, appointed to that office with him. And it may be, he performed the ſame Office at *Rome*, when he went back. And it may be *Philemon* did the ſame at *Coloſſ*; and thence that of the Apoſtle to him, *Prepare me a lodging*, verſ. 22. But all theſe things are ſomewhat uncertain: nor can one ſee, where to fix his foot. Let me therefore add another conjecture alſo.

III. It

III. It is well enough known, what בית מדרש *Beth Midrash*, *The Divinity School*, or the Chappel, was among the *Jews*; and what the difference was between it, and בית הכנסת *The Synagogue*. Now *Beth Midrash* was called also בי רבנן *Be Rabbanan*, *The School of the Rabbins*. And it is enquired, מאי בי רבנן ביתא רבנן *What c is the School of the Rabbins? It is the House of the Rabbins.* Where the Gloss, *Why do they call* בתי מדרשות *the Divinity Schools, Be Rabbanan? Namely, Because it is their House for any use.* In that place the *Gemarists* treat of Synagogues set apart for holy use; and how far it was lawful to put them to common uses, either when they now flourished, or were fallen to decay, and antiquated as to sacred uses. And concerning the *Beth Midrash*, which was very near of kin to the Synagogue, it is concluded, as you see, that it is as the very house of the *Rabbin*, teaching in it, and to be used by him for any use.

c Megill. fol. 28 2.

Mention of the בי רבנן *Be Rabbanan*, or *Beth Midrash*, and the very thing, concerning which we now are speaking, brings to remembrance the בי אבידן *Be Abidan*; of which the Talmudists write; but in a double and various sense. The mention of it occurs in *Bab Avodah Zarah d*, where it denotes a Heathen Temple. *R. Eliezer Ben Parta* is examined by a *Roman Magistrate*, and among other things, this is demanded of him, *Why did you not go to* בי אבדן *Be Abidan, The Temple? He answered, I am an old man, and I was afraid, lest you should tread me under foot. To whom the other replied, Was ever any old man trod under foot? A miracle happened; For that very day was an old man trodden upon.* Where the Gloss, בי אבידן *Be Abidan is an House*, or Temple, *where they eat and drink in honour of an Idol*, ומבולין זיבול עו *And void dung* (that is, sacrifice) *to an Idol*, &c.

d Fol. 17. 2.

But elsewhere *e* it occurs in another sense. ספרי דבי אבידן וגו' *The Books of the Be Abidan, do they snatch them out of the fire, or do they not snatch them?* אין ולא *Yes, and No:* that is, sometimes they do, and sometimes they do not. But what the books of the *Be Abidan* were, the Gloss teacheth in these words, ספרי כתבו להם מינים להתווכח עם ישראל *The Hereticks wrote books of Disputations to themselves against the Jews:* ומקום שמתווכחים שם קרי ליה בי אבירן *And the place where the dispute is, is called Be Abidan.* By *Hereticks*, no doubt is to be made, but that *Christians* are understood: and that *Be Abidan* in this place is not to be taken for a Heathen Temple, is clear enough from what follows: *Rabh*, say they, *went not into Be Abidan*, much less לבי נצרפי *Into a Heathen Temple. Samuel went into a Heathen Temple, but went not into Be Abidan. They said to Rabba,* מ"ט לא אתית לבי אבידן *Why went you not to Be Abidan? He answered, There is a certain Palm in the way, and hindreth me. We will stock it up, say they. The place of it, saith he, is difficult to me.* The Gloss writes, *Rabh and Rabba feared to go into Beth Abidan, lest in the dispute they might rise up against them, and kill them.*

e Schabb. fol. 116. 1.

And now let us return to our own business. What hinders, but that we may be of opinion, that the House of *Aquila* at *Ephesus*, and *Rome*, and of *Philemon* at *Colosse*, might serve for such a purpose; namely, sometimes for holy Lectures, and disputes either with *Jews*, or among *Christians*. Not that the publick Assembly in the Church should be neglected; but that some number out of the Church; perhaps the whole company of Ministers, and Teachers assembled here, and others, who breathed more after Gospel Mysteries; where the more obscure Articles and Points of Faith were handled, and disputes were held, if the thing required it, either among themselves or against the *Jews*.

VERS. XXII.

Εἴς τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστόν, ἤτω Ἀνάθεμα Μαρὰν ἀθά. *If any love not the Lord Jesus Christ, let him be Anathema Maranatha.*

THE word *Anathema* sounds indeed all one with חרם *Cherem*, among the *Hebrews*; as we may see abundantly (to omit all other examples) in the seventy Interpreters, in the last Chapter of *Leviticus* compared with the *Hebrew*.

And the word is taken in a threefold sense especially in the Holy Scripture; which the Author of *Aruch* notes in the word חרם *Cherem*, and that from the Author of *Tosaphoth f*.

f Ad Erachin, cap. 4.

I. חרמי כהנים *The Anathema* or *somewhat devoted to the Priests*, that is, something which being consecrated to God, necessarily falls to the Priests. חרמי כהנים אין להם פדיון *The Anathemae's of the Priests do not admit Redemption; but they are to be given to the Priests for Trumah*, or an oblation.

g Bab. Erachin, fol. 28. 2.

II. חרמי גביה *An Anathema*, or *that which is devoted to the most High.* Examples of which you have, *Levit.* XXVII. 27, 28. &c. Where the Seventy thus, Πᾶν ἀνάθεμα ἅγιον

ἅγιον ἔσται τῷ κυρίῳ· *Every Anathema ſhall be holy to the Lord.* In *Bab. Nedarim* [b] it is called חרם שמים *That which is devoted to Heaven.*

[b] Fol. 28. 2.

III. חרם אשר יחרם מן האדם *An Anathema which is devoted of men.* Of this *Levit.* XXVII. 29. Where again the Seventy thus, Πᾶς ὁ ἐὰν ἀναθεθῇ ἐκ τῶν ἀνθρώπων, οὐ λυτρωθήσεται, ἀλλὰ θανάτῳ θανατωθήσεται· *Every Anathema, or devoted of men ſhall not be redeemed, but ſhall dye the death.* But what *is the Anathema of men?* The Author of *Toſaphtoth* anſwered, אלו חייבו מיתות בד' *He that is condemned to death by the Sanhedrin.* R. *Solomon* ſaith, *When an Iſraelite devoted his man ſervant, or his maid ſervant, that were Canaanites, to death.* R. *Menahen* ſaith, *When the Iſraelites in war devoted their enemies to deſtruction, if they overcame them, as was done by them,* Numb. XXI. [i] *Whence is it, that when any condemned to dye by the Sanhedrin is led forth to ſuffer death, another goes forth interceding and ſaying, I will pay for his Redemption: Whence is it, I ſay, that he ſaith this to no purpoſe? Namely, Thence, becauſe it is ſaid, Every Anathema of men ſhall not be redeemed, but ſhall be puniſhed with death.*

[i] Bab. Chetubb. fol. 37. 2.

If therefore we enquire into the original and proper nature of this *Anathema*, it was certainly the deſtining of ſome Malefactor to moſt certain death and deſtruction. Hence is that in the *Chaldee* paraphraſt in *Eſa.* XLIII. *ult.* Where for אתנה יעקב לחרם *I will deliver Jacob to Anathema*, he renders it, אמסר לקטלא *I will deliver him to be ſlain.*

And now in reference to the words *Maran-atha*, very many Commentators agree, that this Phraſe is a certain form of Excommunication, and that it is the higheſt, and heavieſt. *Thus*, ſay they, *is the extremeſt kind of Anathema marked; as though he would ſay, Curſed be he to the coming, and in the coming of the Lord.*

They aſſert this to be the third kind of Excommunication among the *Jews*, and think that it ſounds the ſame with שמתא *Schammatha*, and interpret שם אתא *God cometh* to the ſame ſenſe.

But let me, with the leave of ſo great men, ſpeak freely what I think in this buſineſs.

I. I have not found, in my reading, in any places, although I have ſought diligently, in any *Jewiſh* Writers that I have peruſed, where *Maran-atha* occurs once for a form of Excommunication. Nor have I found in any *Chriſtian* Writer, the leaſt ſign, whereby might be ſhewn in what place, or in what *Hebrew* Author that Phraſe is found in ſuch a ſenſe. Yea to ſpeak out plainer, as the thing is, I do not remember, that I have found this Phraſe *Maran-atha*, in any ſenſe at all, in any *Rabbinical* or *Talmudic* Writer; at any time, in any place.

II. But thoſe Commentators mentioned, do ſilently confeſs, that *Maran-atha* indeed, in ſo many ſyllables, does not occur in the *Hebrew* Writers: but שמתא *Schammatha*, which ſpeaks the ſame thing, occurs very frequently: and ſo they interpret שם אתא *God cometh.*

But paſſing over this, that this interpretation ſeems to betray an ignorance of the word שמת from thence *Schammatha* is derived; the *Talmudiſts*, to whom that word is ſufficiently common, and well known, produce another Etymology of the word שמתא *Schammatha.* מאי אמתא *What ſignifies Shammatha?* *Rabba anſwered,* שם מיתה *Sham metha, There is Death.* *Samuel anſwered,* שם תהא or תיתי *Let Death be there, or come thither; as it is written, The curſe ſhall come into the houſe of the Thief, and ſhall lay it waſte,* Zach. V. They have theſe and the like ſayings; but no mention in them of שם אתא *God cometh.*

[l] Bab. Moed Katon, fol. 16.

What the Apoſtle means by *Maran-atha*, we ſhall more eaſily trace, when we ſhall have obſerved this firſt, That the Apoſtle chiefly directs the dint and ſtroke of this *Anathema* and Curſe, againſt the unbelieving *Jews*, who were moſt bitter enemies againſt the Lord *Jeſus*, and his Goſpel: which I cannot but think, being induced thereunto by theſe four reaſons.

I. Becauſe the *Jews* above all other of humane race, loved not the Lord *Jeſus*, neither yet do love him. The Holy Scripture teaches this abundantly; unhappy experience teaches it. The Pagans indeed love not Chriſt, becauſe they knew him not: but becauſe they know him not, neither do they hate him. The *Turks* indeed love not *Jeſus*, in that manner as the *Chriſtians* do; but they do not hate him in that manner as do the *Jews.*

II. Becauſe he ſpeaks here in the Language and Dialect of the *Jews*, namely, in that *Syriack* phraſe, *Maran-atha.* He had ſpoke *Greek* through the whole Epiſtle; he ſpeaks *Greek* in all his Epiſtles: but when he ſpeaks here in the *Jewiſh* Language, the thing it ſelf ſpeaks it without all controverſie, that he ſpeaks concerning the *Jews.*

III. The *Jews* only of all mortals, called *Jeſus* accurſed, (ſee Chap. XII. 1.) therefore the Apoſtle deſervedly ſtrikes them above all other Mortals with a curſe, rendring like for like.

IV. Hither

IV. Hither I, or rather doth the Apostle, bring those words of *Esaiah*, Chap. LXV. 15. *Ye shall leave your name for a curse to my chosen.* Hither also may be brought that of *Malachi*, Chap. IV. wherewith the Old Testament is concluded פן אבוא והכיתי את הארץ בחרם lest *I come, and smite the land with* (Anathema) *a Curse. Lest I come:* this is the same with that which the Apostle saith, *Maran-atha, The Lord cometh.* And, *I will smite with Anathema*, the same with that in this verse, *let him be Anathema.* Against whom is the threatning in the Prophet? Against the unbelieving *Jews.* Against the same is both his threatning and curse of the Apostle; taken (methinks) out of the very words of the Prophet.

And now you may easily fetch out the sense of the word, *Maran-atha.* The Holy Scripture speaks great and terrible things concerning the coming of *Christ* to punish the Nation of the *Jews* for their not loving, yea hating *Christ*, and treading the Gospel under foot. It is called his coming in his Kingdom, in the Clouds, in Glory: which we observe elsewhere. So that I should much more readily interpret this expression *Maran-atha*, that is, *our Lord cometh*, in this sense, from this common manner of speech, and which is so very usual to the Scripture; than to run to I know not what *Jewish* form: which yet is not at all to be met with among the *Jews.*

To be added to *Chap.* XIV.

THAT *ſome light may be added to what we ſpake at* Chap. XIV. *about the uſe of an unknown Tongue, we thought it not amiſs, to make a brief diſcourſe for the diſcuſſing that Queſtion,* What Bibles were commonly uſed in the Religious Meetings of the *Jews? Which diſcourſe we have laid here, that the continuation of the Commentary might not be broken.*

CHAP. I.

Concerning the Hebrews and Helleniſts.

WHEN the *Helleniſts* and *Hebrews* are diſtinguiſhed, *Act.* VI. 1. it ſeems to be leſs obſcure, than when diſtinction is made between the *Helleniſts* and the *Jews*, *Act.* XI. 20. For that the *Helleniſts* were *Jews*, almoſt all agree.

The reaſon of the diſtinction may be fetched, either from their Diſperſion or from their *Language*. Διασπορὰ τῶν Ἑλλήνων · *The Diſperſion of the Greeks*, *Joh.* VII. 35. may be plainly diſtinguiſhed ἀπὸ τῆς διασπορᾶς τῶν Βαβυλωνίων · *From the Diſperſion of the Babylonians.* The *Jews* diſpered by the Victories and Colonies of the *Greeks*, from the *Jews* diſperſed by the *Babylonian* Captivity, and the *Perſian* Dominion.

But the difference is rather fetched from their *Language*: They being called *Hebrews*, to whom the *Hebrew* was the Mother Tongue, that is, The *Syriac*, or *Chaldee*, they *Helleniſts*, to whom the *Greek* Language was ſo.

Under the name of *Hebrews*, there is none but would place the *Paleſtines*, the *Babylonians*, the *Aſſyrians*, the *Syrians*, if they knew what was the common Mother Tongue of all theſe Countries, eſpecially, if they that knew all theſe Countries were placed by the *Tamudiſts* themſelves, in effect under the ſame rank and alliance of cuſtoms and privileges as well as under the ſame Language. Hence are theſe and ſuch like expreſſions to be met with in them.

a Whoſoever dwells in Babylon is as though he dwelt in the Land of Iſrael. *b All forreign Land is called* מדינת הים *Heathen, except Babylon.* Where by בבל *Babylon*, they underſtand all thoſe Countries, unto which the *Babylonian* Captivity was carried, and led away.

a Bab. Chetub. fol. 31.
b R. Sol. in Git. cap. 1.

And theſe paſſages they have of *Syria*. *c In three reſpects, Syria was like to the Land of Iſrael. It was bound to tithes, and the ſeventh year. You might go thither in purity: and he that bought a farm in Syria, was as though he bought one in the Suburbs of Jeruſalem.* And again, *d Syria as to ſome judgments is as the Land of Iſrael.* And again, *e They bring out* (the fruits of the ſeventh year) *into Syria, but not without the Land.* Note, that *Syria* was not reputed *without the Land*; but in divers things to be united with *Paleſtine*. And many paſſages of that nature may be produced both of *Syria*, and of *Babylon*.

c Gittin f. 8. 1.
d Maimon. in Demai, cap. 6.
e Sheviith, cap. 6. hal. 6.

Now then when our diſcourſe is of the *Helleniſts*, the *Jews* of theſe Countries and of this Language are to be diſtinguiſhed from thoſe: not denying nevertheleſs, that even among theſe here and there were alſo *Helleniſts*: as the Synagogue of *Alexandria* at *Jeruſalem*: they of *Ceſarea*, who *f recited their Phylacteries in the Language of the Helleniſts*: and they of *Antioch*, of whom mention is made in that place of the *Acts* alledged.

f Hieroſ. Sotah, cap. 7.

No body doubts, that the *Syriac* was the Mother Tongue of all *Syria*; and yet who will doubt, who hath read the Hiſtory of the *Syro-Grecians*, that there were very many in *Syria*, whoſe Mother Tongue was *Greek*? And hence that knot is very eaſily untyed, *Acts*, XI. The Diſperſed Diſciples, that preached the Goſpel, found in *Antioch* ſome *Helleniſts*, that is, whoſe Mother tongue was *Greek*, among the *Jews*, whoſe Mother tongue was *Syriac*.

CHAP.

CHAP. II.

Of the Hebrews in Babylon, and the adjacent Countries.

THE people that returned from *Babylon* are numbred, *Ezr.* II. and the ſum total is computed to be *Forty two thouſand three hundred and threeſcore*, *verſ.* 64. And yet the number of the families there particularly reckoned amounts not to more than thirty thouſand. So that thoſe twelve thouſand which are comprized within the ſum total, and yet are not numbred by their families, were either Plebeians, and perſons of no name, or ſuch who could not derive their Genealogy, as *verſ.* 62. or perhaps not a few of them were of the ten Tribes.

But how great a multitude of *Jews* yet remained in *Babylon*, when that number went back to their acient Country, you may conjecture by theſe two things, to omit others.

I. That of the Four and Twenty Courſes of the Prieſts there returned only four, *a* as the *Jeruſalem Talmudiſts* obſerve, and that well, out of *Ezr.* II. 36. And although you may conceive a leſs proportion by far in the reſt of the people; yet the number of thoſe that tarried behind did far exceed the number of thoſe that returned.

a Taanith, fol. 68. 1.

II. The people had taken root in *Babylon*: and the ſeventy years of the captivity had in a manner made them forget their own Country. They had been commanded of God to build themſelves houſes, to plant gardens, and to compoſe themſelves for a long continuance in that place; *Jer.* XXIX. 5, 6. And at length neceſſity paſſed into pleaſure; and having obtained quiet, commodious, and gainful ſeats, they judged it better to be there, than to return into an unmanured Country, full of danger, and want.

Hence the Maſters diſpute, whether that whole company, that went up with *Ezra*, went not up by compulſion, and מר סבר אפרושי אפרושינהו ומנפשייהו *b One Maſter thinks, that in ſeparating they ſeparated themſelves, and voluntarily went up. Another Maſter,* בעל כרחייהו אסקינהן *That they were carried away by compulſion.* For as the Gloſs ſpeaks, *They that remained at Babylon enjoyed their quiet; but thoſe that went up to Jeruſalem were preſſed with poverty, and with all kind of labour and fear, by reaſon of thoſe that dwelt about them.*

b Bab. Kiddush. fol. 69. 2.

Concerning thoſe that tarried behind, the *Jews* themſelves have theſe words.

I. That a purer blood of *Jews* remained in *Babylon*, then was of thoſe that went up. *c* Becauſe that *Ezra* carried away with him the dregs of the people, and *left Babylon like pure flower*; that is, as the Gloſs writes, *All that were of impure blood he carried away thence with him.* Hence is that, כל הארצות עיסה לאי ואי עיסה לבבל *All Lands are as a mixed* (or impure) *lump, compared with the Land of Iſrael: and the Land of Iſrael is a mixed lump, compared with Babylon, viz.* As to purity of blood.

c Ib. fol. 27. 1

II. That the blood of the ſtock of *David* remained more noble in *Babylon*, than that which aſcended in the family of *Hillel*: becauſe that was of the male ſeed, this of the female. *d*

d Juchaſ. fol. 89. 1. Rab. Chetub. fol. 3. 1.

III. Yea, this prevailed with them in the *Talmudic* times. *It is forbid to go out of Babylon into another Land, even from Pombeditha to Be Cubi: and Rabb Joſeph excommunicated one, who went from Pombeditha to Be Cubi*

And if we would propound ſome ſpecimen of the numerouſneſs of the *Jews* inhabiting that Land, we might take a view of their three Univerſities under thoſe times, *viz.* at *Naardea*, *Sora*, and *Pombeditha*: as alſo divers other places famous for *Rabbins*, ſuch as,

Bethdoli, where *R. Nehemiah* was. *e* Which is alſo called *Bedeli*. *f*

e Jerum. fol. 122. 1.

The River *Pekod*, where *R. Jacob* was. *g*

f Ib. fol. 115. 1.

Bagdat, where *R. Channah* was *h*

g Zevach. f. 9. 1.

Corconia, where *R. Chaijah*. *i*

h Zevach. f. 9. 1

i Jerum. fol. 62. 1.

The Town *Mahaziah*, where were Doctors equal with thoſe of *Pombeditha*: *l* But let us offer ſome kind of *Geographical* Table of the Countries in *Babylon*, where the *Jews* dwelt, as it is repreſented by the *Talmudiſts*.

l Chetub. fol. 4. 1. & fol. 55. 1.

m Rabb Papa the aged in the name of Rabb, ſaith בבל בריאה *Babylon is in health* מישן מתה *Meſon is dead.* מדי חולה *Media is ſick.* עילם נוספים *Perſia is expiring.* That is, the Gloſſer being Interpreter, *In Babylon the Jews are of pure blood; in Meſon all are illegitimate: in Media many are of pure blood, and many not: in Perſia there are very many not of pure blood, and a few that are pure.*

m Kiddush. fol. 71. 2.

They

They go on עד היכן הוה בבל *How far is Babylon extended?* Rab *ſaith,* עד נהר עוק *Unto the river Azek.* Samuel *ſaith,* עד נהר יואני *Unto the river Juani. And how far above, near Diglath?* Rabh *ſaith* עד בגדא ואוונה *Unto Bagdaah and Avana,* Samuel *ſaith,* עד מושכני *unto Muſcani. But Muſcani it ſelf is not within the border.* But R. Chaija bar Abba *ſaith, that* Samuel *ſaith, that Muſcani is as the Captivity* (that is, Pombiditha) *as to Genealogies. To Muſcani therefore is ſo to be underſtood as, that Muſcani is within the border. Within, near Diglath, how far? To lower Apamia. For there were two Apamia's, one the upper, and another the Lower. In one were Jews of pure blood, in the other, not. And between them was the ſpace of four thouſand paces.*

Above towards Euphrates, how far? Rabh *ſaith,* עד אקרא דחולבנקני *Unto Acra Tulbankana.* Samuel *ſaith, Unto the bridge of Euphrates.* R. Jochanan *ſaith, unto the paſſage of Gizma.* דגיזמא

n Lib. 6. c. 27. From the River *Azek*] Thence perhaps the Town *Azochis*, of which *Pliny*, *n* נהר יואני : The River *Juani*, or *Joani*] is perhaps the ſame with *Oena* in *Marcellinus.* דגלת *Diglath.*] *Tigris where it was ſlower than Diglitus, whence it riſeth; from its*

o Plin. lib. 6. cap. 27. *ſwiftneſs began to be called Tigris.* *o*

Of Apamia] *Ptolomy* and *Pliny* both ſpeak.

חולבנקני *Tulbankana.*] Among the Cities near a part of *Euphrates* according to *Ptolomy*, is Θελβενκάνη *Thelbenkane*, in *Degree* 78. 30. 35. 30.

To all this that hath been ſpoken may alſo be added, that in the *Notitia Imperii*, under the diſpoſition of the Honourable Perſon the Duke of *Oſchoena*, were *Equites promoti indigenæ Syriæ Judæorum: Promoted Horſe, Inhabitants of Syria of the Jews:* and that in *Pliny*, there was a Country called *Paleſtine* in theſe regions, concerning which we are now ſpeaking; which whether they do not ſavour of *Jewiſh* Inhabitants, we leave to conjecture.

p Ammian. Marcellin. Lib. 24. Let that alſo of *Marcellinus* be added. *p Near the place, where the greater part of Euphrates is divided into many Rivers: in this tract, a City being deſerted by the Jews that were inhabitants in it, becauſe of its low Walls, was fired by a band of enraged Soldiers.*

CHAP. III.

In the ſame Regions were the ſeats of the ten Tribes.

TRacing the ſeat of the Ten Tribes by the light of the Scriptures and the *Talmudiſts*, we find they were placed in *Aſſyria*, and *Babylon*, and the bordering Countries: diſpoſed under their Captivity in thoſe very Lands, wherein the Divine Counſel had decreed the two Tribes alſo ſhould be diſpoſed, when they ſhould undergo the ſame lot: that thoſe Tribes which had bordered upon each other in their own Land, ſhould border alſo upon each other in a ſtrange Land: and that they, whom God had united in the promiſe of their future call, ſhould be alſo united in the ſame habitations, that they might be called together.

Thoſe that were carried away from their own Land, *the King of Aſſyria placed in Halach and Chabor, near the River Gozan, and in the Cities of the Medes.* 2 *King.* XVII. 6. and VIII. 11.

a Bab. Jevam. fol. 16. 2. The *Talmudiſts* do thus comment upon the places named. *a R. Abba bar Chana ſaith,*

הלח זה הלואות : *Halac is Halvaoth.*

הבור זה הדייב : *Habor is Adiabene.*

b Bereſh. Rabba, § 33. נהר גוזן זו גינזק : *The River Gozan is Ginzak.* *b R. Akiba preacheth in Ginzak in Media.*

ערי מדי זו חמדון וחברותיה : *The Cities of the Medes are Chemdam, and its fellows. But there are ſome who ſay,* ניהר וחברותיה *Nihar and its fellows. What are thoſe fellows? Samuel ſaith,* מושכי *Muſechi,* הידקי *Hidki,* דומקי *Domki.*

These things are repeated elſewhere, and that with this variation of the names.

c Kidduſh. fol. 72. 1. חלח זו חלזון : *c Chalah is Chalzon.*

ערי מדי זו חמדון : *The Cities of the Medes are Tamdan, and its fellows. But there are ſome that ſay,* נהוונד *Nehvanad, and its fellows. What are theſe fellows? Samuel ſaith,* The Towns מושכי *Muſchi,* חושקי *Chuſhki, and* רומקי *Romki.*

Of the rendring חלח *Chalah*, although the *Gemariſts* do not exactly agree among themſelves, one while interpreting it by הלואות *Halvaoth*, another while by חלזון *Chalzon*: yet

yet they disagree not about the situation of the place, when in both places they joyn it so *Adiabene*. And in the place last cited, they so apply those words of *Daniel*, וחלת עלעיל בפומיה בין שנהא *And three ribs within his mouth. Dan.* VII. 5. *R. Jochanan* interpreting, *are* חלזון *Chalzon*, והרייב *and Adiabene*, ונציבין *and Nesibis*.

I ask whether חלזון *Chalzon* be not illy written for חלוון *Chalvaon*, (by the likeness of the letters ו *Vau*, and ז *Zain*;) which comes nearer to הלואות *Halvaoth*; and both agree with Ἀλβανὶς, *Alvanis*, which was a City in *Mesopotamia*, in *Ptolomy*, in Degree, ξζ δ 74. 15. λε ς γ 35. 20. *d* In the same Author, the River Χαβώρας *Chaboras*, bears the memory of *Chabor*, and Χαλκίτις, *Chalcitis*, bears that of *Chalach*, and Γαυζανίτις *Gauzanitis*, that of *Gozan*. הרייב The River *Adiab*, whence the Country of *Adiabene*, of most noted fame. See *Ammianus Marcellinus*. *e*

d Ptol. Tab. 4. *Asiæ* de situ *Mesopot.*

e Lib. 23.

These things the *Jews* speak of the first seats of the ten Tribes; and that they also remained there in after ages, they are so assured, that in the *Talmudists*, *f provision is made concerning Espousals, that they contract not with any of the ten Tribes.* And the Glos there is, בדוכתייהו הוו רובא מי' שבטים *In those places were very many of the Ten Tribes.*

f Jevamoth, in the place above.

And while the Masters strictly provide, that the stocks of pure blood be preserved, and name very many places in *Babylon*, and the Countries adjacent, where families of pure blood were, and where they were not; they poynt with the finger as to others, so also to the ten Tribes residing there, as people of impure blood, and with whom they were not to mingle.

But now, if the Seats, Cities, Countries of the ten Tribes, in the times of the *Talmudists*, were so well known, much more were they so in the times of the Apostles; which were not so far removed from their first Captivity. That people therefore in that time skulked not in I know not what unknown Land, a thing now conceived of them, but that the preaching of the Apostles came also to them, as well as to other Nations. One may say this with the greatest assurance, upon the credit of *S. James*, who writes his Epistle to the whole twelve Tribes and also upon the credit of the Apocaliptic, in whom the twelve Tribes are sealed, *Chap.* VII. And the words of our Saviour argue the same thing, of the Twelve Apostles, that were to judge the Twelve Tribes, implying, that they all Twelve heard of the sound of the Gospel concerning the reception or rejection of which that judgment was to be.

Under this notion, unless I am much mistaken, is the Apostle to be understood, treating of the calling of *Israel*, *Rom.* XI. not of the *Jews* only, but of the whole Twelve Tribes of *Israel*. And this is that mistery, concerning which he speaks at *vers.* 25. namely, that hardness, or *blindness happened to Israel* ἀπὸ μέρους *by parts*, or *separately*; first the Ten Tribes were blinded, and some hundreds of years after the two Tribes: and both the one and the other remained under that state, until the fulness of the *Gentiles* came in, when the Gospel entred, and *so all Israel*, Δωδεκάφυλον. *The whole Twelve Tribes*, namely, they, who were Λεῖμμα, *the Remnant* κατ' ἐκλογὴν χάριτος, *according to the Election of Grace*, *vers.* 5. were saved. For those words, Ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ· *until the fulness of the Gentiles come in*, are not so to be understood, as if the gathering of the last handful of the harvest of the *Gentiles* were to be expected, before that calling of all *Israel*: but they are opposed to that seldom coming in of *Heathens* to true Religion before the preaching of the Gospel. For at that time they were added to the Church by drops only, and very rarely. But when the Gospel entred, they flowed in as in a full stream, καὶ ἐν ὅλῳ τῷ πληρώματι τῶν ἐθνῶν· *And in the whole fulness of the Gentiles.* And so (which is a great mistery) first the *Gentiles* were blinded, and after them the ten Tribes were blinded, and after them the two Tribes were blinded; all laying under that miserable condition, until all at last were inlightened by the Gospel, and closed together into one body. And that the Apostle spake of his own times, when the Gospel was now newly brought to the *Gentiles*, he himself sufficiently ratifies and makes known by those words, Ἐν τῷ νῦν καιρῷ· *At this present time*, vers. 5.

CHAP. IV.

Peter preaching the Goſpel in Babylon.

THE whole world therefore being thus divided into *Iſraelites*, and *Gentiles*; and the *Iſraelites* again into the Ten Tribes, and the *Jews*; and the *Jews* again into *Hebrews* and *Helleniſts*; and the *Hebrews* into thoſe who dwelt *within* the Land of *Iſrael*, and thoſe that dwelt *without* it: hence ſomething may be obſerved which concerns the Evangelical and Apoſtolic Hiſtory.

I. And this firſt, as to the four Evangeliſts, namely, that *Matthew* writ for the *Hebrews within* the Land of *Iſrael*, and *Syria*: *Mark* for the *Hebrews without* the Land in *Babylon* and *Aſſyria*; where alſo were the ten Tribes: *John* for the *Helleniſts*: *Luke* for the *Gentiles*.

II. Then, when *James*, *Peter* and *John* are celebrated for the three Apoſtles of the Circumciſion, *Gal.* II. 9. hence one may fitly diſtinguiſh each Apoſtles Dioceſs: *viz*, *Paleſtine*, and which borders upon and is reckoned with it, *Syria* to *James*: *Babylon* and *Aſſyria* to *Peter*: and the *Helleniſts*, eſpecially of *Aſia*, and ſuch as were further off, to *John*.

Babylon, I ſay, and *Aſſyria* to *Peter*: which he himſelf confirms, when he dates his *First* Epiſtle from *Babylon*; and in his *Second* שיחתו כבבל *a He uſeth the Babylonian Idiom*. You would believe the word *Boſor* to be pronounced for *Beor*, Chap. II. 15. or it was a ſoleciſm of *Peter*, or an error of the Tranſcribers: but it favours of the *Chaldee* dialect, and plainly teaches, what that *Babylon* was, where *Peter* then was.

a See Kiddush. fol. 71. 2.

It was ordinary with the *Chaldeans* to change ש *Schin* into ע *Ain*; and on the contrary ע *Ain* into ש *Schin*: ש into ע as שפם *Shepham* into עפמיא *Apamia*, *Num.* XXXIV. 11,12. Where ſee the Targums, *Samaritane* and *Jeruſalem* and *Jonathan*. שטר *A bill of contracts* עיטור in the *Talmudiſts*, and divers others of that nature. And ע into ש or ס as in עד *A witneſs* שהד The letter *He* only put in, and עד *Until*, in the *Samaritane* Dialect, is changed into סעד with a letter in like manner put in. So ערק *to divide* is alſo סרק and לועז *a Cheek*, is alſo ליסרז And very many of the like variation; which, being obſerved, do openly teſtify that *Peter* was in *Babylon* of *Chaldea*, and ſpoke *Chaldee*, when he ſaid בסור *Bozor* for בעור *Beor*.

Nor was there in all the World any Country, in which that great Apoſtle of Circumciſion could preach, more agreeably, and ſuitably to his office, than in *Babylon*, and the adjacent places; where were *Hebrews* of the pureſt blood, and where the Ten Tribes were; the *Circumciſion* in its full name.

Hitherto we have traced the *Hebrews*, or thoſe *Jews*, whoſe Mother tongue was *Syriac* or *Chaldee*, namely, the *Paleſtines*, *Syrians*, *Aſſyrians*, *Babylonians*, *Meſopotamians*, and an infinite number of *Iſraelites* of the twelve Tribes ſprinkled among them, uſing alſo the ſame Language. Now let us ſee briefly what Bibles were uſed in their Synagogues.

CHAP. V.

The Hebrew Bible read in the Synagogues of the Hebrews.

THE *Jeruſalem Talmudiſts* ſay, *a There were five things wanting under the ſecond Temple, which were under the firſt; the fire from Heaven, the Ark, Urim and Thummim, the oyl of anoynting, and the holy Spirit*, or the Spirit of Propheſie: Let the *Hebrew Tongue*, the Prophetic Language, be added alſo.

a Taanith, fol. 56. 1.

Of the Spirit of Propheſie the *Babylonian Talmudiſts* have theſe words alſo: *b From the death of the later Prophets, Haggai, Zechary, and Malachi, the holy Spirit ceaſed from Iſrael.* In the firſt generation indeed after the return out of *Babylon*, that the gift of propheſie flouriſhed, thoſe Prophets, and indeed very many others do witneſs, if we believe the Maſters of the Traditions. For thus they ſpeak: *c Among the eighty Elders, who oppoſed the Statute of Eſther and Mordecai, concerning the Feaſt of Purim, as if it were an innovation in the Law, more than thirty were Prophets.* But that generation being

b Sotah, f. 24. 2.

c Hieroſ. Megil. fol. 70. 4.

being extinct, the gift of Prophesie vanished also, and appeared no more before the morning of the Gospel. To this that of St. *John* hath respect, *Chap.* VII. 38. Οὔπω γὰρ ἦν πνεῦμα ἅγιον· *The Holy Ghost was not yet:* and *Act.* XIX. 2. Ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν ἠκούσαμεν· *We have not heard, whether there be any Holy Ghost.*

Whether the use of the Mother *Hebrew* Tongue was continued in that first generation, as the gift of Prophesie was continued, we shall not dispute: this certainly we cannot pass by, that those Books of the sacred Canon, which were writ in that generation, *viz. Chronicles, Ezra, Nehemiah, Esther, Haggai, Zechariah, Malachi,* (only a little in the Book of *Ezra* excepted) all were written in the *Hebrew* Language.

Whether the *Hebrew* Language were at that time the vulgar speech, or not, without all doubt in the ages following, the *Syriac* or *Chaldee* was the Mother Tongue both in *Babylon* and *Palestine*: and yet the *Hebrew Bible* was read in their Synagogues, not understood by the common people, but rendred into *Chaldee* their Vulgar Tongue by an Interpreter.

The *Gemarists* assert, that it was so done in that first generation, while they thus explain those words of *Nehemiah, Chap.* VIII. 8. *d They read in the Law of God,* במקרא *In the Hebrew Text* מפרש זה תרגום *explaining it, that is, with the Targum.*

In all the following ages these things obtained. *e If any write the holy books, in any Language, or in any Character; yet he shall not read in them* (publicly in the Synagogue) עד שהם כתובי אשורית *unless they be written in Hebrew.* *f R. Samuel bar Rabh Isaac went into the Synagogue, and saw a Minister there interpreting, and not any standing by him for an Interpreter. He saith to him, This is forbid you: for as the Law was given by a Mediator, so it is to be handled with a Mediator.* Hence were there so many and so accurate Canons concerning an Interpreter in the Synagogues. *g He that reads in the Law, let him not read to the Intepreter more at one time, than one verse.* The Glos saith, *Lest the Interpreter mistake.* And, *h The deed of Ruben is read, but it is not intepreted. The deed of Thamar is read, but it is not interpreted. The first History of the golden Calf is read and interpreted: the second is read, but is not interpreted.* Where the Glos is, *That History which Aaron himself relates of the Calf, is called the second History of the Calf. In it are these words* ויצא העגל הזה And there came out this Calf. *Therefore that story is not interpeted, lest the common people err, and say, That there was something that came forth from it self. But they understood not the Hebrew Text it self.* Let that be marked. The *Gemarists* go on: *R. Chaninah ben Gamaliel went to Chabul, and hearing there a Minister of the Synagogue reading those words,* ויהי בשכן ישראל And it came to pass when *Israel* dwelt, *He said to the Interpreter, Be silent and interpret not; and the wise men commanded him.*

Very many passages of that nature might be produced, whereby it appears plain, that the *Hebrew* Text was read in the Synagogue of the *Hebrews*, that is, of those of *Babylon* and *Palestine*, and whose so ever Mother Tongue was *Syriac* or *Chaldee*. But whether it were read in the Synagogues of the *Hellenists*, further enquiry must be made.

d Megil. f. 2. t. Nedarim, fol. 37. 2.
e Massech. Sopher. cap. 1. hal. 6.
f Hieros. Megil. fol. 74. 4.
g Bab. Megill. fol. 23. 2.
h Ibid. f. 25. 1.

CHAP. VI.

What the Jews think of the Versions.

THOSE Canons which we have cited concerning reading and interpretation, do they bind the *Jews, Palestines*, and *Babylonians* only, or other *Jews*, and the whole Nation whereso ever dispersed? Those Canons are in both *Talmuds*, and as all other Traditions compriſed in that Book do bind the whole Nation, unless where the reason of times, and the difference of places dispense; so why should not these bind concerning reading the Law, and the Prophets in the Synagogues out of the *Hebrew* Text?

The whole *Jewish* Nation were carried out with the highest zeal and veneration towards the *Hebrew* Text, which to neglect in the Synagogues was accounted among them for a high impiety. It was read in the Synagogues of the *Hebrews*, and rendred very frequently in the very words of *Onkelos* and *Jonathan*. And why were not the *Targumists* themselves read rather, and the business done by fewer? Because the original Text is by no means to be neglected. And why the *Hellenists* should be cooler in this business than the *Hebrews*, who can give a reason?

Therefore, how much the more zeal and honour they had for the *Hebrew* Text, so much the less grateful to them was the Version of it into another Tongue. For they thought so much of honour, vertue and worth departed from the holy Text, as that Language or those very letters were departed from.

I. In that Canon כתבי קדש מטמאים את הידים *The holy Books pollute the hands*; whereby, as they ſay, the worth of thoſe Books is proved, if there be made any change of the Language or Characters, ſo much they believe the nobility of them is diminiſhed. *a* For *the Targum if it be written in Hebrew, and the Hebrew Bible, if it be written in the Language of the Targum, and the writing changed they defile not the hands; and indeed thoſe Books do not defile the hands, unleſs they be writ in Hebrew.*

a Jadaim, cap. 4. hal. 5.

II. It is diſputed, *b Whether it be lawful to ſnatch the holy Books out of the fire on the Sabbath day*, when that cannot be done without ſome labour. And it is concluded without all ſcruple, that if they are wrote in *Hebrew* they ought to be ſnatched out, but if in an other Language, or in other Characters, then it is doubted. Yea *R. Joſe ſaith, They are not to be ſnatched out.*

b Schabb. fol. 115. 1.

III. It is diſputed further, אם מותר לאבדן ביד *if the holy Books ſo written ſhall come to your hands*, whether you may deſtroy them with your own hand either by cutting or tearing them, or throwing them into the fire: and it is concluded indeed in the negative: which yet is to the ſame effect, as though it were determined in the Affirmative. *Let them be laid up*, ſay they, *in ſome foul place, where they may be conſumed by themſelves.*

And it is related of *Rabban Gamaliel* firſt, that when ספר איוב תרגום *The Book of Job made into a Targum*, was brought to him, he commanded, that it ſhould be buried under a heap of ſtones. Which example alſo a certain *Rabbin* afterward urgeth to his great grand-ſon *Gamaliel*, that he alſo ſhould bury under ground the *Book of Job Targumized*, which he had in his hand, to be conſumed.

The Book of Job Targumized was that Book tranſlated into the *Chaldee* Language, the Mother Tongue of the Nation, the Tongue into which the Law and the Prophets were rendred in the Synagogues, and yet by no means did they tolerate the Verſion of that Book (which indeed was not read in the Synagogues) though rendred in that Language, much leſs would they tolerate the Verſion of the Law and the Prophets into a more remote and more Heathen Language.

Theſe things well conſidered, one may with good reaſon ſuſpect, that the *Jews* thought not ſo honourably of any Verſion, as to caſt away the *Hebrew* Bible, and to eſpouſe that in the room of it. And what they might, or did, think concerning the *Greek* Verſion of the LXX, as it is called, let us, as much as we can, briefly ſearch.

CHAP. VII.

A Compariſon of the Hiſtory of the LXX *as it is in Joſephus, and as it is in the Talmudiſts.*

THE ſtory as it is in *Joſephus*, and *Ariſteas* hath no need to be repeated, being ſo well known to all. From which how vaſtly different is it from the ſtory as it is related in the *Talmudiſts?* Which we tranſcribe *verbatim* from *Maſſecheth Sopherim a* thus,

a Cap. 1.

מעשה בחמשה זקנים שכתבו לתלמי
המלך את התורה יוניית: והיה היום
קשה לישראל כיום שנעשה העגל: שלא
היתה התורה יכולה להתרגם כל צרכה:
שוב המעשה בתלמי המלך שכנס שבעים
ושנים זקנים: והושיבם בשבעים ושנים
בתים: ולא גלה להם על מה כנסם:
נכנס לכל אחד ואחד מהם אמר להם
כתבו לי תורה משה רבכם: נתן המקום
עצה בלב כל אחד ואחד והסכימו דעתן
לדעת אחת: וכתבו לו תורה בפני עצמה:
ושלשה עשר דבר שינו בה:

There is a ſtory of five Elders, who tranſcribed the Law for Ptolomy the King in Greek. And that day was bitter to Iſrael as the day wherein the golden Calf was made. Becauſe the Law could not be turned according to all things requiſite to it. And again there is a ſtory of King Ptolomy, that he aſſembled ſeventy two Elders together, and diſpoſed them into ſeventy two Cells. But he revealed not to them why he had aſſembled them. But coming in to every one of them ſaid to them, write me out the Law of Moſes your Maſter; God put counſel into each of their hearts, that their minds agreed in one. And they wrote out for him the Law by it ſelf. But they changed thirteen places in it.

The *Babylonian* Talmud *f* relates the ſtory in the like manner, this only excepted, that there is no mention of the five Elders; as alſo that this clauſe is wanting, *They wrote out the Law for him by it ſelf.*

b In Megill.

I. *Joſephus*

I. *Josephus* speaks glorious things of letters sent from the King to the High Priest sending for Interpreters, of Presents sent to *Eleazar*, and other things consecrated to the Temple, of many Talents spent by *Ptolomy* for the redemption of the *Jews*, of honourable rewards conferred upon the Interpreters: all which according to the account of *Josephus* and *Aristeas* amounted to such a sum, that one might with reason believe the whole *Alexandrian* Library was not worth so much, yea a whole years tax of *Egypt* would scarcely have been of that value.

But of all this there is deep silence in the *Talmudists*; and yet usually they want not either for Will or Elocution, when something is to be declared for the glory of their own nation. They are not silent of the gifts of *Monobazus* and *Helena*, *Nicanor*, *Ben Kattin*, &c. of the gifts of Princes either given or lent to their *Rabbins*, but of these vast expences of *Ptolomy*, there is not one Syllable.

II. In *Josephus* the Interpreters are sent for by letters, and that under that notion, that they should interpret. But in the *Talmudists* they are convened, being altogether ignorant what they must do.

III. In *Josephus* they turn (the Law at least) into *Greek*: in the *Talmudists* it is obscure, whether they translated any thing at all. Of the five Elders indeed it is said in terms, that כתבו יונית *they transcribed in Greek*, that is, they turned, as the word which followeth להתרגם *to interpret*, sufficiently explains. But of the Seventy there is no such thing: but only this, *That they transcribed the Law by its self, and changed thirteen places in it.*

There is a passage indeed, where the *Babylonian* Talmudists are brought in with their relation, whereby one might think, that they intimated that the Seventy translated into *Greek*. *Our* c *Masters*, say they, *permitted not that the holy Books should be transcribed, but into Greek. And it is a Tradition R. Judah saith, when they permitted to transcribe in Greek, they permitted it of the Book of the Law only.* ומשום מעשה דחלמי המלך *And that because of that which happened to King Ptolomy*: Or let it be as it is rendred by some, *Whence the work was begun with Ptolomy the King.*

c *Megil.* f. 9. 1.

But if any should say, that they transcribed indeed in *Greek*, that is, the *Hebrew* Text in *Greek* letters, and translated not, you would scarcely refute him out of the *Talmudists* especially, when elsewhere they distinguish between writing out בכל לשון *in any Language*, d that is, in the Characters of any Language, and writing out תרגום בכל לשון *by a Version into any Language*: and when there was a publication and edition of a double *Hebrew* Text in *Origens Hexapla* and *Octapla* e Δι' Ἑβραϊκῶν καὶ Ἑλληνικῶν γραμμάτων, *In Hebrew and Greek Characters*, he seems not to have been without his Copy, in which the *Hebrew* Text it self was written out in *Greek* Letters.

d *Scabb.* fol. 115. 1.

e *Epiphan.* haeres. 63.

What at length does that mean, *They writ out the Law by it self?* Certainly either this, They transcribed the Law only, and not the other Books; or rather, they transcribed the *Hebrew* Law it self in *Hebrew*, and turned it not.

They wrote out, say they, *the Law by it self, and changed thirteen places in it*, the examination of the latter clause will yield light to the former, and will give its vote to him that says, that it does not appear in the *Talmudists*, that the LXX translated at all, but that they only transcribed the *Hebrew* Books in *Hebrew*.

CHAP. VIII.

Of the thirteen places, that were changed.

BOTH Talmuds, as also other *Rabbins*, who relate the story of the LXX Elders, add always this *that they changed thirteen places in the Law*: which they also reckon up. But now when those different readings are not found in the *Greek* Version, that story is exploded by the most, as a mere fiction; when indeed the change was not in the Version, but in the *Hebrew* Transcription. Let the thing speak it self.

They wrote, say they, אלהים ברא בראשית *God created in the beginning*, Gen. I. 1. not בראשית ברה אלהים *In the beginning God created. Lest the King should say, Bereshith is God, and there were two powers, and the first created the later* a. But now in the *Greek* Version it was impossible, that such a scruple should arise; it could arise only from the *Hebrew*

a See the Gloss in *Megill.* & fol. 9. 1.

Hebrew Text: and it must necessarily be, that this change, intended for an amendment, should be reckoned to be in the *Hebrew* words themselves.

They write, ותשחק שרה בקרביה *And Sarah laughed among her neighbours*, Gen. XVIII. 12. for בקרבה *within her self.*

They wrote, לא חמר אחד מהם נשאתי *Whatsoever was desirable I took not from them*, *Numb.* XVI. 15. for חמר אחר *one Ass.* Now who will doubt, but that the change was made in the *Hebrew* words themselves? In the former from the affinity of the words; in the later from the similitude of the letters.

But instead of more, let this one Example serve. They wrote, וישלח את ואטוטי בני ישראל *And he sent worthy men of the children of Israel*, *Exod.* XXIV. 5. for את נערי *young men.* Now if it be asked, whether they wrote the very word ואטוטי or the sense of it in the *Greek* Language, the *Jerusalem* Gemarists witness, that that very same word was writ by them in this story. *Three books*, say they, *were found in the Court of the Temple. In one of them was written* מעון קדם *Deut.* XXXIII. 27. *in two was written* מעונה *They received those two, and they rejected the third. In one was written*, וישלח את ואטוטי בני ישראל He sent worthy men of the children of *Israel. In two was written* וישלח את נערי בני ישראל He sent young men of the children of *Israel. They received those two, and rejected the third. In one was written* תשע היא nine. *In two was written*, אחד עשרה היא eleven. *They received those two, and rejected the third.*

Now it may be asked, What, I pray, were those two Copies, in which it was written, מעונה and נערי and אחד עשרה They were *Hebrew* Copies, without all controversie: and so was that without all doubt in which it was written מעון and ואטוטי and תשע

There is no reason therefore, why that tradition of the thirteen places changed should bear so ill a report, and be accounted for a fiction, because those thirteen alterations are not met with in the *Greek* Version. For the Talmudists plainly treat of the Seventy two not Translating out of *Hebrew*, but transcribing the *Hebrew* Books themselves.

Let us also add the introduction that the *Jerusalem* Writers make to this history. *b*The *Jerusalem Talmudists*, say they, *wrote* ירושלם ירושלימה צפון צפונה תימן תימנה *Jerusalem, Jerushlema, Tzaphon, Tzephona, Teman, Temna.* That is, they changed the writing of these *Hebrew* words: and immediately they add, ג' דברו שינו חכמים לתלמי המלך *The wise Men altered thirteen places for Ptolomey the King.* Which is also to be understood of the *Hebrew* words themselves, otherwise this does not suite with what goes before.

b Megill. f. 71. 4

CHAP. IX.

In what value the Version of the Seventy, as it is commonly called, seems to have been among the Jews.

THUS it remains doubtful, whether the *Talmudists* acknowledge any Version of the Seventy two Elders, or no. Let it be granted therefore, that they attributed Θεοπνευστίαν, *Divine inspiration* to them, from hence, that being put asunder, yet they all conspired in one mind and sense; nevertheless it will not at all follow thence, that any honour was given by them to this Version, which is carried about under that name.

One may much more readily perceive in it the breath of *Jewish* Traditions, than any inspiration of the Holy Ghost: And although their own Traditions were of account certainly to the Nation; and for the patronizing them, many things seem to be put into the Version, which favour them; yet this did by no means so much obtain with them, as that they valued the Version above the *Hebrew* Original, and that the casting away that, made choise of this to themselves; but they always reserved to the *Hebrew* Text its due honour.

I. What the Learned among them might judge of the Greek Version, one may somewhat gues from hence, that even a *Christian* himself seriously reading and viewing it, may observe many things in it, whereby he may discover by what counsils, cautions, and craftiness that Version was published; especially, if together with it he hath in his Eye, the Manners, Traditions, Ordinances, and State of the *Jewish* Nation; to which allusion is very frequently made, and respect had by those Interpreters. The matter may be illustrated by one or two examples, as to their Traditions.

Gen. XX. 18. Ὅτι συγκλείων συνέκλεισε κύριος ἔξωθεν πᾶσαν μήτραν - *Because the Lord in shutting shut up all the Womb without.* Whence comes the putting in of the word ἔξωθεν, *Without?* It agrees with the Tradition, that the Wombs were barred up against copulation *a*. *Exod.*

a Baba Kama, fol. 92. 1.

Exod. XXIV. 10. Εἶδον τὸν τόπον ὃ εἰσήκει ὁ Θεός· *They saw the place, where God had stood*, instead of, εἶδον τὸν Θεὸν τοῦ Ἰσραήλ· *They saw the God of Iſrael.* Compare the Tract *Kidduſhin* *b* with this; where the Gloſs is this, *R. Hananiel ſaith, He that renders,* ויראו את אלהי ישראל They ſaw the God of *Iſrael, is a liar*, &c. See the Notes before at Chap. XIV. verſ. 2. *b* Fol.49.1.

Deut. XXX. 6. Καὶ περιτεμεῖ κύριος τὴν καρδίαν σου· *And the Lord ſhall purifie thy heart.* And *Joſ.* V. 4. Οὗ ἕνεκα τρόπον περιέκαθαρεν Ἰησοῦς τοὺς υἱοὺς Ἰσραήλ· *After which manner Joſhua purified the children of Iſrael:* for περιτέμνω, *He circumciſed*; in a ſenſe too much inclining to the trifling praiſes of Circumciſion among the Maſters.

Whence are thoſe words taken? *Joſ.* XXI. 42. and XXIV. 30. Ἐκεῖ ἔθηκαν μετ' αὐτοῦ (Ἰησοῦ) εἰς τὸ μνῆμα εἰς ὃ ἔθαψαν αὐτὸν ἐκεῖ τὰς μαχαίρας πέλεκεις, &c. *There they laid with him* (Joſua) *into the Sepulchre in which they buried him*, I ſay, *there they laid the ſtone knives*, &c. And 2 *Sam.* XXI. 11. Καὶ ἐξελύθησαν, καὶ κατέλαβεν αὐτοὺς Δὰν υἱὸς Ἰωὰ ἐκ τῶν ἀπογόνων τῶν γιγάντων· *And they died, and Dan the ſon of Joa of the ſons of the Giants took them.*

1 *Sam.* I. 21. This clauſe is added, καὶ πάσας τὰς δεκάτας τῆς γῆς αὐτοῦ· *And all the tiths of his land:* according to the Canons of the Nation concerning offering tiths at the Feaſt.

2 *King.* II. 1. *When God would take up Elias in a whirlwind*, ὡς εἰς οὐρανόν, *as into Heaven*; ſo verſ. 11. Agreeing with the opinion of the Nation concerning the Aſcention of *Elias* very near to Heaven, but not into Heaven it ſelf *c*. *c* Succah, fol.5 1.

1 *Chron.* IX. 31. Τῆς τηγάνου τοῦ μεγάλου ἱερέως· *The pan of the High Prieſt:* from the noted fame חביתי כהן הגדול *Of the High Prieſts pan.* See *Menacoth d*, and in other places very frequently. *d* Cap.11.hal.3

Pſal. II. 12. Δράξασθε παιδείας· *Take hold of inſtruction*; inſtead of נשקו בר *Kiſs the Son.* *e Bar ſignifies nothing elſe but the Law, as it is ſaid,* נשקו בר *Kiſs the Son.* *e* Sanhed.fol.92 1.

We omit more paſſages of the ſame obſervation and ſuſpition; and they are not a few.

II. We may obſerve in the *Jeruſalem* Talmudiſts, that the *Greek* Verſion of *Aquila* is ſometimes quoted, but that of the Seventy never.

f Aquila renders (בתי נפש *Tablets, Eſa.* III. 20.) Στομωσίαι, *Stomachers.* *f* Schabb.fol.8.2

g Aquila renders לקבל נברשתא *Over againſt* תרגם עקילס ככבל גברשתא לקבל למפרס: *the Candleſtick*, Dan. V. 5. *Over againſt the Lamps.* *g* Joma,fol.41.1

h He ſhall be our guide unto death (Pſal. XLVIII. 14. תרע עקילס הוא ינהגנו על מות: *Aquila renders* Ἀθανασία, *Immortality.* *h* Megill.fol.73 2.

i Fruit of goodly trees (*Levit.* XXIII. 40.) *R. Tanchuma ſaith,* תרג עקילס פרי עץ הדר: *Aquila renders* עץ ὕδωρ, *Etz, Water*; if his conjecture fail not in the interpretation. See alſo *Bereſhith Rabba l.* *i* Succah,fol.54 4. *l* Fol.14.2.& fol.19.1,&c.

But I do not remember, that I have found one clauſe alledged out of the Verſion of the LXX in the whole *Talmud*, either one or other.

Let it alſo be added, that *m the Book of Ben Syra* is a prohibited book, and yet you may find it cited in both *Talmuds*. In that of *Jeruſalem*, in the Tract *Beracoth n*: where it ſeems to be the book of *Syracides*. But otherwiſe in divers other places *o*. But I do not, I ſay, remember, that I have found the Verſion of the Seventy alledged in any place; and I ſcarce think, that ſuch an allegation could paſs me unobſerved. Which thing more encreaſeth my ſuſpicion, that thoſe *Jews* owned not ſuch a Verſion, and that they underſtood the Tranſcription of the Seventy, not to be the Verſion, but the copying out the very *Hebrew* Text it ſelf. And as to the Verſion it ſelf, whereof we are ſpeaking, how they ſtood affected towards it, one may in ſome meaſure learn from this, that when another Verſion is alledged by them, they cite not this at all. *m* Sanhedr. fol. 100.2. *n* Fol. 11. 2. *o* Bab. Chetub. fol.110.2. Chagig. fol. 13,1. Bathra, fol 98. 2. eſpecially, Sanhedr. in the place before.

III. The *Jews* knew well enough, that the *Greek* Verſion was not publiſhed for *Jews*, but for *Heathen:* and was done by their labour, who came unwillingly to that work, nor would have ſuffered any ſuch thing, if it had laid in their power to have hindred it. But now with what faithfulneſs ſuch a thing was done, the thing it ſelf ſpeaks, and the *Jews* knew it well enough; who knew alſo well enough with what ſmall affection the whole *Jewiſh* Nation ſtood towards the *Heathen.*

By no argument therefore ſhall any perſwade me, that that Verſion was a pure and accurate Verſion, exactly according to the *Hebrew* truth, which the Interpreters had in their hands; and that the differences which we now perceive in our Bibles, were riſen thence, that the *Jews* depraved the *Hebrew* Text according to their pleaſure. For I ſhall never believe, that any Maſters of the *Jews* would exhibit a pure, uncorrupted and exact Bible to the *Heathen* in the *Greek* Verſion; and obtrude an interpolated, depraved, corrupt one upon themſelves. And let us call themſelves in for judges in this caſe.

II. In

I. In *Gen.* II. 2. The *Greek* words are, Συνετέλεσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ · *And God finiſhed on the ſixth day.* Was it to that very ſenſe in the Copy, which the Interpreters uſed? *They changed, and wrote,* ſay the *Gemariſts,* ויכל ביום הששי *He finiſhed in the ſixth day.* The Gloſs writes, *That it might not be ſaid, that God did any thing on the Sabbath.* In their *Hebrew* Copy it was, as it is in ours, ויכל ביום השביעי *And God ended his work on the ſeventh day*; but they changed it in the *Hebrew* Tranſcript, whereof we ſpake, and ſo did the Interpreters in the *Greek* Verſion.

II. In *Exod.* XII. 40. The *Greek* words are, Ἡ δὲ κατοίκησις τῶν υἱῶν Ἰσραὴλ ὧν κατῴκησαν ἐν γῇ Αἰγύπτῳ, καὶ Χαναὰν, &c. *Now the ſojourning of the children of Iſrael, which they ſojourned in the Land of Egypt, and in Canaan,* &c. Did the Interpreters read ſo in their *Hebrew* Copy? No. *They changed,* ſay the Talmudiſts, *and writ,* בארץ מצרים ובארץ כנען *In the Land of Egypt, and in the Land of Canaan.* In the Copy which was in their hands, thoſe words ובארץ כנען *In the Land of Canaan,* were abſent: but they added it of their own. The Gloſs ſaith, *Leſt it ſhould be ſaid, a lie is written in your Law: for behold Kohath was among thoſe that went down into Egypt. And if you reckon all the years of Kohath, Amram, and Moſes, they amount not to four hundred.*

III. In *Numb.* XVI. 15. The *Greek* words are, Οὐκ ἐπιθύμημα ἀδενὸς αὐτῶν εἴληφα · *I have not taken the deſire of any of them.* Was חמר *Deſire,* writ in the Copy the Seventy uſed? No, It is an alteration, ſay the Maſters; for it was writ חמר *an Aſſe,* and they transferred it into חמר *deſire.* The Gloſs writes, *That it might not be ſaid, Perhaps he took not an Aſſe, but he took away ſome other deſirable thing.* And you may know the Lion by his paw.

Let theſe things be ſpoken to prove, that it is not ſo *Heterodox* to ſuppoſe that the *Greek* Verſion was not read in the Synagogues of the *Helleniſts,* but the *Hebrew* Text, ſo as it was in the Synagogues of the *Hebrews.* And now let us briefly weigh, what things are ſaid on the contrary ſide.

CHAP. X.

What things are objected for the Affirmative.

I. FIRST, That paſſage is objected, *a R. Levi went to Ceſarea, and hearing them read the Leſſon* שמע *Schma,* Deut. VI. *in Greek, would hinder them. R. Joſe obſerving it, was angry, ſaying, He that cannot read in Hebrew, ſhall he not read at all? Yea, let a man read in any Tongue, which he underſtands, and knows, and ſo ſatisfie his Duty.* So the words are rendred by a very learned Man.

But the *Gemara* treats not of *reading* the Law in the Synagogues, but concerning the *repeating* of the paſſages of the Phylacteries, among which the firſt was שמע ישראל *Hear, O Iſrael*; *Deut.* VI. Therefore the word קורין is not to be rendred *reading,* but *repeating.* In which ſenſe the word קרא occurs very frequently in the Maſters. As קראה עיר פרה *b She recites the book of Eſter by her mouth*; that is, without book. And, *c Heretofore every one that could* לקרות *Recite* (that paſſage uſed in offering the firſt fruits, *Deut.* XXVI.) קרא *Recited. And he that could not recite* מקרין אותו *they taught him to recite:* or they recited for him.

II. That example and ſtory is urged concerning reading the Law and the Prophets in the Synagogue of *Antioch* of *Piſidia, Act.* XIII. 15. To which there is no need to anſwer any thing elſe, but that it begs the Queſtion.

III. That alſo of *Tertullian* is added, *d Sed & Judæi palam lectitant, Vectigalis libertas vulgo auditur* (or, *aditur*) *ſingulis Sabbatis. But the Jews alſo read openly, the liberty of the Tax is heard* (or, gone unto) *every Sabbath day.*

I anſwer, Be it granted, that *Tertullian* ſpeaks of the *Greek* Verſion, which is not ſo very evident; that which was done under *Severus* doth not conclude the ſame thing done in the times of the Apoſtles: but eſpecially when *Severus* was, according to the ſenſe of his name, very ſevere towards the *Jews,* as *Baronius* teacheth, and *Spartianus* long before him. Under whom Sabbaths could not be kept by the *Jews,* but under a Tax. And be it granted, that the *Greek* Verſion was read then by them at *Rome* (as the Gloſſer upon *Tertullian* deſcribes the ſcene of the affair) that was alſo under a Tax; not by the choiſe of the people, but by pure compulſion.

IV. That of *Juſtin Martyr* is produced; Εἰδέ τις φάσκοι μὴ ἡμῶν τὰς Βίβλους τούτους ἀλλὰ Ἰουδαίοις προσήκειν, διὰ τὸ ἔτι καὶ νυῦ ἐν ταῖς συναγωγαῖς αὐτῶν σώζεσθαι. *e But if any ſay, that theſe books belong not to us, but the Jews; and therefore they are to this day preſerved in their Syna-*

a Hieroſ. Sotah, cap 7.

b Bab. Megill. fol. 17. 1.

c Biccurim, fol. 86. 1.

d Apologet. cap. 18.

e Orat Parænet. ad Græcos.

Synagogues. And, Ἔμειναν αἱ βίβλοι ἐν παῖς Αἰγυπτίοις μέχρι τῦ δεῦρο, &c. *fThe books remained even among the Egyptians hitherto, and are every where among all the Jews, who reading them underſtand them not.* f Apolog. 2.

V. But that is inſtead of all, that *Philo* and *Joſephus* follow the *Greek* Verſion; and that (which is ſtill greater) the holy Pen-men do follow it in the New Teſtament in their allegations taken out of the Old. Therefore without doubt, ſay they, that Verſion was frequent and common in the Synagogues, and in the hands of men; and without doubt, of the higheſt authority among the *Jews*; yea, as it ſeemeth, of divine. Theſe are the arguments which are of the greateſt weight on that ſide.

That I may therefore anſwer together to all, let us expatiate a little in this enquiry.

CHAP. XI.

By what Authors and Counſils it might probably be that that Greek Verſion came forth, which obtains under the Name of the Seventy.

I. IT was made and publiſhed without doubt not for the ſake of the *Jews*, but of the *Heathen*. We have *Joſephus* a witneſs here in his ſtory of the Seventy; granting him to be true in that relation, what moved *Ptolomey* ſo greedily to deſire the Verſion, to purchaſe ſo ſmall a Volume at ſuch vaſt expenſes? Was it Religion? Or a deſire of adorning his Library? By that paint does *Joſephus* colour the buſineſs: but reaſon will dictate a third cauſe, and that far more likely. For both the *Jewiſh* and *Heathen* Writers teach, that *Egypt* at that time was filled with an infinite multitude of *Jews*: and what could a prudent King, and that took care of himſelf and his Kingdom, do elſe, than look into the manners and inſtitutions of that Nation, whether they conſiſted with the peace and ſecurity of his Kingdom; ſince that people was contrary to the manners and Laws of all other Nations.

When therefore he could neither examine nor underſtand their Law, which comprized their whole Religion, Polity, and Oeconomy, being writ in *Hebrew*; it was neceſſary for him to provide to have it tranſlated into their Vulgar Tongue. Hence aroſe the Verſion of the *five Elders*, as we may well ſuppoſe; and leſt ſome fraud or colluſion might creep in, the aſſembling of the *Seventy two Elders* was occaſioned hence alſo. And does it not favour of ſome ſuſpicion, that he aſſembled them being altogether ignorant what they were to do? For let reaſon tell us, why we ſhould not rather give credit to the *Talmudiſts* writing for their own Country-men, than to *Joſephus* writing for the *Heathen*. And if there be any truth in that relation, that when he had gathered them together, he ſhut them up by themſelves in ſo many chambers, that ſtill increaſeth the ſame ſuſpicion.

II. Let it be yielded that they turned it into *Greek*: which as we have ſeen, is doubtful; yet the ſpeech in the *Gemariſts* is only concerning the *Books* of *Moſes*, and concerning the *Law* only in *Joſephus*. Who therefore Tranſlated the reſt of the Books of the Holy Volume? It is without an Author perhaps, ſhould we ſay, the *Jeruſalem Sanhedrin*, but not without reaſon. For,

III. The *Jews*, whereſoever diſperſed through out the World, and they in very many Regions infinite in their numbers, made it their earneſt requeſt, that they might live and be governed by their own Laws, and indeed they would live by none, but their own. But what Prince would grant this, being altogether ignorant what thoſe Laws were? They ſaw their manners and rites were contrary to all other Nations; it was needful alſo to ſee, whether they were not contrary to the peace of their Kingdoms. That very jealouſie could not but require the Verſion of thoſe Laws into the common Language, and to force it alſo from them, how unwilling ſoever they might be. The great Sanhedrin therefore could not conſult better and more wiſely for the ſafty, and ſecurity, and religion of the whole Nation, than by turning their Holy Books into the *Greek* Language, that all might know what it was that they profeſſed. They could not but ſee, but thoſe Books would at laſt, though they were never ſo unwilling, come forth in the Vulgar Language; nor could they hinder, but they would every where happen into the hands of the *Heathen*: therefore that it would be far better, that a Verſion ſhould come forth by their care and authority, which might be according to their pleaſures; than that ſome ſhould come forth in one place, and ſome in another, which perhaps might turn to the diſgrace of the Holy Text, or to the danger and reproach of the Nation, or might too much lay open the Holy Myſteries among the *Heathen*.

By theſe Authors, and by theſe reaſons, I confeſs ingenuouſly, it is my opinion, that that Verſion was made, which goes about under the name of the Seventy. Nor are there ſome things wanting in the Verſion it ſelf, which hint ſome ſuch counſil in the publiſhing of it. For,

IV. Even a blear Eye may ſee clearly enough, that it was hammered out, and dreſſed with more caution, than conſcience; more craft than ſincerity: 1. That as much as might be, the Holy Books might remain free from any reproach or cavilling of the *Heathen*. 2. That they might ſoften ſome things, which might be injurious to the *Jewiſh* Nation, either as to their peace, or reputation; or which might create offence to the *Gentiles*. 3. That the myſteries, and the bare truth of the Holy Books might be revealed as little as poſſibly could be, to the *Heathen*. All which might be demonſtrated by ſuch numberleſs examples, as to leave no occaſion to doubt of that matter, behind it.

By theſe and the like cautions and ſubtilties was that Verſion made; wherein the Tranſlators had leſs care, that the Interpretation ſhould come out ſincere and true; but proviſion was chiefly made, that any thing ſhould be thruſt upon the *Gentiles* ſo it were without danger, and that the Glory and ſafety of the *Jewiſh* Nation might be maintained. And may it be allowed me to ſpeak out what I think. Among the various Copies and Editions of this Verſion, which go about; I do not eſteem that Copy for the moſt genuine, which comes neareſt to the *Hebrew* Text, but that which comes neareſt to the mind of the Tranſlators in ſuch like cautions.

It is ſaid, as we ſaw before, that when the five Elders had turned the Law, *That day was bitter to Iſrael, as the day wherein the Golden Calf was made.* And why? *Becauſe the Law could not be turned according to all things convenient to it.* Did their grief ariſe hence, becauſe it was not turned, nor could not be, clearly, exactly and evidently enough, that the *Heathen* might ſee the full and open light of it? Who will believe that this ever was the *Jews* deſire or wiſh? But their trouble proceeded rather from hence, that thoſe five had not Tranſlated it cunningly, warily and craftily enough, as the *Gentiles* were to be dealt withal.

Of this matter there was care enough taken in this Verſion: the Authors ſetting all their ſtrength and wits on work, that, according to their own pleaſures, it might come forth ſuch as they would have it; and might ſerve their purpoſe both as to themſelves, and as to the *Gentiles*. This they eſtabliſhed, and ſtrengthned by their own authority, not as a pure Verſion, and ſuch as was to be recommended to their Countrymen, but as fit enough to ſtop the mouths and ſatisfie the curioſity of the *Heathen*; and leſt any among them might attempt another, in which thoſe cautions and proviſions might not be ſufficiently obſerved.

This they laid up in their Sanhedrins and Synagogues, that it might be ready, and ſhewn to the *Heathen*, as a Symbol and token of the *Jewiſh* Law, Faith, and Religion, if at any time the matter, and neceſſity called for ſome ſuch thing.

We grant therefore to *Juſtin Martyr*, that that Verſion was in the Synagogues and hands of the *Jews*: but one would not conclude from that, that it was read in the Synagogue inſtead of the *Hebrew* Text. And we will yield alſo to *Tertullian*, that that Verſion was read at *Rome* in his age in the Synagogues of the *Jews*; but being compelled ſo to do, by that ſuſpicion, whereof we ſpake; namely, that it might be known to all, what the Law and Religion of the *Jews* was, whether it conſiſted with the *Roman* Government. Our Queſtion is, whether the *Helleniſts* choſe to themſelves the reading of the *Greek* Verſion, and neglected the *Hebrew* Text: and ſeeing for the moſt part they lived by their own Laws and Ordinances, you will hardly any where ſhew me, eſpecially in the times of the Apoſtles, concerning which we ſpeak, or in the times before them, that they were compelled to reject the one, and to read the other.

And as to that which is objected concerning *Philo* and *Joſephus*; tis no wonder if they writing for the *Heathen*, followed that Verſion, which was deſignedly made for the *Heathen*.

But that is of the greateſt weight of all, which is objected concerning the Evangeliſts and Apoſtles, who embraced that Verſion in their quotations out of the Old Teſtament? To which the Anſwer is very eaſie. Namely, Thoſe Holy Writers had to do with two ſorts of men, *Jews* and *Gentiles*: the Volume of the New Teſtament was in the hands of both. A *Gentile* deſires to examine the quotations, which are brought out of the Old Teſtament. But not underſtanding the *Hebrew*, whether ſhould he go, but to the *Greek* Verſion, which he underſtands. So that it was not only ὀκ συγκαταβάσεως, *out of condeſcenſion*, that thoſe Holy Writers followed the *Greek* Verſion, but out of pure neceſſity: for otherwiſe it was impoſſible, that their allegations out of the Law and the Prophets could be examined by the *Gentiles*. And if a *Jew* having the New Teſtament in his hand, ſhould complain and quarrel, that in their quotations they departed from the *Hebrew* Text, they had an anſwer ready, *viz.* This very Verſion which

which is cited is that very ſame, which ye have writ, publiſhed, and propounded to the World, as the Symbol and token of your Law and Religion, and as your own very Bible.

If we would deſignedly attempt a full diſquiſition concerning that Verſion, we might, it may be, more at large demonſtrate all theſe things which have been ſpoken, by various inſtances, reaſons and methods. But let this ſuffice at preſent. This diſcourſe was raiſed by occaſion of the mention of the *unknown Tongue*, Chap. XIV. which we ſuppoſe was *Hebrew:* formerly uſed in the *Helleniſtical* Synagogue of the *Corinthians*, and which they would retain, being now converted to the Goſpel: too much wreſting to *Judaiſm* the gift of Tongues, in the ſame manner, as they did the other privileges, and ordinances of the Goſpel: and uſing an unknown Language ſo much the rather, becauſe the gift of Tongues was granted from Heaven, uſing it to an end plainly contrary to the gift it ſelf; unhappily perverting it, and not requiring, not admitting now an Interpreter, which before was done by them, as if they thought God had given unknown Tongues, to be unknown to all, beſides thoſe to whom they were given.

In what I have ſaid of the *Greek* Verſion, and of the not reading it among the *Helleniſts*, I know, I have very learned Men differing in their opinions from me; and heretofore I my ſelf was of a contrary judgment: Whence, I hope, the Reader will be the more eaſily perſwaded, that I do not ſpeak theſe things from a deſire of contention, but from a ſerious enquiry, as far as I am able, into the thing, from often repeated thoughts, and a moſt hearty deſire of ſearching after truth.

FINIS.

THE

WORKS

OF THE

REVEREND & LEARNED

John Lightfoot D.D.

LATE

Master of *KATHERINE Hall* in *CAMBRIDGE.*

The Second Volume.

PART II.

CONTAINING

SERMONS and DISCOURSES upon ſundry Subjects and Occaſions: A Catalogue whereof with their ſeveral Texts you will find in the following Pages.

השכם והערב׃

LONDON,

Printed by *William Rawlins*, for *Richard Chiſwell* at the Roſe and Crown in St. *Paul's* Church-yard. MDCLXXXIV.

Here follows a Table of the Texts. *Fol.* 1033.

A

TABLE of the Texts of the Enſuing SERMONS, together with an account of the time when, the places where, and the occaſions whereupon the more publick of them were Preached.

Sermons Preached before the NATIVES of *STAFFORDSHIRE.*

AT S. *Michaels Cornhil, London,* Novemb. 25. 1658. *Joh.* X. 22, 23. *And it was at Jeruſalem the Feaſt of Dedication; and it was Winter. And Jeſus walked in the Temple, in Solomons porch.*

At S. *Mary Woolchurch, London,* Novemb. 22. 1660. S. *Jude,* verſ. 12. *Theſe are ſpots in your Feaſts of charity.*

At S. *Michaels Cornhil, London,* Novemb. 26. 1663. *Rom.* V. 1. *Being juſtified by faith we have peace with God.*

Sermons Preached at the ASSISES at *HERTFORD.*

March 1660. *Revel.* XX. 4. *And I ſaw Thrones, and they ſat upon them, and judgment was given unto them.*

March 16. 1663. *Judges* XX. 27, 28. *And the children of Iſrael enquired of the Lord. For the Ark of the Covenant of the Lord was there in thoſe days. And Phinehas, the ſon of Eleazar, the ſon of Aaron, ſtood before it in thoſe days.*

March 29. 1663. 2 *Pet.* III. 13. *Nevertheleſs we according to his promiſe look for new Heavens and a new Earth, wherein dwelleth righteouſneſs.*

March 17. 1664. *Joh.* VIII. 9. *And they being convinced by their own conſcience, went out one by one, beginning at the eldeſt even to the laſt.*

July 16. 1665. *Joh.* XIV. 2. *In my Fathers houſe are many manſions,* &c.

April 6. 1666. 1 *Joh.* V. 16. *There is a ſin unto death, I do not ſay, that he ſhould pray for it.*

March 27. 1669. *Act.* XVII. 31. *Becauſe he hath appointed a day, in the which he will judge the World in righteouſneſs, by the Man whom he hath ordained, whereof he hath given aſſurance unto all Men, in that he hath raiſed him from the dead.*

Auguſt 6. 1669. *Joh.* XVIII. 31. *Then Pilate ſaid unto them, Take ye him and judge him according to your Law. The Jews therefore ſaid unto him, It is not lawful for us to put any Man to death.*

A Sermon Preached at the ASSISES at *ELY.*

Septemb. 12. 1671. *James* V. 9. *Behold the Judge ſtandeth before the door.*

Sermons Preached at S. *MARIES, CAMBRIDGE.*

Octob. 7. 1655. *Matth.* XXVIII. 19. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

At *Aſpiden,* April 5. 1660. 1 *Cor.* X. 2. *And were all baptized unto Moſes, in the cloud and in the Sea.*

Febr. 24. 165⅔. *Luke* XI. 2. *When ye pray, ſay, Our Father which art in Heaven.*

April 9. 1658. 1 *Pet.* V. 13. *The Church which is at Babilon, elected together with you, ſaluteth you.*

Novem. 27. 1659. *Rom.* VIII. 23. *And not only they, but our ſelves alſo, which have the firſt fruits of the Spirit, even we our ſelves grone within our ſelves, waiting for the Adoption, to wit, the Redemption of our Body.*

June 24. 1660. 1 *Cor.* XIV. 26. *How is it then, Brethren? When ye come together, every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation. Let all things be done to edifying.*

Sermons Preached on the Fift of *NOVEMBER.*

1661. *Dan.* X. 21. *And there is none that holdeth with me in theſe things, but Michael your Prince.*

1669. At *Ely. Rev.* XIII. 2. *And the Dragon gave him his Power, and his Seat, and great Authority.*

1670. At *Ely. Rev.* XX. 7, 8. *And when the Thouſand years are expired, Satan ſhall be looſed out of his priſon. And ſhall go out to deceive the Nations, which are in the four quarters of the Earth, Gog and Magog, to gather them together to battle, whoſe number is as the Sand of the Sea.*

1672. At *Ely.* 2 *Pet.* II. 15. *Who have forſaken the right way, and are gone aſtray, following the way of Balaam the Son of Boſor, who loved the wages of unrighteouſneſs.*

1673. At *Ely.* 2 *Tim.* III. 8. *As Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth.*

1674. At S. *Maries Cambridge. Act.* XIII. 9, 10. *Then Saul, who alſo is called Paul, filled with the Holy Ghoſt, ſet his Eyes on him.*

And ſaid, O full of all ſubtilty, and all miſchief, thou child of the Devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord?

A Sermon Preached at *Guild-hall, LONDON,* before the Lord Mayor.

Jan. 24. 1674. *Rev.* XXI. 2. *And I John ſaw the holy City, the new Jeruſalem, coming down from God out of Heaven.*

More private Sermons.

Exod. XXX. 15. *The rich ſhall not give more, and the poor ſhall not give leſs, than half a Shekel, when they give an offering unto the Lord, to make an attonement for their Souls.*

Judg. XI. 39. *And it came to paſs at the end of two months, that ſhe returned to her Father, who did with her according to his Vow, which he had vowed.*

1 King. XIII. 24. *And when he was gone, a Lion met him by the way and ſlew him: and his carcaſs was caſt in the way. And the Aſs ſtood by it, the Lion alſo ſtood by the carcaſs.*

Act. VII. 53. *Who have received the Law by the Diſpoſition of Angels, and have not kept it.*

Rev. XX. 5. *But the reſt of the dead lived not again until the thouſand years were finiſhed. This is the firſt reſurrection.*

2 Sam. XIX. 29. *I have ſaid, Thou and Ziba divide the Land.*

Dan. XII. 12, 13. *Bleſſed is he that waiteth, and cometh to the thouſand three hundred, and five and thirty days.*

But go thou thy way till the end, for thou ſhalt reſt, and ſtand in the lot at the end of days.

Heb. X. 29. *And hath counted the blood of the Covenant, wherewith he was ſanctified, an unholy thing.*

Heb. XIII. 10. *We have an Altar, whereof they have no right to eat, which ſerve the Tabernacle.*

Luke XV. 7. *I ſay unto you, that likewiſe joy ſhall be in Heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, that need no repentance.*

Luke XXIII. 42, 43. *And he ſaith unto Jeſus, Lord, Remember me, when thou comeſt into thy Kingdom.*

And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in Paradiſe.

Acts XXIII. 8. *For the Sadducees ſay, That there is no Reſurrection, neither Angel nor Spirit. But the Phariſees confeſs both.*

John XI. 51. *This ſpake he not of himſelf, but being High Prieſt that year he propheſied, That Jeſus ſhould dye for that people.*

Rom. IX. 3. *For I could wiſh that I my ſelf were accurſed from Chriſt, for my Brethren, my Kinſmen according to the fleſh.*

Gen. III. 20. *And Adam called his wifes name Eve, becauſe ſhe was the Mother of all living.*

1 John III. 12. *Not as Cain, who was of that wicked one, and ſlew his Brother: and wherefore ſlew he him? Becauſe his own works were evil, and his Brothers righteous.*

Gen. IV. 15. *And the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him.*

Exod. XX. 5. *For I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the children unto the third and fourth generation of them that hate me.*

Exod. XX. 11. *For in ſix days the Lord made Heaven and Earth, the Sea and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the Sabbath day, and hallowed it.*

Exod. XX. 12. *Honour thy Father and thy Mother, that thy days may be long in the Land, which the Lord thy God giveth thee.*

A Diſcourſe upon the fourth Article of the Apoſtles Creed, *He deſcended into Hell.*

A SER

A SERMON PREACHED AT St. Michaels Cornhil,

Novemb. 25. 1658.

Before the NATIVES of

STAFFORDSHIRE.

JOHN X. 22, 23.

And it was at Jeruſalem *the Feaſt of the Dedication, and it was Winter. And Jeſus walked in the Temple, in* Solomons *porch.*

THE Text is ſuitable to the occaſion: Here is a Feaſt as well as *yours*; a Feaſt in Winter as well as *yours*; and as I ſhall ſhew you anon, a Feaſt on the five and twentieth day of *November* as well as *yours*. If *Chriſt* will vouchſafe his preſence at *yours*, as he did at *this* in the Text, the parallel will not be ſo pregnant as it will be happy.

Of all the four Evangeliſts *John* is moſt punctual, nay, he only is punctual to give account of the *Feſtivals* that intercurred, between *Chriſts* entrance into his Publick Miniſtry at his Baptiſm, and the time of his Death; that renowned and ſignal ſpace of time, of *half a week of years*, as they be called, *Dan.*9. 27. or *three years and an half*, in which *Chriſt* performed his Miniſtery, and wrought Redemption. And this he doth partly, that he might the more remarkably count out the time, and partly that he might ſhew how careful our Saviour was to obſerve thoſe Feſtivals.

He names you the four *Paſſovers* that intervened.

The *firſt Paſſover* after his Baptiſm in *Chap.* II. when he whipped *Buyers* and *Sellers* out of the Temple.

The *ſecond* in *Chap.* V. when he healed the long diſeaſed Man at *Bethesda*.

The *third* in *Chap.* VI. 4. a little before which he fed five thouſand Men miraculouſly.

The *fourth* and *laſt* in *Chap.* XVIII. at which he ſuffered.

He gives you alſo account of his being at the Feaſt of *Tabernacles*, *Chap.* VII. and of his being at the Feaſt of *Dedication* in the words that I have read.

To the expounding of which, the very way that I muſt go, cannot but mind me to Obſerve this to you.

That Humane Learning is exceeding uſeful, nay exceeding needful to the Expounding of Scripture.

The Text gives the riſe of this Obſervation, and it gives the proof of it. Here is the mention of the Feaſt of *Dedication*, and not one tittle elſe in all the Scripture concerning it.

it. And so there is the bare mention of *Solomons porch*, and indeed it is mentioned once again in *Act.* III. 11. but neither here nor there any more than the bare name. Certainly the Holy Ghost would never have mentioned these things, if he would not have had us to have sought to know what they meant. But how should we know them? The Scripture gives not one spark of light to find them out, but *Humane Learning* holds out a clear light of Discovery.

Would you know what this Feast of *Dedication* was? Upon what occasion instituted? How celebrated? At what time of Winter it occurred? The Scripture speaks not one word of all these, but Humane *Authors*, the *Talmud*, *Maimony*, *Josephus*, *the first book of Maccabes* tell you all fully.

And would you know what *Solomons porch* was, and where it was, and in what part of the Temple it was, in Scripture you can never find it; but consult *Humane Learning*, and Writers, and they will tell you it was a *Cloister-walk* on the East bound of the utmost Court of the Temple; and they will tell you the very *space* and *fashion* of it.

Here is a Text fallen into our Hands occasionally (a Thousand others of the like nature might be produced) let any of those that deny Humane Learning to be needful in handling of *Divinity*, but expound me this Text without the help of *Humane Learning*, and I shall then think there is something in their Opinion.

Two things lead them into this mistake. 1. Because they conceive the New Testament (which part of the Bible *Christians* have most to deal withal) is so easie of it self that it needs no pains, or study to the Expounding of it. 2. And the less, because, say they, the Spirit reveals it to the Saints of God, and so they are taught of God, and can teach others.

Give me leave partly for our settlement in the Truth about this Point, and partly for the stopping the mouths of such gainsayers, out of many things that might be spoken, to commend these *four* to you.

I. *That in the time when Prophecy flourished, the standing Ministery that was to teach the people were not* Prophets, *but* Priests *and* Levites: *that became Learned by Study.* And for that end God disposed them into forty eight Cities, which were as *Universities*, where they were to Study the Law together, that they might be inabled to teach the people. And you may see the very Prophets themselves, sending the people to them to be Instructed, *Hag.* II. 2. *Mal.* II. 7. It is but a wild thing now when *Prophesie* is ceased so many hundred years ago, to refuse Learning and a Learned Ministery, and to seek instruction we know not of whom.

II. *There is no ground in Scripture to believe, nor promise to expect, that God doth, or ever will, teach men the* Grammatical *or* Logical *construction of the Scripture Text.* Tis true indeed that he gives to a gratious Saint *the Spirit of Wisdom and Revelation in the knowledge of Christ*, as it is *Ephes.* I. 17. But *how?* Revealing to him by experimental feeling, that which he knew indeed before in Scripture, but only by bare *Theory.* As for example, A man before his conversion knows by reading and hearing what Faith and Repentance are in their *definitions*, but when he comes to be Converted, the Spirit of Grace reveals these to him in *feeling* and *experience.* And further Revelation as to the understanding of Scripture there is not the least ground-work in Scripture, whereupon to expect it.

III. *When God had committed the* New Testament *to writing, he had revealed all that he would reveal to men on Earth, of his will and way of Salvation.* The words in *Joh.* XVI. 13. are appropriate to the Apostles. None ever were or will be, whom God *led into all Truth*, save the Apostles. He leads indeed every Saint he hath, into all Truth needful for him, but the Apostles into all Truth needful both for themselves, and the whole Church. Because God by them was to give the rule of Faith and Manners to all the Church. Now when all the Truth that God would reveal was revealed and compact in the *New Testament*, as all Light in the body of the Sun, must we still look for further Revelation to explain this Revealing? It was foretold that the Light that God would exhibit under the Gospel should be as the Light of the Sun sevenfold, and must we look for another Sun of Revelation to give Light to this Sun? The *New Testament* revealed the *Old*, and must we look for Revelations to reveal the *New*? And so we may look *in infinitum.*

IV. *The main difficulty of the* New Testament *requires study to unfold it rather than Revelation.* The *Old Testament* needed further Revelation to unfold it, and further was promised. And accordingly the *New Testament* was a further Revelation, that did unfold it. For the great difficulty of the *Old Testament* was in the Sence; the Language every Child could understand, for it was their Mother-tongue. But when they could understand what the words meant, they could not understand what the Sence meant; nor was it possible to find it out in abundance of places without further Revelation. But the main difficulty of the *New Testament* is in the Languages; unlock that clearly, and the Sence ariseth easie. The *Old Testaments* difficulty was in the Kernel, the *New* in the Shell.

For

For beſides, that *Greek*, the *Original* is not the Native Tongue now of any part of the World, there is ſuch intermixture of *Septuagint Greek*, *Hebrew Idioms*, *Talmudichal Phraſes*, and *Alluſions* to the *Jews* Opinions and Cuſtoms, that the greateſt difficulty is to explain the Language: that done the Sence is plain. Now certainly, it is more likely to obtain underſtanding of Languages by *Study*, than to attain it by *Revelation*: unleſs any one will yet expect that miraculous gift of *Tongues*, which I ſuppoſe there is none will make himſelf ſo ridiculous, as to ſay they expect. But this only by the way.

In the Text, as there are *two* Verſes, ſo are there *two* diſtinct things obſervable.

In the former a *Feſtival* mentioned, in the latter *Chriſts preſence* there intimated, and either of them illuſtrated by *three* circumſtances.

I. The *Feſtival*. 1. By its *Name*. It was the Feaſt of *Dedication*. 2. By the *Place*. It was at *Jeruſalem*. 3. By the *Time*. It was *Winter*.

II. *Chriſts preſence* there. 1. By the *place* where he was. *In the Temple*. 2. The *particular place* in the Temple, *Solomons porch*. 3. His *poſture* there, *He was walking*. He was at the Feaſt at *Jeruſalem*, though it were *Winter*, and he walked in the *Temple*, belike to get him heat, becauſe it was *Winter*.

The Feaſt of *Dedication* (as the Authors before mentioned do inform us) was inſtituted upon this occaſion. *Antiochus Epiphanes*, one of the Kings of *Syria*, one of the Horns of the fourth *Monarchy*, *Dan.* VII. 24. having the Nation of the *Jews* under his Power and Tyranny, raiſed againſt them and their Religion a very ſad Perſecution. He forbad them to Circumciſe their Children: he reſtrained the exerciſe of their Religion, burnt the Books of the Law, ſet up Idolatry, defiled the Temple, ſet up an Idolatrous Altar upon the very Altar of the Lord in the Court of the Temple. And all this *for a Time, two Times, and half a Time*; as *Daniel* ſtyles it, *Dan.* VII. 25. or three years and an half.

The *Jews* had never felt ſuch miſery of that nature before, and *Daniel* in his *twelfth* Chapter foretelling of that a long time before it came, ſaith, That it ſhould be ſuch a time of trouble as had never been ſince they were a Nation.

At laſt *Judas Maccabæus* prevails againſt his Power and Tyranny, ſhakes off that Yoak, reſtores the People and Religion, deſtroies his Idolatry, purges the *Temple*, pulls down his *Idol-Altar*, that he had erected there, yea alſo the Altar of the Lord which it had ſtood upon and defiled, reareth up a new Altar, and on the 25th day of the month *Ciſleu*, which was the *ninth* month, or their *November*, dedicates the Altar, and ſets the Publick Service of the Temple afoot again. And thereupon he and the generation ordained that day, and ſeven days forward for the Feaſt of *Dedication*, to be kept annually throughout all ſucceeding Generations, as may be read at large in 1 *Macc.* IV. and in the *Authors* beſide, that I named. I might Obſerve from hence

How joyful a thing it is, and how joyful and perpetual a Memorial it ought to carry, when decayed Religion is reſtored to a Nation.

Oh! that *England* might ſee that day, and come to ſuch a Feaſt of *Dedication!*

But I deſire to fix upon the latter Verſe of the Text, and to obſerve *Chriſts preſence* at that Feaſt, which is the more remarkable and ſtrange, becauſe there were *three* things, that might not only have warranted his abſence thence, but even perſwaded and urged it, according to the *three* circumſtances we obſerved in the former verſe, *the Feaſt it ſelf, the Time and the Place.*

I. The Time. *It was Winter.* An ill time to travail; and *Jeruſalem* was a very long journey from *Capernaum*, the place of *Chriſts* habitation. And the *Evangeliſt* ſeems to have added this circumſtance the rather, that we might look upon his preſence there as the more remarkable.

II. It is ſaid that Chriſt was at this Feaſt at *Jeruſalem*; whereas he might have kept it in his own *Town*. For although indeed the three Feſtivals, that God had appointed by *Moſes*, *Paſſover*, *Pentecoſt*, and of *Tabernacles*, required mens perſonal appearance at *Jeruſalem*; yet the two Feaſts, that were ordained afterwards, *Purim* and *Dedication*, as the Jews *Records* tell us, might be kept at their own homes.

III. And that which was the main thing indeed, this Feaſt was not ordained either by the immediate appointment of God, as thoſe three were to *Moſes*, nor was there then any Prophet in thoſe times, that by Divine Warrant could authorize its inſtitution: but it was only of a *Civil and Eccleſiaſtical Sanction*, appointed by the Higher Powers in that Generation. As our *fift* of *November* is indeed of *Religious* obſervation, and yet but only of *Humane* Inſtitution. Theſe reaſons might have kept Chriſt from going up to *Jeruſalem* at this Feaſt, and yet you ſee that he is there. From whence I Obſerve, and on which I ſhall inſiſt.

That

That our Saviour held in Communion with the Church of the Jews in which he lived in the publick exerciſe of Religion; And, I might add, *in conformity to the common cuſtom of the Nation in Civil Converſe.*

An *Obſervation* that the Text plainly affordeth, thoſe conſiderations laid to it, that I have mentioned. For look upon this Feaſt as a thing of *Religion* and *Religious Obſervation*, he is preſent at it, as holding Communion with the Church in the publick exerciſe of Religion, or look upon it only as a *civil Commemoration*, and of a *civil Inſtitution*, he is preſent at it, becauſe he kept in conformity with the common cuſtoms of the Nation in civil Converſe.

I begin with the former: And we are upon a Subject very ſeaſonable in theſe times of our great Diviſions and Separations, and not unſeaſonable for your Meeting and Feaſt of Love and Unity. And I know no point, that may more uſefully and profitably be ſtudied and looked into toward the reconciling our great Separations than this, if ſo be the example of our Saviour be of Authority and value with us.

For clearing the way of our diſcourſe, let me firſt Obſerve theſe things to you.

I. That when I ſay, *he held Communion in the publick exerciſe of Religion*, I mean, their *National Religion*, by which indeed they were a *National Church*. A *National Religion* and a *National Church* are phraſes, that will not now be allowed of by many among *Chriſtians*, though they will allow them for current among the *Jews*. Though indeed there can be no clear reaſon given of the difference.

Tis true indeed, that no Nation can now be ſaid to be a National Church in that reſtriction, that the *Jews* were, who were ſo a National Church, that no people were of the Church beſides: yet is there the very ſame cauſe, that made them a National Church, that may make other Nations ſo now. Their being a *peculiar people* did not make them a *National Church*, for that made them only an *only Church*. Nor did their *Ceremonial Rites* in Religion make them a *National Church*, for that made them only a *diſtinct Nation*. But that that did properly make and denominate them a *National Church*, was the Worſhip of God, and the exerciſe of Religion went through the whole Nation. And I ſee not why *Chriſtian Nations*, where there is the very ſame reaſon, may not alſo cary the very ſame name.

In the Apoſtles times indeed there was no National Church of the Goſpel, and that is moſt true that they plead that hold the contrary to what I aſſert; namely, that it is not ſaid the Church of *Achaia*, the Church of *Galatia*, *Judæa*, *Macedonia*, &c. but the *Churches*. And there is very good reaſon why it is ſo ſaid. For thoſe whole Nations had not yet received the Goſpel: but as there was a *Chriſtian Church* in one place, ſo there was a *Heathen Temple* in another, and a *Jewiſh Synagogue* in another, nay it may be three for one, ten for one. But when the whole Nation came to profeſs the Goſpel, and there were no Church but *Chriſtian*, then whole *Achaia*, whole *Macedonia*, &c. were National Churches.

Obſerve that in *Eſay* XIX. 24, 25. *In that day ſhall* Iſrael *be the third with* Egypt *and with* Aſſyria, *even a bleſſing in the midſt of the Earth. When the Lord of Hoſts ſhall bleſs, ſaying, Bleſſed be* Egypt *my people, &c.* Aſſyria *the work of my hands, and* Iſrael *mine inheritance. Iſrael* was a National Church, becauſe the whole Nation profeſſed Religion and Worſhipped God. *Egypt* and *Aſſyria* could not be called ſo, when Heathen Temples, and Idolatrous Worſhip, and Jews Synagogues and Judaiſmes were intermixed; but when all *Egypt* and all *Aſſyria* came to own the ſame Religion, and Worſhip of God in the way of the Goſpel, why might they not hear the ſame name of National Churches, as well as *Iſrael?*

We mean then that Chriſt held Communion with the Church of the *Jews* in the publick exerciſe of that Religion which was the ſeated and fixed Religion of the Nation, and which went through the Nation.

II. The Religion of the *Phariſees*, *Sadducees*, and *Eſſeans* was not the National Religion, but Sects and excreſcences from it: therefore it no whit denies Chriſt Communicating with the Religion of the Nation, though he did not Communicate with the Religion of theſe Sects.

You may take up in your thoughts the whole Nation of the *Jews* when *Chriſt* came among them, in two parts: and you may very well ſo take them up, under the repreſentation of an overflowing flood. Let *Jordan* their own River be the inſtance. It is ſaid in *Joſ.* III. 15. *That* Jordan *overflowed his banks all barley harveſt.* Then a great part of the water ran in the channel, and another part flowed over the banks, and waſted what was in the way. So the greateſt part of the Nation kept in the channel of their National Religion, and a great part, namely theſe Sects, overflowed the bounds, went beyond the proper current, eſpecially the firſt and the laſt, and ſpoiled all with overdoing.

Now

Now out of whether of theſe two parts did Chriſt gather thoſe thouſands, nay thoſe ſeveral ten thouſands, as *Act.* XXI. 20. that came into the profeſſion of the Goſpel? Some indeed from among thoſe Sects, but the far greateſt part from among them that kept in the channel of the National Religion. For obſerve what ſad doom the Scripture paſſes upon thoſe Sects ſeverally and jointly.

The *Phariſees* ſingle, Chriſt curſeth and denounceth wo againſt, *Matth.* XXIII. over and over again.

The *Phariſees* and *Sadducees* together, *John* proclaimeth a generation of Vipers, *Matth.* III.

The *Phariſees* and *Sadducees* and *Eſſeans* altogether, the *three evil Shepherds* that miſlead the people, *Chriſt* profeſſeth that he hated them, as they did him, *Zech.* XI. 8.

Now it is no wonder if *Chriſt* Communicated not with the Religion of them, that were ſo abominable in themſelves and to him, and their Religion ſo wild; and it had been a wonder, if he ſhould not have Communicated with them to whom he came more eſpecially to be a Miniſter, and from among whom he was to gather ſo great an harveſt.

And now having premiſed theſe things, to come to prove and clear the aſſertion before us, we ſhall firſt conſider the obligations that lay upon Chriſt and bound him to hold Communion with the Church wherein he lived, and the examples and inſtances that ſhew he did ſo. The former will evince *de jure*, the latter *de facto*.

I. Need I to prove that Chriſt was a member of the Church of the Jews? And if that be granted, it can hardly be denied that he was bound to keep Communion with the Church of which he was a member. The Apoſtle in *Rom.* IX. 5. tells us that Chriſt was *of the blood of the Jews*, and was he of their Nation only and not of their Church? He was *Miniſter of the Circumciſion*, and was he not of the Church of which he was Miniſter?

II. I need as little to prove that he was admitted to Communion with the Church by *Circumciſion*. That ſtamped him for an *Iſraelite*, and joyned him to *Iſrael*. In *Exod.* XII. 44. *But every mans ſervant, that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof.* Circumciſe him and thou bringeſt him into Communion; then he may eat, nay then he muſt eat the *Paſſover*.

III. Now as he was a member of the Church of the Jews, *as a Jew*, and admitted to the full Communion with it by *Circumciſion*, ſo there were two things beſides ingaged him, that he did not, that he might not depart from that Communion.

1. *The obligation of the Law was upon him for things of Divine Inſtitution. And*

2. *The tenderneſs of his own Heart, not to give offence in things indifferent.*

Firſt, The Apoſtle tells us, *Gal.* IV. 4. *That he was made under the Law.* He was under the Moral Law, *as Man*, bound to obſerve it upon duty, as all men are. He was alſo put under it, *as Mediator*, that he might fulfil it; and ſo he ſaith himſelf, *Matth.* V. 17. *I am not come to deſtroy but to fulfil.* It is a ſtrange quotation the Apoſtle makes in *Heb.* III. to prove, that Chriſt was not aſhamed to call his Saints *brethren*, verſ. 12. *I will declare thy Name amongſt my brethren*, that is plain and pregnant; but verſ. 13. *And again, I will truſt in him.* How doth the proof ſpeak to the thing propoſed? Why, very properly thus, As the Saints truſted in God, ſo did he; as it was their duty, ſo it was his; he being bound *as Man* to the obedience of the Moral Law, as well as any of his; and to it *as Mediator*, for the fulfilling of it in behalf of his.

Nay he was put under the whole Law and œconomy of *Moſes: the Ceremonial Law*, which was the great Law of their Religion, as well as *the Moral*.

Take their *Ceremonial* Religion in all its relations, and he was under the bond of all.

1. As it was *a badge of diſtinction* to difference an *Iſraelite* from all other Nations, ſo he was bound under it, as being a *Jew*.

2. As it was *a way of Gods inſtituted Worſhip*, ſo he was bound under it as *one Religious*.

3. As it was *the bond of Iſraels Communion* in Gods Worſhip, ſo he was bound under it as *a member of that Church*.

True you will ſay, he was bound to theſe rites, that were of Divine Inſtitution, but a great part of their Religion conſiſted then of Humane Inventions, which neither were of Divine Authority, nor ſome of them ſeemed of any great Solidity: Yet

Secondly, Even in theſe things, whilſt they were not ſinful in themſelves, he would not break off Communion from the way of their Religion, becauſe he would not give offence. That reaſon that he gives about paying the half Shekel, went along with him in other things, *Matth.* XVIII. 27. *Leſt we give them offence.* He might have ſtood upon the argument, that he uſeth in *verſ.* 26. his own immunity from ſuch payments, as being the great *Kings Son*, to whom they were paid. He might have ſtood againſt the preſent imployment of the mony ſo paid. It was for the repair of the Temple, and now the Temple was become a *den of thieves*. It was for buying things for the ſervice at the Altar,

Altar, and he might have pleaded the corruption of the Priests and of the service; but he stands not out, but complies upon this account, *lest we should give them offence.*

When he had healed a Leper, in *Matth.* VIII. 4. He commands him *to go and shew himself to the Priest, and to offer his gift* due upon such occasions. And why should he injoin him the *ordinary* observance, when his cleansing was *extraordinary?* Why should he send him to undergo the common rites of cleansing, when he was intirely cleansed already? And these rites also seeming not to carry much solidity with them. For he must stand in the Court gate of the Temple, and not himself go in, but thrust his head in, that the blood of his offering might be put upon the tip of his ear. For neither might the blood be brought out of the Court, because it was holy; nor might he go into the Court, because he was not yet cleansed, but thus standing and thrusting in his head he saved both cautions. A strange rite and posture, you will say, yet will Christ for all that, have the man to undergo those common rites used in that part of *Service*, because he would not give offence either by *crossing* or *hindring.*

His own precept speaks not only his own practise, but even his own mind and sence; and he would never go contrary to that, to which he exhorted others in *Matth.* XXIII. 1. *The Scribes and Pharisees sit in Moses chair*, they are the chief Magistrates and sit in the Legislative chair, therefore *whatsoever they command you*, in things not sinful, *do.*

And it was a great deal easier to bring in sinless humane inventions into Divine Worship then, than it is under the Gospel. For when even their whole Religion given and appointed by God himself consisted namely of *Ceremony*, it was less to add Ceremony to Ceremony, than it is now under the Gospel; whose simplicity hath excluded such *Ceremoniousness* altogether. God by *Moses* had given general rules for *Sacrifice*, *Purifications*, *Worship*, and other things. Now there were some *particulars* necessary for the carrying on of those *generals*, which either were not at all, or not plainly set down by *Moses.* Now if the Learned Leaders of that Nation finding it needful that something should be stated in those particulars, and did according to their best judgment determine such and such things, it was but helping forward Ceremoniousness by Ceremoniousness, and stating particular practises suitable to the general end and intent, which how any Ceremoniousness may be to the Gospels is not so easie, if possible at all, to find out or digest. And therefore although I would set before you the great example of our Lord and Master of holding Communion with the Church, yet upon this very thing, that we are now speaking of, it may give every one a time to consider whether *Humane Inventions* do so well and sinlesly comply with *Divine Worship* now, as they might do then.

And thus having considered Christs *obligations* to hold Communion, now let us come to observe his *practise.* And that we shall take up in these two heads. His *Publick Devotions*, and his *Gospel Institutions.* And the former in observing his demeanor at the *Festivals* in *Jerusalem*, and in the *Synagogue.*

As to the *first*, God appointed the three Festivals, *Passover*, *Pentecost*, and of *Tabernacles*, for Religion and for Communion, and for Communion the rather.

I say, *for Communion the rather.* For the *Services* that *Israel* were to perform at them at *Jerusalem*, might have been done by them there, had they severally gone up thither; but God would have them to go up, and meet there altogether; and to do those things altogether, that he might tie them to *Communion in Religion*, as well as to *Religion*; and that they might own and keep their *Communion*, as well as their *Religion.*

Our *Evangelist* gives us account of Christs resorting to these Festivals, and can we think that when he came there, he failed of either of the ends, for which all came thither? And that he went up, as the rest of the Church did, to withdraw from the Communion of the Church, or to cross it when he came there? Let us look on the examples this Evangelist gives us.

I. He gives an account of his going up to the *Passover*; and unless there may be some scruple about the third from *Joh.* VI. he resorted to all between his *Baptism* and his *Death.* Now in all the Evangelists you cannot find that when he came there he differed the least tittle from the custom and order that was constantly used by the Church at that Solemnity. Nay they that are versed in the Jews *Records*, and see their customs there, may shew you how he followed the *Rubrics* and *Ritual* of that Passover from point to point. His manner of sitting at the Table, his beginning the Meal with a *cup of Wine*, his ending it with a *cup of Blessing*, his using Bread and Wine, his concluding with a Psalm; and indeed his whole demeanor at the Meal, compared with the *Jews Rubric* and custom for the Solemnity, do clearly speak that he kept close Communion with the whole Church in that great Symbol of Communion. He that was to be the *Paschal Lamb* himself and to fulfil what the Typical Ordinance signified, would not, might not confound or cross the constant received order of that Solemnity.

II. He

II. He gives us an account of his being at the Feaſt of *Tabernacles*, *Chap.* VII. and that he ſhould go up then, and to the Feaſt, one may think it ſtrange, if he conſider what ſtrange rites and cuſtoms were then uſed.

1. That all the People, Men and Children, ſhould go up and down with *Palm* and *Willow-branches* in their hands, ſinging and ſhaking them, and walking in proceſſion with them. One would think it had been too light a thing for him to have been preſent at, yet he is ſo far from breaking Communion for ſuch a rite as this, or croſſing it; that he admits the entertainment of himſelf into the City at another time with the very ſame proceſſion.

2. But this was not all. This might plead for ſomething of Divine Inſtitution from *Levit.* XXIII. 40. but there was another cuſtom yet ſtranger; and what warrant can we find of it? Every day of that Feſtival one of the Prieſts took a ſilver Flaggon, went and fetch'd water at the fountain *Siloam*, and came and poured it on the Altar. All the year long they poured Wine upon the Altar for the *drink Offering*; but now and never but now, they poured water too. None could tell who inſtituted this rite, nor upon what occaſion, nor well what it ſignified; only the *Jews Records* tell us, that ſome ſaid it ſignified the pouring out of the *Holy Ghoſt*. Now at night, after the water had been thus poured on the Altar by day, the grandees of the people, the graveſt, wiſeſt, and of chiefeſt authority, met in one of the Courts of the Temple, and there by torch-light danced, capered and ſung, that you might have thought the men beſides themſelves. And this, they ſaid, *was the rejoycing for the pouring out of the water:* inſomuch that it grew into a common Proverb, *He that never ſaw the rejoycing for the pouring out of the water never ſaw rejoycing in all his life.* One would think that theſe were ſtrange paſſages for Chriſt to be preſent at, or to hold Communion with them that uſed them, and yet he is ſo far from withdrawing or croſſing, that he inſtructs the people to know the right meaning in this cuſtom, or at leaſt would draw their minds higher than the bare rites, *Joh.* VII. 37, 38. *In the laſt day, that great day of the Feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me and drink. He that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water. q. d.* Ye go to *Siloam* for water from that Text [for the Jews themſelves ſay the cuſtom took ground from that Text] *Come to me for water and drink:* and ye pour out a Flaggon of water upon the Altar, to repreſent the pouring out of the *Holy Ghoſt*, I am he that pour him out, and he that believeth on me, even rivers of waters ſhall flow out of him.

III. He giveth us an account in the Text of his being preſent at the fear of *Dedication.* The chiefeſt Solemnity of which was this ſtrange cuſtom alſo, *viz.* To light up candles in every houſe: one candle the firſt night of the Feaſt, two the ſecond, three the third, and ſo to increaſe the number of the candles as the account of the days increaſed, ſo that on the eighth night, there were at leaſt eight candles burning in every houſe. I ſay, *at leaſt eight.* For *Maymony* tells us, that thoſe that would ſhew themſelves forward and zealous indeed lighted up a candle the firſt night for every perſon in the houſe. As, if there were ten perſons, ten candles the firſt night, twenty the ſecond, and ſo augmenting every day, that on the eighth night there were burning eighty candles. From this, as *Joſephus* tells us, the Feaſt was called φῶτα, that is *lights:* and he conceives the reaſon of the cuſtom to have been becauſe of the *light* that roſe to the people after the great *darkneſs* of their miſery.

One would ſcarely think that Chriſt ſhould make any account of a Feſtival, when ſuch a thing as this was one of the greateſt Solemnities: and yet becauſe he will ſhew his *Communion* with the Church, he goes to *Jeruſalem* to this Feaſt, or at leaſt is there preſent at it; when he might as well have kept it at home; and he goes, though in *Winter*, when ſo evil travailing.

Many more examples might be produced, by which might be illuſtrated his holding Communion in the Feſtivals at *Jeruſalem*, but theſe may ſuffice. And now from theſe, let us follow him to the *Synagogues.*

The Evangeliſts make it plain that it was his manner to go to the Synagogues every Sabbath day. And what to do there? To diſturb the Congregation? To croſs the Service? To ſit dumb whilſt others ſung Pſalms? To put on his hat [that I may expreſs it by our known *Engliſh* garb] while others ſit bare? To do every thing or any thing croſs to the order of the Synagogue? As there are too many among us at this day of this croſs-grained humour. No; no ſuch thing came near his moſt meek and Divine Spirit. His noiſe or troubleſomneſs was not heard in the Streets, much leſs in the place and time of Divine Worſhip. But he went to the publick Congregation to joyn with the Congregation in the Worſhip of God, as the duty of the Sabbath did require. He went indeed to preach, but withal he joyned with the Congregation in other parts of Divine Service, as he deſired that they ſhould joyn with him in that. We will alledge but one example, having a further hint about this to give hereafter.

It

It is ſaid *Luke* IV. 16. That *as his cuſtom was, he went to the Synagogue on the Sabbath day, and ſtood up for to read.* It had been his conſtant cuſtom to go to that Synagogue of *Nazareth*, his Pariſh Church, every Sabbath day, but this is the firſt time that he Preached there. And in the clauſe, *He ſtood up for to read*, there is more than every one obſerves. He Preached in *other* Synagogues, but he *Read* in none but *this*. For he that read in the Synagogue was a member of the Synagogue; and he by *reading* ſhewed that he owned himſelf and was owned to be one of *This*. Now what a kind of people the Congregation of *Nazareth* was, we may ſomewhat gueſs from that paſſage, *Can any good thing come out of Nazareth?* But plainly enough from what follows in the ſame ſtory, that they would have murthered him, becauſe his Doctrine pleaſed them not, *verſ.* 29. And yet did he keep himſelf till then to that Congregation, owned himſelf a member of it, read in it as a member of it, till his function called him, and the fear of his life forced him thence.

And thus much be ſpoken of his *Publick Devotions*, from thence we paſs to his *Goſpel Inſtitutions*, and they ſpeak to the very ſame tenour, that the other did, that he held Communion with the Church of the Jews in which he lived. Of which I ſhall give you theſe *four* inſtances.

I. *His Inſtitution of Baptiſm.* Think not that Baptiſm was never uſed till *John Baptiſt* came and baptized. It was uſed in the Church of the Jews many generations before he was born, and for the very ſame end that he uſed it; and it hath been uſed ever ſince, *viz.* for *Introduction* and *Admiſſion* into the Church. The Jews did not only uſe *Baptiſm* in their legal *Waſhings* and *Purifications*, but alſo in the way that we do, *viz.* to *admit* into their Church. There own *Records* (enemies ſufficient to our Chriſtian Baptiſm) yet thus far bear witneſs alſo to it; and an Enemies teſtimony is a double witneſs. For they tell, that when any *Proſelytes* came in from among the Heathen, to embrace the Faith and Religion of the Jews, they firſt Circumcized them, and when they were whole, then they Baptized them: and that they ſo Baptized the whole family, where the *Maſter* came in, even Wife and Children with him. So that Baptiſm of Men, Women and Children was no new thing among them, when *John Baptiſt* came Baptizing, but a thing as well known as with us now. And hence it was that Chriſt gave no rule how to Baptize, or when to Baptize; becauſe they knew the manner, and knew that Men, Women, and Children were Baptized, as we know it now. It pleaded no precept to Baptize *Infants*, and no example. It needed not: for Chriſt took up *Baptiſm* as he found it, a thing commonly known, and it was needful only to give a precept to make it an *Evangelical Ordinance.* As for other circumſtances how to Baptize and when to Baptize, there needed no ſuch rule, ſince common cuſtom and uſe of the Ordinance had taught that for many ages before. The *Parliament* makes a Law, *let every one reſort to the publick Congregation on the Sabbath*, and expreſſes no more. He would be laughed at, that in after times ſhould deny, that *Praying*, *Preaching*, *Singing Pſalms*, &c. ſhould not be uſed in the Congregation, becauſe there is no ſuch Command in the *Parliaments Act.* Common and known cuſtom and the conſtant uſe of ſuch things in the Congregation made it needleſs to inſert thoſe particulars. And ſo it is in this caſe.

Doth not this ſpeak Chriſts Communion with the Church of the Jews, and his compliance with the publick exerciſe of their Religion, when he would take one of their Ordinances [and no one knew, who firſt inſtituted it among them] and make it an *Evangelical Ordinance?*

I might ſpeak the like of his Inſtitution of the other Sacrament, *the Lords Supper*, but I need to ſpeak no more of that, than what I ſaid about his keeping of the Paſsover before.

II. *His Inſtitution of a ſtanding Miniſtry under the Goſpel*, ſpeaks alſo his conformity to the Church of the Jews. They had a ſtanding Miniſtry, ſo would he. They ordained their Teachers by *Impoſition of Hands*, he ordained the like Ordination. Remarkable is that of the Apoſtle, *Heb.* VI. 2. Obſerve here the Doctrine of *Impoſition of Hands* in Ordination is a fundamental Point, as well as the Doctrine of *Faith* and *Repentance.* See *verſ.* 1. *Therefore leaving the principles of the doctrine of Chriſt, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of Baptiſm, and of laying on of hands, &c.* As the Doctrine of Faith is a *fundamental* point, ſo *this*; *That* a Goſpel principle, ſo *this*. And what a point of Faith it is, may be ſeen by propoſing this Queſtion, with the Church, when the Apoſtle wrote, would propoſe, *Whither muſt we go for inſtruction, when the Apoſtles and inſpired men are gone?* Why, ſaith the Apoſtle, this is a fundamental Point, that Chriſt hath ſet up a ſtanding Miniſtry by *Ordination.* Hence that Evangelical promiſe and prediction, *Eſa.* LXVI. 21. *And I will alſo take of them for Prieſts and for Levites, ſaith the Lord.* Not Prieſts and Levites, as they offered Sacrifices at the Temple, but as they were the ſtanding Miniſtry through the Nation. And ſee *v.* 20. *They ſhall bring all their brethren for an offering unto the Lord.* Think

Think you, if Chriſt had deſpiſed the current of the publick practiſe of Religion among the Jews, he would have ſo confirmed to it in a thing of ſuch weight?

III. *His inſtitution of Gods publick worſhip under the Goſpel* ſpeaks alſo the ſame conformity. The publick worſhip of God among the Jews was twofold. *At the Temple and in the Synagogues.*

At the Temple, Sacrificing, Waſhings, Purifyings, &c.

In the Synagogues, Reading, Preaching, Hearing, Praying.

That at the Temple was *Ceremonial*, and that Chriſt aboliſhed, having fulfilled what Ceremonies meant. But the worſhip in the Synagogue was *moral* and *perpetual*, and ſo tranſlated by him into the Chriſtian Church.

In that great Controverſie, that hath been ſo much canvaſed, about *Church Government*, I ſhould firſt lay down this for a foundation, which may, I conceive, be very clearly made good.

That Chriſt by himſelf and his Apoſtles platforming the model of Churches under the Goſpel, did keep very cloſe to the platform of Synagogues, and Synagogue-worſhip under the Law. This might be ſhewed by ſhewing parallel practiſes in the Apoſtolick Churches to thoſe that were in the Synagogues. As a *publick Miniſter*, *Deacons*, *Reading*, *Preaching*, *Praying*, *Collections for the Poor*, and *Love-Feaſts*, or *entertainment of ſtrangers* at the publick charge; but I ſhall fix particularly upon the *publick Miniſter*.

All the *Titles* that are given to *Miniſters* of the Goſpel are the very ſame that were given to the publick Miniſter in the Synagogue. A Goſpel Miniſter is called *Angelus Eccleſiæ*, ſo was the Miniſter in the Synagogue called שליח ציבור *the Angel or Meſſenger of the Congregation.* The Miniſters of the Goſpel are called *Epiſcopi*, *Biſhops* or *Overſeers* ſo was the Miniſter in every Synagogue called חזן הכנסת *Chazan Hacconeſeth, the overſeer of the Congregation.* They are called *Rulers*, *Elders*, and thoſe that are ſet over the people, ſo were the Miniſters of the Synagogue called in every title.

Now doth not all this ſpeak Chriſts owning conformity to the Plat-form, Diſcipline and Worſhip in the Synagogues, when he thus tranſlated all into the Chriſtian Church? And this doth plainly ſhew what we hinted before, that Chriſts reſorting conſtantly to the Synagogue was to joyn with them in the Worſhip there, as well as to preach or to heal what diſeaſed he met with there.

IV. *His inſtitution of the Lords Prayer* tells that he held Conformity with the Church in the publick exerciſe of Religion. They that are of opinion that the *Lords Prayer* was not given for a form to be uſed *totidem verbis*, that it is not fit to be joyned with our Prayers, that it is not fit to be ſaid by all, becauſe all may not call God, *Our Father*; did they but clearly ſee in what conformity to the practiſe in the Jewiſh Church, both the Prayer was given, and every petition and phraſe in it doth go, they would be of another opinion, if they be not eſpouſed to their own.

The ſureſt and ſafeſt conſtruction of phraſes and paſſages in the New Teſtament, is not by framing a ſence of our own, which we think fair and probable, but by obſerving how ſuch phraſes and paſſages, were underſtood by them to whom they were then uttered, according to the common uſe and ſignification of ſuch phraſes and paſſages, in the vulgar ſence and uſe of the Nation. It is not what conceits or conſtructions we can mint out of our invention to maintain the opinions about this Prayer, that I mentioned before; but it is beſt to caſt, how the Diſciples, to whom it was given, did or could conceive of it upon ſuch obſervations on it as theſe.

They knew, that ſuch *ſhort forms* of Prayer were uſual in the Nation. That ſuch forms were given by *Maſters* to their Scholars to be uſed *verbatim*. That ſuch were to be ſubjoyned to their other Prayers. That the moſt common title, whereby the whole Nation called God, was, *Our Father which art in Heaven.* That every petition in this Prayer was ſuch as was alſo uſual in the Nation. So that they ſaw that Chriſt had given this Prayer directly according to the cuſtom, ſtile and form of the Nation, and that he had given no exception to them about it. Therefore how could they underſtand or conceive of it according to the common cuſtom of the Nation in ſuch caſes, but that it was to be uſed *in terminis* and to be joyned to their Prayers?

By theſe few examples, indeed of multitudes that might be produced, you ſee an evident proof of his holding communion all along his practiſe.

Thus have I done with the former part of the Doctrine, *viz. That our Saviour held in communion with the Church of the Jews in the publick exerciſe of Religion.* I ſhould now take up the latter; *That he conformed to the common cuſtoms of the Nation in civil converſe.* And here we are come into as large a field as the other, if not larger; a ſubject of abundant proof and clearneſs, and which if I ſhould go about to evidence by all examples that might be produced, the day would fail me. I ſhall ſay no more upon it but this, That beſides that what is ſaid already doth abundantly prove it, one that hath peruſed the Jews Writings, and obſerved both the common dialect, and the cuſtoms of the Nation in thoſe

thoſe times, may obſerve Chriſts conformity, to their cuſtoms almoſt in every one of his actions, and his conformity to their Phraſe, Language and Manner of ſpeech, almoſt in every one of his Speeches.

And as here is Wiſdom, ſo here is Learning from knowledge of their Cuſtoms and Languages to unlock the phraſes and paſſages of the *New Teſtament*, to which it alludes all along. It is not what we can gueſs upon theſe and the other ſpeeches of Chriſt, where he is obſcure; but the beſt way to find out the ſence is to obſerve how ſuch words which are their own Language, would be taken according to the common acceptation of them in the Nation, and how they underſtood them, to whom they were ſpoken.

I might be large in *Application*. And indeed in our divided times one can never ſpeak too much upon this ſubject. But what need I do more among Chriſtians, than to leave ſo plain a copy of Chriſt before them? I ſhall leave only this requeſt with you concerning what hath been ſpoken: Deal as the *Bereans*, *Search the Scriptures diligently*. Let this hint your poor *Countryman* hath given you go along with you, as you read the *New Teſtament*: See there whether ever you find Chriſt, but going on in that communion I have ſpoken. And till you find him dividing, I hope there is none here, but will account his *Example* a rule inviolable.

And let me give you caution againſt that Opinion, that by miſtake of a Text or two, ſticks not to ſay, that the Goſpel doth naturally produce diviſion, *Matth.* X. 34,35. *Think not that I am come to ſend peace on Earth, I come not to ſend peace but a ſword. For I am come to ſet a man at variance againſt his father*, &c. And *Luke* XII. 51, 52. *Suppoſe ye that I am come to give peace on Earth, I tell you, nay, but rather Diviſion*, &c. It were ſtrange, if theſe ſhould be natural effects of the Goſpel of peace; and how doth ſuch production agree with that of *Eſa.* II. 4. *They ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning hooks. Nation ſhall not lift up ſword againſt Nation*, &c. And *Chap.* XI. 9. *They ſhall not hurt nor deſtroy in all my holy mountain.* And it were ſtrange that Chriſt and his Goſpel ſhould be of ſo different tempers; he to keep ſo cloſe to communion himſelf, and to give a Goſpel that ſhould break it. But miſtake not the Texts, They ſpeak not that Chriſt would ſend thoſe diviſions by the *Goſpel*, but by his *vengeance*. He was moſt fearfully to deſtroy the curſed unbelievers, the Nation of the Jews, and one dreadful way of the execution of that vengeance was by ſending a *Spirit of diviſion* among the Nation, whereby they even deſtroyed themſelves. The ſtories of their horrid Civil Wars, Burnings, Plunderings, Aſſaſſinations one of another; the like example is in no ſtories, is a moſt plain expoſition of thoſe Texts, and a dreadful accompliſhment of that denuntiation. The other Texts I mentioned, they ſhew the natural and genuine product of the Goſpel. *They ſhall beat their ſwords into plow ſhares*, &c. But when will that be? Never, according to univerſal obtaining. Ever have been *Wars*, and ever will be, becauſe ever will be *Luſts*. And yet theſe are fulfilled in the ſence propoſed by the Prophets, *viz.* that God hath fully afforded means for this. The Goſpel hath enough in it to move men to peace, but the fault is in themſelves. God hath not failed, but men fail. As it is in *Rom.* III. 3. *What if ſome did not believe, ſhall their unbelief make the faith of God of none effect?* So what if ſome be unpeaceable, ſhall their diviſions make the Goſpel of peace of none effect? So in other propheſies to make like conſtruction, *Jer.* XXXI. 34. *They ſhall no more teach every man his neighbour, for they ſhall all know me from the leaſt of them to the greateſt.* It never was, never will be, *Eſa.* LXV. 20. *There ſhall be no more thence an Infant of days, nor an old man that hath not filled his days.* It never was nor will be. Yet God hath accompliſhed what he promiſed; He hath afforded means that it might be ſo.

Let me therefore leave this great copy of peaceableneſs and communion with you.

A SERMON

PREACHED BEFORE THE

Staffordſhire-Natives,

At St. *Mary Wolchurch*

LONDON,

Novemb. 22. 1660.

S. JUDE *Verſ.* 12.

Theſe are ſpots in your Feaſts of Charity.

I Muſt take up that Stile and Strain of excuſe to begin withal, that St. *Paul* doth to his *Countrymen* about his Appeal unto *Cæſar*; *I have nothing*, ſaith he, *to accuſe my Nation of*, though I have been put upon it to make ſuch an Appeal. So I, I have nothing, *Dear Countrymen*, to accuſe this your Feaſt of Charity of, nor nothing to accuſe any of, that are to come to it, though I have choſen theſe words, that ſpeak ſo point blank of *ſpots* that occurred in ſuch kind of Feaſts. But I have fixed upon the words, partly that I might ſpeak in ſome kind of parity to that diſcourſe that I made to you at our laſt meeting upon this occaſion, and chiefly that I might give you caution againſt ſuch, that to Feaſts are *ſpots*, to Charity *deſtructive*, and to all meetings *dangerous*.

Who they were that our Apoſtle meaneth, I ſhall clear to you by theſe two *Obſervations*.

I. *That as it was foretold by the* Holy Spirit *in the* Prophets, *that the beſt and moſt comfortable things, that ever ſhould accrue to the Church of the Jews, ſhould accrue to them in the laſt days*, that is, *of* Jeruſalem. (For ſo is that expreſſion, *the laſt days*, in moſt places of Scripture, to be underſtood.) So was it alſo foretold by the ſame *Spirit*, that the worſt things that ever ſhould accrue to it, ſhould be in thoſe *laſt days* alſo. It was foretold, that in thoſe *laſt days*, Eſa. II. 2. *That the mountain of the Lords houſe ſhould be eſtabliſhed in the top of the mountains, and ſhould be exalted above the hills, and that all Nations ſhould flow unto it.* That in thoſe *laſt days*, Joel II. 29, 30, &c. *God would pour out his Spirit upon the ſervants and upon the handmaids; and that he would ſhew wonders in the Heavens and in the Earth*, &c. That in thoſe *laſt days*, Hoſ. III. 5. *the Children of* Iſrael *ſhould return, and ſeek the Lord their God, and* David *their King, and ſhould fear the Lord and his goodneſs.* And all other things of the greateſt comfort. So it was alſo foretold, That in thoſe *laſt days, perilous times and perſons ſhould come*, II *Tim.* III. 1. In thoſe *laſt days there ſhould come ſcoffers, walking after their own luſts*, II *Pet.* III. 3. In thoſe

laſt days, there ſhould be many Antichriſts. I Joh. II. 18. And *by this we know that it is the laſt time.*

Among all other the ſad things that befel in thoſe *laſt days* of *Jeruſalem* and the Commonwealth of the *Jews*, one of the greateſt was, that there was a moſt horrid and very general *Apoſtacy* or falling away from Faith in the moſt Churches of the *Jews*, that had embraced the Goſpel; they turning back to their old *Judaiſm* and vain Traditions again. Of this the Spirit had ſpoken *expreſly.* I *Tim.* IV. 1. Of this our Saviour had foretold in that ſad application of the *Parable.* *Matth.* XII. 45. *When the unclean ſpirit is gone out of a man he walketh through dry places, ſeeking reſt and findeth none. Then, he ſaith, I will return into my houſe, from whence I came out; and when he is come, he findeth it empty, ſwept and garniſhed. Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked than himſelf, and they enter in and dwell there; and the laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation.* The Devil had been caſt out of a very great part of the Nation of the *Jews.* He thought to find reſt there, but found none; ſuch notable ſucceſs had the Goſpel of *Chriſt* found in that Nation. Upon which the Devil marſhalleth up all his malice, ſtrength and ſubtilty, *taketh with him ſeven other ſpirits more wicked than himſelf*, and ſo he at laſt prevails, to cauſe a grievous defection in the People from Chriſtianity: *they enter in and dwell there, and their laſt ſtate was worſe than their firſt.* So was it with that generation. Of this he had foretold, *Matth.* XXIV. 12. *And becauſe iniquity ſhall abound, the Love of many ſhall wax cold.* Of this the Apoſtle ſpeaketh, II *Theſſ.* II. That before the terrible day of the Lord, and his vengeance, *againſt Jeruſalem* (for ſo that phraſe doth ſignifie almoſt continually) there ſhould be a falling away. Of this you find ſad footings in the Church of *Galatia.* *Gal.* III. 3. & IV. 9, 10. of *Coloſſe*, *Col.* II. 20. of *Epheſus*, *Revel.* II. 4. And indeed you may track the footing of it in all the *Epiſtles* of the *Apoſtles.*

II. The chief curſed promoters and procurers of this backſliding, was that multitude of falſe Teachers of the *Jewiſh Nation*, that went about pretending to have the Spirit of *Prophecie* and *Revelation*; and many of them working Miracles by the power of Magick; ſo ſhaking the minds of men, and drawing them away from the Faith of the Goſpel of Chriſt. Of theſe our Saviour had foretold, when he foretold of the miſeries that ſhould occur in thoſe *laſt days* of *Jeruſalem*, *Matth.* XXIV. 24. Of theſe the Apoſtle foretold, when he ſpake of the *Jewiſh Antichriſt* (for of the *Jew* he ſpeaks, II *Theſ.* II.) and ſaith, *he would come after the working of Satan, with all power, and ſigns, and lying wonders, verſ.* 9. And of theſe the ſame *Apoſtle* ſpeaks in that obſcure place, I *Cor.* XII. 3. *No man ſpeaking by the Spirit of God calleth Jeſus accurſed.* For divers went about pretending to the *Spirit*, and yet curſed our *Lord Jeſus.* Mention and footing of theſe you may find almoſt in all the *Epiſtles* of the *Apoſtles*, more eſpecially in the ſecond *Epiſtle* of S. *Peter*, and in this *Epiſtle* of S. *Jude* throughout. Theſe are they that the Text ſaith were *ſpots*, *certain deceivers crept in*, παρεισεδυσαν, *verſ.* 4. men that took on them to have the Spirit, but were *ſenſual, not having the Spirit*, *verſ.* 19. *and filthy dreamers*, *verſ.* 8: Theſe were the *Spots.*

What theſe *Feaſts of Charity* were is ſome ſcruple. The more general opinion is, that they were Solemn Meals, which every Congregation had, and eat at together at receiving the Sacrament: ſome think inſtantly before, ſome after: And the groundwork of this opinion is that, I *Cor.* XI. 21. *In eating every one taketh before other his own ſupper.* Thereupon *Beza* without any ſticking. *At thoſe Feaſts*, ſaith he, *which they called* Ἀγάπας, *they received the Sacrament, as is plain out of* I *Cor.* XI. Whereas ſuch Feaſts as theſe Suppers, were as far from the *Apoſtles* meaning, as the *Apoſtle* is far from commending or approving them. For you may obſerve that he doth not only, nor ſo much, condemn the *miſdemeanors* at thoſe ſuppers, as he doth the *ſuppers* themſelves, as a miſdemeanor. For 1. He tells plainly, that by them they vilified the Church, or the place of their publick meeting. 2. That they ſhamed the poor, who could not bring in ſo good commons and victuals. And 3. That if they were ſo hungry, they ſhould eat every one at home.

There are ſuch dreadful and terrible gloſſes made of the *unworthy eating and drinking* at theſe Feaſts here mentioned, that many Chriſtians now a days are terrified from partaking of the *Lords Supper*, for fear leſt they fall under this unworthy eating and drinking, and the *Judgment* conſequent upon it. Whereas, I know you will think it ſtrange, if I ſay it, yet I fear not to ſay it, that I believe, there is not a Chriſtian now in the World, that receives the Sacrament *unworthily* in that ſence the *Apoſtle* ſpeaks of *unworthy receiving* there. Miſtake me not, I ſay, *in that ſence* that the *Apoſtle* ſpeaks of there. For whereas all Churches conſiſted then of *Jews* and *Gentiles*, and this of *Corinth* particularly, as appears in the ſtory of its firſt planting, *Acts* XVIII. and hence were their diviſions: this was the cauſe of their other diviſions, I *Chap.* I. 12. The *Gentile* party ſaying, *I am of Paul*, &c. The *Jewiſh* party, even in all Churches, in this Church undoubtedly, hankered too much after their old *Judaiſm*, this old leaven that the *Apoſtle* gives

gives them caution againſt, *Chap.* V. 8. Two ſmacks of *Judaiſm* you find them tainted with, which the *Apoſtle* hints in that XI. *Chap.* before he ſpeaks of their miſreceiving of the *Sacrament.* The *firſt* was, that the men would not pray, but with their faces covered. Which was a meer *Judaizing ſuperſtition.* And the other that they wore long hair: as it appears by his ſo ſmartly reproving the thing, which reliſhed of the rite of *Nazarites*, a meer *Judaick* cuſtom. Upon that very account did *Abſalom* wear his long hair: which ſome think, he did of pride, becauſe that kind of pride is grown into faſhion among us. But he did it as being or pretending to be under a *Nazarites* vow, II *Sam.* XV. 8. And as they thus Judaized in thoſe two things, (and I might ſhew their ſpeaking with ſtrange Tongues, &c. had a ſmatch of *Judaiſm* alſo) So did they Judaize about the *Sacrament.*

It was a common and generally received opinion among the *Jewiſh* Nation, *That Meſſiah when he came ſhould no whit alter, much leſs aboliſh any of their Moſaick Ordinances, but ſhould inhance them to a greater glory. That he ſhould make their Sacrifices, Purifications, Sabbaths, Feſtivals, and all other uſances, far more reſplendent and glorious, than ever they had been.* According to this opinion did theſe *Jewiſh Chriſtians* of *Corinth* underſtand and conceive concerning the *Sacrament.* They obſerved not, that it was a *Remembrance* of *Chriſts* death, which the *Apoſtle* minds them to obſerve, *verſ.* 26. nor did they *diſcern the Lords body* at all in it, as the *Apoſtle* laſheth them for not doing, *verſ.* 29. But they reputed it only as a farther *inhancement* of their delivery out of *Egypt*; and that *Chriſt* had only ordained it, as a further addition to this *Paſſover*, and to that *Memorial.* Hence thoſe *Procœnia* were in imitation of the *Paſſover-ſuppers*, *Judaizing* in them, and in their opinion and receiving of the *Sacrament.* Which were as far from being any ground for theſe Feaſts of Charity in that ſence, that they are commonly interpreted in, as *Judaiſm* from *Chriſtianity*, Error from Truth, as a thing odious and to be abhorr'd in *Chriſtianity* from a thing laudable and of divine approval.

If therefore I may have liberty to diſſent from an opinion ſo generally received, I ſhould ſay, theſe *Feaſts of Love* were the *Entertainment* of ſtrangers. It was a conſtant cuſtom among the Jews, that at every Synagogue a place and perſons were appointed for the reception of ſtrangers, as appears by their own Writings. That this cuſtom was tranſlated into *Chriſtian* Congregations, may be concluded, partly by the neceſſity of ſuch a thing, at that time when the *Apoſtles* and *Diſciples* went abroad to preach without mony or proviſion of their own, and could not have ſubſiſted without ſuch entertainments, and partly, becauſe we read of *Gaius*, *Rom.* XVI. 23. and *Phœbe verſ.* 1. and women that waſhed ſtrangers feet.

So did theſe *falſe Teachers* walk abroad, and came as ſtrangers (for they crept in unawars, *verſ.* 4.) taking on them to be *true:* and ſo the Churches entertained them in ſuch entertainments, in thoſe *Feaſts of Charity*, at the common charge, looking on them as true Miniſters and Diſciples, but they proved *Spots* and *Rocks* (for ſo the *Greek* word ſignifies) in thoſe entertainments. *Spots*, that ſhamed the company they converſed with, and ſoiled them with the filth of Errors and falſe Doctrines; and *Rocks*, at which multitudes of Souls daſhed, ſplitted, and ſhipwracked Faith and their Salvation.

I am not ignorant of the variety of Reading and Interpretation of theſe words, as much as in moſt places: but I ſhall not inſiſt upon that: for it would be but expence of time, ſince both *Antiquity* embraceth the Reading, as we do, and an eaſie diſcovery might be made by what miſtakes other Readings and Interpretations took place.

In the words there are *three* parts.

I. The *Perſons*, in the firſt word *Theſe.*

II. One particular *act* of theirs, hinted in the laſt words, *they crept into their Feaſts of Charity.*

III. *What* and *how* they proved there, they were *Spots* or *Rocks*, and did miſchief.

I might take up words by way of Deſcant upon the preſent occaſion, and tell you what are *Spots* in the Feaſts and Entertainments, Riot and Drunkenneſs, obſcene and filthy Communication, Quarrelling and Contention, Uncharitableneſs and Forgetting of the Poor; theſe and other things are *Spots.* But I keep cloſe to the *Apoſtles* meaning, and conſider the perſons he ſpeaks of, ſuch as I deſcribed unto you, falſe Teachers, that pretended to the *Spirit*, and to preach and work Miracles by the *Spirit.* And I ſhall diſcourſe a little concerning the great deluſion that is by pretence of the *Spirit:* and this the rather that I may ſpeak ſomething like in ſubſequence to that I treated upon at our laſt Meeting. Then I exhorted you to hold *Communion* by the example of *Chriſt.* For *ſeparation* I then told you, was the undoing of our Church. Now I give caution againſt the pretence of thoſe that Preach and Expound Scripture by the *Spirit.* For that is the cauſe of Separation, and hath proved the ruine of Religion.

And

And although this change of times doth ſeem to promiſe that this deluſion in time will dye, ſo that the preſent diſcourſe may ſeem not ſo very pertinent, yet doth that miſchief now live, move, delude, and captivate ſilly ſouls little leſs than it hath done all along. Therefore give me leave a little to diſcover this deluſion to you, that you may not only be the better fenced againſt it, that it do not deceive you, but that you may be the better furniſhed to ſtop the mouths of thoſe that pretend to it.

For the proſecuting this *argument*, you muſt diſtinguiſh between the falſe pretence to the Spirit of *Sanctification*, and to the Spirit of *Revelation*. By the former men deceive *themſelves*, by the latter, *others*. They deceive themſelves, by conceiving they have the former, becauſe they have ſomething like it; but theſe deceive others by the pretence of the latter, though they have nothing like it.

There is no grace, but there is a falſe coin minted by the *Devil* to diſſemble it. As the Harlot takes the live-child from the unwitting mother, and foſters the dead one in the room: and ſo lyes the poor woman deceived: and ſo the poor man is deceived, and thinks he hath *ſaving grace*, when tis but *common*, and the Spirit of *Sanctification*, when tis but the Spirit of *Bondage*. But I ſhall not inſiſt on this. But proceed to the other pretence, *viz.* to the Spirit of *Revelation* and *Propheſie*, whereby theſe, in the Text, deceived others.

I ſhall not need to ſhew you how this hath been the great cheat in all times. There were falſe Prophets before the captivity, and falſe Prophets after it; ſuch pretenders almoſt in all times. I ſhall ſtrip this deluſion naked, and whip it before you by obſerving theſe *four* things.

1. *No degree of holineſs whatſoever doth neceſſarily beget and infer the Spirit of Revelation*, as the *cauſe* produceth the *effect*. It is the firſt cheat that theſe men put upon themſelves and others by concluding, *I am a Saint, therefore I have the Spirit, and I preach and expound Scripture by the Spirit:* whereas, I ſay, no degree of *Sanctification* doth neceſſarily beget and produce that of *Revelation*. I clear this from the *nature* of the thing it ſelf, and by *examples*.

Firſt, From the *nature* of the thing. The Spirit of *Holineſs* and *Revelation* are far different, therefore the one is not the cauſe of the other. The cauſe and the effect have a parity and ſimilitude one with another; but theſe are far from being ſo.

1. They are impartible to different *ſubjects: Holineſs* only to holy men; the *Spirit of Revelation* ſometimes to wicked men. So it was imparted to *Balaam*, *Numb.* XXIII. ſo likewiſe to *Judas* and *Caiaphas*.

2. They are beſtowed upon different *ends: Holineſs* for the good of him that hath it, *Revelation* for the benefit of others.

3. They are of different *mannars* and *operations*. The Spirit of *Sanctification* changeth the heart; *Paul* is a *Saul* no more; *Revelation* doth not. *Judas* is *Judas* ſtill.

4. They are of different *Diffuſion* in the Soul: *Sanctification* is quite through, I *Theſſ.* V. 23. *Revelation* only in the underſtanding.

5. They are of different *Effects*; *Sanctification* never produceth but what is good: *Revelation* may produce what is evil. *Knowledge puffeth up.*

Now ſee what a cheat they are in *This* to themſelves, (if they believe it themſelves) and to others that believe it, in this argumentation, *I am holy, therefore I have the Spirit of Revelation.*

To the further confuting of this, add but two *Examples*.

1. The firſt *Adam*. He was as holy as created nature could be, and yet had he the Spirit of *Revelation?* Not the Spirit at all. He was moſt holy, yet had not the Spirit of *Sanctification*, moſt full of knowledge, yet had not the Spirit of *Revelation:* but all his holineſs was founded only in his nature, as he was created. God made him holy, and left him to ſtand upon his own holineſs, and had not the aſſiſtance of the *Spirit* at all. So he had great knowledge, yet not the Spirit of *Revelation*, either to know things to come, or to know things beyond their *natures* and *cauſes*. But

2. Conſider the ſecond *Adam*. He was holineſs it ſelf, yet had he not the Spirit of *Revelation* by that holineſs. In *Chriſt* there were two things. *The holineſs of his perſon*, by union with the *Godhead*, and *the Indowment of the Spirit upon his perſon*. He was ſo holy that he was not only without ſin, but he was *impeccable*, *Rom.* VIII. 3. as we are a Law that cannot but ſin, ſo he *contra*. Now this holineſs of Chriſts perſon or nature is to a clean different end to what the guifts of the Spirit upon him were. His *perſon* was ſo holy, that he might perform the Law, ſatisfie juſtice, pay obedience, conquer Satan. But the *guifts* of the Spirit were to fit him for *Mediatorſhip*, to caſt out Devils, to reveal the will of God, to work Miracles to confirm that Doctrine.

As theſe differ in their *ends*, ſo are they from different *originals*; holineſs from *the purity of his nature*, indowments by *extraordinary donation*. If he had the Spirit in *extraordinary* guifts of Revelation and Miracles, by vertue of his holy nature, why was that Spirit

Spirit given ſo viſible, *Matth.* III. and given when he was to begin his *Mediation?* Conſider his own words, *Mark.* XIII. 32. *But of that day and that hour knoweth no man, no not the Angels which are in Heaven, neither the Son but the Father:* Some are aſhamed to confeſs their ignorance of any thing, yet he doth it plainly. For the *Divine Nature* in *Chriſt* acted not to the utmoſt of its power. Tis clear from this paſſage of *Chriſt*, that by his nature he had not the Spirit of *Revelation*, but he had it by the *immediate* guift of God. For it pleaſed not God ſo to reveal that day and hour to him, while he was here on Earth. So that by this example you may ſee much more the fallacy of that argument, *I am a Saint, therefore I have the Spirit of Revelation.* Whereas Chriſt himſelf could not ſay ſo.

II. *The Spirit of Revelation is given indeed to Saints, but means little that ſence, that theſe men ſpeak of, but is of a clean different nature.* The *Apoſtle* prays, *Epheſ.* I. 17. *That God would give unto them the Spirit of Wiſdom and Revelation in the knowledge of him.* And God gives this Spirit; but in what ſence? Not, to foreſee things to come, not to underſtand the *Grammatical conſtruction* of Scripture without ſtudy, not to preach by the Spirit: but the Apoſtle explains himſelf, *verſ.* 18. *The eyes of their underſtanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints.* So that the *Revelation* given to the Saints is this, that God reveals the experience of thoſe things, that we have learned before in the *Theory* from Scripture, a ſaving feeling of *the hope of his calling, and the riches of the glory of his inheritance.* Here let me ſpeak three things.

1. To feel the experience of Grace is not by new Light, that was never known before, but by application of what was known before. As the Queen of *Sheba* firſt heard of the Fame of *Solomon*, then found by experience. Compare we our knowledge of Spiritual things to a Banquet, to your Feaſt this day. A man before Grace ſees the banquet God hath provided for his people, hath by the word learned the nature and definition of *Faith*, *Repentance*, *Holineſs*, *Love of God*, and *Love to God*, but as yet he does but ſee the banquet; when Grace comes, then he ſees and taſtes theſe things in experience and ſence in his own Soul. He had a light before from the Word, now it is brought ſo near his heart that he feels warmneſs, he feels life and ſence and operation of theſe things, is as it were changed into theſe things; as in II *Cor.* III. 18. *We with open face beholding as in a glaſs the glory of the Lord, are changed into the ſame image from glory to glory.* Now this is not the Spirit of *Revelation* in that ſence, that theſe take it in, but tis ſo called, becauſe it is by a light and operation above natural light and operation. As *common grace* is called grace, becauſe 'tis above the ordinary working of nature, ſo this is called *revelation*, becauſe above the work of common light.

2. How do men come to aſſurance of pardon and ſalvation? Not by the Spirit of *revelation* in their ſence, not by any immediate whiſpers from Heaven, but another way. As in *Rom.* XV. 4. *Through patience and comfort of the Scriptures we have hope.* In Scripture is your comfort, and in your own conſcience; and in them is your aſſurance. A Saint makes this holy *Syllogiſm.*

Scripture, Major, *He that repents, believes, loves God, hath the pardon of his ſins.*

Conſcience, Minor, *Lord, I believe, Lord, I love thee.*

Saint, from both makes the *Concluſion*, *Therefore I am aſſured of the pardon of my ſins, and my Salvation.*

Thus *Chriſt* would bring S. *Peter* to aſſurance of his Eſtate after his denial, by this trial, *Loveſt thou me?* Not by any revelation that Chriſt loved him, but it was aſſurance enough, if he loved Chriſt. And here by the way let me ſpeak one word for trial, whether we have the Spirit of *Sanctification*, that we be not deceived in the reſt. Never believe you have the Spirit of *Sanctification*, unleſs your heart be changed to love God. Among many ſigns this is the moſt ſenſible and undoubted. I ſay, unleſs the *heart be changed*, and changed *to love God. Change of heart* is the mother habit of all Graces. God ſpeaks enough in *Ezek.* XXXVI. 26. *A new heart will I give you, and a new ſpirit will I put within you.* In that queſtion about *perſeverance* and *loſs of grace*, as in the caſe of *David*, *Peter*, &c. we ſay, *That the Act may be ſuſpended and loſt for the preſent, but the Habit not.* Now by *habit* we mean not the particular ſeed of this or that Grace, but the change of the Heart, the *materia prima* of all Graces. That is never unchanged back again: the *ſtone* is taken away. The heart indeed may freez into *ice*, as *Davids* and *Peters*, but never turn into *ſtone* again.

I ſay

I say further, *To love God.* A man may feel some kind of change of heart in *common grace*. *Common grace* is Gods ordinary way for working *Saving grace*; his keys, Illumination, stirring of Conscience, fear of Hell, some kind of Grief. Now though these go not so far as to come to *saving grace*, yet *saving grace* comes not but by the inlet of these. And here many are deceived, if they have some such stirrings within them, if startled, pricked, have some sorrow for sin, though all from the Spirit of *bondage*, yet think they have repentance, godly sorrow enough. And here were an insuperable difficulty of discerning a mans estate, whether yet under *common grace* only, but that this resolves it, *If I Love God. Peters* startling of Conscience, grief, tears, were good signs, but never sure signs, had not this seasoned all, *Lord I Love thee.*

So that a mans assurance of his happy estate is not by any Spirit of *Revelation*, but of *Sanctification*, not from *Inspiration*, but from the work and testimony of a *good Conscience*; the Spirit of God in grace bearing witness to our Spirits.

3. I may add, A Saint in Heaven finds nothing, but what he knew before in little, what he tasted before in little, but then is filled. As he hath heard, so now he seeth in the City of God: hath heard of the *Beatifical Vision*, of *partaking* of God, of *Eternity*; now he enjoys it, not by any new *Revelation* of the Spirit, but by *blessed experience.* So that the deareſt Saint of God hath no further promise of Revelation, then in this sence.

III. *There is no promise in Scripture, whereupon the Spirit of Revelation is to be expected after the fall of* Jerusalem. It is a delusion by which the men, we speak of, deceive themselves and others, when they think and assert, that what promises are made of Revelation, or of great light, are to be applied to these times. How have these places been as it were worn thread-bare by them for this purpose, *Esay* LIV. 13. *All thy Children shall be taught of the Lord*; and *Jer.* XXXI. 33, 34. *And this is the Covenant I will make with the house of Israel after those days, saith the Lord, I will put my Law in their inward parts*, &c. *And they shall teach no more every man his neighbour, saying, Know the Lord, for they shall all know me*, &c. and others; as if they had been directly aimed for these very times, and as if directly for *England:* whereas I say again, there is no promise, upon which the Spirit of Revelation is to be expected after the fall of *Jerusalem.* This assertion is more important and proveable, than seems at first sight. I limit Prophesie to expire at the fall of *Jerusalem.* Whosoever saith not so, will not know where to limit it, and what that age was wherein it was extinguished. And if no limit, than how great is the danger we are in, who live in these times, when so many of contrary minds pretend to *Prophesie*: and then there were no age, but there would be some persons Oracular as *Moses.* If any limit then, where is it fixed? I say at the fall of *Jerusalem.* And I will prove it by what they bring to prove *Prophesie* for these days, *Act.* II. 17. *And it shall come to pass in the last days saith God, I will pour out my Spirit upon all flesh, and their sons and their daughters shall Prophesie*, &c. By the *last days*, they would understand it of the *World*, I, of *Jerusalem.* So in divers places besides. That it is so to be understood in the place, S. *Peters* application makes out. Who applies this place of the Old Testament unto himself and the *Christians* at that time; upon occasion of their speaking strange Languages. What absurdity would there also be in his applying this place?

The *old* Oeconomy is as the old World, the *Evangelical* is the new Heaven and the new Earth. So that the last days of the old World are the last days of the old Oeconomy. Hence the destruction of *Jerusalem* is spoke of as the destruction of the old World, and *Christs* coming is said to be in the *last days.* So that if we take not *the pouring out of the Spirit in the last days*, in that sence, we swerve from the sence of the *phrase* in Scripture. And hence it appears *that Spirit* to be in *those last days*, and that it was affixed to them from *propriety* of *phrase.*

To this we might add, the *manner* of imparting the *Spirit* in those times; It was either by *effusion* upon many together, *Act.* II. & X. or by *impostion* of hands upon some single ones. Now who dares think that ever was since the fall of *Jerusalem*, such *manner* of giving, or ever will be? And these are the only ways of imparting the Spirit that are spoke of since Christ ascended.

To all we might add, that at the fall of *Jerusalem* all Scripture was written; and Gods full will revealed; so that there was no further need of *Prophesie* and *Revelation.*

Therefore those places they cite, are misapplied both as to the time and also as to the proper sence of them. So that here is a discovery of the third delusion, that *Prophesie* still continues, whereas it was to cease at the fall of *Jerusalem*, and there is no promise, whereupon any hath reason to expect it in these times.

IV. *The*

IV. *The ſtanding Miniſtry is the ordinary Method that God hath uſed for the inſtruction of his Church.* It has ever been Gods way, ſince he firſt wrote words, to teach his Church by a ſtudious learned *Miniſtry*, who were to explain the Scripture by *ſtudy*, not by the *Spirit*. Miſtake not, this Miniſtry conſiſted not of *Prophets*, (they were occaſional, and of neceſſity,) but of *Prieſts* and *Levites*. We are ſent to them, *Hag.* II. 11. *Thus ſaith the Lord of Hoſts, ask now the Prieſts concerning the Law*, Mal. II. 7. *For the Prieſts lips ſhould keep knowledge, and they ſhould ſeek the Law at his mouth, for he is the meſſenger of the Lord of Hoſts.* We have mention made of the ſons of the Prophets in the Old Teſtament; theſe were not inſpired, but underſtanding was inſtilled into them by *Elias*, and they ſat at his feet; ſuch were thoſe of *Iſſachar*. So the Diſciples ſat at the feet of *Chriſt*. The true Apoſtles indeed were inſpired becauſe there was a neceſſity of it. But when the New Teſtament was written, there was no further need of *inſpiration*. And then the Church was ſufficiently inſtructed by ordinary Miniſters, therefore was *Timothy* left at *Epheſus*, *Titus* in *Creet*. Thefore was the *Impoſition* of Hands, *Hebrews* VI. 2.

I conclude all with that ſuitable adviſe of St. *John*, I *Chap.* IV. 1. *Beloved believe not every Spirit, but try the Spirits whether they are of God, becauſe many falſe Prophets are gone out into the World.*

A

SERMON

PREACHED BEFORE THE

Staffordshire-Natives,

At St. *Michaels Cornhil*

LONDON,

Novemb. 26. 1663.

ROM. V. *Vers.* 1.

Being justified by Faith we have peace with God.

THIS Text may seem very unsuitable to this occasion; but certainly to no occasion, no company, no season can it be unsuitable, can it be unseasonable to speak, hear, meditate of the infinite mercy of God in *justifying men*, and of the unexpressible happiness of man in *having peace with God.*

But I have chosen this Subject to treat upon in a methodical succession to what I have discoursed upon heretofore, being called to this Employment: At my *first* being upon this task before you, from those words in X. *Joh.* 22, 23. which speaks of Christs being at *Jerusalem* at the Feast of *Dedication*, I shewed you at large how our Saviour held Communion with the Church of the Jews; and thereupon I spake of such unity, against *Schism.* At my *second* from those words, *Jud. vers.* 12. *These are spots in your Feasts of Charity*, I shewed that the *spots* spoken of were false Teachers, that went abroad pretending to the Spirit, and so deceiving; and therefore I spake of taking heed of such delusions, against *Heresie* and *Error.* And now what can I more orderly and methodically speak upon, after speaking of keeping Peace with the *Church*, and keeping Peace with the *Truth*, than of having Peace with *God?*

Yes, you will say, To have taken in first having peace *one with another.* True, that might not have been immethodical. But you speak that in my stead; this Loving, Friendly, Brotherly meeting discourses that for me, and makes a visible Sermon of your peace one with another. And I have made that as it were a Text, whereupon to raise an occasional meditation to the tenor of that, which the Text that I have read, speaks. And let me raise it thus, If it be so good, and pleasant and happy a thing to see brethren thus live together in unity, thus to meet together, to walk together, to Feast together in Love, Unity and Peace; *Sursum corda, lift up your hearts*, and from this lustre you see of the Sun shining in this water below, look up to the light that is in the body of the Sun it self, and meditate how excellent, how pleasant, how happy a thing it is to have peace with God, to walk in peace with God in his own ways, to converse in peace with God

God in his own Houſe, to Feaſt in peace with God at his own Table, and at night to lie down and ſleep in peace with with God in his own Boſom.

This is the laſt Epiſtle the Apoſtle wrote before his apprehenſion and impriſonment. He wrote it from *Corinth*, where he touched in his journy to *Jeruſalem*, his laſt journy thither. He wrote it in the ſecond year of *Nero* immediately after *Eaſter*, when *Claudius*, who had hindred the *Myſtery of iniquity* from its working in its full ſcope, by his diſcountenancing the *Jewiſh* Nation, had now been taken away above a year and an half ago. And now that myſtery did find it ſelf looſe, and acted in its full activity: thoſe of that Nation, that had not embraced the Goſpel perſecuting it with all virulency, and multitudes of thoſe that had embraced it apoſtatizing from it, and becoming its bitter enemies.

This double fruit of gall and wormwood proceeded from one and the ſame root of bitterneſs, *viz.* Their doting upon *Judaiſm*: the *word* taken in a *Civil* ſence, as they accounted it a privilegial excellence to be a *Jew*, or in a *Religious* ſence, as they expected to be juſtified by their *Judaical* works.

So that the very ſeaſon and preſent juncture of affairs might very well give occaſion unto the *Apoſtle*, to handle the two *Themes* that faced theſe two great deluſions, ſo copiouſly in this Epiſtle, above all other places, *viz.* The *caſting* off the *Jews*, and coming in of the *Gentiles*, to decry their boaſting of being *Jews*; and *Juſtification* by *Faith*, to face their dangerous principle of Juſtification by their *Works*.

How he proſecutes his Diſcourſe upon the point of *Juſtification* by Faith from the beginning of his Epiſtle hither, any one may ſee plainly; *firſt*, confuting the opinion concerning *Juſtification* by *Works*, and then proving that it is by *Faith*.

As to the *former*, in *Chap.* I. he ſpeaks of the works of the *Heathen*, moſt abominable, and clean contrary to juſtifying: in *Chap.* II. of the works of the *Jews*, moſt failing and infinitely ſhort of juſtifying; and yet concludes, as to the *ſecond* head he handles, that the *Believers* of the one Nation and the other are juſtified, *Chap.* III. 30. as well the circumciſion ἐκ πίστεως, *by faith* and not by works, as the uncircumciſion διὰ πίστεως, *through faith*, though it had been of ſo contrary works.

In *Chap.* IV. he inſtanceth in *Abraham*, as ſerving to both his purpoſes, ſhewing that he was not juſtified by his *Works*, but by *believing*, and that the rather becauſe it was a common opinion and ſaying among the *Jews*, אברהם קיים את כל התורה כולה *That* Abraham *performed all the Law to a tittle*, and conſequently that he was juſtified by that performance. He ſheweth, that he belived and was juſtified by his faith, before he received circumciſion, in which they placed ſo much of juſtification, and that he received *Circumciſion* σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, *a ſeal of the righteouſneſs of faith, which he had being yet uncircumciſed*, and a ſeal of the righteouſneſs of faith which ſhould be in the *uncircumciſion*, or *Gentiles*, that ſhould come to believe, (as thoſe words will alſo bear) *that he might be the Father of all that believe, though they be not circumciſed, that righteouſneſs might be imputed to them alſo*; verſ. 11.

In this verſe before, as he begins to apply the Doctrine he had cleared, and the word *Therefore* infers no leſs. Upon which I ſhall not inſiſt to examine, whether by it he infers only the *firſt* clauſe of the Text, as proved already, *That Juſtification is by Faith*: or the *ſecond* alſo, as proved likewiſe, or now added to be proved, *That being Juſtified by Faith, we have peace with God.* Nor ſhall I inſiſt upon the connexion, but take the words as they lie ſingly before us; and methinks they are as *Ephraim* and *Manaſſeh* before *Jacob*, both clauſes ſo excellent, that we may be at a ſtand on which to lay the *right hand*; ſo great the myſtery of *Juſtification*, and ſo incomparable the happineſs of having *Peace*, that on which ſhall we fix to diſcourſe in this hour? I may not paſs the former, but in a word or two by the way, hint ſomething of the great *myſtery* of *Juſtification.*

I. It is a *myſtery* and wonder, that I may ſay with that Apoſtle, even the Angels deſire to look into, and that men have cauſe with amazement to look upon, that ever a ſinful wretch, a condemned perſon, ſhould be juſtified before God. But ſo it was in the *Law*, he that was unclean with the deepeſt died *legal* uncleanneſs that could be, if purified with the *Purification* of the Sanctuary, he became clean.

II. It is a *myſtery*, that a ſinner ſhould be juſtified, and yet whiles he lives in this world he is ſinful ſtill. But ſo likewiſe it was in the *Law*, the *Leper* was cleanſed, yet he was a *Leper* ſtill, *Levit.* XIII. 13. In a caſe there mentioned the Prieſt was to pronounce him clean. His condition was changed as to his reſtoring to the publick Worſhip, and to the Congregation, but his inherent diſtemper was not wholly removed.

III. It is a *myſtery*, that a ſinner ſhould be juſtified by Gods *juſtice*: the property of which is to condemn ſin and to puniſh ſinners. For we are juſtified not only by the *grace* and *mercy* of God, but by the very *juſtice* of God. And methinks the very word *Juſtification* ſpeaks no leſs, I am ſure the Apoſtle ſpeaks ſo in *Chap.* I. 17. *For therein is the righteouſneſs*

righteousneſs of God revealed from faith to faith. In the *Law* was revealed the righteouſneſs or juſtice of God *condemning*, and in the *Goſpel* the righteouſneſs or juſtice of God *juſtifying*.

IV. It is a *myſtery*, that mans *believing* ſhould juſtifie: it being an Act of man, and ſo infinitely unadæquate to Gods juſtifying. But as in the *Law*, he that would have his attonement made at the Altar, and have his acceptance there, muſt of neceſſity take the Prieſt in his thoughts, and in his way to do it for him; ſo *Faith* doth inevitably include alſo *Chriſt* the object of believing, and his merit. So that you cannot define this *Goſpel faith* but with this comprehenſion, that it is a truſting in the grace and promiſe of God through *Chriſt*.

V. It is a *myſtery*, that a ſinner ſhould be juſtified or made righteous by the righteouſneſs of another. This is ſtrange to the ears of the *Jews*, who expected to be juſtified every one by his own righteouſneſs. Whereas they might have learned at the *Temple*, that even the holieſt things there, were not holy of themſelves, but made holy by ſomething elſe; the Sacrifice by the Altar, the Prieſt by his garments. And this is that *Faith* that the Apoſtle ſpeaks of in the place mentioned before, *The righteouſneſs of God revealed from Faith to Faith*, I. *Rom.* 17. *i. e.* a righteouſneſs beyond that that the *Jew* expected by *Faith* in God, who immediately truſted in God upon the account of his *own* righteouſneſs: whereas *This* is a *Faith* or truſting in God upon the righteouſneſs of *Chriſt*.

VI. It is a *myſtery*, that whereas Faith is not the ſame for degree and meaſure in all that believe, yet juſtification is the ſame in all that believe, though their belief be in different meaſures and degrees. So once in the Wilderneſs all gathered not *Manna* in the ſame meaſure, yet when all came to meaſure, they had all alike, none above an *Omer*, none under. *Sanctification* indeed receiveth *magis & minus*, and one hath a greater degree or leſs of holineſs than other, but *Juſtification* is not ſo. For all are juſtified alike; the *truth* of *faith* juſtifying, not the *meaſure*. So actual ſinfulneſs *recipit magis & minus*, and ſo ſome are greater ſinners ſome leſs, but *origine ſui*, 'tis not ſo, but *ſin* is alike in all.

But my diſcourſe ſhall light down and ſtay upon that which in the Text is the lighting down of the happineſs of being juſtified, *viz. That ſuch have peace with God.*

The very word, *to have Peace with God* may make a *Chriſtians* heart to leap within him, it ſpeaks ſo much happineſs. *Did not our hearts burn within us*, ſay they in the Goſpel upon Chriſts gracious diſcourſes with them. It is enough to warm a heart, if it be not, if it will not be, a ſtone; if it be ſenſible, if it will be ſenſible, what it is to be a ſinner: to hear that an offended, juſt, dreadful, all-powerful God, will be at *peace* with him, that hath offended him.

Why art thou ſo dull O my Soul, why ſo ſtupid within me, as not to ſtir, not to be affected at the ſounding of ſuch tidings as theſe, that it is poſſible for a ſinner to have *peace* with God? *Cain*, why art thou ſo unquiet in thy conſcience, if thou do well ſhalt thou not be accepted, but if thou do not, *there is a ſin offering lies at the door*, and thou mayeſt have an attonement. Wretch that thou art, if thy heart relent not at ſuch tidings as theſe!

When the *Devil* had ſet enmity twixt God and Man at the fall of *Adam*, it was a lovely *dawning* towards mans recovery, when *God* ſet enmity twixt Man and the Devil: for their friendſhip had been Mans undoing. But it was the glorious *Sun-riſing*, or noontide rather, when God aboliſhed the enmity betwixt Man and himſelf, and brought and ſpake *Peace*.

In the *Angels* ſong, that they ſung at the birth of our Saviour; that part of the Ditty ſpake a great deal of happineſs, that ſpake of *Peace on Earth* twixt man and man; which was now to be by reconciling *Jew* and *Gentile* in the Goſpel: but that part of it ſpake more happineſs, that ſpake of *Δοκία ἐν ἀνθρώποις*, *Gods good will towards men*, or *Peace* twixt Men and God.

Now what it is to have peace with God, who can utter? Tis a fit *Theme* for an *Angel* from Heaven to diſcourſe upon, who never had enmity with God, or rather for a *Saint* in glory, who had once been at enmity, but now knows what the ſweetneſs of peace with God is in its full enjoyment. Take the proſpect of it thus reflexly. Take your ſtand in your thoughts from a death-bed, a very convenient ſtand to take our view in all our actions. Think of your dying condition, and conceive all your ſins then muſtered before you, the vanity, folly and wretchedneſs of an ill led life preſenting themſelves before you in their horror and confuſion, your conſcience flaſhing the very flames of Hell into your faces: imagine that you beheld God frowning, and his face full of indignation; in a word that you ſaw plainly your loſt and undone Condition; and then ſpeak, heart, what is it to have peace with God? *Solomon*, wilt thou have riches? Sinner, wilt thou have preferments, wealth, pleaſure, all contents the World can afford? No, Lord, let me have *Peace* with God, which is above ten thouſand Worlds.

It

It is very incident to any, that treateth upon this Subject, to be carried by a kind of delightful impulſe and inforcement, to diſcourſe what happineſs it is to have *Peace* with God. And no wonder, when the field is very pleaſant to ſpatiate in: But I ſhall according to the proper rule of method, *firſt*, inquire into the *nature* of the thing it ſelf, and *then*, if time permit, ſpeak of that happy *fruit* of it.

Of the former of theſe I ſhall diſcourſe *Negatively* and *Poſitively*.

I. *Negatively*, what is not this *Peace*, nor any ſign of it: but is counterfeit coin: And

1. *Outward Peace, or proſperity in the things of this World is no ſign at all of Peace with God.* The men of the World are willing to delude themſelves with this *Sophiſm*, All things go well with me, therefore 'tis ſo twixt God and me. 'Tis true, outward proſperity in Scripture-phraſe is often termed by the name of *Peace*; and it is true alſo, that outward proſperity is often promiſed upon pleaſing God in obedience to his Commandments, as in *Levit.* XXVI. and *Deut.* XXVIII. and in multitudes of other places. And hence ſome may be ready upon the enjoyment of worldly proſperity to think they may conclude upon the favour of God, and that they are at peace with him, and all well 'twixt God and them.

But that *promiſe* of the Covenant is to be interpreted according to the *tenor* of the Covenant it ſelf: which is, That it is *abſolutely* a Covenant of Grace and Peace, but it is *conditionally* the Covenant of ſomewhat elſe, *viz.* of temporal things. In 1 *Tim.* IV. 8. *Godlineſs hath the promiſe of the life that now is, and of that which is to come:* Of the life to come *abſolutely*, of this *conditionally*. Gods Covenant is, that they that keep his Covenant, ſhall have grace; that is *abſolute*: and it may be proſperity, it may be adverſity; that is *conditional*. But this *may be*, ſpoils all. By no means. Thou ſhalt have proſperity, if beſt; thou ſhalt have adverſity, if beſt: Riches if good for thee, proſperity if better.

And in that *queſtion*, whether wicked men have right to the creature, the determination is made more eaſie, this being obſerved, That there is a great deal of difference betwixt a *right* to the Creature, and a *Covenant-right*, which is, that the uſe of the Creature be for our good. For *Dominium temporale non fundatur in gratia.* It is not grace that gives intereſt to the *uſe* of the Creature, but to the *bleſſing* on the Creature, 1 *Tim.* IV. 5. *The creature is ſanctified by the Word of God and Prayer.* The matter is not, whether we have the uſe of the Creature, but whether the Creature be ſanctified, and becomes a bleſſing. God hath promiſed, keep my Covenant, and be bleſſed in thy basket and thy ſtore, *&c.* and yet thouſands have kept Gods Covenant, and walked hungry and naked; as in *Heb.* XI. 36, 37. Theſe good men, if they had not well underſtood the tenor of the Covenant of Grace, might have diſputed with God, Thou haſt promiſed to them that keep thy Covenant, that they ſhall be ſo and ſo bleſſed, we have done it, but where is the promiſe? As they plead *Pſal.* XLIV. 11. 17. *Thou haſt given us like ſheep appointed for meat*, &c. *All this is come upon us, yet have we not forgotten thee, neither have we dealt falſly in thy Covenant.* But ſaith God, and they knew it well, The tenor of the Covenant *abſolutely* is Grace, and that you have, but other things are but *conditional*, *viz.* as they may be beſt for you.

Let no man then deceive himſelf; ſeek not the living among the dead. A full bag, and cheſt, and barn is a very improper place to ſeek for the *Peace* of God in. A mans outward condition is not a ſign of his intereſt in the Covenant of Grace and Peace: but if that condition will be a bleſſing to him, and will forward and help him on the better to Grace and Peace, the end of the Covenant, then he ſhall have it: A man proſperous in the World grows proud, ſecure, inſulting. Is this Covenant Proſperity? No, it is clean contrary to the end of the Covenant, which is the forwarding men in grace. So that I may wind my aſſertion higher, *That outward peace and plenty is ſo little a ſign of Peace with God, that it is oftentimes a ſign rather of his enmity.* See *Eccleſ.* V. 13. There *riches* are ſaid *to be kept for the owners thereof to their hurt.* And *Mal.* II. 2. There God threatens *to curſe theſe bleſſings.* But I need ſay no more upon this point, but only to mention, that our Saviour ſets *his* Peace and *this* peace of the World in oppoſition, in XIV. *Joh.* 27.

2. There is another falſe coin that counterfeits *Peace with God*, and that is *mens having peace in their own conſciences.* I ſhall diſcover how deceiveable it is, by ſpeaking to this *ſecond* aſſertion.

That inward peace in the Conſcience doth not at all infer having Peace with God. And let me add a *third* and ſpeak reverſely,

That having peace with God doth not neceſſarily infer inward peace of Conſcience.

1. *That inward peace in the Conſcience doth not infer having Peace with God.* By *inward peace in the Conſcience* I mean, the oppoſite to pangs, troubles, ſtorms of conſcience. And this peace is the common temper of the moſt conſciences in the world; they have no diſquiet at all. Who hath uſed to viſit the ſick on their dying beds, hath he not found it

it too common, that Conſcience hath been in this temper? I thank God, nothing troubles me, all is quiet in my Conſcience. As *Eliſha* over *Hazael*, upon foreſight of his miſchievouſneſs to come, ſo could I weep over ſuch a poor Soul, to ſee it go out of the World with ſuch a deluſion as this in its right hand.

Ah! ſay not peace, peace, when there is no peace. For here indeed is neither peace with God, nor peace of Conſcience properly ſo called. But if you will have the Spirit of God to word it, it is the *Spirit of ſlumber*, *Rom.* XI. 8. It is an *impenitent heart*, *Rom.* II. 5. It is ἀπαλγησὰς, *paſt feeling*, *Eph.* IV. 19. In a word it is a *Nabals* heart dead within him. And that ſuch a Conſcience ſhould be quiet it is no wonder; for *mortui non mordent*. But it would be a wonder if ſuch a peace in the Conſcience ſhould be a ſign of peace with God. Into ſuch a peace, let not my Soul, my Conſcience enter.

It was a ſtrange requeſt of him that ſaid to his Father, *Smite me, I pray thee.* But I hardly know a more pertinent requeſt, that a ſinner can put up to God, and it muſt be mine continually; and I know, that all that know what belong to the right frame of Conſcience, will pray with me, *Lord ſmite me I pray thee*, wound me, laſh my Conſcience and ſpare it not, rather than ſuffer me to lye and dye, and periſh under ſuch peace of Conſcience as this is; if ſuch *ſtupidity* may be called *peace*.

Doth any one by ſuch a peace of Conſcience as this argue his peace with God? I muſt now alſo wind this aſſertion higher, as I did the former: *It is ſo far from inferring peace with God, that it directly argues peace with the Devil.* And our Saviour the God of Truth, and the Prince of Peace bears witneſs to it, *Luk.* XI. 21.

2. But doth not *Peace with God* argue or infer *Peace of Conſcience?* That is the *ſecond* thing I ſhould ſpeak to. And here I could inſiſt with delight, for it is a very material caſe of Conſcience.

It is a myſtery in *Divinity* and *experience*, that an *unregenerate* perſon can hardly be driven off from preſuming on his Salvation, and that a *regenerate* man can hardly be brought to hope of his Salvation. That he who is furtheſt from having peace with God ſhould ſcarcely be driven from not doubting of his peace with him, and that he that undoubtedly hath his peace with him, ſhould ſo hardly be driven off from doubting it. Many a good Soul is in the world that is juſtified, and hath without queſtion *quoad rem ipſam*, his peace with God, according to the divine Oracle of the Text; and yet is *as to the ſence of it*, exceeding far from peace of Conſcience; full of troubles and fears at all times.

Think you not *David* was juſtified, and that his peace was made with God? Who can doubt it? And yet you have him *ſore broken*, *Pſal.* XXXVIII. 8. Think you not that he that penned the *ſeventy ſeventh Pſalm*, was juſtified, and had peace with God, be he *David* or *Aſaph?* Who can doubt it? And yet you have his *ſore running*, &c. *verſ.* 2. Was it not he that compoſed the *eighty eighth Pſalm* juſtified and had peace with God? It is paſt all queſtion; and yet you have him ſadly bemoaning, at *verſ.* 15, 16. That from his youth up all his life he was ſo terrified in Conſcience that he was even diſtracted, and that he felt the fierce wrath of God go over him, and his terrors cutting him off.

But let my lot be with ſuch mourners of *Zion*; let me have ſuch breakings of heart, whilſt others delight to be ſecure. Let me be in tears, and ſuch trembling of Conſcience, as theſe men were: and thoſe that delight in having no trouble there, let them take it to themſelves.

If this caſe were inconſiſtent with having peace with God, then were ſuch a condition of all mens moſt miſerable; but it is ſo far from being inconſiſtent, that it is the common and conſtant condition of all that obtain peace with him, though it be not alike to all, and in the ſame degree. It may ſeem as *ſnow in Harveſt* to ſpeak of a mourning, afflicted, grieved Conſcience at a Feaſt of mirth; but to ſhew that yet ſuch an unquiet Soul may be, for all that, at Peace with God, will make the caſe like that at the laying the foundation of the new Temple in *Ezra*, Chap. III. that the ſound of *rejoycing* may drown that of *weeping*.

I could gladly and delightſomly, as I ſaid, ſpeak to this caſe, and ſhew for the comfort of ſuch afflicted Conſciences, how little their caſe doth deny having peace with God: how comfortable ſuch a condition is, though it be bitter alſo. I might clear the ſtate and nature of ſuch mens Condition, *Partly*, by obſerving under what *predicament* ſuch a caſe comes in the Covenant of Grace. *Partly*, by obſerving the *quality* of ſuch trouble, and how clear it is from being ſinful. *Partly*, by obſerving the *extent* of the ability of Conſcience to judge of a mans eſtate. *Partly*, by obſerving the proper *original* from whence it ariſeth in the Soul it ſelf. *Partly*, by obſerving the *purpoſe* of God in ſtating Conſcience in ſuch a Condition. By every one of which might be evinc'd, that Conſcience may be at miſerable trouble within it ſelf, and yet that perſon at moſt intire peace with God: that his peace with God may be moſt undoubtedly ſure, when his Conſcience doth moſt doubt of it.

But

But these would require the hour to begin again to have time to speak to them. And indeed it may seem as mourning at a banquet of Wine, to speak of an afflicted Conscience at a Feast of rejoycing.

II. And therefore having thus spoke to the *negative*, I shall come to the *positive*, and shew what it is to *have Peace*, having shewed what it is not. But when shall I begin and when end? *First*, a discourse of this subject must begin at the suburbs of *Hell*, enmity with God, and end in the highest *Heaven*, the full enjoyment of him in glory. *Secondly*, it must proceed to shew the original of this enmity, from the *disjunction* of sinful nature from the holy nature of God, and from *disobedience* of life and will to the divine Will and Law. And now *thirdly*, it comes to *Jerusalem*, the *vision of Peace*. The thing it self what it is, we may take up in two considerations briefly.

1. It is a laying away and extinguishing of Gods hatred and enmity against a sinner.

2. It is not only *privately*, the laying aside the wrath of God, but *positively*, the flowing in of the love of God. *Moses* prays to God, *Lord, shew me thy Glory.* Oh! what a sight is it, when the cloud of unbelief is over, how lovely and sweetly does the Son of righteousness arise upon us?

But I give not the whole definition of Peace with God, unless to God reconciled to man, I add, Man reconcil'd to God. We may observe, how the *Holy Ghost* expresses *the great Reconciliation:* the main stress lies in the reconciliation of man to God, *Col.* I. 20. *God through the blood of the cross hath reconcil'd all things to himself.* He saith not, *hath reconcil'd himself to all things*, but *all things to himself.* And in II *Cor.* V. 19. *God was in Christ reconciling the world unto himself.* He saith not, *reconciling himself unto the World*; and *vers.* 20. *We pray you in Christs stead, be ye reconciled unto God.* The great business is for man to be reconciled unto God; *Absalom* unto *David.* Here then is the main trial, to know whether God be at peace with you; see if you be at peace with him. This is the Note in the *Index*, and if we find it there, we may be sure to find the other in the *Book*. As he that looked *Westward*, for the rising of the Sun, saw it sooner, guilding the tops of the Mountains, than they that looked for it in the *East*. So this is the best way to see whether God be at peace with us: let us look back upon our selves, and see how our Condition is towards God. Some hold, that the answer by *Urim and Thummim* was by the *rising* of the stones in the High Priests *breastplate*. Though I am not of their mind, yet I may allude unto it in the case in hand; Look into thine own breast, make thine observation thence, see how thy heart stands affected towards God: and by that thou mayest understand what Gods Answer to thy Question is, *viz.* Whether he be at Peace with thee?

A SERMON PREACHED AT HERTFORD Assise,

March 1660.

REVEL. XX. 4.

And I saw thrones, and they sat upon them, and Judgment was given unto them.

THIS portion of Scripture out of which I have taken this Text, is as much misconstrued, and as dangerously misconstrued, as any one portion of Scripture in all the Bible. How much, I shall shew you in the unfolding of it: and how dangerously, you may read in the late example, of a handful of unhappy men, who thought to have brought our great City, but indeed brought themselves, to a fatal end and untimely grave, meerly upon the misconstruction of this Scripture. I must therefore humbly crave your patience a little, whilst I speak something for the discovery of the meaning of the context, that so I may facilitate and plain the way to the understanding of the meaning of the words that I have chosen.

What work the *Millinary* and *Fifth-monarchists* make upon this place, I need not tell you, I would that matter were not so well known as it is. To whom, and to whose opinion, I must do as he did in the story; who when a great company of men were met together and wanted a *head* over them: and had agreed that he should be their chief, that could first espy the Sun rising the next morning; whilst all the rest stood gazing into the *East* for that purpose, one among them turned the clear contrary way and looked *Westward*; and he espied the shining of the Sun on the hill tops before him, sooner than they could espy the body of the Sun arising in the *East* before them. So I to these men and their opinion. They look forward and make account, that the things that are here spoken of their accomplishment and fulfilling, are yet to come. I look backward and fear not to aver that the things here spoken of have received their accomplishment not long ago. They look forward, and expect that the 1000 years that are here mentioned, are yet to begin. I look backward, and make no doubt, that those 1000 years ended and expired above half a thousand years since.

And the reason of this difference between us, is because there is propotionable difference between us about *subjectum quæstionis*, the *subject and matter* that the *Apocalyptick* here aimeth at.

He speaks up that great and noble Theme that all the Prophets so divinely and comfortably harp upon, namely the calling of the *Gentiles*: that they should come in out of their dark and deluded estate, to the light and embracing of the Gospel, and to become the Church and People of the living God: This is the Theme of our *Apocalyptick* here, and he speaks to it in *seven* particulars.

I. As to the way and manner that God used to bring them in: that *Christ the great Angel of the Covenant*, should by the power of the Gospel chain up the Devil that he should deceive them no more as he had done.

The

The miſtakers I mentioned, do either ignorantly or wilfully err about the *ſubject* handled here; and conſtrue it to this ſenſe, that the Devil ſhould be bound by *Chriſt* that he ſhould not perſecute, diſturb and diſquiet the Church as he had done: but that all along theſe thouſand years their ſhould be only ſome time of peace and tranquillity, and not one cloud of diſquieture or diſturbance by the Devil or his inſtruments eclipſe it. A ſenſe as far from the *Holy Ghoſts* meaning as the *Eaſt* is from the *Weſt*.

There is not a word here of the Devils binding that *He ſhould not diſturb the Church*: but of the Devils binding that *He ſhould not deceive the Nations.* "Ινα μὴ πλανήσῃ τὰ ἔθνη ἔτι· let a *Grecian* Read the words and he will render them, that *He ſhould not deceive the Heathen any more.* The Devil had deceived and kept the poor Heathen in deludedneſs by *Idols, Oracles, falſe Miracles, horrid Myſteries* of irreligiouſneſs, and a thouſand couſenages for above two thouſand years: namely, from their firſt caſting off at the confuſion of *Babel*, till the Goſpel was brought in among them by the Apoſtles. By the Goſpel there, *Chriſt* diſſolves thoſe charms of deluſion, brings down Idolatry, ſilences the Devils Oracles and Miracles, and chains up the Devil from that power and liberty of deceiving all Nations as he had done.

II. He ſaith, *the Devil was chained up in this ſenſe a thouſand years*: uſing a known expreſſion of the *Jews* and alluding to an opinion of theirs, partly that he might ſpeak the more to be underſtood, when he uſeth an expreſſion ſo well known, and partly that he might face the miſtake of the *Jews* in that opinion.

It was their conceit and fancy, as I might ſhew you out of their writings, that Meſſias when he ſhould come ſhould reign among the *Jewiſh* Nation a thouſand years, but as for the *Heathen* he ſhould deſtroy them.

No, ſaith our *Apocalyptick*, His reigning a thouſand years ſhall be among the *Nations* or the *Gentiles*, and he ſhall not come to deſtroy the *Gentiles*, but to deliver them: To deliver them from the power and deluſions of Satan, to chain up Satan that he ſhall deceive them no more as he had done: but that whereas before for ſo long a time together they had been only taught of the *Devil*; now they ſhould all be taught of *God*, as had been foretold, *Eſa.* LIV. 13. and as our Saviour himſelf applies it, *Joh.* VI. 45.

III. He ſpeaks of Chriſts diſpoſal of the *Heathen* when he ſhould have brought them in from under the deceivings of the Devil, to the knowledge and embracing of the Goſpel, *viz.* That he would platform them into Kingdoms, States, and Civil Governments, and that he would ſet up *Chriſtian* Kings, and Magiſtrates, and Judges among them, and that is the meaning of the words of the Text, *And I ſaw thrones, and they ſat upon them, and Judgment was given unto them*: as I ſhall ſhew to you by and by.

IV. He relates, *That the Souls of thoſe that were beheaded for the witneſs of Jeſus*, nor *had worſhipped the beaſt nor his image*, &c. *ſhould live and reign with Chriſt a thouſand years.*

Where he faceth another erronious opinion of the *Jews* again: which was that the Kingdom of Meſſias ſhould be a pompous Kingdom, and of earthly ſplendor and glory. And that thoſe that ſhould reign with him, ſhould do it in the injoyment of all earthly magnificence and worldly ſtate.

No ſaith our *Apocalyptick*, they that ſuffer with him are thoſe that ſhall reign with him: as alſo ſaith the Apoſtle, II *Tim.* II. 12. That howſoever he ſhall ſet up Kings and Magiſtrates to rule for him, and under him, yet his Kingdom is not of this World; but the way to reign with him is by ſuffering, ſelf denial, induring for him, dying for him.

V. He calls this *calling in of the Gentiles, The firſt Reſurrection, verſ* 5. And a wondrous one too: when they that had ſo long lain dead, in darkneſs, treſpaſſes and ſins, ſhould now be revived to live unto God: as *Epheſ.* II. 1. and our Saviour uſeth the very ſame expreſſion of the ſame perſons, *Joh.* V. 25.

VI. He telleth, that *ſome of thoſe dead ſhould not live again, till the thouſand years ſhould be fulfilled, verſ.* 5. Not that they ſhould live again when the thouſand years ſhould be fulfilled, but that they had loſt the opportunity of living in thoſe thouſand years, when light and life was offered and tendred through the world. For

VII. *When thoſe thouſand years ſhould be expired Satan ſhould be looſed again, and deceive the World as he had done*, verſ. 7, 8.

And if you begin to count the thouſand years from the time that the Goſpel was firſt brought in among the Gentiles by *Paul* and *Barnabas* and other of the Apoſtles, you will find that the end and expiring of them will fall to be in the very depth and thickneſs of *Popery*: and then was the Devil got looſe again, and deceived the Nations by as groſs and wretched deluſions as ever he had done before.

And thus you have a brief account of the meaning of this portion of Scripture, ſo much miſtaken and miſconſtrued: and by this time you ſee that the meaning of my Text is, as I gave it you before, namely that in the Church of the *Gentiles* called in, God ſhould

ſhould ſet up Thrones, and Kings, and Magiſtrates, and put Judgment into their hands, to govern and judge the World and to adminiſter Juſtice.

So that they that from this place would argue againſt Magiſtracy and Civil Government in the *Chriſtian* Church, do no leſs miſtake, than they did theſe words of God in the Prophet *Jeremy*, *Jer.* XIII. 12. who when God told them *That every bottle ſhould be filled with wine*, and his meaning was, that every perſon ſhould be filled with his indignation, as it is explained in the next verſe; they ſo far miſconſtrued, that they anſwer, *We certainly know that every bottle ſhall be filled with wine:* meaning bottles in the proper ſenſe, and that they ſhould be filled with good liquor to maintain them ſtill in their luxury and jovialty. So the miſtakes we ſpake of, would from this Scripture argue againſt *Magiſtrates* and the *Civil Power:* whereas there is hardly a place of Scripture that ſpeaks more home and throughly for it than this doth.

And this I ſhall further clear to you partly out of the words of the Text themſelves, and partly from two other places that ſpeak the ſame thing.

In the Text, it is ſaid, *Judgment was given unto them*; what can this mean, but power and authority to be Magiſtrates and Judges? Yes ſay our miſtakers, It means that the *Saints* at the day of Judgment ſhall ſit upon ſeats with *Chriſt* approving and applauding his Judgment. And they miſapply other Scriptures as much for the confirmation of this, as they do this to ſuch a conſtruction. And thoſe are *Mark* XIX. 28. *Luke* XXII. 30. which ſpeak one and the ſame thing. Where Chriſt ſpeaks not at all of the *Saints* judging the World in ſuch a ſenſe as they fain to themſelves, but only the twelve *Apoſtles* [and *Judas* if you well obſerve the places, to be reckoned for *one*] judging the twelve Tribes of *Iſrael*. And the meaning is but this, that when Chriſt ſhould come to reveal himſelf in his glorious appearing in vengeance againſt *Jeruſalem* and the *Jewiſh* Nation, the Doctrine that they had Preached ſhould condemn the twelve Tribes that had not believed it, as if they themſelves ſat on the Thrones to judge and condemn them. And ſo ſome of the Ancients have of old well underſtood it, that it is not ſpoken of their *Perſons* but of their *Doctrine*, Judging and Condemning.

And to the true ſenſe, that I ſay the Text ſpeaketh, ſpeaketh alſo that equally abuſed place, I *Cor.* VI. 2. *Do ye not know that the Saints ſhall judge the World*, i.e. know ye not that there ſhall be a *Chriſtian* Magiſtracy: that *Chriſtians* ſhall be Kings and Magiſtrates to rule and judge the World?

And the very ſame ſenſe ſpeaketh *Dan.* VII. 18. 26, 27. from whence both my Text and that paſſage of *Paul* are taken; *know ye not*, ſaith he, *that the Saints ſhall judge the World?* How ſhould they know it? Why? Plainly enough out of that place in *Daniel*, where in *verſ.* 18. it is foretold, *That the Saints of the moſt High ſhould take the Kingdom, and poſſeſs the Kingdom for ever and ever.* And in *verſ.* 26, 27. *The Judgment ſhall ſit* (as in the Text) *and the Kingdom, and Dominion, and the greatneſs of the Kingdom under the whole Heaven ſhould be given to the people of the Saints of the moſt High.*

Two conſiderations will put the matter out of all queſtion.

I. That the word *Saints* means not ſtrictly, nor really Sanctified, in oppoſition to men not really ſanctified, but it means *Chriſtians* in general in oppoſition to *Heathens*. And ſo the *Apoſtle* himſelf clears it in the verſe before that I cited. *Dare any of you go to Law before the unjuſt and not before the Saints?* What is meant by the *unjuſt* there? *Heathens* or Infidels as he calls them, *verſ.* 6. And then what is meant by *Saints?* But *Chriſtians* in oppoſition to Heathens.

II. Obſerve the tenor of the contents in *Daniel*, and that will illuſtrate the ſenſe of theſe verſes that I produced. He ſpeaks before of the four *Heathen Monarchies*, the *Babylonian*, *Mede-Perſian*, *Grecian*, and *Syrogrecian*, that had had the Kingdom and Dominion and Rule in the World, and had tyrannized in the World, eſpecially againſt the Church that was then being: but at laſt they ſhould be deſtroyed, and upon their being deſtroyed *Chriſt* ſhould come and ſet up his Kingdom through the World, and then the Kingdom, and Rule, and Dominion in the World, ſhould be put into the hands of *Saints* or *Chriſtians*, and they ſhould Rule and Judge in the World, as thoſe Heathen Monarchies had done all the time before.

And thus you have the words unfolded to you, and I hope according to the meaning of the *Holy Ghoſt*.

And now *my Lords and Gentlemen*, you may ſee your own picture in the glaſs of the Text; for you are of the number of thoſe of whom it ſpeaketh. In it you may ſee your ſelves, Imbenched, Commiſſioned and your work put into your hands.

In the *firſt* clauſe, The inſtitution of the Function, the ordaining of Magiſtracy and Judicature: *I ſaw Thrones ſet.* In the *ſecond*, The Commiſſionating of *Chriſtians* unto that Office and Function, *They ſat upon them.* In the *laſt*, The end of this Office, and the employment they are ſet upon in it, *Judgment was given unto them.*

Thrones

Thrones set: by whom? By him that had been the great agent in the verse before, Christ that had bound the Devil and chained him up.

They sat upon them? Who? They that are the persons mentioned in the verse before. Men of the *Nations*, undeceived from the delusions of Satan, and brought into the truth of the Gospel.

Judgment was given them: for what end? For Judgment sake, that they might execute judgment and righteousness among the Nations.

And so I have my words fairly cut out before me, and the matter and the method of the Text calls upon me to speak unto these three things.

I. Of the *institution* of Magistrates, as an ordinance of Christ.

II. Of *Christian* Magistracy as a Gospel mercy.

III. The great work, the *all in all* of Magistracy, The *execution* of Judgment.

I. Of all the offices of Christ, he executed only one of them peculiarly and reservedly himself, without the communicating of any acting in it to any other, but as to the execution of the other two, he partly acteth himself, and partly importeth some acting therein by deputation to others.

His *Priestly* office, that that most concerned, and had the greatest stroke in mans redemption, he executed intirely himself, and no other had share, no other could have share in the executing of that with him.

None could be capable of offering any of his all-sufficient Sacrifice with him: none could be capable of offering the incense of mediation with him. But in his *Kingly* and *Prophetick* offices he acteth himself and he deputeth others to act for him.

As the great *Prophet*, he teacheth his Church himself, by giving of the Scriptures, and instructing his holy ones by his Spirit, yet withal hath he deputed Ministers to be her Teachers.

And as the great King of the Church, and of all the World, he ruleth in both himself: in the hearts of his people by his Word and Spirit, and amongst his enemies with a rod of Iron: yet withal hath he deputed Kings, Judges and Magistrates to be Rulers for him.

These two great Ordinances you have couched in this very place. In the verse before the Text, Christ chaineth up the Devil, that he should no more deceive poor men as he had done before. And how did he this? By the Ministry of the Word and Preaching of the Gospel: And in the words of the Text, he setteth up Thrones, and sets men upon them; for what? To execute Magistracy and to administer Judgment.

And so likewise are they closely hinted in that place of the Apostle that I cited, I *Cor.* VI. *Know ye not that the Saints shall judge the World*, or Christians be Magistrates? and in the next verse following, *know ye not that we shall judge Angels*, or we Apostles and Ministers judge Devils and overthrow their Idols, Oracles, Miracles and Delusions by the Ministry of the Gospel?

And so if I should take *Pastors and Teachers*, *Ephes.* IV. 11. for Magistrates and Ministers, I believe there were no *solœcisme* in the thing: and I am sure the *Jews* called their chiefest Magistrates פרנסים *Pastores* in their common speech. And if the Apostle may be shewed there to speak in their vulgar dialect, as he doth indeed all along his Epistles, it would save a controversie and question that is raised upon that place.

These two Functions are the two standing Pillars and Ordinances, the *Jachin* and *Boaz*, that our great *Solomon* hath set up in his Temple to stand with the Temple while it standeth.

These are two choice strainings and distillings of the precious ointment that was poured on the head of our great *Aaron* that runs down upon the skirts of his clothing.

Yours, *my Lords and Gentlemen*, is a beam of that lustre that shineth in the Royal Crown of Christs Kingly office. It is a coin stamped, with the Image and superscription of the great *Cesar* of Heaven and Earth sitting in his Empire and Dominion over all.

I remember a Phrase of *Pliny* in his Epistles, speaking of a vertuous and gallant daughter that imitated to the life the vertues and gallantry of a noble Father, *Filia patrem exscripserat*, the daughter had copied out her father to the life. Magistracy is a daughter of that Royal Father, that said, *All power is given to me in Heaven and Earth:* and it is a copy of her father. He himself hath drawn his own picture in it in little, as he sitteth in his Royal Domination, and given that image of himself to you to wear always about you.

Let me therefore only tell you the story of a King that always wore his Fathers picture, who had been a worthy Prince, about him: and ever and anon would look on it, and say, *Ne quid unquam faciam indignum tali patri. O may I never do any thing unworthy such a father.* Your wisdom, and worth, will make the Application.

A good Magiſtrate hath one part of the image of *Chriſt* more than other good men: as *Adams* dominion over the Creatures was part of the image of God upon him as well as holineſs and righteouſneſs was the image of God in him: So is his Power and Commiſſion to rule Kingdoms in the World, the very image of *Chriſt* ruling and judging, if Righteouſneſs and Holineſs be added; and *Adam* in all his glory was not arraied like ſuch a Perſon.

I am unwilling to inſiſt and ſpend time to prove that Magiſtracy is *Chriſts* ordinance, leſt I ſpeak but as he did at *Rome*, who had written a large diſcourſe in praiſe of *Hercules*: he was but jeered for his pains and folly, to go about ſo ſeriouſly to commend *Hercules*, whom none, *ſaid they*, did ever diſcommend. What ſober man does or can deny, Kingſhip and Magiſtracy to be of *Chriſts* ordaining? and I am unwilling by being urgent in the proof of it, ſo much as to ſeem to undervalue the judgment of any in the Congregation ſo far, as to think, this great and important truth needs any proof to him.

Only let me ſay this, to thoſe that do deny it, That it is a very ſtrange *Logick* they make, when they conclude thus, *Jeſus* is King *Jeſus*, and he is Lord and Ruler of all, therefore he will endure no Kingſhip elſe, no Potentates, no Civil Government. *Thou thoughteſt me like unto thy ſelf*, is the complaint of God againſt the prophane in *Pſal.* L. 21. Men that would Rule, and would have none to Rule but themſelves, would perſwade you *Chriſt* is of that mind, and ſo make that perſwaſion a ſtalking-horſe to their ambition.

I am ſure God himſelf, concludes after another manner in the ſecond *Pſalm. I have ſet my King upon my holy hill of Sion:* what infers he thereupon? Not, Therefore O ye Kings give up your Kingſhip, Nor O ye Judges of the Earth, judge the Earth no more. But *therefore be wiſe O ye Kings*, &c. and do your duty in your places.

When our Saviour *Chriſt* came to ſet up his Kingdom of the Goſpel, as among the *Jews*, he took away and aboliſhed only that of their Laws and Ordinances that were *Ceremonial*, and that that related only to them as peculiar people, but let that ſtand that was *Moral*, and that that was not of that peculiar relation: ſo among them *Gentiles* when he made them his Church, he took away and deſtroyed only that that was ſinful and abominable among them, and which did moſt properly denominate them *Heatheniſh*, as ſtrangers and enemies to all Goodneſs and Religion: but that that was innocent, uſeful and neceſſary, he perpetuated among them.

Among the *Jews* he aboliſhed the worſhip at the Temple, as purely *Ceremonious*, but he perpetuated the Worſhip of the *Synagogue*, *Reading the Scriptures*, *Praying*, *Preaching*, *and Singing of Pſalms*, &c. tranſplanted it into the Chriſtian Church as purely *Moral*. So among the *Gentiles*, he deſtroied their ignorance, Idolatry, corruption of manners, deluſions of Satan, as purely *Heatheniſh*. But he perpetuated Kingſhip, Magiſtracy, civil Government as *uſeful* and *profitable*, and taken up upon the very pure light of nature and inevitable neceſſity,

I may compare what he did in this to what he did about *Baptiſm*. He found when he came, that it had been in uſe among the *Jews* for admiſſion of Proſelytes to their Church, many hundred of years before he himſelf or *John Baptiſt* were born: and hence he was not ſollicitous to give rules what *perſons*, and *ages* were to be baptized, nor in what *manner* now, for that was known both then and many generations before he came, as well as we know it now: but he took up Baptiſm as he found it continued in the *Chriſtian* Church, only he inhanced the dignity of it by Sanctionating it for a *Goſpel Sacrament*.

So when he came among the Gentiles, he found that Magiſtracy and Civil Government had been among them in all generations, and he takes it up as he found it, and continues in the *Chriſtian* Church, only he inhanced the dignity of it in Sanctionating it now for a *Goſpel Ordinance*. And I muſt add for a *Goſpel Mercy*.

II. And that is it that I obſerve from the *ſecond* clauſe in the Text, *They ſat upon them*. A *Chriſtian Magiſtracy* is a *Goſpel Mercy: Chriſtian* Kings are Inthroned, and *Chriſtian* Magiſtrates are Impoured for a mercy unto *Chriſtians*. The context for ſeveral verſes together ſpeaks of ſeveral things, as *Goſpel mercies:* and my Text coming in the midſt of them ſpeaks of that that is of the ſame nature and qualification.

It was a *Goſpel Mercy* that the Devil was chained up that he ſhould deceive the Nations no more as he had done in the verſe before the Text.

It is a *Goſpel Mercy* that thoſe that ſuffer for Chriſt, and die for Chriſt, are not loſt, but reign with him in glory in this ſame verſe with the Text.

It was a *Goſpel Mercy* that the Heathen that had been ſo long dead in ignorance and all manner of ſinfulneſs ſhould have a Reſurrection and come to the life of grace and glory; in the fifth *verſe*.

And it is a *Goſpel Mercy*, in the Text, that *Chriſtians* are ſet up to be Kings, Rulers and Judges among *Chriſtians*.

We

We need not go far for proof of this, for the flouriſhing condition of *England*, both in Church and State under ſuch Government and Governors, gives evidence and example ſufficient in this caſe. And *vox populi*, the univerſal joy and acclamations of all the Nation upon the happy reſtoring of his *Sacred Majeſty*, ſpeaks the ſenſe and atteſtation of the whole Nation, nay of the three Nations unto the truth, and their ſenſibleneſs of this mercy. The ſhout of a King, of a moſt *Chriſtian* King was among them.

I know your own thoughts prevent me in the proof of this, and read the truth of it in this days occaſion; who is here that is a lover of right and honeſty, that is a ſon of peace and order, and deſerves indeed the name of a *Chriſtian*, whoſe heart rejoyceth not within him to ſee ſuch occaſion as theſe? *Juſtice* looking down upon us from Heaven: *Deputies* ſent us from our great King in Heaven as well as from his *Sacred Majeſty*, and they of our own Nation, Religion, Profeſſion, of the ſame Body, Church and Nation with our ſelves, adminiſter Judgment among us to relieve the oppreſſed, to pull the unjuſt gotten prey from the jaws of the cruel; to puniſh the evil, to incourage the good, and to cauſe Righteouſneſs to run down like a ſtream, and Judgment like a running brook.

If any deſire further proof, I muſt remit him to ſuch Prophetick prediction as theſe, *Kings ſhall be thy nurſing Fathers*, &c. And *I will give them Judges of themſelves, and Rulers of their own people.*

And let them but compare the difference of the *Jews* condition, when they were under the Government of Heathens in their own Land, *Perſians*, *Grecians*, *Romans*, and when they were under the Government of thoſe of their own Blood and Nation. And it deſerves more obſervation than moſt men beſtow upon it, that *Paul* appealed from the Bench of his own Nation, to a Heathen tribunal, a thing I believe hardly ever paralleld in that Nation; but it ſhews what a wretched condition they were then come unto. Now I call that a *Goſpel Mercy.*

1. That is for the benefit of thoſe that profeſs the Goſpel. And that *Chriſtian* Magiſtracy is ſo, he knows not the meaning of *Chriſtianity* and *Chriſtian* Magiſtracy that can deny it.

2. That is a *Goſpel Mercy* that is diſpenſed by *Chriſt* in a Goſpel way of diſpenſation, and that Chriſtian Magiſtracy is ſo I ſhall evidence to you by this demonſtration.

There is a Magiſtracy in *Turkey*, *China*, and *Tartary*, as well as in *England*, and there were a Senate at *Rome*, as well as a *Parliament* in *England*, and all diſpoſed by *Chriſt* who is made Lord of all: but there is as much difference betwixt the way of diſpenſation, as there is betwixt *Chriſts* ruling over all the World as he was Creator, and diſpenſing common bounty, and his ruling in his Church as Mediator, and diſpenſing peculiar mercy. As much as betwixt his ruling in all Nations as the *Conqueror* of all Gods enemies, and his ruling in his Church, as the *Saviour* and Mediator of his people. *God hath made him Lord and Chriſt*, *Act.* II. 36. There is more diſtinction in the words than many are aware of. He is *Lord* over all: He is *Chriſt* to his own choſen.

3. That is a *Goſpel Mercy* that doth promote and advance the efficacy of the Goſpel: And that a *Chriſtian* Magiſtracy doth ſo, if it need any proof I ſhall ſhew it by this one inſtance.

There are great promiſes in the Prophets, of mercy to be exhibited under the Goſpel, which ſeem incredible, and which ſome look for ſtill to be accompliſhed according to the letter, and hence their expectation of ſuch glorious times to come; whereas they are accompliſhed long ago and accompliſhing daily, but never were, nor ever ſhall be according to the letter. Such are

That in *Eſa.* II. 4. *They ſhall beat their ſwords into plough-ſhares.* And that in *Eſa.* XI. 6. *The wolf ſhall dwell with the lamb.* And that in *Eſa.* LXV. 20. *There ſhall be no more thence an Infant of days*, &c. What ſhall we ſay to theſe things? Were they ever fulfilled according to the letter? No, nor ever ſhall be.

And yet God is faithful, and hath performed his promiſe, he hath done his part of what was promiſed, and his own people partake of the promiſe: and why ſhould we look for any further?

There will be *warrings* in the World whilſt there are *luſts* in the World, for warrings come from luſts, *Jam.* IV. 1. And there will be *luſts* in the World, while there are *men* in the World, for *every imagination of the thoughts of mens hearts are evil, only evil, and evil continually*, *Gen.* VI. 5. But God hath done his part, he brought the Goſpel of peace into the World, that might have taught men and wrought men to better, but it is their own faults and wretchedneſs that they are not better. And though Saints of God have this promiſe accompliſhed in themſelves, and they are knit together in the unity of the Spirit and the bond of Peace; and what accompliſhment more can be expected?

And

And ſo there will be *Woolviſh* and *Serpentine* affections and actions of men in the World, where there is ſin in the World: and there will be ignorance in the World, and men will be infants in underſtanding, whilſt there is Fleſhlineſs and Worldlineſs in the World; yet God hath done his part, he hath brought the Goſpel into the World, that might tame mens brutiſh affections and curb their actions; and the Saints of God have this effect wrought upon them, but ſome men will be *Wolves* and *Lions* ſtill.

He hath brought the light and knowledge of the Goſpel into the World, that men need not to be *infants* in underſtanding; and the Saints of God that imbrace the Goſpel, come to be aged men in knowledge: but men will be ignorant ſtill.

Hath not God therefore performed his promiſe? As *Eſa.* V. 4. *What could God have done more* to this purpoſe than he hath done, in affording the means for the effecting of this, as much as could be afforded?

And here comes in the work and imployment of the Magiſtracy: God is ſo fully a performer of his promiſe, that he hath left the iſſue not only to the bare preaching of the Word, but he hath ordained alſo the *Sword* and Authority of the Magiſtracy, to reſtrain men from their fightings and brutiſhneſs, and to force them out of their wilful ignorance, when the only preaching of the Word will not perſwade them. As when the *Prieſts* with the ſounding of their Trumpets will not ſerve the turn to ſubdue *Jericho*, an hoſt of men of arms muſt be ready to aſſiſt the work and to do it.

It is in mercy to mens Souls that God hath ordained Magiſtracy, as well as it in mercy to their Eſtates, and for the ſecuring of their Perſons. It is a bond of love, whereby he would draw men from their own ruine and the ruining of others; a holy, tender and loving violence, whereby, when the Miniſtry of the Goſpel cannot perſwade them to be good, he would reſtrain them from being evil, and would conſtrain them to be better than they are. A holy violence that would make men good whether they will or no.

Such a mercy is a *Chriſtian Magiſtracy*: An Ordinance ſtamped with *Chriſts* own Kingly picture, and ſent for a token to his Church of ſpecial love and mercy: As *Aaron* in his breſt-plate of Judgment carried *Urim and Thummim*, *Light and Perfection*. So Magiſtrates in the Breſt-plate of Judgment, they always carry about with them, have written there as it were with *Chriſts* own finger, *Power and Mercy*: *Power*, derived from *Chriſt* to them, and *mercy* derived from *Chriſt* by them to the Church.

The *Pagans* and *Infidels* Magiſtracy that is among them, it is true, is an ordinance of *Chriſt*, *Rom.* XIII. 2. *The powers that be are ordained of God.* But theſe are but crums that fall from his Table of common providence, as he is the great Ruler of all the World. But *Chriſtian* Magiſtracy is a full furniſht Table of mercy from him, as the Father and cheriſher of his Church.

Mercy to our Eſtates for their preſervation, *mercy* to our Lives for their ſecurity, *mercy* to the Nation for its peace, *mercy* to Widows for their incouragement, *mercy* to the Goſpel for its maintaining, *mercy* to Souls for their reducing. Such a mercy is a *Chriſtian* Magiſtracy, and ſo is the end, and ſuch the fruit of the execution of their Office, the execution of Judgment, which is the third thing I have to ſpeak to from the third clauſe in the Text, *and Judgment was given unto them.*

III. He ſaith not *Power*, for that would not have included *Judgment*, but he ſaith *Judgment* which includeth alſo *lawful power*, yea and ſomething elſe, *Righteouſneſs* and *Juſtice.*

I am aſſured there is none that hear me this day, is ſo little acquainted with the ſtile of Scripture, but he knoweth that when it ſpeaketh of *Judgment* as the work of the Magiſtrate, it meaneth the *execution* of Juſtice or of right Judgment: *Shall not the Judge of all the World do right? Gen.* XVIII. 25. The very title of Judge ſpeaketh doing right, as it was with the Judge of all the World, ſo with the Judges of any part of it.

This, *my Lords and Gentlemen*, is your work and imployment to judge righteous Judgment, to plead the cauſe of the oppreſſed, to relieve the fatherleſs and widow, and him that hath no helper, to reward every one according to the Juſtice of his cauſe before you.

As you carry the ſtamp of *Chriſts* own image in your Power, ſo it is no whit to the life, if Juſtice be not ſtamped there alſo. And your being a mercy to the people, is by doing Juſtice to the people.

I ſhall not here go about to teach you what you have to do in your Imployment and Function. I am far from ſuppoſing that either you know not your duty, or that I know it better than your ſelves. Only give me leave to be your remembrancer a little of what is the charge that lies upon you: and that not by ſetting any rules before you, but by ſetting ſome Divine *copies* before you, moſt fairly written, upon which to look with a ſingle eye may be enough to ſtir you up to your duty: and that the more be-

cauſe

cauſe we are commonly more wrought upon men by example than by precept: I ſhall only propoſe *three: two* copied out by God in his own example; and the *third*, a ſingular copy ſet out in his Word. The *firſt*, I ſhall be bold, to offer to you of the Magiſtracy. The *ſecond*, to all that have to do with you at the preſent occaſion, *Counſel*, *Jurors* and *Witneſſes*; and the *third*, before all that hear me.

The *firſt* is this, You know Gods Attributes, Power, Mercy and Juſtice. Now God acteth not any of his Attributes according to the utmoſt extent of the infiniteneſs of it, but according to the moſt wiſe and moſt holy counſel and diſpoſal of his own Will. God never acted his *Power* according to the utmoſt infinity of his *Power*: for elſe whereas he made one World, he might have made a Thouſand.

He never acted his *Mercy* according to the utmoſt infinity of his *Mercy*, for then whereas he ſaveth but a little flock, he might have ſaved all Men and Devils.

Nor did he ever act his *Juſtice* according to the utmoſt infinity of his *Juſtice*, for then all fleſh would fail before him and the Spirits that he hath Created.

But his *Will* as I may ſpeak it, acts as *Queen Regent* in the midſt of his Attributes, and limits and confines their actings according to the ſacred diſpoſal of that.

So that he ſheweth his *Power*, not when and where he can, but when and where and how he will ſhew his *Power*: He ſheweth his *Juſtice* not when and where he can, but when and where he will ſhew his *Juſtice*: And he will ſhew *Mercy*, not on whom he can, but on whom he will ſhew *Mercy*, *Rom.* IX. 18.

Look upon this copy and then reflect upon your ſelves and your Function. You have your Attributes, let me ſo call them, of Power, Mercy, Intereſt in the people, and the like; now how are theſe to be acted by you? An unjuſt Magiſtrate, like him *Luke* XVIII. would be ready to miſwrite after the copy, and ſay, *I will act theſe after mine own will*, as God acteth his after his own will. No, he is miſtaken: let him look better on his Commiſſion. The Judgment that is put into his hand, is the Will of God put into his hand. As the Apoſtle ſaith, *This is the Will of God, even your Sanctification*: ſo This is the Will of God, even the Judgment that is given him; his Commiſſion carries it not, *ſic velis ſic jubeas*, do not thou with thy Power what thou wilt, but *ſic volo ſic jubeo*, Do in thine Office as it is my Will and as I Command.

The *Sun* in Heaven ſends down his ſhine upon the Earth, and we are to ſet all our dials by that light, and not by any candle of our own.

The *Will* of God as it is the rule of all his own actions, ſo he ſends down the beams of it in his Word to men to be the rule of theirs. By the Miniſtry, God puts his *Will* revealed in his Word into the hands of men, to do according to that rule, and not by any rule of their own Will. So the Commiſſion that he puts into the hands of the Magiſtracy, is the Will of God to act by, as he hath revealed in his Word, not to act according to their own mind. Not to ſhew Mercy, Juſtice, Power, and Favour as they pleaſe, but as Gods *Will* appears in their Commiſſion.

It was the cuſtom in *Iſrael* that when the King was Crowned, the book of the *Law* was put into his hand, the *Will* of God to be his rule, and not his own. So when *Joſhua* is made chief Magiſtrate, God inſtates him in his Power, and with all put the Law into his hand, *Joſh.* I. 8. *This book of the Law ſhall not depart out of thy mouth*, &c. And ſo at the Crowning of young *Joaſh*, 1 *King.* XI. 12. *They put the Crown upon him and gave him the Teſtimony.*

Look then upon the Copy that is before you, and look upon the *Commiſſion* he hath given you. His *Will* in Heaven acts all his glorious Attributes, and as I may ſpeak it with reverence, his *Will* rules them. He hath tranſcribed his Will in little in your Commiſſion, to act all yours: Now *his Will be done by you upon Earth, as it is done by himſelf in Heaven.*

A *ſecond* Copy, that I would preſent before you, and before all that have any thing to do with you at preſent about Judicature, Counſel, Witneſſes and Jurors, is *Gods own righteouſneſs*, and that eſpecially in one particular example. It is needleſs to tell you from Scripture, *that the righteous God loves righteouſneſs*, delights in righteouſneſs, practiſes righteouſneſs, commands righteouſneſs. That one acting of his does demonſtrate all theſe to admiration, and that is his Juſtice in juſtifying a ſinner. Much is ſpoken in Scripture of this righteouſneſs of God, and indeed never enough. *My righteouſneſs is never to be revealed: To bring in everlaſting righteouſneſs: New Heavens and a new Earth wherein dwelleth righteouſneſs*, &c. Never enough ſpoken, never enough conceived of this Righteouſneſs: the moſt myſterious acting of Heaven, the wonder of wonders among men, *the Juſtice of God in juſtifying a ſinner*: A *Divine Juſtice* that exceeds divine Juſtice, Divine Juſtice turned into Mercy. You may think I ſpeak ſtrangely: if I do it, I am ſomething excuſable, with *Peter* raviſhed with the Transfiguration. I am upon a ſubject that may ſwallow up all minds with amazement; but I clear my meaning.

In

In *Rom.* I. 17. It is said, *Therein is the righteousness of God revealed from faith to faith.* *Revealed* in the Gospel, not in the Law. Was there no revelation of Justice till the Gospel came? Yes, the Law revealed Justice, but it was *condemning* Justice; as that Text speaks, *From faith to faith*, so from righteousness to righteousness. Gods Justice was most divine that appeared in the Law to *condemn*, but that Justice exceeded in the Gospel to *justifie*. Where are they that talk of being justified by their own works? Then must they have a righteousness of their own, that must out-vy Gods *condemning* justice, which is infinitely just. But his own *justifying* justice doth out-vy it. As it is said, *Where sin abounded, Grace did superabound:* So where *condemning* Justice was glorious, *justifying* Justice was much more glorious.

I said, *Justice was turned into mercy*; I say, the greatest Justice into the greatest mercy. How are we justified and saved? By Mercy? True, and yet by Justice become mercy, not ceasing to be Justice, what it was, but becoming *Mercy*, what it was not. Here is a lively Copy before you; God so loveth, so acteth justice, that he will satisfie it upon his own Son, that he might glorifie it by way of mercy on all justified. His greatest mercy appeareth in this acting of his justice; and you are the greatest Mercy to a people when you do them the most Justice.

A *third* and last Copy that I would set before you all, that hear me this day, is fairly, yet seems strangly written with Gods own hand in the Gospel. In divers places of the New Testament, where mention is made of the Law, and where you would think it meant both the Tables, it comes off only with mention of the *Second*, *Matth.* XIX. 17. *If thou wilt enter into life, keep the Commandments.* You would look for all the *Ten*, but look forward, and he pitcheth only upon the *second* Table. So *Rom.* XIII. 8. *He that loveth another hath fulfilled the Law.* You would look for the whole Law to be mentioned there, but look forward in *vers.* 9. and only the *second* Table is mentioned. So *Jam.* II. 8. *If you fulfil the Royal Law according to the Scripture*, &c. you would look for the whole Law, but he concludes all under this, *Thou shalt love thy neighbour as thy self.* Why, where are the Duties of the *first* Table? See, how God put even all religion in the *second* Table. As it is said, *Behold! how he saved* Lazarus; so, Behold! how God loveth honest, upright, charitable dealing 'twixt man and man.

I shall not insist, to shew you the reason of this strange passage. I might tell you it is, because whatsoever men pretend of Religion towards the Commands of the *first* Table, it is nothing, if it appear not in our obedience to the *second*. I might tell you, God puts you to that that is more in your own power, as to obey the *second* Table, is more so than the *first*. But I leave the Copy in your own hands to read and comment on. And when you have studied it the most, you will find this to be the result, *how God requires, how God delights in our righteous, upright, charitable dealings one with another.*

A SERMON PREACHED AT HERTFORD Aſſiſe,

March 13. 1663.

JUDG. XX. 27, 28.

And the Children of Iſrael *enquired of the Lord. For the ark of the Covenant of the Lord was there in thoſe days. And* Phinehas *the ſon of* Eleazar *the ſon of* Aaron *ſtood before it in thoſe days.*

AND it was time to enquire of the Lord, conſidering their preſent condition, and exigent: and it was well they had the Ark in thoſe days to enquire at, conſidering the evil of thoſe days, and their exceeding wickedneſs. And it was ſtrange that *Phinehas* was then there, conſidering the time of the ſtory, when he is thus brought in. The three clauſes in the Text, that hint their *inquiring*, and the *manner* of their inquiring, and the *Perſon* by whom; they *inquired of the Lord*, and they inquired at the *Ark of the Covenant*, and they inquired by *Phinehas*, require each one a ſerious explication; and each one explicated, it may be will afford ſomething of information, that every one hath not obſerved before.

I. *They enquired of the Lord.* And it was time to enquire indeed when buſineſs went ſo croſſly with them, that though the Lord himſelf had encouraged them to that war, yet they loſe ſo many thouſands in the battel. At their firſt muſtering they ask counſel of God, and he allows their quarrel, and appoints their Captain, *verſ.* 18. *And the Children of* Iſrael *aroſe and went up to the houſe of God, and asked counſel of God, and ſaid which of us ſhall go up firſt to the battle againſt the Children of* Benjamin? *And the Lord ſaid,* Judah *ſhall go up firſt.* And yet when they come to fight, they loſe two and twenty thouſand men, *verſ.* 21. They ask counſel of God again, and he bids them go up, and yet when they come to fight again they loſe eighteen thouſand men more. And now after the loſs of forty thouſand men, they inquire again, and indeed it was very full time.

But what was it they inquired about? If why they thus fell when God himſelf had encouraged them to the War, which was a very juſt *Quære*; Had I or you been there, we might have reſolved them without an Oracle. There is an accurſed thing in the midſt of thee, O *Iſrael*; and a very ſtrange accurſed thing, that it is not ſtrange, that thou canſt not ſtand, but falleſt thus before thine enemies.

In the Chapter before, a *Levites* Concubine plays the whore, and runs from him, and as he fetches her again, ſhe is paid in her kind, and whored with at *Gibeah* till it coſt her her life. Hereupon all *Iſrael* muſters in arms as one man, and ſolemnly vows and reſolves to avenge her quarrel. But in the Chapter before that, *Idolatry* is publickly ſet up in the Tribe of *Dan*. And in the Chapter before that, it is publickly enough ſet up in the

the Town of *Micah*, and yet not one man, that ſtands up or ſtirs in the quarrel of the Lord. Oh *Iſrael* that art thus zealous in the quarrel of a Whore, and haſt been no whit zealous in the cauſe of the Lord, it is no wonder if thou fall and fall again before thine enemies.

So that it was the Juſtice of God that encouraged them to this war, and it had two parts to act. *Firſt*, To puniſh *Iſrael* for that Idolatry againſt which they ſtirred not, and now ſtirred ſo in the cauſe of a Strumpet. And then *ſecondly*, To puniſh *Gibeah* and *Benjamin* for the abominable fact about that Strumpet, the one for acting and the other for abetting it, and not delivering the offenders to deſerved puniſhment.

So that had they inquired why they fell ſo many in the war, when God himſelf had ſet them to it, this anſwer might eaſily have been given without asking at an Oracle; and no queſtion but *Phinehas*, or what other holy men were in the army, did ſadly obſerve it.

But before we paſs further, the obſervation, how God encourages them to this war, and yet foils them in it, minds me of two caſes, that are ſomething parallel, but only in this excepted, that they had not a precedent and dormant cauſe, why God ſhould ſo check, when he had commanded and encouraged, but only a preſent and emergent.

The one is *Jacob* commanded and encouraged by God to go from *Haran* to his own Country, and God promiſed to be with him, and yet *Chriſt* the Angel of the Covenant meets him by the way, wreſtles with him, ſeeks to kill him, and he eſcapes ſo narrowly, that he lamed him all his life. The emergent reaſon was, becauſe *Jacob* upon news of *Eſau's* coming with four hundred armed men, was ſorely ſhaken in his faith, foiled with diſtruſt, and ſends him a great multitude of cattel before he had tithed them, as his Vow was to do. Hence God that had commanded him, doth ſo check him; but he wept and made ſupplication, recovers his faith and ſcapes with life, though not with all his limbs.

The other is *Moſes*, commanded and encouraged by God to go for *Egypt* to deliver the people, and the power of miracles put into his hand: And yet *Exod.* IV. 24. *It came to paſs by the way in the Inn, that the Lord met him, and ſought to kill him.* The emergent cauſe was *Moſes* diſtruſt likewiſe: He had long declined the Employment, as doubting and pleading his own inſufficiency for it; and though God had given him this token, that he ſhould bring the people to worſhip God at that mountain, yet durſt not *Moſes* venture to leave his wife behind him, leſt he ſhould not come to ſee her any more, but takes her with him though now in childbed, and her child not yet eight days old, to be circumciſed. And for this diſtruſt God that had commanded him, yet doth check him with ſo great a danger. But he recovers his faith, ſcapes with life, ſends back his wife, and goes on his journey.

But theſe failings with theſe good men were ſuddain and emergent. This fault of *Iſrael* had been ſometime dormant, and they dormant under it; but now God awakens them with the alarm of a grievous ſlaughter; that if ever they will inquire about their condition and buſineſs, it is time for them to inquire now. But how do they do it?

II. And that is a *ſecond* thing to be inquired after. The *Ark* and *Phinehas* are here mentioned, becauſe their inquiry was by *Phinehas*, and his inquiry at the *Ark*.

And was it poſſible that *Phinehas* ſhould be then alive? He was one of the perſons that came out of *Egypt*, *Exod.* VI. 23. And it was three hundred and fifty years at leaſt, ſince they came out of *Egypt*, to the death of *Sampſon*, which you ſee is ſet before this ſtory in the XVI. *Chap.* let *Phinehas* be ſuppoſed to have been in the ſwaddles, when they came out, yet muſt he be at the leaſt three hundred and fifty years old, if he were alive at the death of *Sampſon*, which is far above the date, that the ages of men went at at that time. Before the Flood indeed the *Patriarchs* lived almoſt to a thouſand years. But at the Flood mans age was halved, ſo that none that was born after, lived up full to five hundred. At the Confuſion of *Babel* it was halved again; ſo that none born after that lived up, no not to two hundred and fifty, as is eaſie to obſerve by computing the Ages in *Gen.* XI. Nay the Ages of men ſtood not at that meaſure neither, but at the murmuring in the Wilderneſs, *Numb.* XIV. they were ſhortned again, and the common ſtint of mans life brought to ſeventy or eighty years, or thereabouts, as *Moſes* tells us in the XC. *Pſalm.* Which *Pſalm* was penned by him upon that very occaſion.

So that it is not ſo much as to be imagined, that *Phinehas* attained to three hundred and fifty years of age; which he did and more if the time of this ſtory were according to the order of placing it in this book. But as it is very uſual in Scripture to diſlocate ſtories out of their proper time and place, and that upon moſt divine reaſon; ſo it is done here; and indeed more ſignally, than in any other place whatſoever. This ſtory of

of the war at *Gibeah*, and that before, of the Idolatry ſet up in *Dan*; and that before that, of the Idolatry ſet up by *Micah* in Mount *Ephraim*, being ſet in the latter end of the Book, which indeed for their proper time ſhould have place near the beginning. And that

Firſt, Becauſe in *Chap.* II. 7. it is ſaid that Idolatry broke out among them, aſſoon as the firſt generation that had ſeen the wonders in the Wilderneſs was dead and gone. Now that Idolatry of the *Danites*, with the Idol of *Micah*, was the firſt publick breaking out. And thereupon *Dan* is omitted to be named among the ſealed of the twelve Tribes, *Revel.* VII.

Secondly, It is ſaid that this occurrence at *Gibeah* was, when *no King*, i. e. no Judge, *in Iſrael* was yet riſen. It is repeated three times over, *Chap.* XVIII. 1. *Chap.* XIX. 1. and *Chap.* XXI. 27. to point out, that theſe ſtories occurred, before any Judge was.

Thirdly, The wickedneſs at *Gibeah* is reckoned for the firſt notorious piece of villany in the Land, *Hoſ.* X. 9. *O* Iſrael *thou haſt ſinned from the days of* Gibeah.

Fourthly and *laſtly*, That paſſage in *Judg.* V. 8. ſpeaks clearly of this matter. *They choſe new Gods; then was war in the gates: was there a ſhield or ſpear ſeen among forty thouſand in* Iſrael? *They choſe new Gods* refers to the Idolatry in *Dan*. *Then was war in the gates*, to this Civil war in *Gibeah* in their own gates. *Was ſhield or ſpear ſeen among forty thouſand?* To the forty thouſand that fell in this war, as if neither ſhield nor ſpear had been among them.

I ſhall not trouble you with large diſcourſes to ſhew why theſe ſtories are diſplaced, and laid in this place, whereas they occurred ſo ſoon in the ſtory of this book. I ſhall only commend this to your Conception. *Sampſon* their laſt Judge, after whoſe death their ſeat declined, was of *Dan*: and their firſt publick Idolatry was in *Dan*. *Sampſons* life was ſold for eleven hundred ſhekels of ſilver of every *Philiſtin* Prince, *Chap.* XVI. 5. And then look at the eleven hundred ſhekels of ſilver conſecrated for making *Micahs* Idol, *Chap.* XVII. 2. which was ſet up in the Tribe of *Dan*, *Chap.* XVIII. 29. And you may eaſily perceive, that the Holy Ghoſt hath laid theſe ſtories thus together, that their ſin in *Dan*, and ſhame in the fall of *Sampſon* of *Dan* might be caſt up together. Their laſt Judge, *Sampſon* of *Dan* came to ſo fatal and unhappy an end, and no wonder for their firſt Idolatry was in *Dan*. And thus you ſee, how *Phinehas* is ſtill alive in this ſtory, and he named becauſe they inquired by him: and the Ark named becauſe he enquired at the Ark. Which is the *third* inquiry.

III. But how enquired he? By *Urim* and *Thummim*. So was Gods direction to them *Numb.* XXVII. 21. *And* Joſhua *ſhall ſtand before* Eleazar *the Prieſt, who ſhall ask counſil for him after the Judgment of Urim before the Lord*. As *Joſhua* the chief Commander in his time did enquire by *Eleazar* the father, ſo did the chief commander now by *Phinehas* the ſon, and both by the judgment of *Urim* and *Thummim*.

But how was that? There are ſo many opinions about what *Urim* and *Thummim* was, and ſo great obſcurities made, how the Oracle was given by it, that it may ſeem to require another Oracle to tell how that Oracle was given. I ſhall not tire you with diverſities of opinions, I ſhall briefly lay down ſome particulars concerning this thing, upon which I my ſelf am abundantly ſatisfied about it, and upon which I ſuppoſe any that is not over curious may receive ſatisfaction.

1. None but knows the Dreſs of the High Prieſt, *Exod.* XXVIII. and particularly the *breſt-plate*, the *twelve ſtones*, and the *names of the twelve Tribes* ingraven in upon them. And then it is ſaid at *verſ.* 30. *And thou ſhalt put in the breſt-plate of judgment the Urim and Thummim*. By the *breſt-plate* there is meant, as in *verſ.* 15, 16. *viz.* that piece of imbroidred work fourſquare, and doubled of a ſpan ſquare, in which the twelve precious ſtones were to be ſet. And by the *Urim* and *Thummim* is meant the twelve precious ſtones themſelves, which are called *Urim* or *Lights*, or *Brightneſs*, becauſe of their ſhineing Luſtre; and *Thummim* or *Perfections*, becauſe with moſt exact and perfect compacture they were all ſet and fixed in a plate, and border of gold in that embroidred piece, or that piece of cloth of gold.

2. The inquiry by *Urim* and *Thummim* was not upon any private occaſion, nor by a private man; but by the Prince or Commander in chief, and that in ſome matter that concerned the whole Nation. This might be largely cleared, but needeth not; only this I cannot but obſerve, that till *Solomons* time there is mention and example of this enquiring by *Urim*: by *Joſhua*, here in the Text, by *Saul*, by *David*, but after *Solomons* time no ſuch mention: not becauſe the Oracle then failed, but becauſe till *David* had done the work, the whole Land, in the full extent that God had promiſed, namely to *Euphrates*, was not conquered. And therefore in thoſe times this Oracle was ſtiring for the direction of the Prince or chief Commander in that expedition and employment.

3. There was no enquiring of any Prieſt by *Urim*, who was not inſpired by the Spirit of Propheſie. And hence it is that, as the Jews well obſerve, after the firſt generation after the return out of Captivity, the Oracle by *Urim* and *Thummim*, was not under the ſecond Temple at all: becauſe thenceforward there never was any High Prieſt, that had the Spirit of Propheſie, or divine Inſpiration. The caſe of *Caiaphas* was ſingular, and it was but once, XI. *Joh.* 51. *Being High Prieſt that year he propheſied.* The emphaſis and main reaſon lies in *that year:* that year *when Viſion and Propheſie ſhould be ſealed*, that year, when the Spirit ſhould be poured down in ſo abundant a meaſure, as it was, *Act.* II. He being High Prieſt *that year*, had one drop of that ſhowre of divine Inſpiration that fell that year, and he Propheſied. But before him had there been no High Prieſt, that was indued with the Spirit of Propheſie from the times of *Nehemiah*, *Chap.* VII. 65. and accordingly not the Oracle by *Urim* and *Thummim*.

4. That Oracle therefore was not given by any audible Voice from off the Ark, nor by riſing of the letters of the Names of the Tribes in the precious ſtones, that ſhould ſpel out the anſwer, for two or three letters in the Alphabet were wanting in thoſe Names: nor was it by change of Colour in the letters or ſtones, as is conceited by ſome; but the manner of inquiring and receiving anſwer was thus. The High Prieſt with all his Habiliments on, particularly the Breſt-plate with the twelve precious ſtones in it upon his breſt, the Names of the twelve Tribes ingraven in the ſtones, ſtood before the Ark, only the Vail between, and ſo he preſented the Names, and repreſented the Perſons of the twelve Tribes before God. He propoſed the thing that was inquired, as *Phinehas* here in the Name of the People, *ſhall I go up againſt my Brethren?* And the Lord preſently inſpired him with immediate Revelation, diſcovering to him what was his mind in that caſe, and ſo he told it the people. As *Phinehas* here, *Go up now againſt* Benjamin *again, and you ſhall prevail.*

And thus have we done with the Hiſtorical concernment of the Text. And now inſtead of any doctrinal Obſervations upon it, I might take into Conſideration three material inquiries, which lie fairly hinted in the three parts I have ſpoken to.

I. From the *firſt* part, that ſpeaks of the Children of *Iſraels* inquiring of the Lord, we may be juſtly moved to inquire, how the Children of *England* may inquire of the Lord in their doubtings or perplexities as *Iſrael* did.

II. From the *ſecond* part that ſpeaks of the Ark being there in thoſe days, it may juſtly call upon us to conſider, why or whereupon the Ark carried that Name and Title that it doth here, and in many other places? *viz. The Ark of the Covenant.*

III. From the *third* and *laſt* part, that ſpeaks of their enquiring by *Phinehas* the High Prieſt, it may juſtly move this *Quære*, whether the High Prieſt were Prophetick or Oracular by his Function? I take the hint for this, from the *Rhemiſts* note upon *Caiaphas* his Propheſying, *Joh.* XI. 50. where they ſay, *that the gifts of the Holy Ghoſt followed his Order and Office, though he were ſo wicked*; and ſo bring it home to *Peters* chair, that the Pope ſitting there cannot want the Spirit.

I ſhall eſpecially pitch upon the two firſt, Namely, to take up that Inquiry, *Why the Ark was called the Ark of the Covenant?* And the reſolution of that *Quære* will help not a little to reſolve the firſt, as to the maineſt things, that we are to enquire of the Lord about.

How frequently the Ark is called by this title, *The Ark of the Covenant*, I need not inſtance: hundreds of places do evidence it. But what could any one ſee in the *Ark*, that might ſpeak Gods Covenant? There was indeed the *Mercy ſeat* upon it, and the two *Cherubims* at the ſeveral ends of it, and the cloud oft between, and this was all that any Iſraelite could ſee, that looked upon it. But this was not that that intitled it to that Title; but the two Tables of the Law that were in it. And ſo *Moſes* himſelf doth make the expoſition, *Exod.* XXXIV. 28. *He wrote upon the Tables the words of the Covenant, the ten Commandments.* Deut. IX. 11. *At the end of forty days and forty nights, the Lord gave me the two Table of ſtone, the Tables of the Covenant.* And to ſpare more inſtances you find the terms *Covenant* and *Commands* to be convertible, or to mean one and the ſame thing, *Pſal.* CV. 8. *He hath remembred his Covenant, the word which he Commanded.* And *Pſal.* CXI. 9. *He Commanded his Covenant for ever. He Commanded his Covenant*; a ſtrange expreſſion, and a comfortleſs expreſſion as one would think: his Covenant to be nothing but a company of impoſſible Commands: his Covenant to be nothing but a Law, the Miniſtration of which, the Apoſtle tells us, was the Miniſtration of death, II *Cor.* III. As he, *I thought he would have ſtroked his hand over the ſore, and prayed*, and he bids only, *Go waſh in Jordan.* So one would think, it ſhould be ſaid, He hath promiſed, tendred, ingaged his Covenant, and it comes off only with this, *He hath Commanded his Covenant.*

And here we are come to the great queſtion, *Under what notion the Moral Law ſtands in the Covenant of grace?* You know who they were, that have held, and I doubt too many

many hold it at this day, that to *Iſrael* it was a Covenant of Works, and thereupon infer, that *Chriſtians* are delivered from the obligation of the Moral Law, becauſe they are not under the Covenant of *Works*, but the Covenant of *Grace*. And accordingly they underſtand that diſtinction of the old Covenant and new, mentioned ſo much by the Apoſtle in the Epiſtle to the *Hebrews*, that the old Covenant means the *Moral Law*, and the new Covenant the *Goſpel*. To theſe men let me firſt ſpeak in the ſtyle of God to *Abraham*, *Gen.* XV. 5. *Look up to Heaven and count the Stars, if thou canſt number them.* So look up to Heaven, and ſee the old Moon and the new, and obſerve them. Are they really two ſeveral Moons? No, but one and the ſame Moon under various ſhapes. Or look on the Earth, upon a perſon now Regenerated; he was before an old Creature, now he is a new, II *Cor.* V. 17. What is he now a really diſtinct perſon from what he was before? No, but of a different condition only: the ſame man, but his condition and temper changed. So the Covenant of Grace is the ſame, like Chriſt the chief Tenor of the Covenant, *yeſterday and to day and the ſame for ever:* the ſame from the firſt day that it was given to *Adam*, to the laſt day of the World, and till Time ſhall be no more. The ſame under the *Law*, the ſame under the *Goſpel*, but clothed in different garments, in adminiſtrations of various faſhions.

The Covenant of Grace to the *Jew*, was *Believe in Chriſt and be ſaved*, as it is to us, as the Apoſtle clears in all his Epiſtles, more particularly in *Heb.* XI. But to them God added thus, *Becauſe the Doctrine of Chriſt is not yet ſo clear, uſe theſe Ceremonies*; which figure out the actings and Office of Chriſt, the *Prieſthood* his Mediating, the *Sacrifices* his Death, *cleanſing with Blood* his purging of Sin, and the like. And becauſe no other people is yet to be admitted to the Church and true Religion, but themſelves, uſe theſe Ceremonies, to diſtinguiſh you from all other people, till time come, that the Gentiles come to be admitted. So that theſe Ceremonies were not the Covenant of Grace to them, nor a Covenant of Works to them, but only the manner and mode of the adminiſtration of the Covenant of Grace, till the Goſpel ſhould come; which when it came, and Chriſt was come, then the Doctrine of Chriſt was clear; and all Nations were come in, then were theſe Ceremonies laid aſide, and a clean different adminiſtration of the Covenant of Grace brought in; and under theſe reaſons are theſe different adminiſtrations called the old and new Covenant. So that the *Ceremonial* part of the Law is called the old Covenant, but the *Moral* doth not fall under that title, nor vaniſh as the other did.

And *ſecondly*, To theſe that we are ſpeaking of, let me propoſe this queſtion, Did God go backward in his Covenanting, firſt to give a Covenant of Grace to *Adam*, when he had broke his Covenant of Works, and after to give a Covenant of Works to *Iſrael*, and to lay by his Covenant of Grace? The Sun in the ſky ſtood ſtill once, and went backward once: but the glorious Son of Righteouſneſs that roſe in the Covenant of Grace, the firſt day of *Adam*, never ſtood ſtill, never went back, but is ſtill keeping his courſe, to ſave by Grace, to ſave in the Covenant of Grace, and not by Works; *If I go to* Jonathans *houſe again*, ſaith *Jeremy*, *I ſhall ſurely die*; and if God ſend man back to a Covenant of Works, when *Adam* himſelf failed in his Covenant of Works, man is but loſt for ever.

And *thirdly*, Let us read the Draught of the Covenant it ſelf; This *Indenture* made betwixt the great God, and poor duſt and aſhes, ſinful and miſerable, witneſſeth, That God of his infinite Love, and Grace, and Mercy, doth promiſe, and demiſe, and let to this poor creature, Grace and Glory, intereſt in himſelf and Heaven. *Provided* always, That man keep his Law, and do thoſe Commands that God lays upon him. For God could not make a Covenant of Grace, but it muſt include Commandments and a Law: unleſs he would have conditioned thus with him, Do what thou wilt, live as thou wilt, Eat, Drink, Revel, be Epicure, be Atheiſt, and yet thou ſhalt enjoy me for ever, thou ſhalt be bleſſed for ever. We may tremble at ſuch Language. The Stool of wickedneſs could do no more. And how cheap and vile a thing were God, if to be enjoyed on ſuch terms as theſe. Man as he is a Creature muſt have a Law from his Creator, or elſe God ſhould reſign his authority, and let man be his own God. Our obedience to God is founded in God himſelf: *If God be God ſerve him:* an argument ſo urgent that tis never to be diſſolved. And therefore that clauſe is ſet before the ten Commandments, and ſet after divers Commands afterwards, *I am the Lord*, as an argument ſufficient to challenge obedience. There is nothing can diſſolve the bond of mans obedience to his Creator, unleſs God would ceaſe to be God, *for if God be God ſerve him.*

And therefore the Covenanting for Grace is ſo far from abating of a Law to be laid upon man, that it requires it the more: becauſe in *that* he is not looked upon only as a Creature, to ſerve his Creator; but as a Creature, that is to enjoy his Creator. Accordingly when God created *Adam*, he wrote a Law in his Heart, and made a Covenant with him upon the full terms of the Law for perfect obedience, and this is commonly called

called his Covenant of Works with *Adam*. The ſhort Draught of that Covenant is this, If thou performeſt perfect obedience according to the tenor of this Law, *To love the Lord with all thy heart*, &c. thou ſhalt be bleſſed, and enjoy God for ever; if not then thou ſhalt be curſed, and periſh for ever. Now obſerve the two contrary parts of this Propoſal of God, which we cannot but conceive to have been the tenor of the Covenant of Works with him. *Firſt*, The *Promiſſory* part, *If thou performeſt perfect obedience, thou ſhalt be ſaved.* There is *mercy*, that God promiſeth Salvation, as well as *Juſtice* that he requires obedience. For *Adams* obedience was due from him as a Creature, though there had been no Salvation for him. But in the *Threatning* part there was nothing but Juſtice, *If thou performeſt not perfect obedience, thou ſhalt periſh:* and all the equity in the World in it. For as ſuch obedience was due from him to God, ſo was he then able to perform it, and deſerved perdition, if he did not.

But *Adam* fell, and that Covenant of Grace came in; and then what became of the equity of that Law? Did the Covenant of Grace extinguiſh Gods juſt claim of mans obedience? Nay, of mans perfect obedience? No, for God muſt not loſe one tittle of his right and due; but that Grace that made the Covenant did contrive that Chriſt muſt pay the perfect obedience, and the believer the beſt obedience he can. As he under the Law that could not reach a *Lamb*, &c. his ſacrifice was not remitted, but that ſacrifice abated, and he was to bring what he could, *two Turtles:* So man is now grown poor, and cannot perform perfect obedience, yet the Covenant of Grace doth not remit his obedience, but abates the execution; takes perfect obedience in his behalf from Chriſt, but requires the perfecteſt he can perform from him too. So that a ſinner, though he cannot perform obedience, is not therefore acquitted from the Laws challenge of obedience; nor a Believer, though Chriſt has paid perfect, nay infinite obedience for him, yet he is not acquitted from obeying the beſt he can. And the reaſon is, becauſe nothing can diſannul Gods juſt claim of obedience from his creature.

So that this Law of obedience being founded in Gods being God, and in our being his creatures, it is impoſſible that God ſhould make a Covenant with man for Grace and Salvation, and this not be included. Now though in the Covenant of Grace it ſtands not as in *Adams* Covenant of Works, as by the performance of which to be juſtified, yet doth it ſo ſtand in it, as without Works performed there is no participation of God, nay without which the Covenant is no Covenant. What is ſaid of the Sacramental Elements, the like may be ſaid in this caſe. *Elementum, adde verbum, & fit Sacramentum. Here are the Elements, add the word of inſtitution, and it becomes a Sacrament. So hoc eſt promiſſum, adde legem, & fit fœdus. Here is the promiſe, add the Law, and it is a Covenant.* For though *Promiſe* and *Covenant* be ſometimes convertible, yet the *Promiſe* barely conſidered is not the *Covenant*, without the Conditions of the Law affixed to it. And under this notion, in Gods own Language, the Commandments of God are the Covenant of God; *Pſal.* CIII. 18. *To thoſe that keep his Covenant*, which is explained in the next clauſe, *which remember his Commandments to do them. They that keep his Covenant?* One would think it ſhould be, *To thoſe to whom he keeps his Covenant.* But herein the main ſtreſs of the matter lies, if they keep his Commandments, there is no doubt of the God of Truth performing his promiſe. As the ſtreſs of Gods reconciliation to man is laid mainly in Scripture upon mans being reconciled to God, II *Cor.* V. 19. *God was in Chriſt reconciling the World unto himſelf*; *Col.* I. 20. *To reconcile all things to himſelf:* Not ſo much *himſelf* to the World, as the *World* to himſelf: not ſo much *himſelf* to all things, as all *things* to himſelf: for here is the great buſineſs to get man reconciled unto God, and then no doubt of Gods being reconciled to man. So there is no doubt of Gods performing his promiſe of Grace and Salvation, but the great buſineſs is, mans performing his part and keeping his Law.

And thus having ſpoken to that Queſtion, which in our enumeration came the *ſecond*, *Why the Ark is called the Ark of the Covenant?* It hath made ſome way to anſwer the *firſt*, *How may Chriſtians inquire of God in their doubtings*, as *Iſrael* did here and elſewhere, in theirs?

I muſt anſwer briefly, and that in the Words of Gods himſelf, *Eſa.* VIII. 29. *To the Law and to the Teſtament.* To the written Word of God. *Search the Scriptures.* As you might appeal to *Balaam* to bear witneſs concerning the bleſſedneſs of *Iſrael*, whereas he was called forth to curſe them: So for the proof of this matter, *viz.* That there is now no other way to enquire of God, but only from his Word; you may appeal to thoſe very Scriptures, that they produce, that would maintain, that there are Revelations and Inſpirations ſtill, and that God doth ſtill very often anſwer his People by them.

They produce that, *That they ſhall all be taught of God*, that is, ſay they, All the Saints ſhall be taught by the Spirit; but that paſſage aims a clean other way, as relating to the *Gentiles*, as it doth in *Eſa.* LIV. 13. hence it is quoted: It means that whereas they in their Heathen blindneſs had been taught of the Devil by his Oracles, Prophets, Pythoneſſes,

neſſes and the like; God would bring in the Goſpel among them, and ſo they now ſhould be taught of God. Or as relating to the *Jews*, as Chriſt applies it, *Joh.* VI. 45. the meaning is, that whereas they had been taught by men, either by *Scribes* and *Phariſees*, which were evil men, or by holy *Prieſts* and *Prophets*, which were but men, they ſhould in time be taught, and now were of God himſelf; Chriſt Preaching among them, as the Apoſtle obſerves, *Heb.* I. 1.

They produce that, *Heb.* VIII. 11. *And they ſhall not teach every one his neighbour and every man his brother, ſaying, Know the Lord, for all ſhall know me from the leaſt to the greateſt:* from *Jer.* XXXI. whereas the meaning is but this, that by the Word of the Goſpel ſhould come in ſo clear light, and ſo great means of knowledge, that none but might know God, if they would ſeek to know him. And to the very ſame ſence and tenor ſpeaks that ſtrange expreſſion, *Eſa.* LXV. 20. *There ſhall be no more thence an infant of days, nor an old man that hath not filled his days, for the child ſhall dye an hundred years old.* That is, there ſhall be ſo clear and great means of knowledge by the Goſpel, that none needed to be a child in underſtanding, if they would but labour to know: and that even the young child might ſpeak it ſelf to be, as it were, an hundred years old for knowledge, if men would apply themſelves to the means afforded for knowledge.

They produce that, in I *Joh.* II. 27. *The anointing which ye have received of him abideth in you, and ye need not that any man teach you,* &c. Whereas the Apoſtle himſelf doth explain what that *anointing* is, namely *Truth*; *But as the ſame anointing teacheth you of all things and is Truth:* which is the very common title of the *Goſpel* in the Goſpel. To ſpeak fully to this matter I ſhould clear this,

I. That after God had compleated and ſigned the Scripture Canon, Chriſtians muſt expect Revelations no more. It was promiſed by God, that he would pour down of his Spirit in the *laſt days*, but it means the laſt days of *Jeruſalem*; and when ſhe had finiſhed her days, and ſeen her laſt, the Spirit in ſuch kind of effuſion is to be looked for no more.

II. I ſhould ſhew, that the Scripture containeth all things neceſſary for us to know or to enquire of God about. *Tis not for you to know the times and the ſeaſons, Act.* I. Tis not for *Peter* to enquire what ſhould become of *John*; *What is that to him? Joh.* XXI. 22. But what is neceſſary for us to know, *to the Law and to the Teſtimony*, there you may learn it. I need not to tell you that you may enquire there and learn what to believe, what to do, what to avoid, how to demean your ſelves towards God, towards your Neighbours, towards your Selves, how to come to Heaven and the like. For I hope none come hither at this time upon the preſent occaſion, but have conſulted with this Oracle to direct them, Whether to go to ſuite with their Neighbour or no, how to bear Witneſs, how to Counſil, how to Determin. But the common curioſity of men is ready to enquire, how ſhould I know my Fortune? Why I may tell them from this Oracle, if I may uſe the term *Fortune* in ſuch a caſe, *Eſa.* III. 10, 11. *Say ye to the righteous, it ſhall be well with him, for they ſhall eat the fruit of their doings. Wo unto the wicked, it ſhall be ill with him, for the reward of his hands ſhall be given him.*

But ſhall I propoſe a caſe of the greateſt concernment that a man can poſſibly enquire about, and that is, How ſhall I know, whether my ſins are pardoned, whether I have the favour and love of God, whether I ſhall be ſaved? At *Urim* and *Thummim* they never enquired about any of theſe things; and I believe ſuch queſtions were rarely propoſed by any to any Prophet. And yet this Oracle we are ſpeaking of, the Law and Teſtimony, will reſolve this *Quære*, as far as is needful for any man to know, ſo little are we behind them in the advantage of inquiring of God.

Is there any here that propoſeth this queſtion from a good heart, and for a good end? Let me cloſe with him in the words of God, *Eſa.* XXI. 12. *If ye will enquire, enquire ye.*

But *firſt* let me tell him, That a man may be ſaved, though he do not know he ſhall be ſaved, till he come to Salvation. And I doubt not but there are many in Heaven, that were never certain that they ſhould come there, till they came thither. A good man may die doubting, fearing, trembling, and yet his eſtate be ſure for bleſſedneſs, though he be never aſſured of it, till he enjoy it. For it is *Faith* that ſecures *Salvation*, and is abſolutely neceſſary for it, *Aſſurance* is not ſo abſolutely neceſſary. *If he kill me, yet will I truſt in him*, ſaith *Job.* A ſtrong Faith, but little Aſſurance; and yet his eternal ſtate ſecure enough.

Secondly, A man may have Faith and yet not know that he hath it. As how many of the dear Saints of God have groned under this doubtfulneſs? And anſwerably a man may have *Certainty* of Salvation, as to the thing it ſelf, though not *Aſſurance* as to his own apprehenſion. I deny not all this while, that Aſſurance may be had, though it be not obtained by all; and that it is to be ſtriven after according to that, *give all diligence to make your calling and election ſure.*

But to the coming to satisfaction upon this inquiry, do as the Priest in his inquiries, put on the brest-plate, and go and stand before the Ark of the Covenant, and there inquire. Bring your Covenant to face the Law, and then consult with it. For this purpose consider these properties of Conscience.

1. The actings of Conscience are only about things twixt us and God.

2. The actings of Conscience in this case, and indeed in all, are not directly, but by reflexion: the very name of Conscience imports no less, a knowledge by reflection. Thus a sinner by his Conscience knows he hath sinned. How? By reflecting on the Law, knows he hath deserved wrath by the Law.

3. As Conscience condemns, in the same method it comforts and acquits. In *Rom.* II. 15. *Conscience accuses or excuses* in the same way; both by reflexion upon a Law. For

4. The ultimate resolution in this inquiry must be from the *Mandatory* part of the Covenant, not the *Promissory*. Many a man deceives himself, undoes himself by judging his case from the promises, and not taking his Resolution thence whence it should come, *viz.* his Conscience, and Gods Commandments laid together. God hath promised pardon, mercy, salvation, therefore I doubt not, saith a secure soul, but all will be well with me. But how knowest thou these promises belong to thee? Go to the *Mandatory* part of the Covenant, the Moral and Evangelical Law: and lay Conscience to that, as face and glass, and there what seest thou? The Law commands thus and thus: look in Conscience, hast thou done thus? If so, thou mayst conclude that thou shalt participate of the promises that are affixt to such Commandments. Thou canst not look on the Sun in Heaven, but mayst see it in a pail of water. Thou canst not immediately discover whether God loves thee, has pardoned thee, intend thee for Salvation; but thou canst do it by reflexion twixt Law and Conscience, twixt this and the Conditions of the Covenant. *Peter* does not conclude, *Lord, thou lovest me*, but *Lord I love thee.* Look on the Command, *Love the Lord*, then look in Conscience, and that gives the reflexion; and so thou mayest be secured.

A

SERMON

PREACHED AT

HERTFORD Aſſiſe,

March 29. 1663.

PET. III. 13.

Neverthelesſ we according to his promiſe, look for new Heavens, and new Earth, wherein dwelleth righteouſnes.

IT is well they might ſo, and had warrant of promiſe ſo to do, otherwiſe where had their expectation been? The verſes immediately before ſpeak nothing but devaſtation and ruine of Heaven and Earth, and if there had been nothing beyond that to be looked after, their hopes and expectancy had been ruined alſo: *but we*, ſays our Apoſtle, *look for new Heavens and a new Earth.*

But of what nature they, is all the queſtion. I doubt ſome men conſtrue theſe words of the Apoſtle as far diſtant from his ſenſe almoſt, as the Earth is diſtant from the Heavens: whilſt they conceive from hence, that after the diſſolution of all things yet there ſhall be a renewing of Heaven and Earth, and they ſhall be as before, as to their ſubſtance and form, only their quality changed. To this they apply, *Rom.* VIII. 19, 20. *For the earneſt expectation of the creature waiteth for the manifeſtation of the Sons of God, &c.*

They would make our Apoſtle ſay *Sibboleth* whether he will or no: whereas he ſpeaks *Shibboleth* plain enough to a far differing ſenſe.

For the diſcovery of his meaning, have patience a little, whilſt I make this obſervation clear unto you, which may be uſeful to you in reading ſeveral places of Scripture.

That the ruine and deſtruction of *Jeruſalem* and the Jewiſh commonwealth and œconomy, is ſet forth in Scripture in ſuch expreſſions, as if it were the deſtruction and diſſolution of the whole world. *Moſes* beginneth this ſtile in *Deut.* XXXII. 22. where he is ſpeaking of that vengeance. *For a fire is kindled in mine anger and it ſhall burn to the loweſt hell, and it ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.* Would you not think that the diſſolution of all things were in mention? Look upon the context and you find it to mean no other than the deſtruction of that Nation. *Jeremy* yet higher, *Chap.* IV. 23. *I beheld the earth, and lo, it was without form and void: and the heavens, and they had no light:* You would think all the world were returning there to her old chaos again. Add yet further, *I beheld the mountains, and lo they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled.* You would think that the whole univerſe were diſſolving, but look but in the 27 *verſ.* and it ſpeaks no other than the diſſolution of that people, *For thus hath the Lord ſaid, The whole land ſhall be deſolate.*

Our Saviour yet higher, *Matth.* XXIV. 29. *The ſun ſhall be darkned, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man*, &c. who would not conclude that theſe expreſſions mean no other thing in the world, than the laſt diſſolution of the

World and Christs coming to Judgment: yet look well upon the context and it speaketh plainly that the meaning is only of the dissolving of the *Jews* City and State: and Christ speaks it out most plainly at *vers.* 34. where he asserts, that that present generation should not pass till all those things were fulfilled.

The beloved Disciple follows his Masters stile upon the very same subject in the sixth of his *Revelation*, where after he had described the means of the destruction of this wretched people under the opening of certain seals, by Sword, Famine and Plague; he comes at last in *vers.* 12, 13, 14. to speak their final dissolution it self in the very like terms. *The Sun became black as sackcloth of hair, and the Moon became as blood. And the stars of Heaven fell unto the Earth, and the Heavens departed as a scroll that is rolled together, and every mountain and Island were removed out of their places.* One would think the final dissolution of all the world were spoken of: but look in the 16th *verse* and you find the very same words that our Saviour applies to the destruction of that people, *Luke* XXIII. 30. *They said unto the mountains fall on us, and hide us, &c.* Our Apostle *Peters* meaning is no other in the expression before my Text, where when he speaks of the *Heavens being dissolved by fire, the Earth and the works therein burnt up, and the elements melting with fervent heat*, he intends no other thing, then the dissolving of their Church and œconomy by firy vengance, the consumption of their State by the flame of Gods indignation, and the ruine of their elements of Religion by Gods fury. Not *the Elements* in *Aristotles* sense, of Fire, Air, Earth and Water, but *the Elements* in his brother *Pauls* sense whom he mentions presently after my Text, the *carnal and beggerly Elements* of their *Mosaick* rites and traditionary institutions.

By this time you plainly see in what sense *The new Heavens and the new Earth* is to be taken in the Text: but for the fuller and clearer understanding of these things still, give me yet a little further patience to shew you, that as the destruction of that old World of the Jewish people and œconomy is uttered by such expressions, as if it were the destruction of the whole universe; so the times going near before, and concurrents going along with that destruction, are phrased by expressions also sutable. And this I shall observe to you in four heads.

I. There is much mention of the *last days* in Scripture, which in most places is not to be understood of the last days of the World, as some take them, and so mistake, but of the last days of *Jerusalem* and the Jewish State. And indeed the greatest mercies that were promised to that people were promised to occur in those last days, as *Esa.* II. 2. *Hos.* III. 5. *Joel* II. 28. as he is cited by this our Apostle, *Act.* II. 17. these things are not to be allotted to the last days of the World, but to the last days of that City; as *Peters* very allegation out of *Joel* makes it plain, if there were no more proof. Now, saith he, is fulfilled that which was spoken by the Prophet *Joel*, *In the last days I will pour out, &c.* These are the *last days*, there intended, and now the thing hath received its accomplishment. For how improper is it to construe him in such a sense as some do, This is that which *Joel* foretold should come to pass in the last days of the world two or three thousand years hence?

And so on the contrary the worst of men and times are foretold to be in those last days of *Jerusalem*, because they did not improve those mercies, I *Tim.* IV. 4. and II *Tim.* III. 1. and our Apostle in the third verse of this Chapter; let the Apostle *John* explain all, I *Joh.* II. 18. *Little children, it is the last time, and as ye have heard that antichrist shall come, even now are there many antichrists whereby we know that it is the last time.*

II. In such a sense are such Phrases as these to be understood, I *Cor.* X. 11. *Upon whom the ends of the World are come.* Not the very best times of the World, for the World hath lasted sixteen hundred years since *Paul* spake that; and how long yet it may last, who knoweth: but the end of that old World of the Jewish State, which then hasted on very fast. In the same sense are the words of our Apostle in his first Epistle, *Chap.* IV. 7. *The end of all things is at hand*; Not the end the *World* but of that *City*, Nation and œconomy: the like is that *James* V. 9. *Behold the Judge standeth before the door*; and divers other of the like nature.

III. The vengance of Christ upon that people in that final destruction, is set out and called, his *coming*, his *coming in his Kingdom*, and *in clouds*, and *with power* and *great glory*. His *coming*, *Joh.* XXI. 22. *In his Kingdom*, *Matth.* XVI. *ult. In power and glory*, *Matth.* XXIV. 30. Nor is this any figure, for observe, *vers.* 34. *This generation shall not pass till all these things be fulfilled.* Accordingly the day of that vengeance is called *The day of the Lord.*

IV. The state of the Church and Gospel after that dissolution, of that old World, is called sometimes *the World to come*, *Heb.* II. 5. sometimes *new Heavens and new Earth*, as in the Text; sometimes *all things new*, as II *Cor.* V. 17. *Old things are past away, behold, all things are become new.*

So

So that by this time you ſee plainly the meaning of our Apoſtle at this place. In the verſes before he ſpeaks of the diſſolution of the *Jewiſh* Church and State in ſuch terms as the Scripture uſeth to expreſs it by, as if it were the diſſolution of the whole World: And in the words of the Text, of the new face and ſtate of the Church and World, upon the diſſolution when a new people and new œconomy took place: *We according to his promiſe.*

The promiſe is in *Eſa.* LXV. 17. *For behold I create new Heavens and a new Earth.* Where if you look into the context before, you ſhall find the ſenſe juſtified that I put upon the words, and theſe *new Heavens* and *new Earth*, created after the *Jews* caſting off and deſtruction. It is a ſtrange opinion that would perſwade you that the moſt glorious things that are foretold by the Prophets ſhould come to paſs when the *Jews* are called, which calling is yet expected: whereas thoſe glorious things are plainly enough intimated to come to paſs at the *Jews* caſting off. I might name many places: I ſhall not expatiate upon that ſubject here: this very Chapter ſpeaks enough to juſtifie what I ſay. In the ſecond verſe God complains, *I have ſpred out my hands all the day long to a rebellious people.* This the Apoſtle in the tenth of the *Romans* and the laſt, applies unto that people. *But to Iſrael he ſaith, All the day long have I ſtretched forth my hand to a diſobedient and gainſaying people.*

The Prophet along the Chapter telleth what ſhall become of that people. At *verſ.6. I will not keep ſilence, but will recompence, even recompence into their boſom, Your iniquities, and the iniquities of your fathers together (ſaith the Lord) which have burnt incenſe upon the mountains, and blaſphemed me upon the hills, therefore,* &c. At *verſ.* 12. *I will number you to the ſword, and ye ſhall all bow down to the ſlaughter.* At *verſ.* 13. *Behold my ſervants ſhall eat, but ye ſhall be hungry,* &c. At *verſ.* 15. *You ſhall leave your name for a curſe to my choſen.* And then follows the promiſe that is related to in the Text, *For behold I create new Heavens and a new Earth.*

Though you are gone yet all the World ſhall not be gone with you. For though I deſtroy my old people, the old Heavens and Earth, of the old œconomy, yet I ſhall provide my ſelf a new people of the *Gentiles*, when the *Jews* ſhall be a people no more: and when that old World is deſtroyed, I will create *new Heavens and a new Earth.*

Such another paſſage is that of our Saviour, *Matth.* XXIV. 31. where when he had deſcribed the ruine of the Jewiſh Nation in the terms we have ſpoken of before; and it might be queſtioned, what then ſhall become of a Church, and where ſhall it be? *The Son of man*, ſaith he, *ſhall ſend his Angels or Miniſters, with the ſound of the trumpet*, of the Goſpel, *and they ſhall gather together his elect from the four winds, from one end of the Heaven to the other*, among all Nations.

Thus had *Peter* read this great promiſe in *Eſay* the Evangelical Prophet, thus had he heard it from the mouth of the great Prophet, his ſacred Maſter; and therefore it is no wonder, if when it is confirmed by the mouth of two ſuch witneſſes, he undoubtedly *look for new Heavens and a new Earth* according to ſuch a *promiſe*. But what is meant by *righteouſneſs* in this place?

1. Not Gods *primitive* or *diſtributive* righteouſneſs or juſtice: for that was ever, *Gen.* XVIII. The Judge of all the World did right ever ſince the World was: In the old World, in all the World, and the ſame for this yeſterday and to day and for ever.

2. Not that men were more righteous toward the latter end of the World, than before, as ſome dream of ſuch glorious things yet to come: for there is no ſuch promiſe in all the Scripture. True indeed that promiſe of ſuch glorious things was in the laſt days of *Jeruſalem*; but where is any promiſe of any ſuch things in the laſt days of the World?

3. Nor doth it mean the glorified eſtate, for where do you find *righteouſneſs* applied to that eſtate? It is commonly applied to the ſtate of believers here.

4. Therefore it means *juſtification* of ſinners, or that *righteouſneſs* by which they are juſtified.

The righteouſneſs of God, which is witneſſed by the Law and the Prophets: Even the righteouſneſs of God *which is by faith of Jeſus Chriſt unto all and upon all them that believe*, as the Apoſtle moſt divinely doth expound it.

This is the *righteouſneſs* that is ſo glorioufly ſpoken of throughout all the Scriptures, *Dan.* IX. 24. *To bring in everlaſting righteouſneſs*; *Eſa.* LVI. 1. *My righteouſneſs is near to be revealed*; to which that is agreeable, *Rom.* I. 17. *In the Goſpel the righteouſneſs of God is revealed from faith to faith.* Why? Was not the righteouſneſs of God revealed in all times before? Was not his juſtice revealed in the Law? Yea his *condemning* juſtice, but his *juſtifying* juſtice in the Goſpel.

This the meaning of the Apoſtle here: That as God had promiſed to Create new Heavens and a new Earth, a new Church and People and œconomy among the *Gentiles*, when the old *Judaick* one ſhould be deſtroyed: ſo in this new created World, *juſtifying righteouſneſs* ſhould dwell moſt evidently and appear moſt glorious, when ſuch abominable

ones as the Gentiles had been ſhould be juſtified. Juſtifying righteouſneſs had ſhewed it ſelf in the World in all generations from *Adam* and righteous *Abel*, upon all that believed; but upon the believing Gentiles moſt eſpecially both becauſe of the multitude that were juſtified, and men that before had been ſo far from righteouſneſs.

You may ſee a picture of what is intended in this Text, in the fourth of the *Revelation*, where there is a ſcheme of this new World that our Apoſtle ſpeaketh of from the promiſe in the Prophet. There is a ſcene faſhioned of Chriſt ſitting in the midſt of the Goſpel Church, platformed according to the form of Gods dwelling in the midſt of the people of *Iſrael* in his Tabernacle, and upon the mercy ſeat. His throne is ſaid to be in *Heaven*, in the ſecond verſe, but it means in his Church: for ſo *Heaven* is taken in moſt places in the *Revelation*: And obſerve before his Throne in Heaven is a *Sea of glaſs*, *verſ.* 6. as the *molten Sea* was before the Temple: there is an *Altar* before the Throne, and *offering* of Incenſe, *Chap.* VIII. 3. as there was at the Temple: nay there is the *Temple* it ſelf filled with ſmoke, *Chap.* XV. 8. as the Tabernacle and Temple were at their *Dedication*.

About his Throne were, *Firſt*, four living Creatures on the four ſides of it, as the four ſquadrons of *Prieſts* and *Levites* pitched on the four ſides of the Tabernacle betwixt God and the people. On the outſide of them ſat *four and twenty Elders*, the repreſentative of the whole Church, as the ſquadrons of the people pitched on the one ſide of the ſquadron of the *Prieſts* and *Levites*. And it is ſaid theſe four and twenty Elders were *clothed in white*; which ſpeaks the very things we are ſpeaking of; for ſo doth the Holy Ghoſt himſelf explain it, in the XIX. *Chap. verſ.* 8. *The fine linnen is the righteouſneſs of the Saints.* And in *Chap.* VII. 14. *They have waſhed their robes and made them white in the blood of the Lamb.* Strange waſhing, waſht them white in blood? You would think that ſhould make them of another colour: but the whiteneſs that we are ſpeaking of is the pure white of Juſtification, and nothing can purifie to that dye but the blood of Chriſt.

And here let me alſo crave your patience a little to ſpeak to another Text of Scripture, which ſpeaketh fully to the matter we are upon, but which is not ſo clearly rendred to its proper purpoſe, but that it hath produced no little controverſie. And that is theſe words in *Rom.* IV. 11. *Abraham received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed.* Generally all Tranſlations run in the ſame tenor: whereas theſe words *which he had yet* are not at all in the Original, as you that cannot read the Original may ſee by that that they are written in a different character. The *Greek* hath it thus, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ. *verbatim* to be rendred thus, *He received the ſign of circumciſion, a ſeal of the righteouſneſs of faith, in the uncircumciſion:* And not to be underſtood of the righteouſneſs of faith which *Abraham* had in his uncircumciſion: though it is true he had it, but *a ſeal of the righteouſneſs by faith which was to be in the uncircumciſion*, or in the believing Gentiles. And that this ſenſe is moſt agreeable to the intent of the Apoſtle in that place, needs no more proof then the ſerious obſerving of the nature of his diſcourſe from thoſe words forward. And that it is moſt agreeable to the end of the inſtitution of circumciſion, needs no more proof than the ſerious obſerving of the ſtory of its inſtitution.

That you have in *Gen.* XVII. where this promiſe is given to *Abraham*, *Thou ſhalt be the father of many Nations.* In what ſenſe *the father of many Nations*, the Apoſtle clears in the words next following thoſe that we are upon. *That he might be the father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed to them alſo.* So that this was the Covenant that God makes with *Abraham* there, that the uncircumciſion ſhould believe and become the ſons of *Abraham* imbracing his faith.

This Covenant and promiſe God confirms with a double ſeal. 1. With the *change* of his name from *Abram* to *Abraham*: from אברם a *high father* to אברהם the *father of a great multitude*: and 2. With the *ſeal* of Circumciſion; *A ſeal of the righteouſneſs by faith* which ſhould be *in the uncircumciſion*, or in the Gentiles that ſhould believe.

Ponder the words and the context, and the ſtory of the inſtitution of Circumciſion well, and you will find this to be the main aim and end of it. Not a ſeal of the righteouſneſs by faith which *Abraham* had being uncircumciſed, but of the righteouſneſs by faith that the uncircumciſion ſhould have, when they came to believe. And it ſpeaks the very ſame thing with the Text, that when God ſhould create the *new Heavens* and the *new Earth* of the Gentile Church, when the Jewiſh ſhould be caſt off, that *righteouſneſs* or juſtification by faith ſhould dwell and ſhine in it.

I have been ſomething long in the explanation of the words, but the neceſſity of the thing may plead my excuſe. And now they being thus explained, they offer *three* moſt noble Themes for diſcourſe before us.

I. Here is mention of a *new World.*

II. Of Gods *Promiſe.*

III. Of

III. Of *Juſtification* or *Righteouſneſs.*

And upon which of theſe ſhall I fix? Any of the three would take up the time that is allotted: therefore I will lay my right hand upon *Ephraims* head which is the youngeſt.

The word *righteouſneſs* you ſee is laſt born in the Text, and yet indeed the birthright is due unto it. It is the firſt aim of our Apoſtle that he looketh at, and the other two are but appendices to it in his aim. Follow his eye with yours and ſee where he fixeth. *Righteouſneſs* is the thing he looketh after, the *new Heavens* and the *new Earth* are the ſtate and place where he looketh for it; and the *promiſe* is the proſpective through which he looked at it.

I ſhall therefore pitch upon that as the main ſubject of the Text, and from the eye of the Apoſtle ſo intent upon it; Obſerve,

How deſirable a thing to be looked after, righteouſneſs is, as it ſpeaks juſtification.

Me thinks *Peter* ſpeaks here concerning this righteouſneſs, much like the tenour that the *Pſalmiſt* doth concerning God, in *Pſal.* LXXIII. 25. *Their is nothing in the new Heaven but thee, and nothing in the new Earth, that I look after beſides thee.* His brother *Paul* is of the ſame mind and ſong, *Phil.* III. 8, 9. *I do count all things but dung that I may win Chriſt. And be found in him, not having mine own righteouſneſs which is of the Law, but the righteouſneſs which is of God by faith.* Offer him as Satan once did to our Saviour, and try him with *hæc omnia tibi dabo, Paul*, chooſe through all the World what thou wilt have, honours, riches, pleaſures, profits, take what thou wilt and have. Lord, let me have the righteouſneſs which is of God by faith. All things in the World are but dung to it. His great Maſter had taught him, and teacheth us all that this is. the thing ſo deſirable and to be longed after, *Matth.* V. 6. *Bleſſed are they which do hunger and thirſt after righteouſneſs.*

How ſhall I ſpeak upon this ſubject? A theme fit to be diſcourſed on by the Tongue of an Angel, or by the Tongue of a Saint in glory. If a *Lazarus* ſhould come out of Heaven to preach on Earth, as the rich man would have had him in that parable, how would he upon his own experience of the excellency of it, magnifie this righteouſneſs? Nay if a *Dives* could return from Hell to preach to his brethren, and adviſe them that they ſhould not come into the place of torment, he would tell them that all things in the world are but dung, and there is but *unum neceſſarium*, to get that righteouſneſs which is of God by faith.

Lazarus, how cameſt thou to Heaven? Why, I was juſtified, *Rom.* VIII. 30. *Whom he juſtified, them he alſo glorified. Dives*, how cameſt thou to be damned? Becauſe I was not juſtified.

I ſhall not enter into any of the various and nice diſputes about *Juſtification*, I ſhall only ſpeak ſomething of the incomparable excellency of it, that if it may be, I may warm your hearts a little, in the deſire and longing after it, which is ſo deſirable and to be longed after.

And this I ſhall do by conſidering the *nature* of it, and the *effects*, and I need to look no further: Its like the Ark of the Covenant, *overlaid with gold within and without.* Tis all glorious within in its own *nature*, and all glorious without in its *fruits* and *effects.*

For the *firſt*, *the nature of juſtification:* How ſhall I define or deſcribe it? As the Apoſtle doth *Faith*, *Heb.* XI. 1. *Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen*; not ſo exactly defining it to ſpeak out its whole nature, but as beſt applicable to his preſent diſcourſe: So I of this, to ſpeak of it according to the theme propoſed, as it is deſirable and to be longed after, let me ſay, *Juſtification is a mans being intereſſed in all Chriſts righteouſneſs:* and if any thing be to be longed after, ſure that is, *To be intereſſed in all Chriſts righteouſneſs.*

Laban ſpake high, when he ſaid, *All theſe things thou ſeeſt are mine, theſe Children are my Children*, &c. XXXI. *Gen.* 43. But how high and glorious is that that may be ſaid of a juſtified perſon? All thou heareſt of Chriſt is thine, his life is thine, his death is thine, his obedience, merit, righteous ſpirit, all is thine. The *Jews* ſpeak much when they ſay all the ſix hundred and thirteen precepts are comprehended in *Juſtus ex fide vivet*, *The juſt ſhall live by faith.* But they are far from conſtruing the thing aright, when they look for juſtification by their own works: and it is a monſter of Doctrine in their ears, that men are to be juſtified by the righteouſneſs of another and by the obedience of another.

But the Goſpel, as the Apoſtle tells us, Reveals that great myſtery; *For therein is the righteouſneſs of God revealed from faith to faith: Rom.* I. 17. Here are two ſcruples, 1. Did not the Law reveal the righteouſneſs of God? How then is it aſcribed to the Goſpel, that it reveals it? And 2. How doth it reveal it *from faith to faith?*

True

True indeed the Law revealed Gods *condemning* righteouſneſs, but the Goſpel his *juſtifying* righteouſneſs; the righteouſneſs of God in a more ſingular excellency. Glorious is the righteouſneſs of God in all its actings, his *condemning* juſtice, his *rewarding* juſtice, but moſt ſingularly glorious is his *juſtifying* juſtice; and this moſt eſpecially is exalted in Scripture as the righteouſneſs of God, of the choiceſt eminency.

And, *ſecondly*, this Righteouſneſs is revealed in the Goſpel *from faith to faith*. How, is that? I cannot take it only from one degree of faith to another, but from one kind of faith to another. The *Jews* that expected juſtifying by their own works, yet had they a faith in God, they believed in him, looked for good from him, but they knew not what faith in God through Chriſt was, they looked for juſtifying from God, and had a faith or belief they ſhould obſerve it; but were utter ſtrangers to juſtifying *through faith in Chriſt*, this therefore the Goſpel reveals as the great myſtery of ſalvation. The righteouſneſs of God juſtifying a ſinner, and this from immediate believing in God, to believing in him through Chriſt Jeſus, and expecting juſtifying from *by our own righteouſneſs*, to expecting juſtifying *by the righteouſneſs of Chriſt*.

The Apoſtle in *Rom.* V. from *verſ.* 12. forward, confirms that that I propoſe, that juſtification is by *imputation* of Chriſts righteouſneſs; and the compariſon that he there uſeth, clears the matter fully. He to open that great point of juſtification by the righteouſneſs of Chriſt, takes a parallel, from the *imputation* of *Adams* ſin, and you may ſee how all along he ſets the one againſt the other: let us ſpeak a little to that parallel.

1. Does not the matter of *imputation* in his diſcourſe there, and in deed in it ſelf argue ſome *deſcending relation*, as I may tell it? Imputation is upon relation of deſcention.

He ſpeaks of *Adams* ſin imputed: to whom? To them that are in relation to him in deſcent, all his poſterity. The Angels ſin is not imputed to him, nor his to Angels, nor Angels to Angels, but *Adams* to all his poſterity, becauſe of their relation to him. The ſin in violating the command given him, is imputed to all his poſterity, becauſe his poſterity: for they all were in him, and incloſed in the Covenant, for it was made not with *Adam* as one man, but with all humane nature included in him: and ſo his guilt deſcended to them upon that relation.

So the righteouſneſs of Chriſt is imputed: to whom? To thoſe that are related to him, his ſeed ſuch as are born of him. The compariſon of the Apoſtle muſt run parallel; *Adams* ſin imputed to his ſeed, *Chriſts* righteouſneſs to his.

2. All the ſeed of *Adam* are made ſinful alike by his ſin, ſo all the ſeed of *Chriſt* are juſtified a like by his obedience.

Original ſin hath not *magis & minus*, but all originally ſinful alike; though all not actually ſinful alike. So Juſtification hath not *magis & minus*, but all that are juſtified are juſtified alike. *Sanctification* hath its degrees. *Adams* righteouſneſs and holineſs were equally perfect, but the righteouſneſs and holineſs of Saints not ſo: for they are juſtified by an infinite righteouſneſs, but they are not ſanctified by an infinite holineſs.

3. All the righteouſneſs of Chriſt is imputed to him. Not one Saint one part, another another, but every one all. As *anima tota in toto & tota in qualibet parte*. So all the righteouſneſs of Chriſt is to all believers, and all to every one. As a million of men are in the Sun, and one partakes not one of one part of his light and beams, and another of another, but every one of all. So here as the firſt inhancement of the deſirableneſs of juſtification, it makes us partakers of Chriſts righteouſneſs: Oh what a treaſure is this!

A SERMON PREACHED AT HERTFORD Aſſiſe,

March 17. 1664.

JOHN VIII. 9.

And they being convinced by their own conſcience, went out one by one, beginning at the eldeſt even to the laſt.

EVEN ſo be it with all that deal in falſhood, as theſe perſons do, that are ſpoken of by the Text. So be it with every one who at this time and occaſion when Conſcience ſhould be ſtirring, and doing its juſt work toward the forwarding the execution of Juſtice, can find in his heart to hinder it, or to perſwade it to the contrary: Any one that can ſwallow down and choak his Conſcience with a falſe Oath, any one that ſhall intend a falſe Teſtimony, lay in a falſe accuſation, or maintain a wrong cauſe. Awake Conſcience, awake, and do thy duty, fly in his face and make him bluſh and be aſhamed; admoniſh, chaſtiſe, correct and hinder him that he being convinced of his own Conſcience, may either get him out, or at leaſt it may get him off from being ſo injurious to others, or to his own ſoul.

There is hardly any Commentator upon the Goſpel or this Chapter, but he will tell you that this ſtory of the adulterous woman was wanting and left out of ſome Greek Teſtaments in ancient time, as appears by this, that ſome of the Fathers ſetting themſelves to expound this Goſpel make no mention at all of any part of this ſtory. So *Nonnus* turning all this Goſpel into Greek verſe hath utterly left out this whole ſtory, and ſo hath the *Syriac* New Teſtament firſt printed in *Europe*; and ſo *Jerome* tells us did ſome old *Latine* tranſlations. When I caſt with my ſelf whence this omiſſion ſhould proceed, I cannot but think of two paſſages in *Euſebius*.

The one is in his third Book of *Eccleſiaſtical Hiſtory*, the very laſt clauſe in that Book, where he relates that one *Papias*, an old Tradition-monger, as he characters him, did firſt bring in this Story of the adulterous woman, out of a book called the *Goſpel according to the Hebrews*. For ſo is that paſſage of *Euſebius* commonly underſtood.

The other is in his fourth Book of *the Life of Conſtantine*, *Chap.* 36, 37. Where he relates, *That* Conſtantine *enjoyned him, and committed to his truſt, to get tranſcribed* πεντήκοντα σωμάτια, which the laſt Tranſlation renders *fifty Copies of ſuch parts of Scripture, as he thought might be moſt uſeful for the Churches of* Conſtantinople: But his *Greek* expreſſion ſeems rather to mean fifty Copies of the Goſpel compacted into one body by way of *Harmonizing* them together: which I am the rather induced to believe, partly, becauſe of thoſe *Canones Euſebiani*, which are ſo famous, and were in tendency to ſuch a purpoſe: partly becauſe he relates that he finiſhed the work according to the Emperors command, and ſent him the books τεσσαρσὶ καὶ τριάσι *by ternions & quaternions*: which ſeems to mean three or four Evangeliſts compacted together according as they joyntly related the ſtory.

Now

Now if *Euſebius* believed that this ſtory was introduced by *Papias*, as he ſeems to do, you may well conclude, that he would be ſure to leave out this ſtory in all his *fifty Copies*, which he thought unfit to be compiled with the Evangelical Story, as having no better authority, than the introduction of it by ſuch a man. Or if the ages before *Euſebius* were of the ſame belief with him in this matter, you may ſee why this ſtory might alſo be wanting in thoſe times.

But I ſhall not trouble you about this matter, which is now paſt all diſpute. For I believe it is hardly poſſible in all the World to find now a printed New Teſtament, either in the Original *Greek*, or in any other language, either Eaſtern or Weſtern, wherein this ſtory is not inſerted without any queſtion. Nor had the thing been ever diſputed, if the ſtory it ſelf had bee ſearched to the botom, for then of it ſelf it would have vindicated its own authority, to be Evangelical and Divine.

It tells of a *Woman* taken in adultery in the *very Act*, I could eaſily be perſwaded to ſay, And *in the very Temple too.* For as our Saviour ſaith, They had made that *Houſe of prayer a den of Thieves*, ſo I doubt, they made it ſometimes a *neſt of Whores.* And at this time there was offered an extraordinary occaſion and opportunity for ſuch a lewdneſs. For as the Chapter preceding tells you at *verſ.* 37. That the day next before this occurrence was the great and laſt of the Feaſt of Tabernacles; ſo the *Jews* Records will tell you, that that night, as alſo others of the ſame Feaſt, was ſpent by the chief men in the Nation in dancing, ſinging, ſporting, and even revelling in the Temple-Court, vaſt companies of men and women looking on. Now if ſuch night-work as that did produce ſuch a deed of darkneſs as *this*, it was no wonder. But I leave this as not aſſerted.

The *Scribes* and *Phariſees* bring this woman to Chriſt as he ſat teaching in the Temple, to have *his* ſentence upon her, as it is like ſhe was firſt brought to them to have *theirs.* If I ſhould conſtrue the *Scribes* and *Phariſees* here for the Members of the *Sanhedrin*, or bench of Judicature, it might plead the warrant of the words of our Saviour, *Matth.* XXIII. 2. where he uſeth the ſame expreſſion in the ſame ſence. *The Scribes and Phariſees ſit in Moſes chair*, i. e. the *Sanhedrin* ſit in *Moſes* Legiſlative Magiſtratical ſeat. As alſo the warrant of his words in this very ſtory, where aſking the woman, *Hath no man condemned thee*, he ſeems to intimate, that thoſe that accuſed her had alſo power to judge and condemn her. However it is well known, that *Scribes* and *Phariſees* in Scripture language ſpeak the men of the moſt eminency and dignity in the Nation.

They propoſe the caſe to Chriſt as a point of Scruple, though they intend ſomething worſe in it. *This woman was taken in adultery in the very act. Now* Moſes *in the Law commanded us, that ſuch ſhould be ſtoned, but what ſayeſt thou?* And indeed there were two ſcruples in the caſe.

One was as to a point in their *Civil Law*, *viz.* whether a woman taken in the very act of Adultery, might not have the benefit of Divorce, as well as a woman deprehended an Adultereſs by ſome other diſcovery: ſince that permiſſion of divorce was to mitigate the ſharpneſs of the Law of putting her to death.

The *ſecond* was as to a point of *Civil Policy*, which you may pick out of their words to *Pilate*, *Joh.* XVIII. 31. *The Jews ſaid unto him, It is not lawful for us to put any man to death.* It is very generally underſtood, as if they meant, that the *Romans* had taken away from them the power of *Capital puniſhments.* But the *Jews* more truly give the reaſon of it, *viz.* That Murtherers and Malefactors were grown ſo numerous, and headſtrong, and ſo ſtrong a party, that the *Sanhedrin* could not, durſt not execute juſtice upon them. And let me add one other Record of theirs, which ſuits with the thing, we are upon, namely, they ſay, That Adulterers grew ſo common, ſo innumerable, that they were glad to lay aſide that practice by trying the adulterous wife by giving her to drink the bitter waters preſcribed by God in the fifth of *Numbers.* And that *Rabban Jochanan ben Zaccai*, who I doubt not was of the *Sanhedrin* at this very time, cauſed it to be laid aſide, alledging that ſaying of the Prophet *Hoſea*, *I will not puniſh your daughters when they commit whoredom, nor your ſpouſes when they commit adultery*, Hoſ. IV. 14.

Now take it either way, whether the *Romans* had taken away the power of Capital puniſhments out of their hands, or Malefactors had overpowred it, that it durſt not act, a juſt ſcruple aroſe in this caſe, what to do with this woman?

But theſe men come not for reſolution of queſtions, but for catching advantages, which Chriſt well knoweth, and therefore gives them no anſwer, *but ſtooping down, and with his finger wrote on the ground.* Our Engliſh hath added *as though he heard them not*, which is rarely to be found in any *Greek* Teſtaments. Some few indeed have μὴ προσποιούμενος, as *not regarding:* which might very well have been ſpared, ſince Chriſt, when he had ſhewed that he heard and regarded, by ſaying to them; *Whoſoever is without ſin, let him caſt the firſt ſtone*, yet *he ſtoops down and writes on the ground again.*

An

An action and geſture that ſeems ſo ſtrange to *Beza*, that he plainly profeſſeth that for this very paſſage, he had a ſuſpition of the whole ſtory, that it is not Goſpel. It may be it ſeemed to him too like the geſture of *David*, ſcrabbling on the walls and doors in a diſſembled franticknes. But if he had turned the other end of his Perſpective, it would have looked more like Gods writing with his finger on the two tables of ſtone, for the Temple-floor was ſtone alſo.

Some on the other hand as confident, as he was ſuſpitious, will tell you *verbatim* what it was that Chriſt wrote: who let enjoy their confidence and fancy. It is enough for us, if we can diſcover why he wrote, and what his intent was in this geſture. To the diſcovery of which let me obſerve theſe things to you.

I. That as the trial of an adulterous wife is the thing that is in tranſaction, ſo Chriſt acteth in ſome conformity to the trial of the adulterous wife preſcribed by God, in the fift of *Numbers*. And much like, if I miſtake not, did *Moſes* act in the trial of Spiritual adultery, the Idolatry with the Golden Calf. In *Exod.* XXXII. 27. He ſaith to the Sons of *Levi*, *Put every man his ſword by his ſide, and go in and out from gate to gate throughout the Camp, and ſlay every man his brother, and every man his companion, and every man his neighbour.* Now how could they know among ſo many thouſands who were guilty? Why, as the adulterous wife drinking the water mixed with the duſt of the Sanctuary floor, gave evidence of her guilt by her belly ſwelling; ſo *Moſes* by Gods direction beats the Calf to powder, ſtrews the powder upon the water of the brook that deſcended out of the Mount, *Deut.* IX. 21. cauſes the people to drink of it, and probably God cauſed ſome like token to appear upon the faulty.

II. The Jews have a Maxim in reference to the trial of the ſuſpected wife, moſt agreeable to ſence and reaſon, *viz.* That her trial proved of no effect, unleſs her huſband that accuſed and tried her, were himſelf free from unchaſtity. Though ſhe indeed had played the whore, and though ſhe drank the *bitter waters*, and the Prieſt denounced the curſe appointed to be denounced, yet that all had no effect upon her to make her belly to ſwell, and her thigh to rot, if her husband were an adulterer too, or a defiled perſon.

Our Saviour acts here directly according to the equity of this Maxim, and ſets himſelf purpoſely to try theſe accuſers, who accuſed the woman, and brought her to be tried. As if he had thus ſpoken out unto them, You have brought this woman to me for me to ſentence her, as a Judge, but who made me a Judge or a Magiſtrate among you? But let me act this once as perſonating the Prieſt that was to try the ſuſpected wife, and let me go by the equity of your own rule: you ſay the trial of an adulterous wife proved to no effect upon her to bring her to condign puniſhment, if her husband were guilty of the like crime. You accuſe this woman and put her upon my trial, are you your ſelves free from the like fault? If you be, ſtone her. *He that is without ſin, let him caſt the firſt ſtone.* But if you be not, expect not that this her trial ſhould be of effect to her condign puniſhment, becauſe you the accuſers are guilty of the like fault, or of ſome ſuch notorious fault your ſelves.

If we ſhould ſtrictly underſtand the words, *He that is without ſin*, for *he that is without the guilt of this ſame ſin of uncharity, among you*, it were but agreeable to the conſtruction of the phraſe, *Luke* VII. 37. *a Woman in the City that was a* ſinner; which is commonly underſtood a *Common ſtrumpet.* And it were agreeable to that title that Chriſt once and again puts upon that generation, calling it *a wicked* and adulterous *generation.* And it were but agreeable to the laſcivious temper of the Nation, as I obſerved before. But take it to mean ſome other notorious crimes, you ſee our Saviours dealing is exactly according to the equity of that Maxim mentioned, *viz.* No trial of the adulterous wife to condemn her, if the husband that accuſed her be an Adulterer himſelf.

III. Whereas the Prieſt in the trial of the ſuſpected wife, was to ſtoop down and take of the duſt of the Sanctuary, to make her drink it; and he was to write the curſes he denounced againſt her in a book; the geſture of our Saviour here remembers both. His ſtooping down, and making the pavement of the Temple as his book, and writing in the duſt there ſomething moſt likely bitter and grievous againſt them he tried.

VI. The trying Prieſt wrote the curſes in the book, and as ſoon as he had done he blotted them out with the bitter waters again: becauſe the matter was doubtful, that he was upon, whether the woman was guilty or no: if the were guilty then there were curſes written, if ſhe were not, then they were blotted out: But here Chriſt is ſure of the guilt of the perſons he puts to trial, and therefore he writes not, and blots out again, but he writes and he writes again. And herein he imitates the acting of the trying Prieſt again. For he, as the Jews expound his acting, firſt denounced the curſes, then made the Woman drink the bitter waters, and then he denounces the ſame curſes again. So Chriſt ſtoops down, and writes ſome ſuch thing, it is like, of the ſame nature, and then potions theſe whom he tries with that draught, that went down ſo bitter with them, *He*

He that is without sin, &c. and then stoops down and writes again; which while he is doing, *They being convinced by their own consciences, went out one by one, &c.*

I have been the longer upon the whole story, partly to unfold these things that are most material in it, which, it may be, every eye doth not observe in reading of it, and partly to vindicate it to its native and genuine authority of Evangelical and Divine. And now to speak of the words and passage in the Text.

The first gloss we may make upon them may be in silence and wonder. For παράδοξα σήμερον, you hear of strange things in it.

1. That the Consciences of such men as these should be brought to any conviction at all, men sworn to mischief and to be unconscionable.

2. That so many such Consciences should be convinced all alike, and altogether and all at one stroke. For the very words intimate, that they were some number, and that conviction seized upon the whole number.

3. That they should be convinced with these few words, *He that is without sin, &c:* when they had taken no thoughts of any such thing before.

4. That they should be so overpowred by conviction, as to their own shame before the multitude to proclaim their guilt by departing away and not standing to it.

But, by way of *Doctrine* hence,

So little is any man able to stand before, or to stand against the Conviction of his own Conscience, when Christ is resolved to set it on.

And this is that I shall insist upon out of the words; which ariseth very pregnantly out of them, and lieth very plain in them to be observed: That *little is any man able to stand before, or to stand against the Conviction of his own Conscience, when Christ sets it on.*

Think you that if the poor guilty Delinquent, that stood now at the bar, had spoken the very same words to them that our Saviour doth, that they would have had the same effect upon them? Had she said, *He that is withou sin among you let him cast the first stone at me*; do you think they would have parted with Conviction of Conscience as they did? Their answer to another poor person, that was innocent, that went about a little to instruct them; *Thou wast altogether born in sin, and dost thou go about to teach us*, in the next Chapter, may give you a guess what their answer would have been, if she had gone about thus to try them; *Thou a whore just now taken in the act of adultery and dost thou go about to reprove us?* But it is Christ that speaks the words, and Christ resolved to set conviction home upon them, to shame them before the company, and to confound them in their own Conscience: and therefore he sends Thunder with his Lightning, adds his Power to his Word; and with these two edges of the Sword of his mouth he cuts so keen, that they are neither able to avoid the stroke nor to abide it. *So little is any man able to stand before or to stand against the Conviction of his own Conscience, when Christ is resolved to set it on.*

For the proof and attestation of this truth, I might call for all the mourning men and mourning women, that ever were in the World, either under the torture of horror of Conscience, or under the pangs of Remorse. I might call even Heaven and Hell to bear witness to it; either the Saints in glory, that have been here so convinced of their duty, that they were not able, nay not so much as to be willing to stand against it: or the damned in Hell, eternally so convinced of their guilt and condition, that they are utterly unable to stand before it.

But as he once that had received an unjust sentence of death against himself from a wicked Judicature, cited all his sentencers within such a time to answer God and him; so let me make such a challenge, what Conscience soever is here, or in all the World, that is most unconscionable, that can swear and forswear, lie and oppress, whore and drink, or commit any sin without remorse or feeling: Whosoever is come or shall come to this present meeting and occasion with intent to take a false Oath, to bear false Witness, to lay in a false Plea, or to maintain a wrong Cause; I chalenge every such a Person, every such a Conscience at one time or other, either in this life, or within a moment after he is departed out of it, to bear witness and to subscribe to this truth, *That little is any one able to stand before or against the conviction of his own Conscience, &c.*

To speak of Conviction of Conscience at such a time and meeting as this, is to speak of an *Assise* in the *Soul* at the *Assise* of the *County*, of Conviction of Conscience at a time when Conscience and Conviction had need to be stirring in a special manner: A subject for discourse very agreeable to the occasion, could I but frame a discourse adæquate to the subject. But I must crave your help and assistance for such a work; that as I am to speak of Conscience and Conviction, so your Consciences would go along, and speak also

alſo to it, and make out in the diſcourſe of your own Conſcience what I ſpeak too ſhort concerning Conſcience or Conviction. That whereas all that I can ſpeak will be but as a very ſhort note in the Index, you would turn into the book of your hearts, and ſee how largely you can read it there.

You ſee thereby three things plainly before us to ſpeak unto, *Conviction of Conſcience*, and *Chriſts ſetting it on*, and *man unable to withſtand ſuch ſetting on.* No one of which but might take up more time in diſcourſe than is allotted; and therefore I ſhall twiſt all together in theſe conſiderations.

I. *Firſt*, Being to ſpeak of *Conviction of Conſcience*, I may begin much after that œnigmatical ſtile, that the *Apocalyptick* uſeth in ſpeaking of the *eighth beaſt* in *Revel.* XVII. 8. where he ſaith, *That he was and is not, and yet he is.* So there is Conviction of Conſcience, that is not Conviction, and yet it is. As there are too many in the World, that have no Conſcience at all, and yet have a Conſcience. As *Abſoloms* long hair ſignified he was a *Nazarite*, and under a vow: but *Nazariſm* in an *Abſolom* ſignified as good as nothing, and yet as to his condemning it ſignified ſomething.

There is Conviction of Conſcience, if we may call it Conviction of Conſcience, that is a thing without life, without feeling, without fruit, like *Pharaohs* thin ears of corn, that ſprang up like ears of corn, but are blaſted as ſoon as ſprung up, and are empty and come to nothing. Conſcience and Memory are ſo lodged together in the faculty of the Underſtanding, as two infants laid together in one and the ſame cradle, that Conſcience cannot but receive ſome jogging, ſome motion, ſome touch from its cradle-fellow, and its cradle.

The profaneſt wretch that is, cannot but ſometimes be told by his own heart, that he hath done evil, and that he doth not well: he cannot but remember, that he hath committed ſuch and ſuch abominable actions: he cannot but be convinced he hath done what he ſhould not, that he hath incurred guilt and danger in ſo doing: he cannot but be convinced he ſhould do otherwiſe; and yet all this while he hath no impreſſion upon his heart, no remorſe, no amending, but doth the ſame things ſtill and ſtill. Here is a ſpark of Conviction ſtruck out between the flint and ſteel, between his memory and underſtanding, and it lights into the tinder of his Conſcience: but this is damp and dead, that it takes no fire, and the ſpark preſently goes out and dies. A *blaſted* Conviction, like *Pharaohs* thin ears; an *abortive* Conviction, ἔκτρωμα in the Apoſtles language though in another caſe, *a thing born out of due form*, Conviction born dead, and not ſhaped or formed to the feature of a due conviction. I may compare it to letters written in paper with the juice of a Lemmon, out of which you cannot ſpell either ſentence or ſence without bringing it to the fire: and fire in time will make theſe letters legible, to him that now will ſee nothing in them.

II. *Secondly*, There is a Conviction of Conſcience, that brings with it ſome overpowering, ſome more, ſome leſs, ſome for one end, ſome for another. I ſay, *ſome overpowering.* In that diſpute about the *reſiſtibility* or *irreſiſtibility* of grace, as far as I can ſee into the diſpute, this diſtinction might be uſeful and advantagious toward the determining of it, *viz.* to conſider what the Spirit of God doth to the heart by way of *trying* it, and what it doth with intent and reſolution to *overpower* it. The former part of the diſtinction you have in *Exod.* XX. 20. *Fear not, for the Lord is come to prove*, or try, *you.* The latter in *Eſa.* XXVI. 11. *They will not ſee, but they ſhall ſee and be aſhamed.* The former in *Revel.* III. 17. *Chriſt ſtands at the door and knocks*, to try whether he ſhall be entertained. The latter in *Ezek.* XXII. 14. How *can thy heart indure, and thy hands be ſtrong in the day that I ſhall deal with thee*, when I break in reſolved to overpower thee? As in that *blaſted* conviction I ſpake of before, there was a *trying* but no *over powering*, ſo there is ſome *over powering* conviction alſo, that is but for trial.

There was ſome overpowering Conviction upon the Conſciences of thoſe men in the Text, and that in a very great degree, when it packt them out of the room and company, but this was far from overpowering them to the utmoſt end of Conviction; but it was only by way of trial, how they would improve this Conviction to that utmoſt end. So that was a very overpowering Conviction upon the Conſcience of *Herod*, that made him reverence *John Baptiſt*, and to *hear him gladly* and to *do many things* according to his doctrine, but it was far from attaining the utmoſt end of Conviction: it was only by way of trial, whither he would come up to the utmoſt end or no. This Conviction neither they in the Text, nor *Herod* could reſiſt, for Conviction brake in, whether they would or no, but the ultimate operation of Conviction they reſiſted; becauſe in this Conviction the Spirit of God did only try them, not reſolved to overpower them to the utmoſt fruit and effect of Conviction.

III. *Thirdly*, Now the ultimate effect of Conviction is double and divers, according to the duplicity and diverſity of the matter of Conviction it ſelf; namely, when the Conſcience is convinced of its *condition*, or when it is convinced of its *duty.* The former

mer ſo, that it is awaked like *Jonah* with a ſtorm, and not able to ſtand *before* the Conviction, but is broke all to pieces by terror and torture: the latter, that it is not able to ſtand *againſt* the Conviction, but is overcome and overpowered to cloſe with its duty.

I ſhall illuſtrate the former, by comparing the caſe with a known ſtory, and the latter by ſpeaking to a caſe of Conſcience worth the knowing.

For the *firſt*, it is well known how God tried the Hearts and Conſciences of *Pharaoh* and the *Egyptians*, by *Moſes* words and miracles, and how again and again he in ſome degree did over-power them; but ſtill they reſiſted, and came not up to the proper and ultimate effect of Conviction, to own and to do their duty. At laſt he brings them into the horror of three days darkneſs: and in that darkneſs they are haunted with dreadful and horrid Apparitions of Fiends and Devils. For obſerve in *Pſal.* LXXVIII. 49. when the Holy Ghoſt is reckoning up the Plagues of *Egypt*; and inſtead of mentioning the Plague of darkneſs in expreſs terms, he mentions that that was the very quinteſſence of that Plague, *He caſt upon them the fierceneſs of his anger, wrath and indignation and trouble, by ſending evil Angels among them.* What Conviction, think ye, theſe mens Conſciences were ſtruck withal, in the ſence of their condition, when they are ſo overborn with it, and even cruſhed all to pieces with horror, and are brought even into the ſuburbs of Hell? They felt the *fierceneſs of the anger, wrath and indignation* of the Lord; they ſaw his dreadful executioners about them, Fiends and Devils: and they are all the while chained up in fetters of darkneſs, that they cannot out-run their horror: they cannot abide the horrid confutation of Conſcience they are under, nor can they avoid it. Ah! wo, wo, wo to the people, to the perſon is in ſuch a caſe.

And to ſuch a caſe doth God ſometimes bring the Conſciences of men even in this life, though not exactly in the very ſame kind of execution. Who hath read the ſtory of *Spira?* Does he not ſee him and his Conſcience in as dreary a condition as theſe men, though not in the very ſame way of tormenting? What ails *Lamec* to howl ſo horribly, *Gen.* IV. 23, 24 that he had ſlain young and old, and undone the World by the curſed example of his Polygamy; that he is in ſeventy and ſevenfold more curſed condition than *Cain*, who had ſlain only one *Abel*. *Lamec*, what is the matter? Oh Conviction, Conviction of Conſcience, ſet on with ſuch horror, that it grinds his ſoul even to powder, and he cannot ſtand before it, he cannot ſtand under it. What ails thee, *Judas*, to confeſs thy fact againſt thy ſelf with ſo much ſadneſs and confuſion of ſpirit? Why to caſt down thy thirty pieces of Silver, which thou hadſt got ſo notoriouſly, and bought ſo duly? Oh! Conviction of mine own Conſcience, which bears me down, and lies heavier on my Soul, than a thouſand thouſand milſtones. *They ſhall ſay to the Rocks fall on us, and to the Hills cover us.* And thoſe weights ſeem lighter, than the burden of Conſcience, that lies upon them.

Here is Conviction of Conſcience overpowering *ad ultimum quod ſic*, as far as poſſible in that kind, and as far as poſſible in this World: a man ſo throughly convinced of his loſt, undone, damnable condition, that his Conviction is his Hell already, and he cannot ſuffer, or feel more of Hell till he come there. But

Secondly, There is a Conviction of Conſcience overpowering to the utmoſt effect of Conviction, that is ſmoother like *Jacob*, and not ſuch a rough thing as this *Eſau:* a child of the *freewoman*, and of the *promiſe*, and not of this ſpirit of horror and bondage: and that is when a man is ſo convinced in Conſcience concerning his duty, that he cannot but with all earneſtneſs ſet to it and keep to it. As in *Jer.* XX. 9. *The word of the Lord was in my heart as a burning fire ſhut up in my bones, that I was weary of forbearing and could not ſtay.* This I ſhall illuſtrate to you by looking into a caſe or ſtate of Conſcience, referring ſomething to the Conviction ſpoken of laſt before, and alſo to this we are ſpeaking of now.

Many a dear child of God walks in darkneſs, and ſees no light from the time of his new birth to his grave; he walks in brokenneſs of Heart and dejection of Spirit, and never ſees good day. His example may be inſtance enough for all others, in *Pſal.* LXXXVIII. 15, 16, 17. *I am afflicted and ready to die even from my youth up, I ſuffer thy terrors, I am diſtracted. Thy fierce wrath goeth over me, and thy terrors have cut me off. They came round about me daily like waters, they compaſſed me about together.* Now what is that that bears ſuch a Soul up that it does not ſink under deſpondency and deſpair? It is a wonder that ſuch a one can live, and what is it that he lives upon? Upon the ſtrong and overpowering Conviction and ſence of his duty. Every child of God that is born to God by the new birth is in *Rebecca's* caſe, with a *Jacob* and *Eſau* ſtruggling in her, but the younger overcoms the elder. He hath a twofold overpowering of Conſcience in him, namely, concerning his loſt condition, and concerning his duty, and the latter overcoms the former. He hath thoſe pangs and anguiſhes of Conſcience through the ſight of his ſins, and ſence of Gods diſpleaſure, that it brings him to the very brink of Hell, and of the gulph of diſpair, but he hath withal ſo ſtrong an impreſſion of his duty, that that keeps him from ſinking or falling in.

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A travailer towards Heaven walks upon two legs, *Hope* and *Sence* of his duty. Now many and many a time his *hope* like *Jacobs* thigh is sinnew-shrunk and lame, and hath no strength at all in it; yet he makes shift to bear upon his other leg, the *sence* of his duty, that *Jacob*-like at last he limps out to his journies end. The *hope* of a good Soul may be in the dark, that he cannot see the glimmering of the least spark of it, but the *sence* of his duty is always in his sight, that he cannot but look on it, and walk after it.

The case of *Jonah* in the Whales belly, *Jon.* II. 4. I said, *I am cut off from the light.* Why *Jonah*, then thy case is desperate, and there is no hope. *But I will yet look toward thy holy Temple.* That is my duty, and I must not give out from it. That good man in *Psal.* LXXXVIII. thou seest, thou hast waited, and prayed, and laboured for comfort all thy time, and no comfort comes, there is no hope, strive no longer. I, but it is my duty to wait, and pray, and labour, and I must hold to that, and not give out. *Job* dost thou not see thy hopeless case, dost thou still hold thine integrity, blessing God and dying? *Ah! thou speakest like a fool*, saith he, *though God kill me*, yet will I trust in him, I will wait on him, this is my duty, and I must do it.

Oh! This is worth your laying to heart. If ever your case come to despond in hopes and comforts, yet to bear up with this, Though I cannot see it is the Will of God to shew me comfort, yet I am sure it is his Will that I should hold out in doing my duty. I long for assurance of pardon of my sins, and cannot find it. I pray, and wait, and labour for grace, and hope, and comfort, and cannot feel it. My heart is as sad as ever, as dull, as slippery, as incumbred as ever, yet come what will I must not leave my hold, I must pray, and wait, and labour still, it is my *Duty*. Thus hath many a sad Soul been born up under despondencies, that have seen no light, hope nor comfort; that it hath been a wonder how they have holden up: yet have lived upon a *hidden manna*: as in *Revel.* II. 17. have been born up upon this crutch, the overpowering Conviction of their Conscience concerning their *Duty*.

IV. *Fourthly*, Every Conscience in the World must at one time or other come to such ultimate Conviction, in the one kind or other, either to confusion and horror, or to conversion and setting to his duty. *Cain, if thou do well, shalt thou not be accepted, but if thou do not well, sin lies at the door*, *Gen.* IV. 7. The word in the Original signifies *sin*, but more commonly a *sin-offering*, and that *laid at the door*. And that I take to be the meaning of the place, and this to be the first doctrine of *Repentance* in the Bible. Though thou do not well, yet there is a *sin-offering* to make thy peace: repent and thou shalt be pardoned, but if thou do not repent, sin and vengeance lies at the door, ready to seize upon thee. Sinner, if thou improvest trying Conviction, as thou oughtest to do, thou mayest come to the kindly overpowering Conviction to set thee to thy duty for thy everlasting comfort; but if not, expect overpowering Conviction at one time or other to thy eternal horror: And to this sence could I easily be induced to believe those borrowed expressions of *Daniel* mean, *Dan.* XII. 2. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt:* A resurrection of *dead Consciences*, as well as *dead bodies*. Conscience of it self is one of the sleepiest things in the World, if God would let it sleep, but he will suffer no Conscience to sleep for ever. But up sluggard, *Jonah why sleepest thou*, either call upon thy God or betake thy self to thy duty, or into the Sea of horror and confusion, and sink and be drowned. *Job.* V. 28,29.

And so much be spoken, or rather so little of much that might be spoken, concerning the first thing that lay before us to be spoken to, *viz.* Conviction of Conscience.

A SERMON PREACHED AT HERTFORD Assise

Time, *July* 16. 1665.

JOHN XIV. 2.

In my Fathers house are many mansions, &c.

THE words are the words of our Saviour, and much mistaken (if I am not much mistaken) by many as to the *time* when they were spoken, and by many as to their *sence* which they intend. The *first* verse of the thirteenth Chapter, and the *last* verse of this, state the time of their speaking, and the consideration of the case of the persons to whom they were spoken must state their meaning.

Very many conceive that the story of the foregoing Chapter was at the Passover-supper: that it was at the Passover-supper, when Christ washt his Disciples feet, gave *Judas* the sop, and foretold *Peter* of his denial: whereas the very first words in that Chapter do plainly tell it was *before the Feast of the Passover* came; and the nine and twentieth verse of it tells us, that when our Saviour said to *Judas*, *what thou doest do quick*, the Disciples thought he meant, *Buy those things that we have need of against the Feast*, which was not yet come.

Matthew and *Mark* resolve us both of the time and place, *namely*, that it was not at the Passover, but *two days* before; and that it was not at *Jerusalem*, but at *Bethany*, *two miles* off, *Matth.* XXVI. 2. 6. *Mark* XIV. 1. 3. Two days therefore before the Passover, at *Bethany*, at a common supper, Christs head is anointed, he washeth the Disciples feet, *Judas* receives the sop, and the Devil with it, goes in the night to *Jerusalem*, and plots for the betraying of his Master against the Passover come. And after his departure Christ speaks of his own departure from them, and tells *Peter*, *The Cock shall not crow, till thou have denied me thrice.*

That very passage hath bred that mistake about the *time*, as if it were on the Passover night, and that no Cock should crow till *Peter* had so denied him. Whereas it is apparent that he denied him but once before the Cock crew, *Mark* XIV. 68. and forward; and that he denied him twice after the Cock had once crowed. But our Saviours meaning is, that he should deny him thrice in the time of Cock crowing.

This matter is the more material for consideration, because of that assertion of some, That *Judas* received the sop at the Passover-supper, but that he stayed not till the administration of the Lords Supper, but went out; whereas indeed he had received the sop two nights before the Passover-supper came.

At the same place at *Bethany*, though not exactly at the same time with the story before, Christ utters his discourse of this Chapter: and you see how he concludes his discourse at the last verse of the Chapter, *Arise, let us go hence*, that is from *Bethany* to *Jerusalem* on the Pas-over day.

He begins his discourse of this Chapter with *Let not your hearts be troubled, &c.* and presently comes on with the words of the Text, *In my Fathers house are many mansions.*

About

About the juncture of which words there is ſome ſcruple. Some apply them thus, though I go alone, yet there is room for you alſo where I go. Others thus, That whereas he had ſaid to *Peter*, *Chap.* XIII. 36. *Thou canſt not follow me now, but thou ſhalt follow me afterwards*, he ſaith now to the reſt, *let not your hearts be troubled, there are many manſions in my Fathers houſe*; There is room for you as well as for *Peter*. Some underſtand *many manſions* ſo, for *much room*: ſome for *divers degrees* of glory.

But we ſhall the better diſcover the bent of his words, if we obſerve the *three* ſtays that he gives to their troubled minds in the *three* firſt verſes. We muſt take notice withal of the *three* things that might eſpecially trouble their minds. The *three* ſtays are, *Believe in me: In my Fathers houſe: I will come to take you.* And of the diſcomfiture that troubled their minds.

I. The *firſt* and not the leaſt was that he had told them that he was going from them, and that could not but go very near their hearts: ſo loving, ſo divine a Maſter to be taken away from their heads. They had forſaken all to follow him, and he now to forſake them, that they can follow him no more: they no more to enjoy the ſweet delight of his company, the ſaving and ſavoury flavor of his diſcourſes, and rare example of his life and converſe. Of all this they were very ſenſible, but moſt of all, that he ſhould be taken from them in ſuch a manner: As the Children of the Prophets ſaid to *Eliſha*, *Knoweſt thou that thy Maſter this day will be taken from thine head?* Diſciples, know ye that your Maſter will preſently be taken from you? Yes, we know it, he hath told us ſo. But do you apprehend that he is to be taken from you by ſuch a ſhameful, cruel, horrid death? That he was to be taken away from them at all, how might it juſtly trouble their hearts; but overwhelm their hearts, if they knew the manner how?

Againſt this ſadneſs he chears them with all the arguments and comforts that we meet with in the Text and Context: ye will not ſee me any more, yet *believe in me:* I go from you, but *I go to prepare a place for you.* Though I leave you, yet I do not forſake you, for *I will come and take you to my ſelf.* But beſides this,

There was a two fold trouble and diſcomforture might lie upon their hearts by looking upon themſelves with reflexion upon two common and received opinions and tenets of the Nation; in which they themſelves had been trained up even from their infancy, till they met with their Maſter.

And the firſt was, *that if a Jew forſook his Judaiſm he ſhould have no part in the World to come.* A ſowre ſauce, that no doubt the unbelieving Jews would lay in the diſh of the Diſciples, and all other of the Nation, that were turned *Chriſtians.* Oh! ye have forſaken your Religion, and what will become of you? The Apoſtles diſcourſe ſeems directly to face ſuch a reproach, in I *Theſ.* IV. 13, 14. *I would not have you ignorant, brethren, concerning them that ſleep, that ye ſorrow not as others that have no hope.* What were they *Sadducees*, that denied any Reſurrection? And did they account them that were dead to be diſſolved into nothing, and quite loſt and gone? Or acknowledging the Reſurrection, did they think their fellow Chriſtians that were dead were gone to perdition, and were in a damned eſtate? Or was not this old *Jewiſh* Maxim rather caſt in their teeth: (for the firſt foundation of this *Theſſalonian* Church was of *Jews*). You and your Sect have turned your back upon your *Judaiſm*, and forſaken your Religion; and where are they that are dead, and what will become of you, when you die? When as you have been taught from your child-hood, *He that forſaketh his* Judaiſm *ſhall have no part in the World to come.* You forſook to follow a certain *Jeſus*, have forſaken the Religion of your Fathers, and what will you do in the latter end, when ye come to die? Why, ſaith the Apoſtle, Doubt not, *but as many as ſleep in Jeſus, Jeſus will bring with him, and raiſe them even as God raiſed Jeſus.*

Now this might trouble the minds of the Apoſtles. They had forſaken their *Judaiſm*, and turned their backs upon the Religion, they had been trained up in from their cradle, to follow the new doctrine, and precepts of their Maſter: and now their Maſter is going from them; and what have they to comfort themſelves againſt that dagger-doctrine, *He that forſakes his Judaiſm*, &c. why, *Let not your hearts be troubled, ye believe in God*, be not affraid to *believe alſo in me* on the terms that I have told you, even to the forſaking of your *Judaiſm*, and to the embracing of my new way of adminiſtration. For *in my Fathers houſe are many manſions: Manſions* for you that believe in me, as well as for them that under *Judaiſm* believe in the Father; *manſions* for them under the *Goſpel*-adminiſtration under which I have brought you, as well as for them, that are under *Legal* adminiſtrations, which you have left. *If it were not ſo I would have told you*, and will not deceive you.

III. It was a common and received doctrine and opinion of the Nation, that *Meſſias* ſhould have a pompous Kingdom; that he ſhould give ſplendid entertainment to his followers upon earth, feaſting, banqueting, great ſtate and bravery. And the Apoſtles themſelves, were not yet cleared of that opinion, as appears by the requeſt of *Zebedees* ſons,

ſons, that *one of them might ſit on his right hand, and the other on his left in his Kingdom:* and by that queſtion of the Diſciples, *Act.* I. 6. &c. *Lord, wilt thou at this time reſtore the Kingdom to Iſrael? &c.*

Now theſe poor men took *Jeſus* indeed for the Meſſias, but as yet they have ſeen no ſuch entertainment at all. They poor and their Maſter poor too. He ſo far from giving any ſuch treatment, that he had not where himſelf to lay his own head; and they ſo far from finding any ſuch entertainment, that they had met with nothing but poverty, danger, contempt and obloquy. And now their Maſter is going from them, and what is become now of their expectation of that bravery and Kingdom? Why, *Let not your hearts be troubled,* I have noble entertainment for you, but that is not to be here, but *in my Fathers houſe*; and thither I am going to *prepare it* and *a place for you:* and *I will come again and take you to my ſelf* to treat you there.

So that reading the words with the foil and ſet off of thoſe two opinions, which help to illuſtrate the ſence by reflexion, you may obſerve in them theſe *Two* things.

I. *That Chriſts entertainment of his people is in Heaven.*
II. *That there they all meet in that bleſſed entertainment, though here they were under various and different adminiſtrations.*

Many manſions in the Text ſpeaks not ſeveral and divided places in Heaven, as the ſeveral Cabbins in *Noahs* Ark, but it reflects upon the many adminiſtrations they were ſeverally under upon earth: though under various and different, and almoſt contrary adminiſtrations on earth, yet all meet in his Fathers houſe, for there are *many manſions*, and there is the place of his entertaining them.

I ſhall not need to prove that by his *Fathers houſe* he meaneth *Heaven*, the very words following, *I go to prepare, &c.* make that plain enough. But I ſhall ſpeak to both the Propoſitions before us as it were twiſtedly together in the method in which Chriſt acteth as to the things ſpoken of. And firſt this,

I. *Chriſt ſaw it good to bring his Church through various adminiſtrations of the matters of Religion, and of the way of Salvation.* I ſay not *through various Religions and ways of Salvations*, but *through various adminiſtrations of the matters of Religion and of the way of Salvation*, before the Law, under the Law, and under the Goſpel.

I ſhall not need to clear this in particulars; it is ſo conſpicuous, and ſo well known to all, that it were but expence of time to inſiſt upon the proof of it. Only let me ſay this upon it, that God uſed theſe various adminiſtrations to his Church according to the diverſity of the age of that myſtical body, *Child-hood, nonage* and *conſiſtency.* And this the Apoſtle ſpeaks plainly for me, *Gal.* IV. at the beginning, where he tells us, that as the heir in *nonage differs nothing from a Servant, but is under Tutors and Governors*, and ſubjection; *ſo we when we were Children*, that is, while Chriſts body was under age, *were in bonduge under the rudiments of the World, till the fulneſs of time come.* Before the Law, the Church was in its *child-hood*, ſmall and little, confined within the compaſs of one or few families: and then God brought it up upon his own knees, documenting it, (as a mother does her child beford ſhe ſend it to School) with his own lively Voice, in Viſions, Revelations, or his own Words ſpoken from Heaven.

When it grew bigger and ſo very numerous in *Egypt*, God then ſet it forth to School, under the written Law, a *School-Maſter*, as the Apoſtle calls it, and a ſharp one too: and it was no more than needed, that it ſhould be put under the laſh and ferule of ſo ſevere a diſcipline. For now the youth began to wax wanton, and to forſake God that had ſo tenderly brought it up, and to betake it ſelf to the Idols of *Egypt*, as *Ezekiel* tells you in his twentieth Chapter. Therefore to School, child, to School, under the laſh of a ſeveer Law to keep under that youthfulneſs, that was ſo ready to grow exorbitant.

And in this School the Church yet under age, was under a twofold adminiſtration, *viz.* under the Law with Prophets and Revelations under the *firſt* Temple, and under the Law without Prophets and Revelations under the *ſecond.*

At laſt comes in the *Goſpel*; and the Church is taken from School, and put to the Univerſity, and now it comes up to perfect manlineſs; the Gentiles are called in, and that makes up the compleat body. It might be an Inquiry, why the Church was to grow up towards *conſiſtency* three thouſand nine hundred twenty eight years, *viz.* ere Chriſt came?

That is, *the perfect man and the meaſure of the ſtature of the fulneſs of Chriſt*, which the Apoſtle ſpeaks of, *Epheſ.* IV. 13. which ſome conceive to mean the ſtature of the bodies of the Saints when they ſhall riſe from the dead, juſt proportionated to the ſtature of Chriſts body when he died; which is as far from the meaning of the Apoſtle, as it is from hence to the Reſurrection: but he means the perfect growth and full ſtature of Chriſts myſtical

myſtical body, the *Church*, which was growing up from generation to generation, and now, when the Gentiles came in their full conflux, was come to its full *conſiſtency* and *manhood.*

And of the ſame body is his meaning in that obſcure and much miſtaken place, *Rom.* VIII. 23. *And not only they*, i. e. *the whole creation, or* πᾶσα κτίσις, every creature, which means no other thing than the Gentile or Heathen World: *not only they grone to* come in-to the Evangelical *liberty of the children of God, but we alſo* of the Jewiſh Nation, *who have the firſt fruits of the Spirit, grone within our ſelves, waiting for the redemption, to wit, the adoption of our body:* we wait for the redeeming and adopting of the Gentiles to make up our myſtical body.

To the ſame ſence is the meaning of the ſame Apoſtle in that alſo miſtaken place, *Heb.* XI. *ult. That they without us ſhould not be perfect.* He little means, that they that believed before the coming of Chriſt were not perfectly ſaved; as the *Papiſts* from thence would prove their *Limbo:* But his meaning is, they without us were not the perfect body of Chriſt; but we under the Goſpel came in to make that up: nor they ſo perfect in the Doctrine of Salvation, as under the revealing of the Goſpel at our coming in. So that this is the firſt thing, *That Chriſt ſaw good to bring his Church through various adminiſtrations.*

II. *Secondly, Though the manner of adminiſtration were thus various, yet the way of Salvation in them all but one and the ſame, viz.* by *Faith* in Chriſt: as the Apoſtle plainly evidenceth in the Chapter juſt now cited, *Heb.* XI. As the brazen Oxen under the Laver, their faces looked ſeveral ways, but their hinder parts met in one centre under the Laver, ſo theſe Adminiſtrations indeed looked divers ways, without Law, with Law, with Prophets, without Prophets, without Goſpel, with Goſpel, yet agreed in all one and the ſame centre, *Faith in Jeſus Chriſt.* I have a large field before me, to ſhew that all the holy ones, that lived and died before Chriſt were ſaved by believing in Chriſt. But I ſhall confine my ſelf to obſerve this by a rule of contraries, namely thus.

It is ſomething to be wondred at, that in our reckoning the various adminiſtrations under which Chriſt brought his Church to glory, we may not number the firſtborn adminiſtration that was in the World, and which one would think was the likelieſt way to have brought to Heaven, and that was the ſtate of *innocency.* But this we muſt except from the general rule, and leave it quite out. He that will obſerve ſhall find that Chriſt deſcended moſt of *younger brothers:* and anſwerably Salvation deſcended not from this *elder brother* in Gods adminiſtration, that ſtate of *innocency*, but ſomething elſe had the birth-right: *Ruben* loſt it, and it deſcended to *Joſeph.*

It was never Gods intent to bring men to *Salvation* by the way of *innocence*, in which *Adam* was created. This appears plain enough by the Iſſue. Nay, did God bring the holy Angels to *Salvation* by the way of the perfection of their nature, in which they were created? Meerly *being in Heaven* doth not denominate *Salvation.* The Angels that fell were there, and it proved but little Heaven to them. And merely *beholding God* face to face doth not denominate *Salvation:* for we have no cauſe to think, but the Angels that fell, had beheld his face, as well as they that ſtood: but this is *Salvation* to *behold him as he is*, and *to be like unto him*, I *Joh.* III. 2. *Like him*, not in infinity, omnipotency, ubiquity, but like him in holineſs, *holy as he is holy.* Now though *Adam* was like unto him by Creation, being formed in his *Image*, and the *Angels* like unto him by Creation, as eminently alſo carrying the ſame Image; yet herein both come ſhort, of that Image that doth conſummate the Saints and Angels in glory, *viz.* that though they were *perfectly* holy by Creation, yet they were not *unchangeably* holy: for unchangeableneſs was not to be found in created nature. And what the holy Man in the book of *Job* ſaith concerning *Wiſdom*, we may ſay concerning *immutability: Where is* unchangeableneſs *to be found, and where is the place of* immutability? *The Sea ſaith it is not in me, and the Earth ſaith it is not in me. Men* ſay it is not in us, the *Angels* ſay it is not in us, but the *Truth* ſaith it is only in God.

Therefore to bring Men and Angels into the Eſtate of Glory, that, ſet Infinity aſide, they ſhould be like unto God, perfectly holy and unchangeably holy as God is holy, eternally holy as God is holy; it was needful not to leave them bottomed only upon the excellency of their created natures, be that never ſo excellent, but to ingraff, and as I may ſay, incorporate them even into the unchangeable God himſelf, the *Lord Chriſt.* The Saints in glory are unchangeable, how? Both in nature and affection, their eſtate unchangeable, yea their very thoughts which were ſo unfixed and fluid, become unchangeable. They are ſo infinitely raviſhed with the beauty and love of God in beholding him as he is, that they cannot turn the leaſt thought away or aſide from him. And they are ſo ingraffed and united into Chriſt, that the corruptibleneſs of them being now laid aſide, they are become unchangeable, as Chriſt himſelf is unchangeable. The Angels that fell wanted this uniting, ſo that though they beheld the face of God, yet their hearts

hearts turned away from him: becauſe they had no other uniting to God, then what lay in their own created holineſs, which was changeable and ſoon changed.

So that, I ſay, God never intended to bring man to Salvation by the way of created innocency, becauſe he intends to glorifie *grace* and not *nature*, and to bottom all that were to be ſaved upon *Chriſt*, and not on *themſelves*. It may ſeem ſtrange, that *Adam*, when his wife had brought in ſin and death into the World, ſhould name her *Eve*, *life*, whereas before he had only named her *Woman*. *Call me not Naomi, but call me Marah*, might ſhe very well have ſaid unto him; Call me not *life*, but call me *death* and *miſery*, for I have been the unhappy introducer of both. But *Adam* had now heard of Chriſt, he had received his promiſe, and laid hold on it, and found a better *life* now by him than before.

And to this refers that in *Joh.*I.4. *In him was* life, *and that* life *was the light of men.* In the verſe next before he had ſaid, *All things were made by him, and without him was nothing made that was.* Then had all living things that were created their life from him. What need he then to add, *in him was life?* Namely becauſe he intends that *life* in Chriſt, that we are ſpeaking of. Which *life*, he ſaith, *was the light of men. And the light ſhone in darkneſs, and the darkneſs comprehended it not. Life* in Chriſt held out in the promiſe to *Adam*, was the *light* that all holy men from *Adam* forward looked after and walked by. And that *light* ſhone in the *darkneſs* of mans now ſinful and undone condition. That *light* ſhone in the *darkneſs* before the Law, when their was no light of a Law, but what was written in the heart of man. That *light* ſhone in the *darkneſs* of the Types and Figures that were in the Law, when the Law was given. And that *light* ſhone in the *darkneſs* and obſcurities of the cloudy Propheſies of the Prophets. And at laſt it ſhone out fully without any *darkneſs* at his coming in the Goſpel, and *that*, at verſe the ninth, *was the true light that inlightneth every man that came into the world*, that inlightneth the *Gentiles*, even all the World.

So that all along even from the firſt day of *Adam*, under the various adminiſtrations, in which it pleaſed God to carry on this *Light*, this was the *life and light* of men, *None but Chriſt, none but Chriſt.* They that went before him, before the Law, and under the Law; and they that come after, under the Goſpel, crying *Hoſanna* to him, expecting and finding Salvation from him.

III. And this leads me to the *third* thing we are to ſpeak of, *viz. Chriſts entertaining all his, that thus under theſe ſeveral Adminiſtrations believed in him, in his Fathers houſe*, in Salvation and Eternity.

I, at the laſt he did ſo, will the *Romaniſt* ſay, but firſt, by your leave, were all the believers before Chriſt came entertained in *Limbo?* Truly very courſe entertainment, when the good men had ſerved God all the day, and at night ſhould have received their wages, there was yet none for them, but they muſt to *Limbo*, and wait yet (it may be) two or three thouſand years, and then they ſhall be paid. Poor *Abel* ſerved his Maſter faithfully and truly all his time, dies in his Maſters ſervice, and for his Maſters ſake, and when he comes to expect his reward in Heaven; no, *Abel*, thou muſt to *Limbo*, and there ſtay till Chriſt come and fetch thee out, about three thouſand five hundred years after thou comeſt thither. Very hard payment. And a ſtrange buſineſs, that *Abraham* whilſt he lived ſhould converſe with God as a friend, and walk and talk with him, and entertain God at his Table; and when he is dead, he is become a mere ſtranger to God, thruſt into a hole in *Limbo*, where no light of God, no communion with him at all, but God and *Abraham* are now mere ſtrangers.

Such mad abſurdities doth the limiting of the Spirit and operation of Chriſt to the bodily preſence of Chriſt produce and bring into the World. Such is the Doctrine of *Tranſubſtantiation*, and ſuch this of *Limbo*. *Tranſubſtantiation* that maintains that there is no receiving Chriſt *virtually* in the Sacrament, unleſs we receive him *bodily*, his very fleſh and blood. And this of *Limbo*, that none went to Heaven, till Chriſt went in his real preſence to *Limbo*, after his Death, to fetch them thence, and bring them to Glory.

I had thought *Abraham* had been in glory before. For when Chriſt before his death doth propoſe that parable of *Abraham* in joys, and *Lazarus* in his boſom, certainly he is propoſed not as being in *Limbo*, but in Heaven. And when *Moſes* appears to Chriſt in Glory, *Luke* IX. 31. do you think he came out of *Limbo* in that glory? But what need I trouble you with the confutation of ſuch abſurdities? If it be the Spirit and Power of Chriſt, that operates for mans Salvation, and not his bodily preſence: if it be the fruit and effect of Faith to unite to Chriſt, and to bring into the enjoyment of all the benefits of Chriſt, grace and glory: and if all the holy ones under thoſe various adminiſtrations, before the Law, under the Law, and under the Goſpel, had ſuch faith in Chriſt, what doubt can be made of their Salvation, when they died, and that they were received and entertained by Chriſt in the Manſions of his Fathers houſe?

The

The last word *You* in the Text, I suppose, is that where the Emphasis especially lies. *I go to prepare a place for* you, as I have prepared place for others before you: for *Enoch*, *Abraham*, &c. before the Law; for *Moses*, *Aaron*, *Joshua*, *David*, &c. under the Law; I am now going also to prepare a place for *you*; and there is place for *you*, that are come under an administration, clean different from all theirs. *For in my Fathers house are many mansions.*

Being then to speak of Christs entertaining all his in Heaven, let me begin my discourse with *sursum Corda*, Christians, lift up your hearts; that that you have to look after is above. *It is the Voice of my beloved*, I am going to prepare for you in my Fathers house. O my soul, look not after any lower preparation. The husks and draff of this World is not the provision, that Christ makes for his. And why should I feed upon Onyions and Garlick, when if I will seek after it, there is *Manna* enough for me, the food of Angels. *I am going to prepare a place for you in my Fathers house*, is a word that might make a Soul never to be quiet till it come there, and that might make it to scorn and slight all this trash here below, in reaching out and breathing after the provisions that are there.

Lift up your heads and hearts, ye afflicted and dejected, and despised servants of the Lord *Jesus*; though your bread here be bread of affliction, and you mingle your drink with weeping, though ye walk in hunger and poverty, under derision and persecution and trouble, though oppressed, afflicted, tormented, yet here is enough to make amends in the end for all. *I go to prepare for you.* Be content with your dinner of bitter herbs, and sower sauce, *apud superos cœnaturi*, there is a supper provided for you in eternal mansions.

What entertainment *Jew* and *Millenary* look for in Christs personal reign upon Earth, let them enjoy when they can meet with it, but *if you be risen with Christ seek those things that are above, where Christ sitteth at the right hand of God*, preparing for you. Let us begin at the lowest step of *Jacobs* ladder, and climb up *gradatim* to the top of it, where it is lodged in Heaven.

First, This World is not a place for Christs entertaining of *His*; as it proved but a course Entertainment of Christ, when he was here. *My Kingdom*, saith he, *is not of this World*, nor indeed can it be, let *Jew* and *Millenary* conceit what they please. For observe that passage in III. *Gen.* 17. where as soon as *Adam* is fallen, the Earth is cursed, *Cursed be the ground for thy sake, in sorrow shalt thou eat of it.* Did I say, as soon as he was fallen, the Earth is cursed, I should rather say, as soon as Christ is promised, the Earth is cursed: for there is as proper a connexion between those two as between his fall and that curse. Christ is promised and the Earth is cursed, that *Adam* and all the Saints of God might not look for blessedness upon the Earth but in Christ; nor for Christ nor his Kingdom upon this cursed Earth, but in Heaven.

O *Jew* the Earth is cursed, where canst thou find a place upon it for Messias blessed Kingdom? All is but as *Meshek* and the Tents of *Kedar* to him, he finds not a place here to lay his head. I may say the title over *Christs* head was and is a stumbling block under the *Jews* feet; where it was written *Jesus of Nazareth*, and they looked for *Messias of Bethlehem*; *King of the Jews*, and they saw nothing in him but poverty and contempt.

In *Joh.* XVII. 24. *Father I will, that those whom thou hast given me, be with me, where I am. Where I am*, where is that? Not here, wherein is poverty, contempt and dishonor, as he experienced when he was here, but *to see my glory:* there where he is glorified. Alas! What treatment can he provide for them here? Can he spread a table for their full satisfaction in this Wilderness; where he found none for himself? The dish he sets before them is, *In this world you shall have tribulation, but be of good chear*, there is better chear provided for you in my Fathers house. This is but a Wilderness, you are passing through, *Canaan* is the land provided for the flowing with milk and hony. *In my Fathers house there are* μοναὶ πολλαὶ *many abiding places*, here you are flitting from place to place and no abiding; but I have prepared a *Rest* for the people of God.

An unfit place here, where there is nothing but changes and vicissitudes, and where in a moment *Amnons* mirth and feasting may be turned into mourning and misery. *All the days of my appointed time will I wait till my change cometh*, saith *Job*. Why he met with changes enough; but he means his great change, when he should be changed no more, than that that he looks for and trusts in. An unfit place this, when the house may be blown down, whilst we are feasting in it, as it happened to *Jobs* children. This World then is no fit place for Christ to entertain his people in.

Secondly, A believer in this World is not yet capable of the Entertainment that Christ has to give him; therfore that is reserved for him in his Fathers house. As Christ tells his Disciples, *I have many things to speak to you, but you cannot bear them.* So I say in our present case, Christ hath many excellent treatments to entertain them withal, but here they

they are not fit for them; while we are in this corruptible flesh, we want the wedding garment. *Flesh and blood cannot inherit the Kingdom of God.* So corruptible bodies are not garments fit for these divine entertainments.

1. The Soul in these bodies does not act to the utmost extent its nature is capable of. It is like a bird, that let out injoys a whole World of liberty, but not before. There is a kind of *immensity* in the Soul, and this is one part of Gods image. Any one Soul among us could hold as much wisdom, goodness, *&c.* as *God in its degree and capacity*, but it is straitned in these bodies, that it cannot act to such an extentiveness. As the River is straitned within its banks till it fall into the Ocean; so the Soul here is straitned by ignorance, infirmities, pressures, but at death it slips into the Ocean of Eternity, where there is no more straitness.

2. How impossible is it in these mortal bodies to see God, as he is? How hard through the fogs of flesh to see the things of God? How impossible to behold God in his essence? *In the mount will the Lord be seen*, and not in the low vallies of mortality and corruption. Oh! I cannot but with rapture consider of the strange and blessed change, that blessed Souls find, as soon as ever departed. Here we are groping after him, and much ado we have to discern a little of him; here one cloud or other is interposing twixt our contemplation, and that Sun. But as soon as we are got out of the body we behold that incomprehensible light, as he is. Oh! what rapture of Soul will it be, to see all clouds dispelled, and to look with open full eye upon the Sun. Oh! this is our God, we have groped, we have waited for him. What the Apostle saith II *Cor.* III. *ult.* *But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory:* This is of transcendent comfort for believers, it being their happiness here *to behold as in a glass the glory of the Lord, and to be changed into the same image.* What ravishment of Joy will it be to find it effected to the utmost in Eternity?

3. How impossible is it to keep the heart fixed on God here? While flesh hangs on it, that will be making it to flag aside.

A SERMON PREACHED AT HERTFORD Aſſiſe,

April 6. 1666.

I JOHN V. 16.

There is a ſin unto death, I do not ſay that he ſhould pray for it.

AND it is a deadly ſin indeed that outvies and excludes the charity of this Apoſtle. A man as his Writings evidence of him, and as *Eccleſiaſtical Hiſtory* teſtifies concerning him, compoſed altogether of Charity. His Epiſtles evidence to you how urgent he is for love one to another; and *Eccleſiaſtical Hiſtory* will tell you that his common ſalutation to all he met, was, *Let us love one another:* But here he hath met with a wretch to whom he cannot find in his heart to ſay *God ſpeed.* A deadly ſin and a deadly ſinner, to whom he cannot allow the Chriſtian, the Common, the needful Charity of his own or other mens prayers. O no, *It is a ſin unto death.*

The uttering of the firſt clauſe, *There is a ſin unto death*, may not undeſervedly nor impertinently move ſuch another inquiry in the Congregation, as the uttering of thoſe words of our Saviour, *One of you ſhall betray me*, did move at his Table every one then to ſay, *Is it I*, and every one here to ſay, *is the ſin mine?* As it was time for every one of *Iſrael* to look about him leſt the thing ſhould fall to his ſhare, when *Joſhua* proclaimed among them, *There is an accurſed thing in the midſt of thee O Iſrael, Joſh* VII. 13. So when the Holy Ghoſt proclaimeth in the words of the Text, *There is a ſin unto death*, is it not time, is it not pertinent for every one that is within hearing to look about and take heed leſt this *dead Concubine* do lie at the threſhold of his door as ſhe did in *Gibeah*, *Judg.* XIX. And what hath any notorious ſinner to ſay for himſelf why the Law of the Text ſhould not proceed againſt him and condemn his profaneneſs, uncleanneſs, wickedneſs, unconſcionableneſs under the name and title of a *ſin unto death:* ſeeing it ſeemeth a great deal more currant that there is *ſin unto death*, than that there ſhould be any ſin that is *not unto death*, as our Apoſtle ſaith there is in the words immediately going before thete that I have choſen.

In theſe that I have choſen you ſee there are two clauſes, and out of either of them ariſe two Queſtions.

Out of the *former*, I. What ſin it is the Apoſtle means? And II. Why he titles it by ſuch a name, *A ſin unto death?*

Out of the latter, I. Why he forbideth to pray for it? And, II. Why he forbideth not to pray for it? I mean, why he ſpeaketh not out in down right terms, I ſay, that he ſhould not pray for it, but ſays only, *I ſay not that he ſhould.*

The *Rhemiſts* Popiſh Expoſitors upon the place will anſwer you even all theſe queſtions with a breath, if you will but take their words, and little more than their bare word muſt you expect for the proof and confirmation of what they tell you.

1. They will tell you, that the ſin our Apoſtle means is any ſin whatſoever, that any one lives in unrepentant all his time.

2. They

2. They will tell you, that it is titled *A ſin unto death*, becauſe he lives in it till his death, and ſo dies in it.

3. They will tell you, that the Apoſtle by not praying for him, means not praying for him, when he is dead: but he that ſins not a ſin unto death, that is, that lives not in his ſin till he die, but repents of it before, for him you muſt pray after his death.

For that the place is moſt properly or only meant of praying for the departed, ſay they, *this convinced that neither the Church, nor any man is debarred here from praying for any ſinner while living, nor for remiſſion of any ſin in this life.* And ſo they go on.

When I read theſe mens *Annotations* on this Scripture, they often mind me of *Benhadads* ſervants with ropes about their necks, catching at any word that fell from the King of *Iſraels* mouth, that might be for any advantage to their forlorn and loſt cauſe and condition. Theſe mens Popiſh cauſe hath had the rope about its neck now a long time, and been in a loſt and forlorn caſe, and I cannot tell, whether I ſhould laugh or frown, to ſee what pitiful ſhift, and ſhameful ſcrambling they make for it, by catching at any word or ſyllable in the Scripture or Fathers, and wreſting, and twiſting, and twining it to any ſeeming or colourable advantage to their condemned cauſe to ſave it from execution.

Certainly they are at a very hard pinch for proof of praying for the dead, when they make ſuch a ſcraping in this portion of Scripture to rake it out thence: whereas the words are as far from meaning the living praying for the dead, as the dead praying for the living.

And at the very ſame game they be in their notes upon our Saviours words concerning the ſin againſt the Holy Ghoſt, *that it ſhall never be forgiven in this World, nor in the World to come*, *Matth.* XII. 32. Their note is, *that ſome ſins may be remitted in the next life, and conſequently this proves* Purgatory. As the poor frantick diſtracted wretch at *Athens*, that fed and pleaſed himſelf with this fancy, that every ſhip that came into the Port was his ſhip, that all the goods that came into the Town were his goods, whilſt he himſelf in the mean time was miſerably poor, naked, and ready to famiſh: ſo theſe men think every verſe in Scripture brings in ſomething to their ſtock, every ſaying of the Fathers ſomething to their bank; whilſt in the mean while, their pitiful cauſe walks ſtarven, and poor, and blind, and naked, and ſtands in need of all things.

The ſin againſt the Holy Ghoſt indeed is diſtinct and ſomething different from this *ſin unto death*, that our Apoſtle ſpeaketh of; yet ſince there is ſuch a particular ſin againſt the Holy Ghoſt, that is ſo deadly, why ſhould not theſe men think, that ſin in the Text, that carries ſo deadly a name, is a particular ſin likewiſe?

It is true indeed that a ſin in which a man continues unrepenting until his death and in which he dies, may very juſtly be called *A ſin to death*, that is, a *ſin* until his death, and it will prove *A ſin to death eternal*, but that the Apoſtle means here a particular ſin, and that he eſtimates it, not by its length but by its weight, not by how long the party continues in it, but by how grievous the ſin is in it ſelf will appear as we go along, partly by diſcovery of the reaſon of the title he puts upon it, and partly by diſcovery of the very ſin it ſelf that is here intended.

But before we begin with the diſcovery of the reaſon of the title, let us a little look firſt into the meaning of thoſe words of our Saviour, *Joh.* XX. 22. *He breathed on them and ſaith unto them, Receive ye the Holy Ghoſt, whoſe ſoever ſins ye remit, they are remitted to them, and whoſe ſoever ſins ye retain, they are retained.* Do not the Apoſtles here receive a new power, or priviledge, or guift which Chriſt had not imparted to them before? Elſe why ſuch an action as he had never uſed toward them before, ſo *breathing* on them?

The common acceptation of theſe words, *whoſe ſoever ſins ye remit or retain are remitted or retained*, is to make them to mean the ſame thing, with *what ye bind on Earth ſhall be bound in Heaven, &c.* But beſides that the expreſſions are of a vaſt difference, why if Chriſt had given them the very ſame power in thoſe words, that he doth in theſe, why ſhould he repeat it, eſpecially why ſhould he uſe ſuch a ſolemn and unuſual rite toward them to *breath* upon them?

He had given them power of miracles, and healing, and caſting out Devils before without breathing upon them: He had given them power of *binding* and *looſing*, that is of eſtabliſhing or aboliſhing the rites and Laws of *Moſes*, for ſo the Phraſe in the common acceptation of the Nation did only ſignifie; and this he did without breathing upon them. Therefore certainly in this his new action and theſe his new words, as I may call them, he gives them ſome new power, and that in two kinds.

1. In his *breathing* upon them and bidding them *receive the Holy Ghoſt*, he gives the Holy Ghoſt, to give again, or he gives them power by the impoſition of their hands to beſtow the Holy Ghoſt as the ſacred Story tells you, the Apoſtle did, and none but the Apoſtles could do.

And

And 2. In his words, *whoſe ſoever ſins ye remit or retain*, he gives them a punitive or executive double power, *viz.* To ſtrike deſperate or incorrigible and horrid tranſgreſſors with ſome corporal puniſhment or ſtroke, or elſe to *give them up to Satan* to be tortured and ſcourged in body, and vexed and diſquieted in mind. Where had *Peter* his warrant to ſtrike *Ananias* and *Sapphira* with death, but from theſe words? And *Paul* to ſtrike *Elymas* with blindneſs, and to deliver *Hymenæus* and *Alexander* unto Satan, but from that Apoſtolick power which Chriſt granted to the Apoſtles in theſe words?

Well: might not theſe ſins very well be called ſins unto death, that were overtaken with ſuch deadly and dreadful penalties?

Was not that ſin a ſin unto death, that was to be retained, as retaining is ſet in di rectoppoſition to remitting? Thus may we bring the *ſubjectum quæſtionis* into a *far narrower compaſs* than the *Rhemiſts* bring it, who do bewray their ignorance one way, that they may ſerve their own turn another: their ignorance of the proper original of the Phraſe *ſin unto death*, that they may ſerve their turn about praying for the dead.

The greateſt difficulties of the Scripture lie in the Language: for unlock the Language and Phraſes, and the difficulty is gone. And therefore they that take upon them to preach by the ſpirit, and to expound the Scripture by the ſpirit, let them either unlock to me the *Hebrew* Phraſes in the Old Teſtament, and the *Greek* in the New, that are difficult and obſcure, or elſe they do nothing. Now to attain to the meaning of ſuch dark and doubtful Phraſes, the way is not ſo proper to put on them a ſenſe of our own, as to conſider what ſenſe they might take them in, to whom, and among whom, the things were ſpoken and written in their common Speech.

If it were well conſidered how the *Jewiſh* Nation underſtood binding and looſing in their Schools and in their common Speech, we ſhould never need to mint ſuch ſenſes of our own to put upon the Phraſe, it would ſo be done to our hands.

Such an obſcure Phraſe is that of our Saviours, about the ſin againſt the Holy Ghoſt, *that it ſhall never be forgiven neither in this life, nor, &c.* And the collection that the *Rhemiſts* make upon it, may ſeem very Logical, for in that he ſaith, *that* ſin ſhall not be forgiven in the World to come, doth it not argue that ſome other ſins are then forgiven? But this is their own ſenſe and Logick, it is not our Saviours.

Now how ſhould we know our Saviours ſenſe? By conſidering how they would underſtand it to whom the words were ſpoken, in their common acceptation and Language, *viz.* they would ſoon underſtand it to be a direct facing and confuting of their fooliſh opinion concerning forgiveneſs of blaſphemy againſt God; which was, that repentance and the day of expiation expiated a third part of the ſin, corporal puniſhment inflicted by the Magiſtrate expiated another third part, but death did quite wipe it clean out: for ſay they, *it is written, This ſin ſhall not be purged from you till you die*, which argues, that it was purged by death. No ſaith our Saviour, *neither in this life* either by repentance, nor day of expiation, nor corporal puniſhment, nor pardon in the life to come, by the purging and wiping out of death.

Such an obſcure Phraſe is this before us. *A ſin unto death*, and it ſeems a fair ſenſe which the *Rhemiſts* have put upon it of their own, *viz.* that it ſhould mean *A ſin a man lives in till he die.* But this is their own ſenſe, it is not the Apoſtles: Now how ſhould we know the Apoſtles ſenſe? By conſidering how they underſtood this Phraſe in their common Language to whom he wrote: And how was that? Take it up by this Obſervation.

That in the *Jewiſh* Schools, and Nation, and Language, this was a moſt frequent and ordinary ſaying, אם שוגג חשארת *If a man do ſuch or ſuch a thing as ſhould not be done, ignorantly, he is to bring a ſin offering and that attones for him.* But אם מויד נכרת *if he do it* wilfully, *he is bound over to cutting off.*

And in this they ſpeak but the words of the Law, in *Numb.* XV. 27, 28. *If any ſoul ſin through ignorance, he ſhall bring a ſhe goat of the firſt year for a ſin offering. And the Prieſt ſhall make an attonement for him that ſinneth ignorantly. But the ſoul that doth ought preſumptuouſly; whether he be born in the Land, or a Stranger, the ſame hath reproached the Lord: That ſoul ſhall be cut off from among his people.*

Now what is meant by *cutting* off? If you aſk ſome they will put a ſenſe of their own upon the Phraſe, and tell you it means a cutting off or ſeparating a perſon from the Congregation and publick Aſſemblies by Excommunication. But aſk the Jews to and among whom the thing was ſpoken, what it means in their common ſpeech and acceptation, and they will tell you, *cutting off* means כותה ביד שמים *Death by the hand of Heaven.* Death or deſtruction by the hand of God. Interpreting the matter to this purpoſe, that if a perſon ſinned wilfully and preſumptuouſly, there was no ſin offering allowed in that caſe, but the party ſo offending fell immediately under liableneſs to divine vengance, to be deſtroied or *cut off* by the hand of Heaven.

And

And this interpretation of the Phraſe of *cutting off*, the Apoſtle *Paul* doth juſtifie in that paſſage, *Heb.* X. 26. *If we ſin wilfully after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſin; but a certain fearful looking for of judgment, &c.* That Text of *Moſes* lots out the *family* of the *Achan* that we are ſpeaking of, the *ſin unto death:* and this Text of the Apoſtle takes him by the poll, and tells what ſin it is.

It tells you what ſin it is, *viz. Sinning wilfully after we have received the knowledge of the truth:* It limits to you, why it is called a ſin unto death; becauſe there is no other way upon the committing of it, but *a certain fearful expectation of judgment and fiery indignation.* And it gives you ſome intimation why no praying for it, becauſe no ſacrifice for it.

Before we come to ſpeak upon the words, we have ſome cauſe to muſe and mourn over them. As it is ſaid, *Origen* wept over that paſſage of the *Pſalmiſt* that after his Apoſtaſie ſtung him, in *Pſal.* L. 16, 17. *But unto the wicked God ſaid what haſt thou to do to declare my ſtatutes, or that thou ſhouldeſt take my Covenant in thy mouth, ſeeing thou hateſt inſtruction and caſteth my words behind thee.*

If there be no ſacrifice for ſin but a fearful expectation of judgment and fiery indignation when we have ſinned wilfully, after we have once received the knowledge of the truth: *Men and brethren, what ſhall we do?* Take the *truth* in the ſenſe that may help moſt to favour us, for the *Goſpel*, as it means there indeed. And take *ſinning wilfully* for as excluſive a term as you can, to ſhut and exclude us out of the guilt here intended; yet who can ſay but he hath ſinned wilfully ſince he received the knowledge of the Goſpel over and over?

If I ſhould take *Jeremiahs* courſe in his fifth Chapter and *verſ.* 4. and forward, ſending firſt to the poor or inferior rank and aſk them, Have you not ſinned wilfully ſince you receiv'd the knowledge of the Goſpel in your private deportment? Or go to the great ones or to them in power, dignity and eſtate, and aſk them have you not ſinned wilfully ſince you receiv'd the knowledge of the truth in your publick imployment? I cannot ſay what every one, or any one, may anſwer: but I am ſure the faireſt way, and upon the juſteſt reaſon for every one to anſwer, were as tis *Job* VII. 20. *I have ſinned, what ſhall I do to thee, O preſerver of men?* I have ſinned wilfully what ſhall I do to thee, O thou giver of the Goſpel?

The word the Apoſtle uſeth here is ἑκουσίως, which in the beſt and neareſt propriety ſignifies *willingly*, and ſo it ſhreds a lapful of gourds the more into the pot of pottage, to make it the more bitter. For though ſome conſcience may contend to ſecure it ſelf againſt the accuſation of *ſinning wilfully*, yet who can ſay but he hath ſinned *willingly* ſince he received the knowledge of the Goſpel, and that many a time over?

The *allay* ſhall I ſay, or the *ſmartneſs* of this word is beſt to be judged by the contrary word, which the *Greek* Interpreters uſed in the caſe of *Moſes*, we have alledged. What he ſpeaks of ſinning *ignorantly*, they render Ἀκουσίως ſinning *unwillingly*, and ſo they oppoſe unwilling ſinning and preſumptuous ſinning one againſt the other. And anſwerably the Apoſtle uſing the word, but doth moſt directly oppoſe *unwilling*, ἑκουσίως, that doth moſt directly oppoſe Ἀκουσίως, he ſheweth plainly that he takes it in the ſame direct oppoſition, namely to ſignifie *ſinning wilfully* or *preſumptuouſly*.

But what is this particular ſin that he doth intend? What is that *ſinning wilfully* with him, that with our Apoſtle is *a ſin unto death?* Gueſs it by the ſtory of thoſe times, which ſhews it plain enough, that I may not ſpend more time than is needful about the diſcovery of it. Our Saviour in the end of his parable of the unclean ſpirit caſt out of a man, and walking in dry places, and becauſe he could find no reſt there, returning to the place whence he came out, with ſeven other ſpirits worſe than himſelf, and dwelling there, hath this ſad cadence, *Even ſo ſhall it be alſo to this wicked generation*, Matth. XII. 45. Ah! unhappy generation, the Devil caſt out and returning again, abſent a while himſelf, but returning with ſeven other Devils worſe than himſelf: how great, how ſad an apoſtaſie doth this intimate in the Jewiſh Nation, from the Goſpel, which had caſt out the unclean ſpirit for a while from among them?

Such an Apoſtaſie very deadly and general, from the Goſpel after they had received the knowledge of it, and ſo evidently recorded in the Apoſtles Epiſtles, that I need not to recite it: and ſo copiouſly, that I ſhould but tire you with citing places. Take but theſe two or three.

Gal. I. 6. The Apoſtle intimates that *they were removed*, and ſoon removed, *from him that called them into the grace of Chriſt.* II *Tim.* I. 15. *All Aſia* which once had been all for *Paul*, were now departed from him. II *Pet.* II. 22. *It was happened to ſome according to the Proverb: The Dog is returned to his vomit.*

Such

Such instances are numerous. But this was not all: The cast out Devil did not only return, but seven worse Devils returned with him. They did not only Apostatise from the Gospel they had professed, but became bitter enemies and persecutors of the Gospel from which they Apostatized. This cursed root of gall and wormwood did sprout forth into Hell, as cursed branches, fruits of *Sodom*; direct revolting to their old *Judaism*, or downright falling, into *Nicolaitisme:* the one gainsaying liberty of the Gospel, the other turning it into *Libertinism*. The one an enemy to the Gospel because of its *Spiritualness*, the other because of its *Holiness*.

The *Jewish* Nation were so doting upon their Ceremonies and formal manner of Religion and Worship, that as you find all along the story of those times in the *Acts of the Apostles*, and their Epistles; the unbelieving Jews cried down the Gospel, and were bitter enemies to it, because it cried down their Ceremonies. And many and many of those that had believed, Apostatized from it, upon the same dotage, and became as bitter, nay if possible, more bitter enemies against them than the other.

The *Nicolaitans* stumbled at another block, interpreting the liberty of the Gospel, and they fell into all looseness and uncleanness, to eat things sacrificed to Idols and to commit Fornication: and they became as horrid enemies to the Gospel as the other, because it taught and perswaded a better course. These things lie so clear in Scripture to be observed, that I should do but a needless work to insist on them.

Thus whereas that was a happy wonder of *Paul*, *Gal.* I. 23. *That he now preached the Gospel, which he once destroied:* the contrary is an unhappy monster with these men, they now destroy the Gospel which they once professed: and it is not unlikely, what some of them preached. Instances of this are little less copious than the other. I shall offer you but two: the one foretelling that such a thing should be, and the other telling that such a thing was come to pass.

Act. XX. 29, 30. *This I know that after my departure shall grievous Wolves enter in among you, spoiling the flock. Also of your own selves shall men arise speaking perverse things, &c.* To which this ecchoes, I *Joh.* II. 18. *Little children, it is the last time. And as ye have heard that Antichrist should come, even so now are their many Antichrists, whereby we know that it is the last time. They went out from us, &c. They went out from us:* There is their Apostasie from the Gospel: *They are Antichrists*, there is their enmity against it.

And by the way learn from the Apostle there how to construe *the last times*; which Phrase occurs so frequently, *viz.* for the last times of the Jewish State and City.

And I must crave leave to understand that passage concerning *the man of sin*, in II *Thes.* II. of these very persons, and of those very times. I read the *Romish* Antichrist in the Revelations in great Letters, but truly I can read none but the *Jewish* Antichrist in this place.

This then more peculiarly is the sin our Apostle meaneth here, and the Apostle *Paul* in that place of the Epistle to the *Hebrews*, that I cited; as might be shewed out of that and this Epistle, if it were needful; but I suppose that is not much needful, since the thing speaks it self; and it is so plain, that there could not be a more deadly sin, and there was not a more horrid sin in those times, than such horrid Apostasie, and such horrid enmity.

Every presumptuous sin in the Text was cited in *Moses*, was a sin unto death, in the sense that the *Jewish* Nation understood *a sin unto death*, *viz.* that brought to an immediate liableness to cutting off by divine vengeance. Now this was a sin of presumption, and despising the Word of God, as *Moses* explains what that presumptuous sinning is, in a high degree, which as the Apostle tells in the same Chapter, that it was *a treading under foot the Son of God, &c.* Therefore it is no wonder, if with *Paul*, there be no *Sacrifice* for it, and with this Apostle, no *praying* for it.

But why does not this our Apostle speak out, and say, *I say he should not pray for it*, but says only, *I do not say that he should.*

Let me lay to this expression that passage of our Saviour, *Matth.* XVIII. 17. *If he neglect to hear the Church let him be to thee as a Heathen or a Publican.* By which our Saviour doth not excommunicate such a one out of the Church, for he saith, not let him be to the *Church* but *thee* as a Heathen. But he discharged and acquitteth the party injured from those duties and offices which he ought otherwise to him as a brother.

Our Apostles expression is much like to the same tenor: He takes care of the Consciences of the people of God, as well as he sheweth the two conditions of the sinner he speaketh of. There were some that might be in a strait what to do in this case. They were commanded by their Lord and Master to pray for their enemies: these enemies of theirs were become so like their Father the Devil, that it might pose their Consciences whether they should pray for them or no. Therefore this divine Apostle useth a happy temper: that he will lay no charge on them, that are so pinched, to pray for them: nor indeed forbid those to pray for them that are more inlarged: for undoubtedly the

the indifferent expreſſion of the Apoſtle as I may call it, ſeems plainly to carry with it ſuch a conſideration.

Ye ſee here in the Text a deadly wounded wretch, like *Amaſa*, II *Sam.* XX. wallowing in his own blood: if you call in *Moſes* and *Paul* to give their *Coroners* verdict concerning the manner and cauſe of his death from thoſe Texts of theirs that we have cited, they will tell you that he is *felo de ſe*, that he deſtroied himſelf; and they will tell you, that it was by wilful ſinning after the knowledge of the truth, wilful ſinning againſt the Word of God.

That ſin is the more deſperately *deadly, by how much it is the more* deſperately wilful: *Hoſ.* V. 11. *Ephraim is oppreſſed, and broken in judgment, becauſe he willingly walked after the Commandment.* One would think it ſhould be, becauſe he did not willingly walk after the Commandment: but by *Commandment* is meant the idolatrous Commandment of *Jeroboam*, the Statutes of *Omri*; and *Ephraim* was broken in pieces, becauſe he walked after them, and broke the more, becauſe he walked after them *willingly. If the motions of ſin which are by the Law, do work in them to bring forth fruit unto death*, as the Apoſtle ſays, *Rom.* VII. 5. much more the motions of ſin, which are clean againſt the Law. I muſt confeſs I do not underſtand the irritating or provoking power of the Law, which ſome collect from this place: for to me it is without doubt that the meaning of the Apoſtle is, The motions of ſin that were by the Law miſtaken, not efficiently; for ſuch was the Judgment of the Jews concerning the Law, *viz.* That it did reſtrain only the outward action, but regarded not the internal motion: and ſo the Apoſtle ſeems to give ſome hint of his own miſtake a while of the Law about the point of luſt. Now if the fruit of thoſe motions of ſin which are by the miſtake of the Law be ſo deadly, how muſt the actings of ſin which are againſt the known Law wilfully committed be much more deadly?

Among the grains (ſhall I call them?) or the talent weights that are caſt into the ſcales to make ſin weigh exceeding ſinful, this adds not the leaſt aggravation, if it do not indeed the greateſt, that it was done knowingly and wilfully. And therefore in that couſen german ſin to this we are ſpeaking of, (for to me they are clearly diſtinct) the ſin againſt the Holy Ghoſt; the grievouſneſs of it in compariſon of ſinning againſt the Son, lies not in regard of the perſons ſinned againſt, as if the Holy Ghoſt were a nobler perſon than the Son: but in regard of the manner of ſinning: the Son they knew not in ſo much humility, and ſo blaſphemed him out of ignorance; but they ſaw the apparent evidence of the Holy Ghoſt in the miracles they ſaw and yet blaſphemed him wilfully.

This dies the ſins of wicked men of ſo deep a dye above the ſins of the Saints of God: becauſe thoſe ſin with whole propenſity of mind, theſe of infirmity and againſt their wills. And I cannot but remember the determination of St. *Auſtin* in a point of this nature; About chaſte Chriſtian matrons and virgins that were raviſhed by the enemy when he broke into the City: he determines well that they were not defiled though they were defiled; their minds pure, though the body polluted: and he concludes, *Duo fuerunt, aſt unus adulterium commiſit*; there were two in the action, but one of them in the adultery. And that here one ſinned wilfully, the other had no mind to the ſin at all.

This then if there were nothing elſe doth ſufficiently aggravate the grievouſneſs of wilful ſinning, that it carries the very image and ſuperſcription of the ſin of the Devil: it is as it were fleſh and bone of his bone, and ſin of his ſin, very Devil of very Devil.

Does any aſk me, what was that ſin of the Devil? It has been conceived by many that it was ſuch a Pride, as made him aſpire to be equal with God, or above him, to ſet his Throne even with God, or to unthrone him: and to this purpoſe have thoſe words been applied, *Eſa.* XIV. 12, 13. *How art thou fallen, from Heaven, O Lucifer, ſon of the morning, &c. For thou haſt ſaid in thine heart, I will aſcend into Heaven, I will exalt my throne above the ſtars of God, &c. I will be like the moſt High.* Which words indeed mean only the arrogance and haughtineſs of the proud King of *Babylon*. Does any one then aſk me what was the ſin of the Devil? I ſhould anſwer, deſperate malicing the honour and happineſs of man, in which God had placed him, and deſperate deſpiting and ſcorning of that charge and command that God had laid upon Angels concerning man, that they ſhould attend him and keep him in all his ways. And both theſe deſperately wilful, for he could ſin at no lower rate: for he could not ſin of ignorance being an Angel: and an Angel could have no tempter to ſin but himſelf.

I ſhall not go about to define or circumſcribe exactly the bounds wherin to conclude *wilful ſinning*: I ſhall not confine this evil ſpirit with any circle: becauſe I would have every one to look well about, leſt the caſe be his own, and not I but every mans own Conſcience to judge whether he be guilty of wilful ſinning or no. What thinks the Conſcience of a falſe witneſs, of a forſworn deponent, that knowingly and reſolvedly takes

takes a falſe oath, perverſe juſtice, and ſeeks the injury of his neighbour: doth not this man know his ſins wilfully? What thinks the common ſwearer, the common prophaner of the Lords day, the unclean perſon, the riotous and wanton, the deceiver, oppreſſer, ſcoffer of the power of godlineſs, does he not know or think that he ſins wilfully? If they will not know it, nor think ſo, but be more wilful ſtill in wilful ſhutting their eyes againſt conviction; let me leave that ſaying of the Lord himſelf written as it were upon theſe walls for a witneſs againſt them (ſhall I ſay?) or as a doom upon them, which you have *Eſa.* XXVI. 11. *They will not ſee: but they ſhall ſee, and be aſhamed for their envy at the people, yea and the fire of Gods enemies ſhall devour them.* The Apoſtle Ecchoes the laſt words in that paſſage we cited, *expectation of fiery indignation which ſhall devour the adverſaries.*

I might ſhew the deadlineſs of ſuch wilful ſinning eſpecially by two Obſervations.

I. That it is a moſt deadly ſymptom, when the *actus primus voluntatis*, when the will is ſo deſperately poiſoned at the bottom. The acting of any ſin is deadly enough of it ſelf, but when it is committed by the full bent of the firſt act of the will, it is as poiſoning the bullet to make it the more deadly, which was killing enough of it ſelf before. Chriſtian, how readeſt thou? *Thou ſhalt love the Lord thy God with all thy mind and withal thy heart.* But wilful ſinner, how acteſt thou? To oppoſe the counſel and command of the Lord *with all the heart, and mind, and ſoul.* To love and follow and commit wickedneſs *with all the heart, and mind, and ſoul.* If this be not a deadly wound under the fifth rib, a mortal Plague at the bottom of the Will, what can you call the Plague of the Heart?

II. Such ſinning doth not only proceed from ſuch a deadly principle, but it adds more deadlineſs to that principle. Every wilful ſinning doth add more hardneſs and more wilfulneſs of ſinning to the Heart ſtill. A hard Heart doth harden by ſinning: and the more the ſin is wilful, the more the Heart gathers hardneſs.

The *Jews* fein this the creeping on of the tempter to *Eve*, that the Serpent asked the Woman, *why not eat of this Tree?* She anſwered, *Becauſe God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye dye.* Firſt, he drew nigh to it, and ſaid, *Thou ſeeſt I am nigh it and yet do not dye:* then ſhe toucht it, and then eat of it. So do wilful ſinnings draw on one another, and from one the Heart is imboldned to another. If ſuch ſinners would but find time with an impartial candle of ſelf examination to look into their own Hearts, they would find the too ſad experience of this truth written there in black letters indeed.

But becauſe few ſuch will read their own Hearts, let me leave that verſe of the Apoſtle with them, to read and to ſee what conſtruction they can make of it, to ſave their own ſtake. *If we ſin wilfully after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſin, but a certain fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries.*

A

SERMON

PREACHED AT

HERTFORD Aſſiſe,

March 27. 1669.

ACT. XVII. 31.

Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by the man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

Occaſional meditations, are *Samſons* hony gathered out of a dead carcaſe: Heavenly thoughts taken up from Earthly occurrences: the Sun and Heaven ſeen in looking downward into the Water: from the Earthly objects that man meets with here below, the Heart raiſing meditation upon them to ſome Heavenly purpoſe. The true *Philoſophers* ſtone indeed that turns what a man meets withal into ſome golden meditation. And this divine *Elixir* our Saviour uſed very much. From the occaſion of the Samaritan Womans fetching water he raiſeth his diſcourſe and her thoughts, to conſider of the water of his Grace, *Joh.* IV. And upon the occaſion of the peoples following him for loaves, he would raiſe their minds to think of the meat that periſhed not, but indureth to Eternal Life, *Joh.* VI. And in all his parables which were ſo exceeding frequent with him, wherein he was ſtill teaching ſome *Spiritual* and *Heavenly* things, by ſome *Earthly* reſemblance, whatſoever the particular intent of every ſeveral parable was, yet this intimation went in general with them all, That there was to be an improvement of the obſervation of Earthly things and occurrences to Heavenly thoughts and meditations: As he in the ſtory that looked toward the Earth, and pointed toward the Earth, and yet cried *O Cælum.*

Methinks ſuch a noble and remarkable occaſion as we now meet withal, ſhould not be let paſs without ſome elevated meditation. And when we ſee our *Aſſiſes*, *Judges*, *Trials*, *Sentencings*, methinks a *ſurſum corda* may do very well in thoughts taken of the great and dreadful Judgment. As *Eſa.* XXXIII. 17, 18. *Thine eyes ſhall ſee the King in his beauty*; *Thy heart ſhall meditate terrors.*

A right occaſional meditation. The right of an Earthly King in his royalty, may juſtly move and ſtir up the heart to meditate the terrors of the King of glory. The ſight of a Judge in his authority and honour, and the ſight of the day and of the paſſages of an Aſſiſe, may very properly and ſhould indeed ſtir up the heart to meditate the terrors of that great day *which the Lord hath appointed, wherein he will judge the World in righteouſneſs, by the man which he hath ordained, of which, &c.*

Such a reflection cauſed me to chooſe theſe words to diſcourſe upon at this time: at the *Aſſiſe* of our County to ſtir up the remembrance of the greateſt Aſſiſe of all the World, a meditation that can never be but uſeful, and more eſpecially at ſuch a time as this,

this, that gives some specimen and Idea in little of the thing, and does as it were in landskip lay the thing before us.

The Apostle in this place is discoursing to the University men of *Athens*, It is said, *vers.* 21. *That the Athenians spent their time in nothing, but to tell or hear some new thing.* And here was strange business for them to purpose. Strange news to them to hear such a Sermon against their *Idolatry*, to hear speak concerning the *Resurrection* of the dead, and an universal *Judgment* of all the World, and all the World to be judged by a man that God had ordained. Such riddles to flesh and blood, and to the wisdom of this World, are the great matters and mysteries of the Gospel and of Salvation.

The Judgment to come that he speaks of in this verse, he characters or pictures in divers colours or circumstances.

I. The *object* of it. *He shall judge the World.*

II. The *manner*, *He shall judge it in Righteousness.*

III. The *time*, *At a day which he hath appointed.*

IV. The *agent* to be imploied in it, *The man whom he hath ordained.*

V. And lastly, the *certainty* of it, *He hath given assurance thereof, &c.*

There is some controversie about the translating of that clause, *He hath given assurance.* In the *Greek* it is, πίστιν παρασχὼν πᾶσιν which will admit a double construction. The Vulgar *Latin* and the *Syriack* gives one, our *English* and the *French* another.

The Vulgar *Latine* renders it, *Fidem præbens omnibus.* Which I should have supposed might freely have been rendred in the sense our *English* gives, *Giving assurance to all*; but that I find some expositions constrain him another way, *viz. Affording faith to all*, and the *Syrian* inclines the same way, for it renders *Restoring every man to his faith*, or to faith in him: As if the meaning were, that God by the Resurrection of Christ did restore the World to faith and believing, from that ignorance and infidelity, which it lay under before; which is a real and a very noble truth, but I question whether that be the Apostles meaning in this place.

For he is shewing, That God had appointed an universal Judgment, and hath ordained Christ to be Judge: and for proof and confirmation of both, especially of the latter, he saith as our *English* well renders, he *hath given assurance*; and as the *French*, *he hath given certainty* in that he hath raised: and the *Greek* very clearly bears such a sense. And this to be the sense that is intended, is yet further clear, by observing the argumentation of the Apostle in this place. Read the verse before, *The times of their ignorance God winked at, but now commandeth every man to repent. Because he hath appointed a day, &c.* Why? Was not this day appointed before that time that Christ was risen? The Jews will tell you that Heaven and Hell were created before the World: then certainly the Judgment that was to deem to Heaven or Hell was appointed before. But our Saviour in the sentence that he shall pronounce at that Judgment, *Matth.* XXV. *Come ye blessed of my Father, receive the Kingdom prepared for you, &c.* shews that the appointing of the day of Judgment was of old time, long and long ago before Christs Resurrection: but the Apostle tells that he had never given such assurance of it before as he did then, by raising him that should be Judge.

The Apostle at this portion of Scripture doth plainly shew three things. *First*, He lays down a doctrine. *Secondly*, He proves it. And *thirdly*, He makes application. His *doctrine* is, *That God hath appointed a day wherein he will Judge the World in Righteousness.* His *proof*, From Gods own real vouchment, *He hath given assurance in that he raised Christ from the dead.* His *application* therefore, *Let all men in every place repent.*

I should deserve a just censure, if I should refuse the Apostles method to take another: and not tread in the steps of that *Logical* proceeding that he had printed before. Yet I shall decline to insist much upon the *confirmation* of the doctrine, as a particular head by it self, since the taking up the second thing, the *proof* of it is the doing the same thing. Only I shall call out as the Prophet *Esay* doth in the place cited, who assoon as he had said, *Thy heart shall meditate terrors, presently subjoyns, where is the Scribe, &c.* So while our heart is meditating of terrors, of the thing we are speaking, this day, *which God hath appointed wherein he will Judge the World, &c.* Where is the *Sadducee*, where the *Atheist*, where the *Disputer* of this World? What say they to this thing?

I. The *Sadducee*, will tell you, *That there is no Resurrection, neither Angel nor Spirit. Act.* XXIII. 8. And would perswade us, that *Moses* was of the same opinion, because he speaks not of any such things *in terminis* in all his book.

It is a common received opinion among the Learned, that the *Sadducees* refused all the Books of the Old Testament, but only the five Books of *Moses*: If they mean it absolutely, I must confess my small reading hath not taught so far as to be satisfied in that: But if they mean it with some qualification, then I believe the thing is very true. In such a qualified sense, as to say the rest of the *Jews* refused the third part of the Bible, which they call כתובים Christians render the word *Hegiographa*: that is they refused to have

have it read in the Synagogue. The Law and Prophets they read there every *Sabbath*; *Act.* XIII. 15. but admitted not the reading of *Job*, *Pſalms*, *Solmons* books, *Daniel*, *Lamentations*, *Chronicles*, *Ezra*, &c. not ſo much out of the undervaluation of thoſe books, but becauſe they accounted the other were ſufficient. So if you ſay the *Sadducees* admitted no other Books of the Old Teſtament to be read in their Synagogues, on the Sabbath, but only the books of *Moſes*, I doubt not but you ſpeak very true: but that they utterly rejected and made nothing of the reſt of that Sacred Volume, I am yet to ſeek for ſatisfaction. And I ſuppoſe ſomething may be ſaid out of the ancient records of the Jews that might countenance the contrary: but it is not now time and place to enter into ſuch a diſcourſe.

But you will ſay, If they had them in their cloſets though not in their Synagogues, If they read them, though not there, If they believed them, how could they be ignorant of the reſurrection, Judgment to come and World to come, of which there is ſo plain declaration in the reſt of the Old Teſtament, though not in *Moſes*?

The *anſwer* is eaſie: Becauſe they had this principle, that nothing is to be believed as a fundamental Article of Faith, but what may be grounded in *Moſes*.

The very *Phariſees* themſelves did not far differ from them in this principle: and I could produce a *Phariſee* in their own writings, ſaying, *That if a man believed the Reſurrection, &c. yet believed not that it was taught and grounded in the Law of Moſes, he ſhould not be Orthodox.* Now why *Moſes* did ſo obſcurely intimate theſe great *fundamentals*, in compariſon of other parts of the Bible, I ſhall not trouble you with diſcuſſing, though very acceptable reaſons may be given of it. We find the Reſurrection aſſerted by our Saviour out of *Moſes*, by one argument; and we find it aſſerted by many arguments, by the *Phariſees* againſt the *Saducees* in the Jews own Pandect: and ſo we leave the *Sadducees* to take his anſwer and confutation there. But

II. Behold a worſe then a *Sadducee* is here; and that is a Chriſtian *Atheiſt*. Oh! give me that word *Chriſtian* again, that I ſpeak not contradictions. And yet there are too many in our times; O! that I might not ſay in our Nation, that were Baptiz'd into the Chriſtian Faith, that live in a Chriſtian Church, and would go under a Chriſtian Name, and yet that deny theſe great points of Chriſtian Religion, and greater too if there may be greater.

There are too many of Atheiſtical principles now adays, that ſay what you can for the aſſuring that there is an Eternal Judgment, yet you never aſſure them. *Non perſuadebis etiamſi perſuaſeris*, *You cannot perſwade them, though you do perſwade.* They will make but a puff at ſuch a Doctrine, and tell you that Religion and ſuch Doctrines preached, are but as bugbears of policy, to keep men in awe and order. I need not to inlarge their ſayings to this purpoſe, they are but too large and broad in themſelves. I have only this to ſay to them at this time.

Let me mind you of that paſſage, *Zech.* XI. 8. where the Prophet ſpeaking in the perſon of Chriſt hath theſe words, *Three Shepherds alſo I cut off in one month: and my ſoul loathed them, and their ſoul alſo abhorred me.* The *three Shepherds* that he means were the *Phariſee*, *Sadducee* and *Eſſean*, the ringleaders and the wrongleaders of the Jewiſh Nation. Shepherds that cauſed the unfortunate ſheep to go a ſtray, and there fed them not but did deſtroy them. Now how can it be ſaid that Chriſt cut them off, and eſpecially now in one moneth? When it is moſt apparent, that theſe three Sects and Hereſies continued many years, many ſcores of years after our Saviour was aſcended into Heaven. Nay *Phariſaiſme* is alive among all the *Jewiſh* Nation unto this day.

The meaning is this, that Chriſt delivered a Truth and Doctrine, enough and enough, again to confound and deſtroy thoſe curſed Hereſies, and to direct into the way of Truth: but if thoſe Hereticks will not be convinced and imbrace that Doctrine and Truth, that Doctrine and Truth in time will confound, condemn and deſtroy them. *The Word that I ſpeak*, ſaith Chriſt, *ſhall judge you at the laſt day.*

God gives his Word, and whether men will hear or whether they will forbear, it is and will be the Word of God for ever. And if men will not believe it, God will not be beholden to them to believe it: let them believe it at their own peril. A *Papiſt* will not believe the Divine Authority of the Scriptures for themſelves, God and the Scripture will never be beholden to him to believe it: they need not to beg his believing of it, but let him look to it if he do not believe it.

If God have given ſuch demonſtrations of the Judgment to come, as may aſſure all the World of the certainty of it, and an *Atheiſt*, an *Epicure*, a *Fool* will not believe it; if he will not believe what a *Felix* believed and trembled at, if he will not believe what Devils believe and tremble at, God will never come crouching to him to beg of him that he will believe it, but let him diſbelieve it at his own peril, and take what comes.

When

When God gave the Scriptures he never intended they should stand at the curtesie of every curious carping *Atheist*, whether they should be of Authority and be believed or no: but God gives them in their Divine Authority and Majesty: and laid them a sure foundation in *Sion*, elect, precious and glorious, that he that will build upon them may build and prosper: but if any cross, or quarelsom, or wilfully blind *Bayard*, will stumble at them, where he might walk plain; let him take his own hazard, and stumble, and fall, and be broken, and snared, and taken: while in the mean while, the foundation of God remaineth sure, and the Divine Scriptures will be the Divine Scriptures, and retain their Truth and Author, when such a wretch is dasht all to pieces.

III. There cometh the *Disputer* of this World, such as these Scholers of *Athens* that *Paul* was now discoursing with, that will have nothing believed but what may be grasped by humane reason, and he will tell that it is very unlikely there should be an universal judgment; because it is very unlikely there should be a Resurrection. That bodies in the grave, that have been dust these thousand thousand years, should live and rise again the same; Oh! how many arguments he frames to shew you that it is against all *Logick*, *Philosophy*, nature, reason.

I shall first reply to him as *Paul* to *Agrippa*, *King Agrippa, believest thou the Scriptures, I know that thou believest.* Oh! thou disputer, believest thou there is a God? I hope thou believest. If not, I shall give thee the answer much like that I gave the *Atheist* before, God will be God whether thou wilt or no: as Scripture will be Scripture whether thou believest it or no. But if thou believest that God is, and that he is what he is, then why doest thou go about to measure the great things of God, by the pitiful scant measure of poor humane reason?

I remember the check in the story of him that went about such a thing. He was deeply studying upon the mystery of the *Trinity*, and went about to fadom it by reason and to suit it to reason: as he was thus studying at the Sea side, he saw a child that was about to empty the ocean into a ditch, with a spoon, and when he told him how simple and vain a thing he went about; Even so dost thou, saith the child, or an Angel in likness of a child, when thou goest about to draw out the profound and bottomless mystery of the Sacred *Trinity* by thy silly reason.

What? Must we then believe things that are clear contrary to reason? I *Answer*, There are no points in all the mysteries of Divinity contrary to reason, if we resolve them into the right Principle; that is, if we resolve them into the power, will and working of God. That this vast Universe should be created of nothing in a moment, that God should become man, that dead bodies should be raised again, that this mortal should put on immortality, are high mysteries, many regions above natural reason, but not a whit contrary to reason, if you resolve them, as I said before, into the Power, Will and Working of God.

Let Philosophy and humane reason therefore cavil, as much as they can, against the Resurrection, as a thing unlikely, incredible, impossible; I shall only answer in the tune of them that when they saw a thing as unlikely and incredible, yet brought to pass by Divine Power, *viz. Elias* pouring water on and about the Altar and bringing fire, they fell on their faces and cried, *The Lord he is God, the Lord he is God.*

And if the Lord he be God, the Lord be God, he can raise all the dead in a moment and bring them to Judgment, as he Created the World in a moment by the Word of his Power: If it be but his Will so to do. And that it is his Will so to do, he hath given assurance, in *that he hath appointed a day wherein to judge the world in righteousness, by the man that he hath ordained.* And of that appointment and ordaining, *he hath given assurance, in that he raised him from the dead.*

And so we are come to the second part of our task, or the *second* thing that I named to be spoken, *viz.* the *assurance* that God hath given of the Judgment to come, and more particularly, of that whereby he hath assured that Christ shall be Judge, *viz. in that he raised from dead.* The *assurance* God hath given of the Judgment to come we may distinguish into *verbal* and *real.* Assurance that he hath given in his Word, and in his Providential *dispensation.*

I need not to insist upon his *verbal* assurances, of the certainness that he hath given of such a thing in Word, for he that runs may read them. Such as these, *Eccles.* XI, 9. & XII. *ult.* II *Cor.* V. 10. and multitudes of passages to the same purpose. So that the Apostle reckons *Eternal Judgment* for one of the fundamental Articles of our Christian Faith, and that it is so clearly asserted that he finds he needs not to insist much upon the proving of it, *Heb.* VI. 2.

And as the *verbal* assurances that God hath given of this in Scripture are so very many, so the *real* ones that he hath given in his dispensations are not few. I shall but mention some, and pitch only upon this mentioned in the Text, Christs Resurrection.

I. Was

I. Was not the Judgment of all the World by Water in the days of *Noah*, a prognostication and assurance of the Judgment to come at the end of the World? Certainly they must need conclude so, that thinks that *Peter* speaks of the last Judgment, in II *Epistle* III. 6, 7. where he hath these words, *The World that then was, being overflowed with water, perished. But the Heaven and Earth that now are, are kept in store reserved unto fire.*

II. Was not the Judgment and sad conflagration of *Jerusalem*, and destruction of the Jewish Church and Nation, an assurance of the Judgment to come; when the expressions whereby it is described are such, as you think they meant nothing else but that final Judgment? As Christs *coming: coming in clouds, in his glory, in his Kingdom.* The *day of the Lord, the great and terrible day of the Lord:* The *end of the World, the end of all things:* The *Sun darkned, the Moon not giving light:* The *Stars falling from Heaven, and the powers of Heaven shaken:* The *sign of the Son of man appearing in Heaven, Heaven departing as a scroll rolled together, and every mountain and hill removed out of its place, &c.* You would think they meant nothing but the last and universal Judgment, whereas their meaning indeed is Christs coming in Judgment and vengeance against the Jewish City and Nation; but a fore signification also of the last Judgment.

III. I might speak of particular fearful judgments upon persons and places. Are not they assurances of the Judgment to come? I am sure the Apostle *Peter* raiseth them to such a signification in his second Epistle and second Chapter, where when he had mentioned the Judgment of the *Angels* that fell: of the Judgment of the old World by water, and of *Sodom* by fire, he makes this conclusion, *vers.* 9. *The Lord knoweth how to deliver the godly out of temptation, and to reserve the ungodly to the day of Judgment to be punished.*

IV. Are not the Tribunals and Judicatures that God hath set up on Earth, assurances that he hath given of a final Judgment to come? Upon which we may take up the stile of the Psalmist, in *Psal.* XCIV. 9. *He that planted the ear shall he not hear?* So he that hath erected Judicatures shall not he Judge?

V. Is not the Judicature that he hath set up in every mans soul an undoubted assurance of the Judgment coming? Where the Conscience, as one very well defines it, is *Præjudicium judicii, A foretaste, a Preface to the Judgment to come?*

VI. And *lastly*, The very prospering of the wicked in this World, and the affliction of the righteous is an undoubted assurance that the day is coming, when both the one and other is to be judged according to their works, and receives a reward according to their works. And with this very Argument, *Will. Tyrius*, in his *bello sacro*, relates that he satified *Amalrich* King of *Jerusalem*, when he desired him to give him some proof of this very point. So that that very prosperity in this World, that deceives Atheistical men to think, there shall be no Judgment, is continually a growing argument that there shall.

Upon all these things I might have spoken very largely, but I hasten to that assurance that is in the Text, *viz. The Resurrection* of Christ, may give assurance to all the World of his coming to Judgment. It is worth your observing these two things about the Jews asking a sign from our Saviour.

1. That he ever denies to give them a sign, *Matth.* XII. 39. He wrought signs and wonders among them above number, but he would never work that that should be a mere sign. His healing diseases, &c. were not mere signs, but were benefits by miracle wrought for the People: as the Plagues on *Egypt* were not mere signs, but punishments wrought by miracle.

2. That he still when they asked a sign referred them to his Resurrection, *Joh.* II. when he whips the buyers and sellers out of the Temple, and they ask him, *what sign shewest thou seeing thou doest these things:* He refers them thither, *vers.* 19. *Destroy this Temple, and in three days I will raise it up: speaking of the Temple of my body.* So *Matth.* XII. 39. when the *Scribes* and *Pharisees* are at it, *Master we would see a sign from thee*, he still refers to his Resurrection: *No sign shall be given but the sign of the Prophet* Jonas. As *Jonah* was three days and three night buried in the Whales belly, but rose again and was cast alive on shore, so shall the Son of man be buried and rise again. And why thus refer them still to his Resurrection? Because that was the great sign and demonstration that he was the Messias, the Son of God, *Rom.* I. 4. *Declared to be the Son of God with power by his Resurrection from the dead.* And

Observe that allegation of the Apostle, *Act.* XIII. 33. *God hath raised up Jesus, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.* Was this Resurrection day the day of the Lords begetting him, was that the first day that he was the Son of God? It was the day that he was first declared in full power, and that it was manifest that he was the Son of God. It was the day of his Victory and putting on his Kindom, the day of his Trophea and Triumph, and the sign that he was the Son of God, the true *Messias*. And the Jews that would not believe that, no sign would serve to make them

them believe. That indeed you'l say gave assurance to all men that he was the Son of God, the true *Messias*; but how did that give assurance that there should be an universal Judgment, and he the *Judge?* Truly he that knows what the true Messias means, needs no more proof and demonstration of that than his very Character. He is heir of the World, he is Prince and Saviour, he is King in *Sion*, he is set up above all Principality and power, as the Scripture speaks these and divers other things of him: and doth any man need more evidence of his being judge of all the World?

But our question is how that is inferred or argued from his Resurrection?

The Resurrection of Christ did beget and effectuate a double Resurrection, for you have mention of a two fold Resurrection in Scripture.

First, There is mention of the first Resurrection, *Rev.* XX. 5. The *Millenary* not able to clear the notion whereof, nor to spell out the meaning, hath bewildred himself in those wild conceptions, as he hath done. The *first* Resurrection began and took place presently after our Saviours own Resurrection: for it means no other than the raising the Heathen from their death in sin, blindness and Idolatry, to the life, light and obedience of the Gospel. And so the Apostle titles their estate, writing to the *Ephesians*, which had been some of them, *Ephes.* II. 1. *You hath he quickned who were dead in trespasses and sins.* And to that very tenor are those words of the Prophet, *Esay* XXVI. 19. *Thy dead men shall live, together with my dead body shall they arise. The Gentiles* to be raised from their *spiritual* death presently upon his raising from his *bodily*. And who so shall well weigh those words of our Saviour, *Joh.* V. 25. *The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live:* will clearly find them to mean nothing else. So that the Resurrection of Christ had first influence and virtue to cause this *spiritual* Resurrection; the Resurrection of souls, the raising up of the *Gentiles* from the death of sin: And whence it had this influence, it is easie to read, *viz.* because by his Resurrection he had conquered the Devil, who had so long kept the poor Heathen under that *spiritual* death.

Will you have a Commentary upon that passage, in *Psal.* CX. 3. *Thy people shall be willing in the day of thy power. First*, His Resurrection day of power, *Rom.* I. 4. Then look into the story of the Acts of Apostles, the history of the times next following his Resurrection. You may wonder there to see people coming in by flocks and thousands, to the acknowledgment and entertaining of the Gospel, three thousand at one Sermon, *Chap.* II. five thousand at another, *Chap.* IIII. and further in that book, in a little time, the Gospel running through the World, and imbraced and intertained of all Nations. Oh! it was *the day of his power*; *and thy people shall be willing in day of thy power.* He had now Conquered Hell and Satan by his death and rising again, whose captives those poor heathen had been two and twenty hundred years, and now he said to the captives, Go free; and to the prisoners, Go forth, and so they did.

And upon the very like account, his Resurrection hath influence to the causing and effectuating the general Resurrection at the last day. For though it might be a little too long, to hold that the wicked shall be raised by the very same virtue of Christs Resurrection that the godly shall, yet it is not too large to hold, that they shall be raised by some virtue of his Resurrection, *viz.* as his Resurrection had conquered death, and brought him to those articles, that he must in time give up and restore all prisoners and dead, that they may come and give account to him that conquered him. I have the keys of the grave and death, saith he in the *Revelations*, he had wrung the keys out of the jaylors hand, and opened the prison doors, that the prisoners should come out when he calls.

Very observable to the purpose we are upon, *viz.* that Christs Resurrection did assure that judgment and that he should be judge, is that in *Phil.* II. 8, 9. *He humbled himself and became obedient unto death, even the death of the cross. Wherefore also God hath highly exalted him.* Obedience was that debt that was to be paid to God. Whereas much stress is laid upon the torments that Christ suffered; it is very true, that he suffered as much as, I may say, God could lay upon him short of his own wrath, and as much as the Devil could withal his wrath: but that was not the debt that was due and to be paid to God. Wrath, and torment, and damnation was rather the debt that was to be paid to man. But the debt was obedience. For easie is it to observe, how Satan had got the day of God, as with reverence I may speak it, when he had brought the chief creature of Gods creation, and in him all mankind, to disobey God and to be obedient to him; and had carried it for ever, had not an obedience been paid again to God that outvied that disobedience. How might Satan triumph, *Man* that is the darling creature to the Creator, and that is set up Lord and Ruler of all Creatures, and to whom even the Angels are appointed to be *ministring Spirits*; I have brought this brave Gallant, to forsake his Creator and to follow and obey me. But forth steps this noble Champion of God, and in the *form of a servant* incounters this triumpher, and mauger all his spite and

power and vexatiouſneſs; he pays God an obedience incomparably beyond the obedience that *Adam* ſhould have paid; incomparably outweighing the diſobedience that *Adam* ſhewed. He paid an obedience that ſhould anſwer for the diſobedience of all his people. An obedience that ſhould be a ſtock for all his people. Nay he paid an obedience that outvied all the diſobediences of all men and Devils. For he paid an obedience that was infinite.

Now his Reſurrection did demonſtrate that he had made full payment, or elſe Satan and Death might have kept him ſtill in the grave, their priſon, if a farthing had been yet unpaid.

Now he having by his Reſurrection conſummated the payment of ſo great obedience, and vindicated the honour and quarrel of God againſt his enemies; In all juſtice and equity the Lord exalted him above all, that all ſhould be ſubject and homagers to him, and that he might take account, and reward accordingly, thoſe that obey him, and that obey him not. And ſo the Lord *hath appointed a day in which he will judge the World in righteouſneſs* by him, whereof *he hath given aſſurance unto all men in that he raiſed him from the dead.*

And are you aſſured that there will be ſuch a day and ſuch a Judgment, and ſuch a Judge, and you, and you, and you: then Men and Brethren, what have we to do? Let me firſt propoſe this ſuppoſal.

Suppoſe this very day were the day that God hath appointed to Judge all the World; and that this Aſſiſe of our County ſhould be turned into the univerſal Aſſiſes of all the World. Suppoſe that inſtead of the ſounding of the *High Sheriffs* trumpets, we ſhould have the great trump ſound and call, *Ariſe ye dead, and away you living, and come to Judgment.* Art thou prepared to meet thy God O *Iſrael?* Art thou prepared to meet that Judgment O *Iſrael?* How many or rather how few of us are able to ſay, *My heart is ready, my heart is ready*, come Lord *Jeſus*, come and welcom? Such a call will undoubtedly once come, and we cannot tell how ſoon: and when it comes, it will not be at that lenity that *Feſtus* uſed with *Paul*, *Wilt thou go up to Jeruſalem and be judged before me of theſe things:* but, *For all theſe things God will bring thee to Judgment*, whether thou wilt or no.

Oh! what ſhrugging and unwillingneſs and drawing back would there be, with too many. Oh! a little more time, a little more reſpite, a little more ſpace of repentance and making ready. No, Time muſt be no more, no way elſe but thou muſt away and go to judgment. How wholeſom therefore is that Counſel, and oh! that there were ſuch a heart in this people as to take the leſſon out, II *Pet.* III. 11, 14. *Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs?* And *ſeeing beloved, that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot and blameleſs.*

How large a diſcourſe might be made for the ſetting on of this exhortation from the ſeveral particulars in the Text: that the day is certainly appointed, that the Judgment will be of all the world, that it will be in righteouſneſs, that it will be by Chriſt. Another hour would be too little, a whole day would be little enough and the meditation of it may well take up our whole lives.

The ſame Apoſtle that ſpeaks the words here, hath epitomized them all into two words in the place I cited before, *Heb.* VI. 2. *Eternal Judgment. Bonarges*, two was of thunder, *Judgment* and that *Eternal*, words of a dreadful ſound, and yet I know not a fitter motto to be written over all our occaſions. Eternal Judgment, a very fit ſentence to be written over a bench of Judgment, over a Jury's chamber door, in all our chambers, over all our doors, in all our hearts: that looking upon and remembring always Eternal Judgment, we may learn righteouſneſs.

Every Aſſiſe is a picture in little of this great Aſſiſe that is to be of all the World. And that that draweth the trueſt lineaments of it and moſt to life is Righteous and impartial dealing. I ſay Righteous and impartial *dealing*, rather than Righteous and impartial *judging*; becauſe there may be Righteous and impartial judging, where there is unrighteous and partial dealing.

You will ſay this is a paradox, or rather a contradiction: and you will ſay the like or rather much more, if I ſhould ſay, That there may be righteous Judging, when there is not righteous Judgment: and yet if you weigh theſe things in your thoughts you will find that they are the words of Truth and ſoberneſs.

A worthy upright good Judge, he judgeth according to the evidence that is given in, and the teſtimony that is laid before him: here his Judging is right and righteous, becauſe he judgeth according to his Conſcience, and according to his evidence; but it proves that the evidence was falſe, and the teſtimony deceiving: here the Judgment is not right, becauſe not according to the very truth of the caſe, although the judging of the Judge be righteous, becauſe according to his Conſcience and ſincerity of his heart.

And

And herein indeed our Aſſiſes ſeem ſhort of picturing the great Aſſiſe to the full proportion [as the thing ſignifying commonly comes ſhort of the thing ſignified] becauſe there can be no ſurprizal of the Judge Eternal by any falſe information, here the beſt and wiſeſt Judge may be ſo ſurprized. And ſo was once as good and as wiſe a Judge as any we have upon record, and that was *David*, being deceived by the falſe information of wretched *Ziba*, to paſs a moſt unjuſt ſentence againſt innocent *Mephiboſheth*, and to give away all his land to the cheating informer.

Therefore if I ſhould apply my ſelf to give direction to thoſe that have to do in this great buſineſs that lies before you, I ſhould not be ſo arrogant as to offer to do it to you, my *Honoured Lords*, who know your works far better than my ſelf: No, I ſhall not ſo much as offer to give you a caution that you be not ſurprized by falſe information, your own wiſdom and grave prudence prevents all need of ſuch exhortation. I ſhould rather apply my ſelf to *Witneſſes* and *Juries*, which it may be are not many of them here, to admoniſh them to deal in the fear of the Lord, and in remembrance of the Eternal Judgment: that they go not about to deceive the Lords and the Kings Vicegerents by any falſe colours or diſſimulation, that they bring not double and redoubled guilt upon their own heads: that there be no coſening *Ziba* among them, that for baſe or by ends of their own ſhall go about to wrong an innocent *Mephiboſheth*, or to abuſe a good *David* by fair but falſe ſuggeſtions, to induce him to do contrary to right and equity.

A

SERMON

PREACHED AT

HERTFORD Assise,

August 6. 1669.

S. JOHN XVIII. 31.

Then Pilate said unto them, Take ye him and Judge him according to your Law. The Jews therefore said unto him, it is not lawful for us to put any man to death.

A Strange Assise is the Evangelist recording in his story here: the Judge of all the World judged and condemned: and he before whose tribunal all sinners must once stand, standing and falling before a sinful tribunal: such a person sentenced, such injustice in that sentence, that the World never did, never must see its parallel.

But *who is he, and where is he that durst presume in his heart to do such a thing?* As *Ahasuerus* once in a far lesser matter? And the answer may be given in the words of *Esther*, that immediately follow [the name only changed] *The adversary and the enemy is this wicked Pilate: The adversaries and the enemies are these wicked Jews*, whom you have discoursing in the words of the Text; and whom you have acting all along this Tragedy.

Whose *persons*, *Logical method* calls upon us first to consider, and then to consider of their *words* and *discourse*.

Pilate said, and the Jews answered. Persons, if you look wistly upon them you may see more than their bare persons. For you may read the *Roman power* and *tyranny* in the one, and the *Jews malice* and *mischievousness* in the other: and upon the full view the *Roman* and the *Jew* conspiring together and becoming guilty of this horridest fact that ever was committed under the Sun, the murthering of the Lord of life and glory.

Let us begin first with *Pilate*, who stands first in mention in the Text, as he stands representative of *Rome*, whose authority he carried, and whose Tyranny in this case he exercised. Methinks there is hardly a more remarkable passage in the whole book of the *Revelations*, then that *Chap.* XIII. 2. *The Dragon gave his power, and seat, and great authority unto the Beast.* Which in plain *English* is this, The Devil gave his power, and seat, and great authority to *Rome*. For that by the *Dragon* is meant the *Devil*, there is none but grant, and that by the *Beast* is meant *Rome*, even *Romanists* themselves do not deny. When you read that passage in S. *Luke* IV. 5, 6. *that the Devil shewed our Saviour all the Kingdoms of the World, and the glory of them*; do you not presently conceive, that he shewed him *Rome* her Empire and Glory? For then where was the pomp and glory of the World, but within that City and Empire? And when you read that he said unto him, *All this power will I give thee, and the glory of them*, do you not presently conceive that he offered to make him *Cæsar*, or Lord of that vast Empire, *if he would fall down and worship him?* And how pat do these words of his, *for that is delivered to me, and to whom-*

whomsoever I will, I give them, agree with these in the *Revelations*, *The Dragon gave his power and seat and great authority unto the beast?*

It neither is, nor indeed could be said so of the other *Monarchies* or *Empires* that had gone before. It is not said the Dragon gave his power to the *Babylonian Empire*, nor to the *Persian* nor *Grecian* nor *Syrogrecian:* nor indeed could it be so truly and pertinently said so concerning them, as concerning *Rome*. For the Dragon had a business for *Rome* to do, which the other neither did nor could do for him, which was to put the Lord of life to death. The old Serpent knew from of old, that he was to *bruise the heel of the seed of the woman*, that he was to compass the death of *Messias*, and it was reserved to *Rome* and her power and tyranny to be the instrument of such an action, and the Dragon gave his power, seat, and authority to that City for that purpose, that it might do his business in murthering Christ, and his members after him.

Pilate, who carried with him the authority and commission of that City, confessed him innocent, and yet condemned him, pleaded for him that he was not guilty, and yet crucified him; and that mainly upon the account of *Rome*, and for her sake, because forsooth there must be no King but *Cæsar*, or who was set up or kinged by *Cæsar*.

In *Revel.* XI. 8. where mention is made of slaying the two witnesses, it is said, *their dead carcasses shall lie in the streets of that great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified.* The last clause, *where also our Lord was crucified.* may seem to direct your eyes to *Jerusalem*, but the title, *The great City*, which *Chap.* XVII. *ult.* is defined, *The great City, which ruleth over the Kings of the Earth*, calls them back again to look at *Rome*, as our Lords crucifier, by whom, that work must be done, or not done at all, for to such a tenour do the Jews tell *Pilate* in the Text, when they say, *It is not lawful for us.*

Before ever I should turn *Romanist*, I must be satisfied in this scruple and question. How comes the *Jew* and *Jerusalem*, so cursed a Place and Nation for the murther of our Lord, and the *Romanist* and *Rome*, so blessed, as to be the holy mother Church of all the World, when that City and Nation had as deep and bloody a hand in the murther of the Saviour of the World, as the other, if not deeper?

I remember the story of one of the *Grand Seignors*, that when he had received a foul and base foil before a poor and contemptible Town, *Scodra*, if I mistake not the name, for very rancour and vexation, and that he might be whetting on himself continually to revenge, he commanded him that waited nearest on him, to be minding him continually with these words, *Remember Scodra.* May I be so bold as to hint such a memorandum to you against *Rome*. As oft as you read, or rehearse, or hear rehearsed that article in our Creed, *He suffered under Pontius Pilate*, Remember *Rome*, and that under that it was our Saviour suffered: and the article minds you of so much: and if it were not intended for such a memorandum, had it not been enough to have said *He suffered*, without any mention of *Pontius Pilate* at all? Let us reason with the *Romanist* a little after the manner of his own *Logick*. He argues thus, *Peter* was at *Rome* and sat *Bishop* there, and suffered martyrdom and died there; *Ergo*, *Rome* is the mother Church, and head of all Churches. We argue in like manner, *Pilate* was at *Jerusalem*, sat Judge there, condemned and crucified the Lord of life there, and that by the Power and Authority of *Rome*; *Ergo*, let *Rome* look to it, how she clears her self of that fact and guiltiness. And so I have done with the first party in mention in the Text, *Pilate*, and he invested with the *Roman* authority.

The other party are the *Jews*, more peculiarly the *Sanhedrin* invested also with the *Jewish* power, and *Representatives* of the whole Nation. How busie and active the *Jews* were in this bloody business needs no illustration of mine, the Sacred pens of the Evangelists have done that abundantly.

Only I might speak to this circumstance, and not impertinent question, whether the *Jews* did not indeed think him to be the Messias, and yet murthered him?

Pilate condemned him, though he knew him innocent, and did not they murther him though they knew him to be the very Christ?

Methinks that passage in the Parable of the husbandmen in the Vineyard speaks very fairly for the *Affirmative*, *Matth.* XXI. 38. *When the husbandmen saw the Son, they said, this is the heir, come, let us kill him, and let us seize on his inheritance.* They knew him to be the heir, and yet they kill him, nay they kill him because they know him to be the heir, and that by killing him they shall get the inheritance. It is said indeed, *they knew him not*, *Act.* XIII. 27. which if you interpret, that they knew not the dignity of his person, and that he was God as well as man [the *Jews* will not be perswaded of the Godhead of Messias to this day] that does not deny, but that they might take him for the *Messias* howsoever. But I shall not dispute this case. If they took him for *Messias*, they thought he was not a *Messias* for their turn, nor that he was likely to answer their expectation, in what their wretched traditions had taught them to look for from *Messias*. For,

I. From

I. From *Messias* they expected Pomp and Statelineſs, a royal and victorious Kingdom: they ſee him appear in a low condition, and contemptible poverty.

II. From *Messias* they expected an advancing and heightening the rites of *Moſes*: they ſaw that he began to take them down.

III. By the *Messias* they expected to be redeemed and delivered from their ſubjection to the *Roman* yoke. He taught them to give *Cæſar* his due, and to ſubmit to the government God had ſet over them.

IV. By the *Messias* they expected, that the Gentiles ſhould be ſubdued, trod under their feet and deſtroyed. He taught that they ſhould be called, converted and become the Church.

So that if they took him for *Messias*, they thought he was a *Messias* that would mar all, and was far unlike the *Messias* their traditions had taught them to look for. And therefore be he *Messias* or no, they will rather kill the heir, than they themſelves loſe the inheritance, which they thought they ſhould have done, if he ſhould have lived.

It were worth the labour, if that were the taſk that were before us, to trace theſe two Nations, *Jew* and *Roman*, after this fact; as I may ſay, by the blood, and to conſider, as they made themſelves yoke-fellows, like *Simeon* and *Levi*, in this guilt and evil, ſo whether God yoked not them alſo together under the like curſe and vengeance.

Yokefellows indeed are the *Jew* and *Romaniſt* above all the people of the World, in a deluded fancying their own bravery and privilege above all the World beſides. He that comes to read the Jewiſh Writings, eſpecially thoſe that are of the nature of Sermons, will find this to be the main ſtuffing of them, almoſt in every leaf and page, How choiſe a people is *Iſrael*, how dearly God is in love with *Iſrael*, what a happy thing it is to be the ſeed of *Abraham*, how bleſſed the Nation of the *Jews* above all Nations, and ſuch ſtuff as this all along: And is not the ſtyle of the *Romaniſt* to the very ſame tune? How holy the Church of *Rome*, how glorious the Religion of the Church of *Rome*, what ſuperiority and preeminence hath the Church above all Churches; and all the men in the World are *Hereticks* and *Apoſtates* and *Caſtaways*, if they be not *Romaniſts*. Whereas if both the *Nations* would but impartially look upon themſelves, they would ſee that there are ſuch brands upon them two, as are upon no Nation under Heaven, now extant; I ſhall but glance at theſe few particulars.

I Is not the *Jew Antichriſt*, viz. *Theſ.* II? Examine the place ſeriouſly, and compare it with 1 *Joh.* II. 18. and with II. *Joh.* 7. and other places in the *Epiſtles*, and you may ſee it plain. And is not *Rome Antichriſt* in the *Revelations? Rome* her ſelf doth not deny it, if you allow her but her diſtinction of *Heathen* and *Chriſtian*.

II. Have you not obſerved a horrid Apoſtaſie in the Apoſtles time in the Church of the *Jews*, of thoſe who had imbraced the Goſpel? Evidences are abundant in the New Teſtament, I ſhall name but two, 2 *Tim.* I. 15. All *Aſia* is fallen away, and departed from *Paul* at one clap. *This thou knoweſt; that all they which are in Aſia are turned away from me.* And in XII. *Matth.* 49. our Saviour compares that generation to one that had the Devil caſt out of him, but he returns again into him with ſeven worſe Devils, *ſo ſhall it be*, ſaith he, *to this wicked generation.*

And who alſo hath not obſerved a horrid Apoſtaſie in the Church of *Rome*, (They themſelves only excepted, who will not ſee) from that Faith and Religion, for which that City was once renowned through the whole World, I. *Rom.* 8? And that direful Apoſtaſie in the Chriſtian Church of the *Jews*, was never ſo matched and paralleld in the World as by the Apoſtaſie in the Church of *Rome*.

III. Were there ever two Nations, two Churches under Heaven ſo beſotted with Traditions and the Doctrines of Men, as the *Jew* and *Roman*? Weigh them well together, and is not that as true of the *Roman* to every tittle, that our Saviour ſpeaks of the *Jew*, XV. *Matth.* 3, 9. *That they had made the Commandment of God of none effect by their traditions, and that they taught for Doctrines the Commandments of men?*

He that ſhall ſeriouſly compare their Doctrines together, about *Opus operatum*, *Sin venial*, *the merit of Works*, *Purgatory*, *Freewil*, *the point of Juſtification*, and multitudes of other points in Religion and Divine Worſhip, will ſee the *Romaniſt* has gone to School to the *Jew*, and indeed the *Scholar* is not a whit behind the *Maſter*.

IV. And to ſpare more, Is not the *Jew* doomed to a perpetual curſe in that paſſage, *Eſay* LXV. 15. *Ye ſhall leave your name for a curſe unto my choſen?* And in other paſſages of like nature, that might be produced, not a few.

And is not *Rome* doomed to perpetual perdition in that paſſage, *Numb.* XXIV. 24. *Ships ſhall come from the coaſt of Chittim, and ſhall afflict Aſſar, and ſhall afflict Eber, and he* [Chittim] *ſhall periſh for ever.* Where *Chittim* is *Rome* or *Italy* by the conſent both of *Jews* and *Chriſtians*, both of *Proteſtants*, and even *Romaniſts* themſelves.

And

And thus much concerning the perſons before us. *Pilate* and the *Jews*, Repreſentatives of the *Jewiſh* and *Roman* Nation, Actors of the *Jewiſh* malice and *Roman* tyranny.

And now let us conſider their words, the handling of which will bring our diſcourſe nearer the preſent occaſion.

Pilate ſaid, *Take him, &c.* for he very well knew they might do ſo, for any reſtraints the *Romans*, who were their Lords, had put upon them in that caſe. *Joſephus* tells us the *Romans* ſuffered them to live by their own Laws and Religion; and he records a ſpeech that *Titus* their Conqueror made to them, while he beſieged their City, to perſwade them to yield, in which he uſeth this argumentation. *The Romans have always permitted you to live by your own Laws, and why then ſhould you rebel againſt them?* And he alſo records a ſpeech that himſelf made to them to the ſame purpoſe, to perſwade them to yield, in which he uſeth the very ſame argument. And certainly *Pilate* did not ſpeak it in a way of jearing of them; when he bid them *Take him, &c.* as knowing they were reſtrained by the *Romans*.

They, though ſuch a reſtraint were not upon them, yet anſwer, *It is not lawful*, &c. *It is not lawful*, i. e. we cannot, we may not, it is not in our power; for ſuch a conſtruction will the Greek expreſſion very well bear; and if they uſed their own *Jeruſalem* language, I doubt not but their words were לית לנא רשותא which is an expreſſion very obvious and frequent in the writers in that Language, and ſignifies in that latitude, as to mean, *we have not liberty, power, privilege.*

Now how or when, or whereupon, did they loſe this power? If the *Romans* had taken it away from them, how then did they afterwards arraign and condemn and execute S. *Stephen*, and would have done no leſs without all doubt to S. *Paul*, if they might have had their own way? And their own ſtories tell us of their judging and condemning to the fire, after this, a Prieſts daughter for playing the whore in her fathers houſe, and execution was done accordingly. And yet, they ſay, they cannot judicially put any man to death, which power indeed if they had loſt, they loſt it more like fools, than like ſlaves, and it was not at all taken from them by the *Romans*, but they let it drop from them by their own folly.

Their own Writers and Records do tell us at what paſs it was with them at this time, in this manner.

Forty years, ſay they, *before the deſtruction of the Temple, did the great* Sanhedrin, *or chief Court or Councel riſe, and depart out of the room* Gazith, *and then the power of judging in Capital matters was taken away from* Iſrael. *Gazith*, the room where this great Court ſat, was in the Court of the Temple near unto the altar; or as themſelves expreſs it, *near to the divine preſence*, which, they ſuppoſed, dwelt upon the altar, and looked on them how they acted in judgment. They thought therefore that by the very reverence and venerableneſs of the place, and preſence, they were bound to judge malefactors, and to execute them unfailingly, which at the laſt they ſaw, they could not do, and therefore they reſolve to riſe and depart from that place.

The caſe was now with them much like to that gloſs of ſome of the *Hebrew* writers upon the firſt words of the book of *Ruth*. The words properly are thus, *It came to paſs in the days when the Judges judged.* But they invert it thus, *It came to paſs in the days, when they judged the Judges.* And a ſhrewd inverſion indeed, when the people judge their Judges, and malefactors aw and over-power the Magiſtracy. And juſt ſuch was their caſe now. Their Country did ſo ſwarm with all manner of wickedneſs and villanies, that they were grown beyond the correction of the Magiſtracy, that they out dared the Magiſtracy. As *Jezebel*. The Sanhedrin could not, durſt not judge them. Nay theſe go further than defie and dare, they even conquer and maſter. So that not any but is glad to yield and reſolve, that they will not go about to puniſh ſuch villanies and wickedneſs any more, for they ſaw that it was but in vain to go about it, and that they could not do it without their own danger. And ſo their own Records tell us, *That* adulteries *were grown ſo common and open, that the* Sanhedrin *determined, there ſhould be no more trial of the ſuſpected or adulterous wife by the bitter waters, which God had preſcribed,* Numb. V. *That* murders *were ſo common and ordinary, that the* Sanhedrin *determined, there ſhould be no more the beheading of a Heifer, which God had preſcribed for the expiation of an uncertain murder*, Deut. XXI. *And* Murtherers *ſo numerous and potent and impudent, that the Magiſtrate could not, durſt not judge them for fear of being themſelves murdered. And therefore the great* Sanhedrin *reſolves*, Come let us riſe and ſit here no longer, for it is better for us to riſe and depart hence, than by ſitting here to contract guilt to our ſelves, when the very place challengeth from us, that we do judgment and execution, and we cannot do it. *And ſo they roſe and went thence, and then ceaſed and failed the judging of Capital offenders through out all the* Courts *of* Iſrael. And this account do their Writers and Records give, how it came to paſs that they loſt that power, that they could not, might not, put any malefactor to death. And ſo you have a *Commentary* of

of their own Nation and Hiſtorians, upon their words here in the Text. I might yet add further from them.

1. That ſometimes they returned to the *Hall* or room *Gazith* to ſit upon Capital offendors, as *blaſphemers*, *falſe Prophets*, *notoriouſly inceſtuous*, *&c.* when they thought good; but never returned thither to ſit upon *murther*.

2. That when they did ſit there and Judged and Sentenced, yet they hardly ever executed, but referred the offendors to the puniſhment of God. And they will tell you, *That God at one time or other, did bring them to ſome kind of death in ſome ſort ſutable to that the Sanhedrin ſhould have put them to.*

Sometimes indeed malice and ſpite made them venture an execution doing, when they ſaw they might do it without their own danger, when they executed S. *Stephen* for a Heretick, and *Benſatda* for a Seducer, if by him they meant not our Saviour himſelf.

But that that we have the moſt reaſon to conſider of, is how the Nation came to this paſs of Vice and Villany, that Vice and Villany were not only incorrigible, but were grown terrible to thoſe that ſhould correct them: Wickedneſs ſtrong, and Magiſtracy feeble: Murthers, Plunderings, Aſſaſſinations, all manner of Abominations ſwarming, and no power in them that were in power to puniſh them.

Not to ſpeak of the ſecret diſpoſal of God for the executing of his vengeance upon that ſinful Nation in giving them up to themſelves and to confuſion, but to look only at thoſe things that are apparent.

I. The growth of Villany was from the not puniſhing of villanies in time: and the Magiſtrates want of executing Judgment made them loſe the power of executing Judgment. And they could not puniſh malefactors when they ſhould, becauſe they would not do it, when they might. The ſword of Juſtice ruſted in the ſcabbard, that they could not draw it, becauſe they let it reſt in the ſcabbard when they ſhould have drawn it.

As that generation was the wickedeſt that the Earth had carried in our Saviours character, *A wicked and adulterous generation*, *a faithleſs and perverſe generation*, *a Serpent and Viper generation*, a generation wicked above expreſſion, as appears by that expreſſion of the Prophet *Eſay* LIII. 8. *Who ſhall declare his generation*, i. e. the generation wherein he lived; ſo the ſame Prophet ſpeaking of the very ſame time and generation, ſhews from whence the above wickedneſs of the generation grew, *Eſay* LIX. 14. *Judgment is turned away backward, and juſtice ſtandeth afar off: truth is fallen in the ſtreets, and equity cannot enter. And it diſpleaſed the Lord, that there was no judgment.* Which very Scripture the *Jews* themſelves do produce to prove that the *Meſſias* ſhould come in the worſt of times and generations. Now

II. There were two things that hindred and ſpoiled the execution of Juſtice and Judgment, like two worms lying at the root of Judicature; that like the worm that ſmote *Jonas* gourd, kild execution of Judgment at the very root, that that tree was clean blaſted, dried up and withered.

The *firſt* let me Emblem by this homely Emblem. The *Ape* loving and hugging her young ſo dearly, that ſhe hugs, and preſſes, and cruſhes them to death. They had ſo fooliſh and fond a prizing and tenderneſs to a *Jew* forſooth, becauſe he was a *Jew*, that that very fondneſs helpt to hug and cruſh the Nation to this confuſion and ruine. O *noli tangere*, meddle not with him ſo ſeverely, he is an *Iſraelite* of the ſeed of *Abraham*, he is not to be dealt with as you would with another man. I could tire you with evidences of this fondneſs and folly in multitudes of inſtances. Shall I but give you one of their own ſtories.

A father ſent out his ſon to hire labourers to come to work with him. The ſon agreed with him for ſo much mony a day, and meat and drink; when his father underſtood that he had agreed to find them their diet, *Ah ſon*, ſaith he, *what haſt thou done? Though thou ſhouldeſt keep as noble and royal a Table for them as ever* Solomon *did, thou couldeſt never make good thine agreement for their diet; for they are the children of* Abraham, *and no treatment or entertainment can riſe up to their deſert and dignity.* *John Baptiſt* very well knew how high their pulſe beat upon this delirium, which he bids, *Think not to ſay within your ſelves, we have* Abraham *to our Father:* for this they thought, was privilege enough and would ſerve for all things.

It was the Doctrine of their Schools and Pulpits, *That every Iſraelite was to have a portion in the World to come*, in the benefits and happineſs of *the days of Meſſias*, for ſo the expreſſion means there. And why, I pray you, every *Iſraelite?* Why forſooth becauſe he is an *Iſraelite*. And this very Maxim learnt, and believ'd, and taught by *Nicodemus*, made the *Phariſee* at a nonplus, when our Saviour told him he could not ſee the Kingdom of Heaven or *Meſſias* except he were born again. For he thought his being born a *Jew* and *Iſraelite* would ſerve well enough for that purpoſe and that he needed no more.

I could

I could produce you instances in their own Authors, where this very argument is used to check and hinder execution of justice upon a malefactor *Jew*. O do it not, for he is a child of *Abraham*, of the stock of *Israel*, and flock of God. Though never so horrid a villain, yet O do not put him to death, for he is a *Jew*. Nay, they stick not to tell, that *Elias* himself hath appeared to hinder the execution of malefactors with this very argument. And some of their great *Doctors* and *Grandees* have not stuck to say, That that *Sanhedrin* that puts one man to death in *seven* years, nay in *seventy* years is a bloody Court; And *if we had been in those times*, say they, *when executions were done, there should never have been any in our time done.*

Needed there any other seed for the breeding of mischief and villany in the Land, of all sorts and sizes and without number, than such a fond and senceless principle and practice as this? Sow but such remisness of executing justice and judgment in a Nation, and presently you will have a very plentiful crop of all manner of mischief, like that *Hemlock* crop in *Hos.* X. 4. *Judgment springeth up as Hemlock in the furrows of the field.*

By the way upon this fond and mad principle of theirs, of *Jew-prizing*, I cannot but observe these two things.

I. Their deadly spleen and malice against our Saviour, when contrary to this their National principle, they did not only pursue him eagerly to put him to death, but for that end delivered him up to the Heathen power, which I question whether they had ever done so by *Jew* before.

II. How heavy the hand and vengeance of God was upon them in their Civil Wars and Seditions among themselves, when contrary to their Nation-principle of *Jew-prizing*, *they fell Jew* to destroy *Jew*, the seed of *Abraham* to murther the seed of *Abraham*, in the horridest assassinations and destractiveness, that any story recordeth.

A *second* hinderer and destroyer of the execution of justice among them I may emblem by that foolish *Roman* Emperor, that while he should have been busied in consulting and taking care about the great affairs of state, he made it a very great business and employment he followed, to catch flies. Our Saviour tells you these men did much the like, *Matth.* XXIII. 22. *You tithe mint, and annise, and cummin, and have omitted the great things of the Law, Judgment, Mercy and Faith.* They were punctual about things of little or no weight, and remis about matters of moment, and the greatest import, severe about things, that were indeed as good as nothing, and careless about those things, that were indeed all in all. Like *Israel* at the battel of *Gibeah*, *Judg.* XIX. zealous to avenge the quarrel and injury of a whorish woman, the Levites Concubine, but never mind the avenging of the quarrel and injury done to God by the setting up *Michals* and the *Danites* Idol. They were extreme punctual in requiring the washing of hands before meat, but as our Saviour tells them, their tradition gave leave to starve their parents with saying, *Corban*, or *let whatsoever I should relieve thee by, be dedicated for sacred*, and they made no matter of letting father or mother perish for want of sustenance. They were very exact in looking that no one should come into the mount of the Temple with staf in hand, or shoes on their feet, or their purse at their girdle, against which they had a strict Law; but they made nothing to keep a Market or Fair of Oxen, and Sheep and Doves there: they had *Tabernæ*, Shops there, where they sold Salt and Oyle and Frankinsence and such things as they used about the Altar. And the *Sanhedrin* it self, when it removed out of the room *Gazith*, came and sat down close by those Shops, and never quecht at it, to make the Temple an house of Merchandize. What a deal of doe do they keep about our Saviours healing on the Sabbath day, but when a woman is taken in adultery in the very act, the *Sanhedrin* brings her to our Saviour to lay a trap for him by trying what he would determine in that case: but of more done to her for her crime you have no news. And to spare more, He that reads their *Pandects* and *Canons* and their determinations, and debates there, may justly stand amazed to see how serious and grave they be in a thousand things, that are but trash and chaf, and that deserve nothing but laughter, and how slight and little looking after these great things that concern true Piety, Justice, Charity and a holy Life. How smartly they measure the violation of a tradition of the Elders about toys and trifles, and take no notice of the violation of the Divine Law of God about the greatest matter. And so our Saviour speaks enough of this in that short passage, *Ye strain at a gnat and swallow a Camel.* Those traditions were the ruine of Religion and Justice in the Nation, and proved consequently the utter ruine of the Nation it self.

It is observable concerning that unhappy Nation, that before their Captivity into *Babylon*, they were all for *Idolatry*, but after their return out of Captivity they abhorred *Idolatry*, but were all for *Traditions*, they changed naught for naught, or rather naught for worse. For indeed their *Traditions*, one may justly say, were more destructive than their *Idolatry*. Their *Traditions* wrought them and brought them

them to murder the Lord of life and glory, which their *Idolatry* would hardly ever have brought them to. And the very principles of their Traditions were such, that they had not been right Scholars in that School, they had not been faithful to their principles, if they had not destroied him. So directly contrary to the tenor of the Gospel, and to the quality and appearance of Christ were those cursed Traditions, that if they sought not withal might and main, to destroy them and root them out, the beast did not work according to the nature of the beast, but clean contrary to it.

It is very generally conceived that God rejected that Nation for the murther of the Lord of life. And that was a very just cause and reason why they were rejected. But if I should say, God rejected the bulk and mass of that Nation long before the death of Christ for those cursed Traditions, I believe, I should not speak it without good proof and warrant. And it is observable that *John Baptist* calls them *a generation of Vipers*, which in plain *English* is, The seed of the Serpent, at his first preaching among them. And it is observable, that which we are upon, that wickedness and villanies were grown so abounding and so predominant, that they were past the Magistrates correcting, before ever our Saviour comes to be arraigned. And it is no wonder they were grown so abounding and predominant, when their very Principles led them to make crimes of those that were but trifles, and no crimes of those that were crimes indeed: to omit the great things of the Law, whereby they might have beaten down cruelty, dishonesty, and debauchery, and to make all their business only about toys, only for the promoting of formality and hypocrisie, and seeming goodness.

And thus you see wickedness uncorrected till it grow incorrigible: an unhappy Magistracy asleep, till it wake, like *Sampson*, with the locks of his strength cut, and overpowred by the *Philistins*: and a miserable Nation bleeding to death, and weltering in its own blood, because the Physitian would not let blood when he should have done, in due time and in the right vein.

And now do I need to say any thing by way of Application? As the Apostle concerning *Abel*, *He being dead, yet speaketh*; so I of *Judea*, she is here dying, and do you not hear her speak? nay as he of old, *Loquere ut te videam.* Do you not see her speak? The very looking on her may read a Lecture. As the *Lacedæmonians* read a silent Lecture against drunkenness to their children, only by shewing them their slaves Swine-drunk. So tis a silent Lecture against neglecting of the execution of Justice and Judgment, and against partiality in executing of Judgment and Justice, only to look upon her, and her undone condition.

It is well known to you all that pass by, behold and see if there be any sorrow like unto my sorrow, that is done unto me. And who wrought it to thee, O unhappy Nation? *Oh! I was wounded in this house of my friends.* Folly and fondness, partiality and foolish tenderness, sloth and sleepiness have been my undoing. *Discite justitiam moniti.* Take warning by my fate, all Nations and Countries, and set your selves to execute Judgment and do Justice, lest wickedness grow that there be no curbing, and so vengeance follow, that there be no healing.

The *Grandees* of that Nation, though so careless as to practise this, will tell you, that all the six hundred and thirteen precepts contained in the Law of *Moses*, are couched and included within those two in *Esay*, LVI. 1. *Keep judgment, and do justice.* And indeed how much and how great things are included in those two, keeping or observing Judgment in causes *Controversal*, and doing just in causes *Criminal*? The *Greek Poet* will tell you,

Ἐν τῇ δικαιοσύνῃ συλλαβόντι πᾶσ' ἀρετή ἐστι.

That in Justice is comprehended all Vertues; and the Scripture will tell you, that under the name of righteousness is comprehended all piety, by the use of the name: a righteous man for one after Gods own heart.

I might speak how much piety is comprehended in doing Justice, and how much charity, how much service to God, how much benefit to the Country. But need I to illustrate these things that are so plain?

It is something strange, and not to be passed by without observation, that in the *New Testament* in several places, the *second* Table is cited and taken for the whole Law without mention of the *first* Table at all. In *Matth.* XIX. 16. when a man comes and asks, *what he should do to have eternal life?* Christ bids him, *keep the Commandments*: When he demands, which? He refers him only to the *second* Table, *Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honour thy Father and thy Mother.* And *Thou shalt love thy neighbour as thy self.* You have the like reference to the *second* Table, *Rom.* XIII. 8. *Ow nothing to any man but to love*

one

one another, for he that loveth another hath fulfilled the Law. And there going to reckon up the Commandments of the Law, he mentions only those of the *second* Table. And you may observe the Apostle S. *James* using the same style, *Jam.* II. 8. *If ye fulfil the Royal Law according to the Scripture, Thou shalt love thy neighbour as thy self, ye do well.*

What then is the younger sister fairer than the Elder, the *second* Table more lovely than the *first*, that *Jacob* must serve his apprenticeship for *Rachel* the younger, rather than for *Leah* the elder?

As *Micah* VI. 8. *He hath shewed thee, O man, what is good, and what the Lord requires of thee, to do justly, and love mercy.* For these two are the *Urim* and *Thummim* of the *second* Table, the very life of true Christian piety, and of a true Christians acting. And the Lord thus directs men to the duties of the *second* Table, as the touchstone of Piety, whereby to try whether we love God, by our love to our neighbour; whether he will do God right, by doing right to his neighbour. If time would permit I might speak,

I. How great a *duty* Justice is of the *second* Table.

II. How great a *charity* to a place or Country.

III. How great a *tye* upon all, not Judges and Magistrates only, but Juries, Witnesses, all in their places to promote it.

IV. How great a *misery*, and undoing of a Nation to have the current of it stopped.

A SERMON PREACHED AT ELY ASSISE,

Septemb. 12. 1671.

JAMES V. 9.

Behold the Judge ſtandeth before the door.

THE great Court of Judicature at *Jeruſalem* ſat near the Altar of burnt offerings, half the room where they ſat, being in that holy Court where the Altar ſtood. And they thought they were bound to ſit ſo near the Altar, as long as they might, and they thought they were bound, while they ſat there, to execute impartial juſtice, becauſe of the nearneſs of שכינה *the Divine preſence*, which they accounted was always upon the Altar.

A very needful, uſeful and proper conception and remembrance for every Court of Judicature to take up; to think, how near the *Divine preſence* is unto them to overlook them: how God is cloſe by them, near unto them, nay, as *David* tells us, ſitting among them, ſeeing and obſerving their doing, and demeanour in that great employment: Therefore being to ſpeak to ſuch a Court, if I ſhould be ſo bold as to take on me to direct the way to the impartial adminiſtration of juſtice, I could find no more proper way of direction in that caſe, than to mind you of the noble copy you have before you, *viz.* the *great Judge:* Or if I ſhould ſet my ſelf to exhort to the execution of it, I could uſe no more enforcing and perſwaſive arguments or exhortations, than to mind you how near this great Judge is unto you. *Behold, the Judge ſtandeth before the door.*

But do we behold him? Could we ſee him with theſe bodily eyes, as we ſee that *honourable Perſon*, I ſhould need to ſay no more. Such a ſight would be Text and Sermon enough and enough again for us. But is there no other eye to ſee him that is inviſible? It is a true Chriſtians motto, *I have ſet the Lord always before me:* and he ſees him, though he ſees him not; and with God in his eye he frameth all his demeanor, and carriage, and lives, and walks, and does, and ſuffers, and dies, *as ſeeing him that is inviſible*, as it is ſaid of *Moſes*, *Heb.* XI. 27.

But to ſee him as the great Judge, is, as I may ſay, a ſecond contemplation of God, and as needful as the firſt. The *firſt* I call that, when the Soul contemplates God, as the chiefeſt, choiceſt, only, and moſt deſirable *Good*, and ſo all its affections, deſires and longings are laid out upon him, ſtriving for the enjoyment of him. But withal the good ſoul contemplates God, ſo as to make him his fear and his dread, as well as his portion and delight: he owns him infinitely *juſt*, as well as he owns him infinitely *good*, and as he looks upon him as his *God*, ſo he looks upon him as his *Judge*, *Job* IX. 15. *Whom though I were right, yet would I not anſwer, but I would make ſupplication to my Judge.*

Such

Such a Contemplation of God may the very present occasion call upon us to take up. For can so great and remarkable an occasion pass us without some spiritual reflection, and heavenly meditation? Occasional meditation is a second sacred concoction, as I may call it, that when the body or sence hath, or hath had the use of an earthly occurrence, turns it to the good and nourishment of the soul. And shall such an occasion as this you are now entring on, pass without some such beneficial, spiritual improvement? For what kind of heart does he carry, that can see the day of an *Assise*, and never think of the great day of judgment? that can see a Judge, a tribunal, arraignings, sentencings, and never remember that, *We must all stand before the tribunal seat of Christ:* nor remember with himself, *For all these things God will bring thee to judgment?*

Therefore *Sursum Corda*, let us lift up our hearts, and let their thoughts carry us beyond sight and sence, and pick up the hony of some spiritual meditation from so noble a flower. And the Text in some particulars directs us how to do it, *viz.* that as we see the *Judge* already come and ready to enter upon the work of the *Assise*, so to remember the great *Assise* is coming, the great *Judge* is coming. *For he cometh, for he cometh to judge the Earth.* Nay, *behold, he standeth, behold he standeth before the door.*

But there may be some question, what is our Apostles immediate, and most intent and direct sence in these words. For there are several expressions of the like nature in Scripture, which seem to intend more especially the nearness of the destruction of *Jerusalem*, and the *Jewish* Nation. For as Christs pouring down his vengeance in the destruction of that City, and people, is called his *coming in his glory*, and *his coming in judgment*; and as the destruction of that City and Nation is charactered in Scripture, as the destruction of the whole World; so there are several passages, that speak of the nearness of that destruction, that are suited according to such characters. Such is that in 1 *Cor.* X 11. *Upon us the ends of the world are come.* 1 *Pet.* IV. 7. *The end of all things is at hand.* *Heb* X. 37. *Yet a little while, and he that shall come, will come and will not tarry.* And to the very same tendency may this be in the words of the Text: *Behold, the Judge standeth before the door.* As also that in the Verse before, *The coming of the Lord draweth nigh.*

There is very much mention in Scripture of the *last days*, and both of exceeding much good, and exceeding much evil that should accrew in them. Our present dealing is about the latter. By the last days are meant the last days of *Jerusalem*, and of that Nation. And there is foretold of them, that *in the last days there should be perillous times*; 2 *Tim.* III. 1. That *in the last days there should come mockers*; 2 *Pet.* III. 3. That *in the last times there should come many Antichrists*, which was an evidence that those were the last times; 1 *Joh.* II. 18. Under those sad times did the poor professors of the Gospel live, till God gave them some recovery and refreshment by the ruine of the City and Nation. They were times of mockings and scourgings, and imprisonments, and of most bitter persecution of the Church both by the *Jews* that never believed, and by *Apostates*, that had believed, but were revolted from the Gospel, and become enemies to it. A sad *hour of temptation*, *Rev.* III. 10. *Judgment began at the house of God.* 1 *Pet.* IV. 17. *A fiery tryal*, at the *thirteenth* verse of the same Chapter.

Therefore the Apostles, to bear up the hearts of the poor persecuted and afflicted Saints of God, mind them concerning Christs coming in vengeance against that City and people, to make an end of the persecution by making an end of the persecutors. Instances might be given of this numerously, if I would insist upon it. Such an one, I suppose, is that in the verse before: *Be patient, Brethren, till the coming of the Lord: be patient for the coming of the Lord draweth nigh.* And that in the verse of the Text, *Grudge not, Brethren, one against another, lest you be condemned*, with them that grudge at you, when the Judge cometh to plead their cause, and *behold, the Judge standeth before the door.*

If we should take the words in this sence, and pointing at such a time and matter, I suppose, it might not be far from the Apostles meaning. But do his words reach no further? Are not these things written for our learning, as well as for theirs, to whom he wrote? Is it not a truth spoken to us as well as it was spoken to them, *Behold the Judge standeth before the door?* Dispute it not, but rather down on our knees, and bless and magnifie the patience and goodness of this Judge, for that he is standing at the door, and hath not yet broke in upon us.

In handling of the words, I suppose, I need not to spend time in explaining the Phrases. For none that hears of this Judge, but he knows who is meant, and none can but know what is meant by his *standing at the door*, *viz.* as near at hand, and ready to enter. And if the Apostle speak here of the nearness of the destruction of *Jerusalem*, our Saviours words of the very same subject may help to explain him; *Matth.* XXIV. 33. *So likewise ye, when ye see all these things, know that it is near, even at the doors.* So behold, the Judge is near, *even at the door.* But the Judge of whom? And at the door of whom? These shall be the *two* things, that my discourse shall enquire after.

The

The *Jews* in their *Pandect*, mention several things, of which they say, *they are two, and yet are four:* and when they explain themselves, they shew they speak very good sence. I may speak much like of the Propositions that rise out of the words, that they are two, but indeed are four. The two are these, *That there is a Judge*, or *God is a Judge:* and *That this Judge stands before the door.* But the very stile and expression doth double it; *That God is the Judge of all*, and *That this Judge stands at the door of all.* Because there is no exception about whom he judgeth, nor any exception at whose door he standeth.

I cannot say, it is as essential to God, to be a Judge, as it is essential to him to be holy, infinite, eternal, good, &c. because he had been there had these never been creature to judge; as he was these from eternity, before the creature was: but since there is a creature to judge, I may say, it is as essential to God to be *Judge* of his creature, as it is to be *God*. For we may truly say, if he were not Judge, he were not God. For what kind of God were that, that had not to do about judging the creature? I need not to produce places of Scripture, to prove that that is before us; for what more plain, what more frequent, than such testimonies? That *God is Judge himself*, *Psal.* L. 6. That *he is the Judge of all the Earth*, *Gen.* XVIII. 25. That *he is the Lord, the righteous Judge*, 2 *Tim.* IV. 8. That *he sits upon the Throne judging right*, Psal. IX. 5. That *with righteousness he shall judge the world, and the people with equity*, *Psal.* XCVIII. *ult.*

But because the language of the Text is, *Behold the Judge!* let me speak, as I may say, unto your eyes, according to the expression, *O generation, see ye the word of the Lord*, *Jer.* II. 31. So let me lead your eyes to behold some specimens of this great Judges judging, and some demonstrations and assurances that he hath given, that he will so judge.

Eternal Judgment is one of the first principles of Christian Religion; *Heb.* II. 6. *viz.* the judgment that doth determine of every mans state for eternity, for of Gods temporal judgments we shall not speak here. And that judgment is either *particular*, passed upon every one at death; or *general*, which shall be at the last day. Of either of these I shall take some prospect.

I. Concerning the *particular* Judgment. When mans day is done, the day of the Lord begins with him: and when his work is done he is to receive his wages according as his work hath been good or evil. *Lazarus* and the rich man no sooner dead, but the one is in torment, and the other in *Abrahams* bosom. And how come they there? Conceive you see their passage. The souls of all, good or bad, as soon as ever departed out of the body are slipt into another world. And what becomes of them there? Do they dispose of themselves? Do they go to Heaven or Hell by their own disposal? There would never soul go to Hell, if it were at those terms. But the departed soul meets with its Judge, as soon as ever it is departed; and by him it is doomed and disposed to its eternal estate. The Judge stands at the very door of that World of *Spirits*, to dispose of all that come in there to their everlasting condition, according as their works have been here, good or evil. So that those words of the Apostle, as they speak the subsequence of judgment to death, so they may very well speak this nearness, *It is appointed for all men once to die, and then cometh the judgment*, *Heb.* IX. *ult.*

Those words of our Saviour are very regardable, *Luk.* XX. 30. *He is not the God of the dead, but of the living, for all live unto him.* Though dead and gone to the World, and to themselves, yet to him they are not dead, but alive, and he deals with them as such as are alive. And though he be not the God of all that so live, yet he is the Judge of them all. He calls himself *the God of Abraham*, *Isaac* and *Jacob*, when they had been now dead and in the dust a long time; for they lived though they were dead. And so *Cain*, and *Cham*, and *Pharaoh* lived, though they were dead; that is, were not utterly extinct, and yet God was far from owning himself the God of *Cain*, *Cham* and *Pharaoh*, but he was their Judge.

And do but think, how these men looked upon their Judge, when they met him. A carnal wretch that never thinks of God, never dreams of judgment, but is all for his pleasures and delights here, when he dies and instantly meets his dreadful Judge to doom him; Can any tongue express what a horrid surprizal that soul is taken at? I cannot but take some scantling of conception of it from that passage, *Rev.* I. 17. *And when I saw him, I fell at his feet as dead.* The beloved Disciple to be thus terrified at the sight of his beloved Master? He that used friendly to lean in his bosom, now to fall at his feet for fear, as dead? And Christ not coming to him neither with any message of terror, but in a friendly manner with instructions concerning things that were to come to pass thereafter. And if so dreadful a consternation fell upon him upon meeting and seeing the glory of his dear; what is the wretched souls case, when it so unexpectedly meets with the dreadful terrors of its angry Judge?

II. Con-

II. Concerning this great Judges judging all the World at the laſt day. I ſhall but offer to you that Proſpect: *Rev.* XX. 12. *I ſaw a great white throne, and him that ſat on it, from whoſe face the Earth and Heaven fled away, and there was no place found for them. And I ſaw the dead ſmall and great ſtand before God, and they were judged.* Heaven and Earth fled away before God, but no fleeing for ſmall and great, but they muſt be judged. Heaven and Earth that were in being are diſſolved and gone, but the dead ſmall and great that were not in being are brought into being; that they may be brought to judgment. And ſo *Chap.* VI. 14. *Heaven departs as a ſcroll that is rolled up together, and every mountain and Iſland is removed out of his place.* But in the next verſe there is a World of wretches that would fain be gon too, but it will not be; would fain be hid ſince they cannot go, but that will not be neither. *That ſay to the rocks fall on us, and hide us from the face of him that ſitteth upon the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who ſhall be able to ſtand?* II.

II. Now what aſſurances or earneſts, as I may call them, hath God given of this that he will Judge all the World, which is the *ſecond* thing I mentioned? I might mention divers. The Apoſtle makes the deſtruction of the World by water, and *Sodome* by fire to be ſuch, 2 *Pet.* II. 9. Another Apoſtle makes the raiſing him from the dead, that is to be Judge to be ſuch aſſurance, *Act.* XVII. 31. But I only name three more. That he hath ſet up Judicatures in the World. That he hath ſet up a Judicature in every mans ſoul. And that he hath given his Law and Word, by which men muſt be judged.

I. Are not the Tribunals and Judicatures that he hath ſet up in the World evidence and aſſurance given, that he will Judge the World? Magiſtracy, whoſe image and ſuperſcription doth it carry? The great *Cæſars*, the great Magiſtrate of Heaven and Earth. And if that deal in matters that concern the body, may we not read in it that he that ordained it, will diſpoſe both of bodies and ſouls?

Take to thoughts that of the Apoſtle, 1 *Cor.* VI. 2. *Know ye not that the Saints ſhall judge the World?* i. e. That a Chriſtian *Magiſtracy* ſhall judge among men. And, *Know ye not that we ſhall judge Angels?* i. e. That a Chriſtian *Miniſtry* ſhall judge againſt Devils. Weigh the words ſeriouſly, and I believe you will find them to riſe to this ſence. And then know you not, that the ultimate judging of Men and Devils muſt reſt in him, that inſtituted *Magiſtracy* and *Miniſtry* both? *I ſaid you are Gods*, for in your function you carry his repreſentation and character, but I ſaid, he is much more *God*, that ordained you *Gods*, and he much more Magiſtrate and Judge, that ordained you Magiſtrates and Judges. In you Judgment is drawn in little, in him it is in full proportion. *Filia exſcripſit Patrem*, as he of old of a good daughter, *that ſhe had copied out a good father.* Your function hath copied out Divine Authority: but yours is but a Copy, the original incomparably fairer.

II. Is not the Judicature that God hath ſet up in every mans ſoul an undoubted aſſurance of Gods judging of all? When a very proper definition of Conſcience is, That it is *Præjudicium judicii, a foretaſte, a preface to the judgment to come*, doth it not give aſſurance of the judgment to come? And that to every ſoul, when there is a conſcience in every ſoul. That as our Saviour, when the Jews aſk him, what appearance was there of the Kingdom of Heaven, gives them this anſwer, *The Kingdom of Heaven is with in you*, as ſome read it; ſo if any one aſk, what proof and aſſurance is *within you.* Aſk *Felix* alſo, *Act.* XXIV. 25. *As Paul reaſoned of righteouſneſs, temperance and judgment to come, Felix trembled.* And how comes a *Roman* valour to be ſo ſhaken at the word of a poor *Jew?* A great Judge trembling at the words of his priſoner? He had that within him that gave teſtimony to every word that *Paul* ſpake, that it was true. A ſtrange thing to him as well as a dreadful, to hear of the Judgment to come in manner, as the Divine Orator ſet it out. But there was that within him, that could not but aſſent to the truth of all he ſpake.

III. Gods very giving of his Law to the World is an aſſurance abundant, that he will once judge the World. Let me draw your thoughts to the foot of mount *Sinai*, to ſtand with *Iſrael* there while the Law is giving. Do you not ſee the dreadful terror in which it is given, fire, and ſmoke, and earth-quake, and ſound of trumpet? And do you think that the great Lawgiver, that comes in ſuch dread to give it, will never come to demand an account of it, how men have dealt with it? Muſt thoſe *Words* be ſcattered in the Air, and God never take more care or account of them?

And let me lead your eyes to mount *Calvary*, and there let them obſerve the great God, ſealing his Covenant and Goſpel in the blood of his own Son. See Chriſt bleeding there; hands, feet and heart bleeding out his laſt drop of blood, to confirm and ſeal that Truth and Goſpel, that he had preached to the World. And will God and Chriſt never take account, how men uſe the Goſpel, that, as I may ſay, coſt ſo dear engroſſing?

This very thing is an undoubled aſſurance, that God will Judge all the World, becauſe he cannot, but call men to account, how they have demeaned themſelves to his Law and revealed

revealed will. As sure as a Law and a Gospel have been given, so sure a judgment to come, to inquire what usage Law and Gospel have found among men, and a reward accordingly. The *Jews* in their writings do oft bring in the *Law* complaining to God of injuries done to her by such and such persons, and begging that he would do her right. Hath a despised Law, a contemned Gospel, a scorned Word of God, no cry in the ears of the Lord of Sabaoth, and hath the Lord no care to plead their cause? Are they only to cry to men, and if men abuse them, have they no cry to God? And hath the despised blood of Christ, and trodden under foot, no cry to God?

I cannot but remember the *Talmudish* story about *Zacharies* blood that was shed betwixt the Temple and the Altar, that no rains, no pains, no water could wash it off the pavement of the Temple, but still and still it was bubbling there, and would never be quiet, till execution of judgment quieted it; the King of *Babylon* slaying near an hundred thousand persons in the same place. The application is easie. *The judgment* of wicked men *lingreth not, and their damnation slumbreth not*; 2 *Pet.* II. Their sins will not let them linger and slumber, but continually cry in the ears of God for judgment. The injuries they do to Law, Gospel and Blood of Christ will not let them linger nor slumber, but these are continually crying to God to avenge their cause. And will not God avenge his cause?

What need I speak of his *Soveraignty* challenging, that he dispose of all mens eternal being, as he brought them into being here? What should I speak of his *Justice*, challenging that every one be rewarded according to his work? And indeed what need I to insist much to prove that God is Judge of all, and that he will bring all to judgment, to any that call themselves *Christians*, and have the Bible in their hand?

And so I have done with the first double Proposition in the Text, *viz.* *That God is Judge:* and *Judge of all.* And now briefly to speak to the second duplicity, *viz.* *He stands before the door*, and *before the door of all.*

I know the Apostles expression means in general, the Judge is near; but if it should come to particularizing, of this or the other or any person, would he not say the same? And will not any say the same, that will acknowledge a Judge or Judgment? Who can say, who dares say, the Judge stands not before my door? I am sure a good man dares not say so, for he accounts his God and Judge near unto him. *Thou compassest my path and my lying down, and art acquainted with all my ways*, *Psal.* CXXXIX. 3. And if any wretched man dare say so, let him take heed that he finds not his Judge a great deal nearer than he supposes; nay the nearer for his putting him so far off.

The Scripture speaks of two kinds of people, but indeed are but one: and they seem to look two several ways, whereas indeed they look but one and the same way, *viz.* those that *put the evil day far from them*, and those that *desire the evil days coming.* You have mention of them both near together in one and the same Prophet. Of the former, *Amos* VI. 3. *Wo to you that put the evil day far away*: And of the latter, *Amos* V. 18. *Wo to you that desire the day of the Lord.* How they *put away the evil day*, in their own fooliish fancy and conceit, is no hard thing to understand. I wish that too common experience had not acquainted us with that too much, and too many a time. But how do such wicked wretches *desire the day of the Lord?* The Prophet *Esay* tells you of some *Chap.* V. 19. *That say, let him make speed and hasten his work that we may see it; and let the counsil of the holy one of Israel draw near and come that we may know it.* And all this in scorn as making a puff at the Word of the Lord, that tells of an *evil day*, and a *day of the Lord* to come. Here is talk of the Word of the Lord, I pray you let us see it; and telling of the Lords coming, where is it? *Let him come that we may know it.* Directly these mockers 2 *Pet.* III. 2. That say in scorn, *where is the promise of his coming?*

Now is the Judge ever the farther off for these mens putting him, and his judgment far away? Nay, is he not the nearer? In that place of *Esay*, the wretches that spake so in scorn are said *to draw iniquity with cords of vanity, and sin as it were with cart-ropes.* And if they draw these do they not draw judgment on too? Judgment is the neareſt when the sinner is secureſt; and *when men cry peace, peace, then sudden destruction cometh upon them*; 1 *Thes.* V. But,

First, At whose door doth not the Judge stand harkening and taking notice of mens behaviour? *Rev.* III. 20. *Behold I stand at the door and knock.* He knocks that if it may be, he may be admitted; but if he be not, he stands not in vain, but takes notice of what passes in the house that he may take account of it in his due time, *Jer.* VIII. 6. *I hearkned and heard, but they spake not aright, no man repented him of his wickedness, saying what have I done? Mal.* III. 16. *The Lord hearkened and heard, and a book of remembrance was written before him.* The Judge writes what passes, and in time will have a reckoning about it. And so may the counsil of the Apostle here be very well construed. *Grudge not, brethren, one against another*, grumble not, repine not one against another, for *the Judge is at the door*, and he takes notice of every thing that passeth and you must account for it.

It were an excellent lesson for every Christian to get the hundred and nine and thirtieth *Psalm* not only by heart, but in his heart; and to be convinced and have a feeling of what is there spoken concerning Gods nearness to every man, in what place and posture soever he is. I need no more proof for that we are speaking of than only that *Psalm.* I would every heart would make the *Use* of the doctrine there taught, and make *Application* by his practise.

Secondly, Who can say otherwise then that the Judge is at the door, and may break in any moment by death and judgment? And this needs no other proof than only to remember the uncertainty of death and judgment. *Isaac* was of this belief, when he said, *I know not the day of my death*, *Gen.* XXVII. 2. whereas he lived many a fair year after.

And remarkable is that of the Apostle, that when he is speaking of the Judgment to come, he states it as if it were to come even in his time, whereas so many hundred of years above a thousand are passed since his time. We *shall not all die but we shall all be changed*, 1 *Cor.* XV. And 1 *Thes.* IV. *The Lord himself shall descend from Heaven with a shout. And then* we *which are alive, and remain shall be caught up together with him into the clouds.* Why? Blessed Apostle, dost thou think the resurrection and general judgment shall come, while thou art alive? Do it, or do it not, I have learned always to think, that *the Judge* always *stands before the door.* And I would teach all generations and ages to believe the same: that *the Judge standeth, &c.*

And, *Thirdly*, who can keep him out, when he is pleased to break in? *Elisha* could shut the door against the Kings messenger, that was sent to take away his life: can any man do it against the great Judge, when he comes to do it? Are any doors judgment proof, when the Lord will batter against them? Rather *lift up your heads, O ye gates, and be lift up, O ye everlasting doors, that the King of glory may come in. Prepare to meet thy God, O Israel:* that when he comes, thou mayest comfortably entertain him. It may seem a very hard passage, that of the Apostle, 2 *Pet.* III. 12. *Looking for and hasting to the day of God, when the heavens being on fire shall be dissolved.* Any one may be ready to say upon it, as *Ahab* doth to *Benhadad*, *That which my Lord sent to me for at the first, I will do, but this second thing I cannot do.* The first thing proposed, *To look for the day of God*, I shall willingly agree to, but *to hasten the day of God*, this is a hard saying. For who, as the Judge standeth before the door, dare invite him in? Who dares say as *Laban* to *Abrahams* servant, *Come in, thou blessed of the Lord, come in, why standest thou without?* The generality of men thinketh the day of God hasteneth fast enough of it self, and that there is little need to hasten it. And yet that very consideration is a great perswasive so to do. I am sure it is so argued, *Matth.* XXV. *Behold, the Bridegroom cometh, go forth to meet him.* Not sit still till he come up to you, for he is coming, but because *he is coming go forth to meet him.*

It was a noble confidence and valour in *David*, that when *Goliath* came out against him, he ran and made hast to meet him. And he had but coursely incountred that great giant, had he not had that confidence and valour. That man or woman will but coldly incounter death and judgment, that sit still till death and judgment come upon them, and never make out to meet them: that when the Judge stands at the door, have no mind of his entring and coming in.

It were worth disputing how far a good man may be willing to die, or how far unwilling, but I shall not enter upon that at this time. It is past all dispute that every one should be preparing to die, and to meet the Judge when he cometh. He standeth at the door, it is happy to be prepared against he cometh in. Let us all leave our thank-offerings at the Judges altar for his great patience and long-suffering towards us: that he is still standing at the door, and hath not broken in upon us: that his Patience is not outwearied by us, after our so great exercising of it. And let us ever carry the words of the Text sounding in our ears and hearts. That *the Judge standeth at the door*, beholding all our actions, beholding all our hearts, noting and observing all we do, to demand an account of us at his day of Judgment.

A SERMON PREACHED AT S. MARIES Cambridge,

Octob. 7. 1655.

MATTH. XXVIII. 19.

Go ye therefore and teach all Nations baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

SEven things may be taken notice of from these words at first sight.

I. A *permission* and *commission* to bring the Gospel among the Gentiles. The Apostles had been tied up before, *Matth.* X. 5. *Jesus sent forth the twelve, and commanded them saying, Go not into the way of the Gentiles.* But now he inlargeth them.

II. The *end* of this inlargement, to bring the *Gentiles* in to be Disciples. So μαθητεύσατε signifies, as we shall see anon.

III. The *way* to initiate them for Disciples: μαθητεύσατε βαπτίζοντες, *make them Disciples by baptizing them.*

IV. The *form* of the administration of Baptism. *In nomine Patris, &c. In the Name of the Father, and of the Son, and of the Holy Ghost.*

V. This is the fourth *establishment* of Baptism. The *first* was in the hand of *John. Secondly, Christ* himself was baptized. *Thirdly,* The Disciples baptized in his Name, *Joh.* III. 22. *Joh.* IV. 2. *Fourthly,* Here in the Text is the full establishment of it.

VI. The *Doctrine* of the *Trinity* is in the Text, and professed in every Baptism.

VII. The *Office* of Ministers: To teach and administer the Sacraments.

Two *Heresies* especially misconstrue this Text, *Anabaptism,* and *Socinianism.* For I must call that Heresie that unchurches all Churches, and ungods God. I shall not intangle myself in these disputes, only consider the sense and propriety of the Text as before us; and that in these parts named.

First, I shall consider the Apostles *commission* to fetch in the Gentiles. This is called a *Mystery, Ephes.* III. 4, 5, 6, *&c. Whereby when ye read, ye may understand my knowledge in the Mystery of Christ. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit, That the* Gentiles *should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: &c.* This is the great business in the Prophets. *To bring thy sons from far: All the Ends of the Earth shall see the Salvation of God, &c.* In a word, this is a great monument of the *Riches of grace,* that when the Gentiles had lain rejected so long as two and twenty hundred years; so deep, as to commit all sin, and not know of sin; so inslaved, as to adore Devils; so far from the means of grace, as that they never heard of it: yet not length of time, depth of sin, power of Satan, nor vastness of distance, could hinder the light of the Gospel breaking in upon them. O! the heighth, depth, bredth, and length of the *grace* of God!

Here is a large field, to consider this *Grace.* As *first,* how the Gospel was slighted by the *Jews,* yet this *Grace* was not worn out of patience, but God sends it also to the *Gentiles.*

tiles. And *secondly*, how it was brought to them that cared not to come to it. I might speak here of our share of this grace, who were Heathen. It was *good tidings to all people*; as to the *Romans*, *Chap.* I. 6. *Among whom are ye also the called of Jesus Christ:* But I shall keep close to the words of the Text. I shall observe two things concerning this *Commission.*

I. The *time* when this Commission was given.

II. The *work*, which the Apostles were to do by vertue of this Commission.

First, The *time.* Christ being now risen. And the reasons, why Christ took this time to deliver this Commission to his Apostles, were these.

1. One reason of it appears in the word *Therefore.* In the 18 *vers. All power is given unto me in Heaven, and in Earth. Go ye* therefore. *All power*, as Mediator. He dispenced things before, after his own Will, by vertue of his Soverainty, *Rom.* IX. 18. *Therefore hath he mercy, on whom he will have mercy.* But add to this, that now he had paid a price for the Heathens: he had earned his wife as *Jacob:* had conquered *Satan* that had them captive: had exhibited a *Righteousness*, to save the wickedest, where they would apply it: had broken down the partition wall between *Jew* and *Gentile.* In *Ephes.* II. 13, 14. *But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our Peace, who hath made both one, and hath broken down the middle wall of partition between us.* And in *vers.* 15. he shews you how. *Having abolished in his flesh the enmity, even the Law of commandments contained in Ordinances*, &c. *In his flesh he hath abolished the enmity* between both. *First*, By dying for both alike. That the Scripture oft inculcates: his *dying for all*, i. e. *Jews* and *Gentiles. Secondly*, He satisfied what the Ordinaces of the *Partition-wall* required. Take Sacrifices, Purifications for the *Partition-wall*, he satisfied them. Take *Touch not, taste not, handle not*, for the *Partition-wall*, he exhibited a purity that nothing could taint. Thus, *all Power was given him*, and such a claim to the Heathen. And therefore Christ now after his Resurrection sends his Apostles to all Nations.

2. Another reason was this, because the *Jews* had now forfeited their privilege. *Beauty and bonds* were broke. They were set under a peculiar favour at first: Christ owns that: till they forfeited it, by despising their highest privilege of all, *viz.* Christ himself born of them, and his Gospel. This is plain by those words of *Barnabas* and *Paul*, in XIII. *Act.* 46. *It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge your selves unworthy of everlasting life; lo, we turn to the Gentiles.* And Christ had said to them before, *The Kingdom of Heaven shall be taken from you.* They had sinned worse than the Heathen, the Prophets blame them so. For besides the contempt of means, which the Heathen had not, they out went them in that very sin, that cast the Heathen off. The Gentiles had refused the *invisible Creator*, I. *Rom.* 25. but they had but small light. These had rejected *God visible*, and that for a Murtherer, when the light shone as clear as possible: I say as plainly as possibly God could converse with men and shew himself, *viz.* in infinite goodness and holiness. They looked for power and glory: he shewed that in his miracles: but that is not the highest way of Gods shewing himself, the Devils can shew power; but *he went about doing good* and shewing holiness: the greatest evidence and footsteps of God, and yet they rejected him.

This makes me not believe the *Call* of the *Jews*; because they sinn'd beyond the *Gentiles*; because they sinned against such light, as shall never appear to eyes again. Some have dreamed of some glorious appearance of Christ, that shall convert them: if more shall be seen, than they have seen already, I believe it. But more certainly they cannot see.

So that the Apostles now are sent *duplici jure:* Christ had made good his claim to the *Gentiles*, and the *Jews* had lost their privilege. *Go ye therefore and teach all* Nations.

Secondly, The Apostles *Work* injoyned them by Christ. Here are three actions of the Apostles mentioned. *Go, Teach, Baptize.*

I might speak to the first, πορευθέντες, *Go.* And here I might observe those Propheſies, *Deut.* XXXIII. 18, 19. *And of Zebulun he said, Rejoyce Zebulun in thy going out, and Issachar in thy Tents. They shall call the people unto the mountain, there they shall offer sacrifices of righteousness, for they shall suck of the abundance of the Seas, and of treasures hid in the sand.* And in LXVI. *Esa.* 19. *And I will set a sign among them, and I will send those that escape of them, unto the Nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the Isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles.* I might observe the Apostles pains and dangers, among Wolves, Dogs, Lions; their liberty to go among the Gentiles, which was not allowed them before by Christs prohibition and his own custom. In *Act.* X. 28. *Ye know how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another Nation.* How odious among the *Jews* was conversation with *Gentiles*? They

They were duſt defiled, *Samaritans*, filth. And therefore it was not lawful for *Jews* to go among them: but now they had liberty to do it. I might ſpeak of the πάντα *all Nations*, whether all Countries in the World be meant here?

But it is the Apoſtles *work* that I am to conſider in thoſe words, μαθητεύσατε βαπτίζοντες, *Teach* them, *Baptizing* them, for I will take them together. You know what is hence collected, *viz.* that men muſt be firſt *Taught*, before they are to be *Baptized*. But the word is not of that ſtrict propriety; it means not ſo far as *Teaching*; that is in *verſe* the twentieth, *Teaching them to obſerve all things*, &c. but μαθητεύσατε is, *bring them in to learn, to be Diſciples, Scholars*. Schölars eaſily ſee the ſenſe. Men were made Diſciples, not when already taught, but *ut doceantur, that they might be taught*. *Philip* and *Nathaniel* were Diſciples as ſoon as they cleaved to Chriſt, and were taught afterwards. *Will you be his Diſciples?* That is, will you follow him, betake you to his School? תח is not always one learned, but that gives himſelf to it, contrary to עם הארץ. The Apoſtles underſtand the word *Diſcipling* in the tenour of the Nation; and they took the word as if Chriſt ſhould have ſaid to them, *Fetch in all Nations to be Scholars to the Goſpel and profeſſion of Chriſt*. But they do ὕστερον πρότερον, that ſay, we muſt go to Chriſts School, that we may be Baptized: it is contrary, Baptiſm makes Diſciples, and *diſcipling* ſets in the way to be taught.

And hence I lay down this *Doctrine*,

That Baptiſm is Gods appointed way to introduce into Chriſts School.

Make Diſciples. How? βαπτίζοντες, *baptizing them*. As Circumciſion was the way to *Iſraelitiſm*, ſo Baptiſm is the way to *Chriſtianity*. We are upon a ſubject, that ſeems *heterogeneous* to this Audience; for no Baptiſms are here. Yet hardly is there a ſubject fitter upon better conſideration, ſince here are ſo many Candidates for the Miniſtry, to which this belongs. There are great diviſions about the Sacraments; and I know not what leſſon Candidates may better apply themſelves to for the peace of the Church, than to ſtudy well the nature of the Sacraments.

In proſecution of this Doctrine, I might alledge places of Scripture that urge this, as *Act.* II. 38. *Repent, and be baptized every one of you in the Name of Jeſus Chriſt*. And VIII. *Chap.* 36. *&c. And as they went on their way, they came unto a certain water: and the Eunuch ſaid, See, here is water, what doth hinder me to be baptized?* But that I may not manage this ſubject at random, I obſerve theſe things gradually.

I. That Scripture doth hold out a clear *diſtinction* betwixt them that profeſs Chriſt, and them that do not. I ſay, *profeſs*, as to outward profeſſion. And we muſt learn Scripture ſenſe and language in this caſe, and not be our own *Dictionary*. When *Ephraim* ſpeaks finer than *Gilead*, it ſpoils all: ſo when we ſpeak finer than Scripture, and make words narrower in their ſenſe than the Scripture does, we ſpoil the true meaning. Sometime this *diſtinction* is taught by phraſes, that ſpeak both parties, *viz.* them that profeſs, and them that do not: and ſometimes by a ſingle word, that ſpeaks them that profeſs only. I will mention theſe few.

1. 1 *Cor.* VII. 12, 13. *But to the reſt ſpeak I, not the Lord. If any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away. And the woman which hath an husband which believeth not, and if he be pleaſed to dwell with her, let her not leave him. Brother*, in oppoſition to *unbeliever*: The Apoſtle here ſtarts the point of Chriſtians married with infidels, whether they ſhould divorſe becauſe of Religion; and what rank their Children were in? *To the reſt ſpeak I, not the Lord*. He ſpake not without the Lord, but he means, that there was not a Text for this caſe in the Law. See *verſ.* 10. *And unto the married I command, yet not I, but the Lord. Let not the wife depart from her husband*. And ſee *Chap.* IX. 8. *Say I theſe things as a man, or ſaith not the Law the ſame alſo? If any brother*, i. e. Chriſtian. See 1 *Cor.* V. 11. *If any man that is called a brother, be a Fornicator, or Covetous*, &c. whereby *Brother* is plainly meant a *Chriſtian. A wife that believeth not, viz.* a Pagan; And ſo along. The ſame caſe is handled, 2 *Cor.* VI. 15. *What concord hath Chriſt with Belial, and what part hath he that believeth with an Infidel?* There *Believer* and *Infidel* are oppoſed. *Believer* here is as large as *profeſſor*, in oppoſition to *Jew* or *Pagan*.

2. Thoſe Phraſes *Within* and *Without*. 1 *Cor.* V. 12. *What have I to do to judge them that are* without: *do not ye judge them that are* within? It is a *Jewiſh* phraſe, and they ſtraiten the ſence, that take thoſe that are *without* to be meant of *Chriſtians*.

In one word, ſometime *Believer* alone, the oppoſite not named, *Act.* II. 44. *And all that* believed *were together, and had all things common*. And here, whole families, children and all, are underſtood. Sometime *Diſciples*, and *Chriſtians*, *Act.* XI. 26. *The Diſciples were called* Chriſtians *firſt at Antioch*.

In

In this ſence *Church* moſt commonly is taken, *viz.* for the *Profeſſors* of Chriſt in oppoſition to *Jews* and *Pagans*, that profeſſed him not. XVI. *Matth.* 18. *Thou art Peter, and upon this Rock I will build my* Church. Which is meant of the Church of the Gentiles in general. So III. *Epheſ.* 10. *To the intent that now unto the principalities and powers in heavenly places, might be known by the* Church *the manifold wiſdom of God.* So by *Saints* are meant nothing elſe but *Profeſſors* of Chriſtian Religion: 1 *Cor.* VI. 1, 2. *Dare any of you, having a matter againſt another, go to Law before the unjuſt, and not before the* Saints? *Do ye not know, that the* Saints *ſhall Judge the World?* And VII. *Chap.* 14. *For the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband, elſe were their children unclean, but now are they* holy. *Now are they* Saints: anſwering to the uſual *Hebrew* phraſe בקדושה. *In Sanctitate.*

Here is a ſtudy for a young Divine, to be ſetled in the ſenſe of theſe words. There are great diviſions, and great miſconſtruction of one another from miſtake of theſe things.

II. That God hath appointed *Sacraments*, as external and viſible marks whereby to ſign out this diſtinction. Badges of Homage; as in the Text, *Diſciple all Nations baptizing them.* So under the Law *Circumciſion* ſerved for that end, to be a mark of a *Jew*: and therefore the Heathen are called *uncircumciſed.* And when ſome of the circumciſed ſeed degenerated, that they wanted that mark to diſtinguiſh them, then God ordained the Paſsover. So under the Goſpel *Baptiſm* is the Mark, as in the Text. Children are baptized, that there may be none in our families, that bear not the badge of Homage. Chriſt ordained it for this end, to badge out the owning of his Power, and to introduce into the Profeſſion of him. III. *Gal.* 27. *For as many of you, as have been baptized into Chriſt, have put on Chriſt.*

See *Joh.* III. 5. *Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.* Speech is there had of Chriſts Kingdom of Heaven upon Earth, or the ſtate under Chriſt. See *verſ.* 2, 3. Nicodemus *came to Jeſus by night, and ſaid unto him Rabbi, we know thou art a teacher come from God, for no man can do theſe miracles that thou doſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the Kingdom of God.* Where mark, how Chriſts anſwer ſuits. He obſerved in *Nicodemus* words ſignifying that he thought he ſaw the dawning of the Kingdom of Heaven; and now it was, that the Jews thought it would come upon them; and this further confirmed him, that Chriſt was the Meſſias. To this therefore Chriſt anſwers, and intimates to *Nicodemus* to be baptized.

Why would Chriſt himſelf be baptized? Becauſe he would own the proper way of introduction into the Goſpel, which he was now to preach.

So the *Lords Supper* is a badge of this diſtinction; See 1 *Cor.* X. 14, 16. *Wherefore my dearly beloved, flee from Idolatry. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt, the bread which we break is it not the communion of the body of Chriſt?* As much as if he ſhould have ſaid, becauſe we have the Sacrament of the Communion of the body and blood of Chriſt, therefore avoid Idolatry. It is the badge of thoſe that profeſs Chriſt in oppoſition to Heatheniſm.

I might ſpeak how the word *Sacrament* ſpeaks ſuch diſtinction, but that is well enough known.

III. As Baptiſm hath ſeveral coordinate ends, ſo all or moſt of them are ſuitable to that that we are ſpeaking of, *viz.* introducing into the Profeſſion of Chriſt. Both Sacraments have ſeveral ends; therefore it is proper in the diſpute now about them to conſider, whether it is fit to apply them to one only end?

1. Baptiſm hath a *doctrinal* end. It is a viſible word, *Loquitur Deus, ut videas.* As it is a viſible ſign, ſo a viſible doctrine. As God ſpeaks in *Jer.* II. 31. *O generation, ſee ye the Word of the Lord.* The Lord, to come home to our capacity, brings divine things to our eyes; 1 *Joh.* I. 1. *That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon.* Thus Baptiſm, when we ſee it adminiſtred, reads the doctrine of our natural defilement and purging from it; *Ezek.* XXXVI. 25. is ſo underſtood. *Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your Idols will I cleanſe you.* So circumciſion in the member of generation, ſhewed a check to our natural generation, and that God would circumciſe.

So was the Primitive inſtitution of Baptiſm. As it was uſed originally to admit Proſelites, ſo it is uſed in the Goſpel to admit all Nations: it was uſed then to denote waſhing from *moral* and *legal* pollution, now under the Goſpel to denote waſhing from *natural*: and is of this everlaſting uſe. As waſhing in the Temple was a needful introduction into it: ſo Chriſt ordained this, that at our entrance into his Religion, we might read our natural defilements and our cleanſing from them. Baptiſm is the Epitome of

of what comes to us from both *Adams*, pollution from the first, and purifying from the second.

These great doctrines are read in these *primis elementis*, *first elements*; the sum whereof is, that if we intend to come into the Kingdom of Christ, we must be purified.

2. As it reads doctrines to us, so it *seals* the truth of the promises. It is a seal of the Covenant: it is as a seal to a Deed. *We* put our seal two ways, by believing and obeying; *God* puts his three, *viz.* by his oath, (*Heb.* VI. 17.) by the blood of his Son, and by the Sacraments. These Sacraments are everlasting visible seals: and hence appears the reason of their continuance. Circumcision is a seal, *Rom.* IV. 11. *And he received the sign of circumcision, a seal of the righteousness of the Faith.* How was it a *seal of the righteousness of the Faith?* Not to seal *Abrahams* righteousness, but Gods truth: and therefore it is called his *Covenant.* It sealed that *righteousness* that is by *Faith.* So baptism is a seal likewise in the nature of circumcision. Observe how Circumcision and the Passover answer to Baptism and the Lords Supper.

Circumcision, Passover } Seals of the Righteousness by Faith. } Baptism, Lords Supper } Of the life by Faith.

Now this seal being imprinted upon all in their admission to the Church, 'tis as much as if God should have said, you coming into the administration of the Covenant, here is my mark, that I will perform all I promise.

3. There is an *obligatory* end of it, to engage them that are baptized on their part. As a Covenant is of mutual obligation, and so are seals. As by circumcision a Jew was made debtor to the Law, *Gal.* V. 3. *I testifie to every man that is circumcised, that he is a debtor to the whole Law.* So Baptism makes him that receives it debtor to the *Gospel.* See the Text for this, and *vers.* 20. *Teaching them to observe all things that I have commanded you.* It brings into the bond of the Covenant; a man now becomes בן ברית *A son of the Covenant.*

Now the equity of this obligation lies in two things. *First*, in Christs institution. It is equal that he lay obligation on all that come to serve him. And, *secondly*, in the equity of the things themselves, that are required.

4. There is a *privilegial* end of Baptism. It brings into the number of the owned people. It badged out some to escape the wrath to come, *Matth.* III. 7. *When he saw many of the Pharisees and Sadduces come to his baptism, he said unto them, O generation of Vipers, who hath warned you to flee from the wrath to come?* God makes a plain difference betwixt the Church and Pagans. There are promises, providences to this, which belong not to them. Now this rite gives admission into that Society. It makes Disciples, so the Text speaks: by this they are admitted into the *atrium* of the Temple, into the *Court* of the Church, and stand no longer without among the strangers. As the *Sichemites* by circumcision came into *Jacobs* family, and came under his Promises and Providences. Baptism brings the baptised person into the condition of *Ruth*, puts us under the wings of the Almighty, II. *Ruth* 12.

Having spoken something to the Apostles *Commission* and *Work*; and particularly from μαθητεύσατε βαπτίζοντες, *Disciple all Nations, baptizing them*, observed how Baptism introduces into the School of Christ, and upon this considered the nature of Baptism, *viz.* that it is *Doctrinal*, *Sigillative*, *Obligatory*, *Privilegial*; I shall now make some *Application* on that, and then proceed to the *Form* prescribed to be used in Baptism, *In the Name of the Father, and of the Son*, &c.

Look back then in your thoughts upon the ends named, and Observe hence,

I. The durableness of the Sacraments, because these ends are durable. Things of Divine Institution are as durable as their ends. Both Sacraments now a days are at indifference, nay some assert them needless. As God complained of old that men made his Law a *common thing*, so he may now take up the same complaint of his Sacraments. And the reason is, because men know not the nature of them. But they rose with the Gospel and they must live with it, because of such affinity betwixt them. They hold forth the same doctrines with the Gospel, and they are seals of the same promises. As Circumcision and the Passover dured that Oeconomy, so these Sacraments, Baptism and the Lords Supper must indure as long as the Oeconomy of the Gospel: and unless there be no Gospel or a new Gospel they must continue; 1 *Cor.* XI. 25. *This Cup is the New Testament in my blood.* The New Testament in Christs blood must last with the New Testament.

And observe God would not lay by Circumcision and the Passover, without other rites were brought in in their stead; and one in the place of the other, Baptism in the place of Circumcision, the Lords Supper in the place of the Passover. Let *Anabaptists* cavil and contend against this assertion as much as they will, it is yet most true. Christ laid down those,

thoſe, and took up theſe: and ſo one takes beginning at the end of the other, as the two Teſtaments do: and both like *Cherubs* wings reach from one ſide of the Houſe of God to the other, and meet in the middle. *Joſhua's* pillars in the water of *Jordan*, and at *Gilgal* where the children of *Iſrael* ate the Paſsover, muſt indure, becauſe the ends wherefore they were ſet up were to indure; IV & V Chapters of *Joſhua*: And ſo muſt the two Sacraments, theſe monuments, indure alſo, becauſe their ends indure, *viz.* To ſeal Gods truth, and our homage. Learn, O ye Candidates for the Miniſtry, the perpetuity of Sacraments: they are not for a moment, they are not arbitrary.

It is ſad to ſee what authority men take over the Sacraments. Some Congregations have had none theſe fourteen years; and what think theſe men of the Sacraments? What light buſineſſes indeed are they, if men may thus diſpoſe of them? I wiſh God avenge not the quarrel of the ſeals of the Covenant. And as he puniſhed the Jews for ſuffering his Temple to lie waſte, I *Hag.* 9. ſo we may fear his puniſhments may light upon us for ſuffering his Sacraments to lie waſte.

II. Hence we infer the lawfulneſs of admitting Infants to Baptiſm. Look back to the three things laſt ſpoken of concerning the Sacraments, that they are *Seals*, *Obligations*, and *Privileges*. And upon every one of theſe children are capable of the Sacrament of Baptiſm.

Firſt, Why is it not lawful to imprint a *Seal* of Gods truth upon babes? Memorials of Gods truth and faithfulneſs have been imprinted upon liveleſs and inſenſible things. Thus the *Bow in the cloud* was ſet *for a token of a Covenant between God and the Earth.* IX. *Gen.* 13. And *Joſhua* wrote Gods Law on the ſtones of the Altar, VIII. *Joſh.* 32. It was imprinted on children by Gods appointment in circumciſion: why not now? Why do we ſeclude children from that honour now? Why uncapable now?

Miſtake not, in thinking that Sacraments ſeal his righteouſneſs, or intereſt in God, that receives them; no, they ſeal Gods truth whoſoever receive them. *Simon Magus* received baptiſm, and *Judas* the Lords Supper: they were ſeals of Gods truth, though not to their profit. *Peter*, *Paul* received them for advantage. How? As Seals? Yes, but not ſealing their righteouſneſs, but as ſeals of Gods truth, and ſo they confirmed their faith. Tis ignorance and a blind cavil to aſſert the Sacraments ſeals of his righteouſneſs that partakes of them, and therefore that Infants are not to be baptized.

Secondly, Infants are capable of an *Obligation*. A man may bind his heir though an infant. So infants were bound by circumciſion. Why not now? Nay ſee *Deut.* XXIX. 11, 15. *You ſtand this day all of you before the Lord, your Captains of your Tribes, your Elders, and your Officers, with all the men of Iſrael: your little ones*, &c. *That thou ſhouldeſt enter into covenant with the Lord thy God, and into his oath*, &c. *Neither with you only do I make this Covenant, and this oath: But with him that ſtandeth here with us this day before the Lord our God, and alſo with him that is not here with us this day.* Where you ſee, that thoſe that were unborn and diſtant, when *Moſes* made this Covenant, were bound to this Covenant: and children are no further off than theſe.

For the equity of the obligation lies not in the parties underſtanding the thing, but *in æquitate rei, in the equity of the thing* it ſelf. How come all men liable to *Adams* ſin? *Æquitas imputationis*, the *equity of imputing* it to them makes them liable, as they are in *Adams* loins and Covenant. How do men become bound to perform their duty? Not becauſe able, but *ex æquitate rei*, becauſe it is ſo equal and fit that they ſhould. So children at baptiſm may come under obligation, not becauſe they are able to perform their duty to know it, but the equity of the thing lays it on. They have this *natural* bond upon them as *Creatures*, to Homage God; if the *Sacramental* bond be added, they are bound as *Chriſtians* to Homage Chriſt. Why ſhould this be ſo monſtrous, ſince they are as much capable to know one as the other?

I may add, they are part of their Parents, and therefore to be brought under the ſame Bond. So I would anſwer an *Anabaptiſt*, I baptize my child becauſe I am baptized my ſelf. A ſtrange reaſon, will he ſay. Let him give me the reaſon of thoſe two paſſages, *Gen.* XVII. 14. *And the uncircumciſed man child, whoſe fleſh of his foreskin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my Covenant.* And *Exod.* XX. 5. *I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children.* Alas! what hath the poor child done? Why doth God viſit the iniquity of the Father upon the child? He is part of his Parent, and in the puniſhment of the child the Parent is puniſhed. Here then is the reaſon, why Parents ought to bring their children to Baptiſm, becauſe they themſelves are not whole under this bond and introduction, if part of them, *viz.* their children, be out of it. This is the reaſon of baptizing whole families, *Act.* XVI. 15. 33. &c. Where you may ſee how they were firſt diſcipled by Baptiſm in a minute after hearing of Chriſt, and alſo how the whole Family was baptized with the Parent. It is childiſh to ſay, it may be there were no children in thoſe families, and ſhews their ignorance that plead it. For if never ſo many children they muſt

must be baptized. For so was the Custom of the Jewish Nation in their use of Baptism, when a Proselyte came in, his children were baptized with him: and all this upon this ground, that all that were related to the Parent might come into Covenant. But were succeeding generations of Proselytes children baptized? I answer, No, but only the first generation was baptized. Why then are we baptized after the conversion of our Nation? I answer, They had the Sacrament of admission, Circumcision, for true Israelites, and that continued from generation to generation; and Baptism being of the same nature and use, requires the same continued practise.

Thirdly, Baptism is for *privilegial* ends. And a child is capable of privilege. A child in the cradle may be made a King. Children were capable of Circumcision, that was a Privilege to be admitted into the *Jewish* Church, why are they not capable of the like privilege now? *Talm. Bab. in Jeramoth Cap.* 4. disputes this case, and so resolves, *That one may be privileged, though he know it not.* As one at a distance may be chosen *Fellow* of a College. Why is not a child capable of receiving a badge of the privilege of being under the Covenant with his Parents?

Object. But these Privileges come by birth of Christian Parents.

Answ. No, not any privilege further than Baptism. Birthright intitles to that, and that admits to the rest of the privileges. He that was uncircumcised was cut off, though of circumcised parentage, *Gen.* XVII. 14. This argument the Apostle handles, 1 *Cor.* VII. 14. So that children are not only capable of Baptism as a Privilege, but bound to Baptism as an Introduction to privileges, and cut off without it: as it was in circumcision.

We conclude with that remarkable passage, *Matth.* XIX. 14. *But Jesus said, suffer little children and forbid them not to come unto me: for of such is the Kingdom of Heaven.* Who brought these children? Not unbelievers: such to be sure would not: they must therefore have been such as believed on him. But what did believers bring them for? Not to heal, for if it were for that end, why should the Disciples hinder them, *rebuking those that brought them? vers.* 13. Christs answer to the Disciples shews that they brought them as children of Disciples, and that Christ would own them as his Disciples, which he by his words concerning them professeth them capable to be. And the Disciples rebuked those that brought them, not that they were ignorant, that children were introduced into the Gospel bond and profession with their Parents, but they thought this too much, that they should desire so particular admission by Christ.

It is observable, that Baptism in the first times was the badge of Preservation from destruction. See *Matth.* III. 7. When *John saw Pharisees and Sadduces come to his baptism, he said, Who hath warned you to flee from the wrath to come?* By receiving Baptism they fled from Gods wrath that was coming upon the Jewish Nation. So 1 *Pet.* III. 21. *The like figure whereunto, even Baptism, doth now save us.* As the Ark saved *Noah* and his family from perishing in the general Deluge, so Baptism, the figure of that, saved those that received it from the destruction that was then coming. Would men look upon Baptism under this notion, as it is a badge of preservation, they would not need much perswading to baptize their children.

And thus I have considered the Disciples *Commission* and *Work*, Go, *teach all Nations baptizing them.* I now come to the *Form* of Baptism, *In the Name of the Father and of the Son, and of the Holy Ghost.*

It is not unprofitable to observe, how the Holy Ghost at the story of great actions doth oft intimate the *Trinity. Let us make man. Let us confound their language.* And at the XVIII. Chap. of *Genesis* you read of three men that stood by *Abraham*, who are called afterward *Jehovah.* And at the settling of the Service of the Tabernacle, *Num.* VI. *ad fin.* the Form of blessing that was prescribed to the Priests to use, intimated a *Trinity: The* Lord *bless thee and keep thee. The* Lord *make his face shine upon thee. The* Lord *lift up his countenance upon thee.* But to spare more instances, at Christs entry into the Ministry the *Trinity* is at his Baptism; and now at the end of it he proclaims it, and injoyns it to be profest at every Baptism.

Christ giveth no rules for the manner of Baptism, but only this; for that needed not, it being known before. The *Anabaptist* pleads *that there is no precept for Infant-baptism.* I say, it needed not; and Christ took up Baptism as he found it. If a Law be made in these words, *Let all the University come to S.* Maries *on the Sabbath*, it would be madness hereafter to say, That there ought to be no Sermons there, because there is no mention of them in the Law. That is supposed in the Law as a thing common and known. So Christ makes this Law, that all Nations should be baptized, he directs not in this Law, how to Baptize, nor who to be baptized, because that was so well known to all already. And you may observe that the Jews never wonder at *Johns* baptism, as to the thing, but all run to him to be baptized, *Matth.* III. 5. *There went out to him Jerusalem and all Judea, and all the region round about Jordan; and were baptized of him.* And *John* is questioned only

only what authority he had to baptize; *whether it was from Heaven or of Men.* They would have ſaid his Baptiſm had been from the Devil, if it had been of the nature of a Monſter, never ſeen before. No, Baptiſm was well enough known to the Jews, and both *John* and *Jeſus Chriſt* took it up as they found it. And the *Form* was the only new rule that he gave for the Miniſtration of it: and that he did, becauſe it was neceſſary in the alteration of the Oeconomy, into which Baptiſm was an Introduction.

There were three *Forms* of Baptiſm as uſed for introduction.

Firſt, The Baptiſm of *Proſelytes* under the Old Teſtament; theſe were baptized into the Profeſſion of the Father: not *verbatim*, ſo ſaid, but *reipſa* it was ſo. I ſhall not diſpute, how far holy men then acknowledged the *Trinity*. But under the ſecond Temple, when that doctrine was more obſcure, their common appellation of God, was *Father*.

Secondly, Baptiſm in the Goſpel was at firſt in the Name of the *Son* only, though not under this *title*. And this was doubly done by *John* and by the Apoſtles.

1. *John* baptized in the Name of the *Meſſias* now coming, *Act.* XIX. 4. *John verily baptized with the Baptiſm of Repentance, ſaying unto the people, that they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus.* *John* baptized half a year before he knew the perſon of the Meſſias, *John* I. 31. *I knew him not.* So thoſe baptized by him, knew not *Jeſus*, yet were baptized into the Meſſias. Hence that *Act.* XVIII. 25. Apollos *ſpake and taught diligently the things of the Lord, knowing only the baptiſm of John.* And ſuch were thoſe, XIX. *Act.* 2. that were baptized into *Johns* baptiſm, but knew not *whether there were any Holy Ghoſt.* They by their baptiſm took the badge of owning the Meſſias, but knew not his perſon. Thus *John* baptized into the Name of the Meſſias.

2. The Apoſtles baptized into the Name of *Jeſus*, as true Meſſias. That in III. *John* 22. is ſo to be underſtood. *After theſe things Jeſus came and his Diſciples into the land of Judea, and there he tarried with them and baptized.* By the way we may take notice of two things.

Firſt, That Chriſt bids his Apoſtles here *Go* to the Gentiles, yet they were not of divers years, *Act.* XI. 19. *They that were ſcattered abroad upon the perſecution that aroſe about* Stephen, *travailed as far as* Phenice, *and* Cyprus, *and* Antioch, *preaching the Word to none, but unto the Jews only.* And *Peter* preached not to any elſe, till he had the viſion, *Act.* X. The reaſon of which may be fetched from *Act.* I. 8. *Ye ſhall be witneſſes unto me both in* Jeruſalem, *and in all* Judea *and in* Samaria, *and unto the uttermoſt part of the Earth.* By which words Chriſt commands them firſt to preach all *Judea* through, before they preached to *the uttermoſt parts of the Earth.*

Secondly, That Chriſt bids them baptize *in the Name of the Father, and of the Son, and of the Holy Ghoſt*; yet they did baptize all the while they were in *Judea*, in the Name of *Jeſus* only, *Act.* II. 38. *Be baptized every one of you in the Name of* Jeſus *Chriſt.* VIII. *Chap.* 16. *They were baptized in the Name of the Lord* Jeſus. So the XIX. *Chap.* 5. *When they heard this they were baptized in the Name of the Lord* Jeſus. Now the reaſon of this, was to ſeal *Jeſus* for the Meſſias and true God. The controverſie was whether *Jeſus* was the Meſſias: hence *Jeſus Chriſt* is ſo oft joyned together; not ſo much to ſhew *Chriſt* a *Saviour*, as to aſſert *Jeſus* to be *Chriſt*. And for this end baptiſm among them was in the Name of *Jeſus*. And hence the Apoſtles benediction, *Grace and peace from God, and Jeſus Chriſt*, in their Epiſtles.

Where is the Holy Ghoſt, ſays *Socinus?* Not excluded, though not nominated. If ſatisfaction be given concerning *Jeſus*, that he is the Meſſias, ſatisfaction is eaſie about his *Spirit*. The *Jews* acknowledged the *ſpirit* of Meſſias of a Divine Nature and acting, even to be the *Spirit* of God that wrought the Creation. So *Zohar* on *Gen.* I. 2. Now therefore that being the thing to be ſetled, that *Jeſus* was the Meſſias, and Son of God, the Apoſtle applies himſelf to that in the *benediction*, and the other would follow of it ſelf, *viz.* a bleſſing from the *Spirit* of Meſſias, which is the *Spirit* of God. Let us obſerve theſe things gradually or in order.

I. That whereas the *Jews* expected Meſſias in his Perſonal and pompous preſence, he reſolves them, that his Preſence is by his *Spirit*; and his Victory by his *Spirit*. See that *John* XVI. 7. *Nevertheleſs, I tell you the truth, it is expedient that I go away from you, for if I go not away the Comforter will not come unto you, but if I depart I will ſend him unto you.* He ſpeaks there in reference to the Jews opinion, that called Meſſias *Menahem, Comforter*: and looked for earthly comforts from him. No ſaith he, *It is expedient for me to go away*, and my *Spirit* ſhall ſupply comforts unto you. To that purpoſe is that *Joh.* XX. 17. *Touch me not: for I am not yet aſcended to my Father.* Greg. Nyſſen. for *Adveniat regnum tuum*, ſpeaks of *Lukes* having it *Adveniat Spiritus ſanctus tuus*: inſted

ſted of *Thy Kingdom come, let thy Holy* Spirit *come.* The thing is true, though the authority queſtionable.

II. For the juſtifying and evidencing this, that his Preſence is by his *Spirit*, and ſo his Rule, he ſent his *Spirit* in powerful Demonſtrations; as you read in the *Acts* of the Apoſtles: that by the ſight of his *Spirit*, men might come to own him. Obſerve that paſſage, *Joh.* XIV. 12. *Verily, verily, I ſay unto you, He that believeth on me, the works that I do ſhall he do alſo, and greater works than theſe ſhall he do, becauſe I go unto my Father.* You, my Diſciples, ſhall do greater things than I do; why ſo? For the magnifying of the *Spirit.* Hence that in *Mark* III. 28, 29. He that ſhould ſpeak againſt the *Son* ſhould be pardoned, but not he that ſhould ſpeak againſt the *Holy Ghoſt. He that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs.* Becauſe the *Son* appeared in meanneſs, and his perſonal preſence was not to be inſiſted on; but the *Holy Ghoſt* came in all powerful and convincing Demonſtration. Hence *Ananias* and *Sapphyra* were ſo ſeverely puniſht, becauſe their ſin was againſt the *Holy Ghoſt. Why hath Satan filled thine heart to lye to the* Holy Ghoſt, V. *Act.* 3.

III. The *Spirit* did by theſe demonſtrations of power aſſert the *Deity* and authority of Chriſt, and *his own*, as ſent by him, and to be his Spirit. See *Joh.* XVI. 8, 9, 10. *And when he* (the Spirit) *is come, he will reprove the World of ſin, and of righteouſneſs, and of judgment. Of ſin, becauſe they believe not on me. Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more. Of judgment, becauſe the Prince of this World is judged.* And by that very thing is ſhewed Chriſts Rule and Work in his Church by his *Spirit.*

IV. That as the *Spirit* by theſe Demonſtrations was to aſſert *Jeſus*, ſo the Apoſtles at that time baptized only in the Name of *Jeſus*. And accordingly the gift of the *Spirit* was given at Baptiſm. See *Act* XIX. 2. *He ſaid unto them, have ye received the Holy Ghoſt ſince ye believed?* Signifying that the receiving of the Holy Ghoſt followed upon Baptiſm. As the *Spirit of God*, that is, the Holy Ghoſt, reſted on Chriſt at his Baptiſm, ſo the *Spirit of Chriſt*, that is, the Holy Ghoſt, reſted on His at their Baptiſm. Not on all. Why? Becauſe, he was come for that end, to inable the Diſciples to teach and preach, and to aſſert *Jeſus.*

V. When the Doctrine of *Jeſus* and the *Spirit* were thus manifeſted, then it was ripe to baptize in the *Name of the Father, Son and Holy Ghoſt.* Each *Perſon* had demonſtratively approved his Godhead. The *Father* under the Old Teſtament. Hence is the tenor of Chriſts ſpeech, *John* V. 19, 20. *The* Son *can do nothing of himſelf, but what he ſeeth the* Father *do; for what things ſoever he doth, theſe alſo doth the* Son *likewiſe. For the* Father *loveth the* Son *and ſheweth him all things, that himſelf doth: and he will ſhew him greater works than theſe, that ye may marvel.* The *Son* hath demonſtrated his Godhead by his *converſation* among us, *Joh.* I. 14. *The* Word *was made fleſh and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father.* And by his *Reſurrection, Rom.* I. 4. *Declared to be the Son of God with power by the reſurrection from the dead.* And laſtly, by *pouring down* of his Spirit, when he was aſcended. The *Holy Ghoſt* demonſtrated his Godhead by his powerful actings.

VI. Turn your minds back to *Babel, Gen.* XI. there the Heathen loſt the knowledge of the true God, *Rom.* I. 21. &c. *Becauſe when they knew God, they glorified him not as God, neither were thankful, but became vain in their imagination, and their fooliſh heart was darkned. And changed the glory of the uncorruptible God into an image made like to corruptible man, &c.* Thence forward conſider what was done in that peculiar people whom God had choſen, for revealing the true God, Father, Son and Holy Ghoſt. And when all thoſe revealings were full, than it was ripe to bring that manifeſtation of God among the Heathen. *Go and teach all Nations, baptizing them,* &c. It is as much as if Chriſt ſhould have ſaid to his Apoſtles, The Heathens have loſt the knowledge of the true God, now bring that knowledge among them again, and baptize them in the Name of the true God, *Father, Son and Holy Ghoſt.* As Baptiſm was in the Name of *Jeſus* among the *Jews*, where the queſtion was about the true Meſſias; ſo among the *Gentiles*, where the queſtion was about the true God, Baptiſm was in the Name of *Father, Son and Holy Ghoſt.* Lay *Rom.* I. 25. to this Text. *Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator.* The caſting off the Gentiles was becauſe they worſhipped the Creature. What was their Recovery in the Text? Was it to bring the worſhip of the Creature among them again, as the *Arian* and *Socinian* gloſs?

gloſs? No, but to bring the knowledge and worſhip of the Creator among them, of the true God, and that was Father, Son and Holy Ghoſt.

I ſhall not go about to confute thoſe curſed opinions, the Lord rebuke them, I ſhall only obſerve theſe things upon them.

Firſt, That as they blaſpheme the greateſt, ſo the plaineſt truths in the Bible. I cannot but wonder at the denial of the Godhead of Chriſt: and though the God-head of the Holy Ghoſt is not in ſo plain terms, yet it is in as plain Evidences as can be.

Secondly, That they go clean croſs to the ſtream of Scripture. The main purpoſe of that is to extol Chriſt and the Holy Ghoſt, the main purpoſe of theſe to abaſe them.

Thirdly, Grant them what they would have, they ſet themſelves further from Heaven and Hope, when the Redeemer and Sanctifier are but Creatures.

Fourthly, Obſerve here the Spirit of old *Antichriſt*, and how it hath deſcended.

Firſt, The *Jews* began and blaſphemed Chriſt, 1 *John* II. 22. *Who is a lyar, but he that denieth that Jeſus is the Chriſt? He is antichriſt that denieth the Father and the Son.* And that then was the *Jew*.

Secondly, When they were deſtroyed, then *Rome* began to perſecute, till *Conſtantine*.

Thirdly, When that was quieted, then the *Arian* and the *Macedonian* appeared in the Jewiſh Spirit.

Fourthly, That curſed Spirit was hardly laid, but then the Papacy begins to riſe, and brings in all *Judaiſm* againſt the honour of Chriſt.

And, *Fifthly*, That unmaſked in the *Reformation*, the Jewiſh Spirit appears again in the *Socinian*.

A SERMON PREACHED AT ASPEDEN,

April. 5. 1660.

1 COR. X. 2.

And were all baptised unto Moses, in the Cloud, and in the Sea.

ONE great breach in *England* is the breach about the *Sacraments*. It is the policy of the Devil to divide Christians even there, where there is the greatest bond of Communion. As poison is to our Victuals, which makes that which in its own nature is the great means of the preservation of our health and lives, to become the destroyer of it. Our knitting together must be in these Sacraments, but they are made the means of our disuniting. Therefore if the present occasion called not for it, yet the present necessity of our Nation does, to inform our selves about these *bonds*.

For your instruction in the Sacrament or Bond of *Baptism* I have chosen these words. Wherein we may observe these *four* things. I. *Israel was Baptized.* II. *All* were baptized. III. *Unto Moses.* IV. *In the Cloud, and in the Sea.*

I. *Israel was baptized*, when they came out of *Egypt*. From whence I make this *Doctrine*,

That *Baptism was no new thing when Christ ordained it in the Church of the Gospel.*

This Observation is of excellent use. It is said concerning the times of the Gospel that there should be *new Heavens and a new Earth*. All new. When God set aside that *old* people, he chose him a *new* people, *viz.* The *Gentiles*. This change of new for old consisted in *two* things. *First*, Some things were laid aside. And, *Secondly*, some old things were reserved, but the end of them changed. All the *Ceremonial* Law laid aside, but the *Moral* reserved, and the Doctrine cleared. The publick Worship of the *Temple* laid aside, of the *Synagogue* reserved. But some old things were reserved and changed. At the *Passover*, the Lamb was laid aside, Bread and Wine reserved, but the end changed. And in this Sacrament, where Baptism was added to *Circumcision*; Circumcision was laid aside, Baptism received.

The first mention of *Baptism* is in *Gen.* XXXV. 2. *And Jacob said unto his houshold, and unto all that were with him, Put away the strange Gods that are among you, and be clean, and change your garments.* Be clean, the word is טהרו *Mundate vos.* That Baptism is meant here is confest by the Jews.

The next mention is this in the Text: *They were all Baptized unto Moses*, &c. And this is the more considerable, that they should be Baptized now, when they were but newly circumcised, to wit, in the three days darkness that was upon the *Egyptians*, during which

which time *Iſrael* was circumciſed to qualifie them to eat the Paſsover. For *no uncircumciſed Perſon may eat thereof*; *Exod.* XII.

A third mention of Baptiſm is at *Sinai*. So the *Jews*. And they ſpeak of Proſelytes Admiſſion now.

The *Anabaptiſts* will not hear this: nothing but the letter of Scripture. But that is a dangerous Text. Tis true, we are to require it for the foundation of Faith, but by inſiſting upon it too rigorouſly for other matters, we loſe infinite profit, that may accrue to us by Examples and Explications.

But let us reaſon with them, that *Baptiſm* could be no new thing in thoſe times. *Firſt*, The *Scribes* and *Phariſees* were not ſo eaſie to be brought to follow Novelty. But they came in multitudes to *Johns* Baptiſm, *Matth.* III. 7. *Secondly*, See I. *Joh.* 25. The Jews ſent *Phariſees* to *John* the Baptiſt, *and they asked him why baptiſeſt thou then, if thou be not that Chriſt?* Whereby you may ſee they never queſtioned the thing, and ſhewed alſo that they were eaſily perſwaded, that the Meſſias would make uſe of their rite of baptizing for the admitting Diſciples.

Take this in the diſpute about *Pædobaptiſm*. They tell us, that there is no example in the Scripture of children baptized. I anſwer, True, but no ſuch example needed to be recorded; for Chriſt took up Baptiſm as he found it in the Jewiſh Church; and they baptized Infants as well as grown perſons. And if Chriſt would not that Baptiſm ſhould have been adminiſtred to children, he would have forbidden it. Therefore there is no Rule or Example given in Scripture of baptiſing children. *Luke* wrote enough in XVI. *Act.* 15. & 32. where he tells us of the Baptiſm of *Lydia* and *her houſhold*; and of the *Jaylor* and *all his*. Now one reading theſe paſſages in *Judæa*, how would he have underſtood it? Undoubtedly, according to the ordinary practiſe of Baptiſm, as it was uſed among them in admitting of their Proſelytes; which was that when the Maſter of the houſe was baptized for a Proſelyte, all his family, children and all, were baptized too. Tis the beſt rule to come to the underſtanding of the Phraſes of Scripture, to conſider in what ſence they were taken in that Country and among that People where they were written.

II. They were *All* baptized. Who? *All our Fathers*, *verſ.* 1. *All paſſed through the Sea.* Were there not children here? How? Was there no child in arms, did they carry none on their backs, when they paſſed through the Sea? What ſay the *Anabaptiſts* here? This Text ſaith *All* were baptized. They ſay, None ought to be baptized that are children, becauſe they are not capable of underſtanding the Ordinance. What then? Were the *Jewiſh* children more capable than the children of *Chriſtians?*

There are two opinions of the *Anabaptiſts*, which we are to be informed in, elſe we may fall into miſtake.

Firſt, That Baptiſm is not to be adminiſtred to any that are without knowledge.

Secondly, That it is not to be adminiſtred to any, unleſs he be *verus filius fœderis*, *a true ſon of the Covenant.* To theſe I will put anſwer into your mouths.

To the *firſt*, God never ordained Sacraments, that their nature ſhould be changed *pro captu recipientis*, *according to the capacity of him that received them.* Ordinances retain their nature, whoſoever receives them. As ſin is ſin, though not felt: and the Word is the Word of God, though he that hears it is not benefitted by it: So Sacraments are Sacraments, as to their nature, whatſoever the Receivers be. Tis true their *fruit* is *pro captu recipientis*, but not their *nature.* The Sacrament is a ſeal whoſoever receives it.

Again, You read of Baptiſm without knowledge in *Matth.* XXVIII. 19, 20. *Go and Diſciple all Nations* baptizing *them in the Name, &c.* Teaching *them to obſerve all things that I have commanded you, &c. Baptize and Teach.* True indeed, the *Adults* that were baptized confeſſed their ſins, but this reſtrains not baptiſm to them alone: becauſe there are ſeveral ends of it applicable to thoſe that know not, eſpecially that in the next particular.

As to the *ſecond*, That Baptiſm belongs to none but ſuch as are in the Covenant, and that it is a ſeal of our righteouſneſs. This phraſe is fetched from IV. *Rom.* 11. *And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the Faith.* Which place is expounded to mean a ſeal of the perſons righteouſneſs that receives it. But to examine this place.

1. It is ſaid to be a *ſign*, now a ſign is to help unbelief and to confirm doctrine, *Exod.* IV. *Moſes* miracles there mentioned were to be *ſigns*, to make the *Iſraelites* believe his meſſage, 1 *Cor.* XIV. 22. *Tongues are for a ſign, not to them that believe, but to them that believe not.* And to that purpoſe is that of our Saviour, *Except ye ſee ſigns and wonders ye will not believe.*

2. The Doctrines there delivered are well worth ſuch a Confirmation; namely *firſt*, That a ſinner upon his believing in Chriſt becomes righteous, this is the greateſt truth. *Secondly*, That he becomes righteous by another, this was a wonder to the *Jews*. *Thirdly*, That

That it is by a better righteouſneſs than *Adams*. *Fourthly*, That it is by a righteouſneſs infinite, *viz.* A righteouſneſs that outvies condemning righteouſneſs, and that very ſame righteouſneſs that God gives to Chriſt.

So that the meaning of thoſe words, *the ſign of circumciſion, a ſeal of the righteouſneſs of the Faith*, is, that it was a Seal to confirm that great Doctrine. So Sacraments are to Seal the truth of God. He hath put to his Seal in the Sacrament: as a Seal to a Deed confirms the truth of it. So that Circumciſion is a Seal of the ſame truth to *Eſau*, *Judas*, &c. elſe it loſes its nature, which is to confirm Gods truth. And ſo the Sacraments are Seals of Gods truth. Baptiſm ſeals that truth, that waſhing by the blood of Chriſt cleanſeth us from our ſins. So that though children know not what baptiſm means, yet it hath this nature.

III. *They were all baptized unto Moſes*, i. e. unto his diſcipline. They were circumciſed unto God, *viz.* unto true religion. Now they are baptized into *Moſes*, that is, into his Way. Baptiſm is to enter us into the true profeſſion, *Matth.* XXVIII. 19. *Baptizing them in the Name of the Father, Son and Holy Ghoſt*; that is, into the profeſſion of the true God. So *in the Name of Jeſus*, that is, into his belief and religion.

Hence alſo Infants are capable of Baptiſm, as it is a *diſtinctive body*, that marks us out for *Chriſtians*. And therefore we are ſaid to be *all baptized into one body*, 1 *Cor.* XII. 13. So the children of *Iſrael* were circumciſed, though they were born *Iſraelites*, that they might be marked for Gods people.

As to the *fourth* obſervable in the Text, baptized *in the Cloud and in the Sea*, I cannot now inſiſt on that.

The *Concluſion* is, that we retain this Sacrament without doubting. It carries its warrant in its inſtitution, and in its own nature. I will leave two directions with you.

I. Reſt not in a negative Religion only.

II. Let the practiſe of the Church have authority with you.

A SERMON

PREACHED AT

S. MARIES Cambridge,

Febr. 24. 165$\frac{5}{6}$

LUKE XI. 2.

When ye pray, ſay, Our Father which art in Heaven.

THE words are our Saviours. And they are a ſweet condeſcention to a pious requeſt, in the verſe before; where Chriſt praying publickly, as it ſeems, among his Diſciples, one affected with it, prays, *Lord, teach us to pray.* Where was this Diſciple at the *Sermon* in the Mount, *Matth.* VI. 9. where Chriſt had taught them to pray? Was he abſent, or had he forgot? Or did he not rightly underſtand? However it was, Chriſt yields to his requeſt; and gives the ſame directions again here, as he had done there. There it is, *After this manner pray ye.* Here, *When ye pray ſay.*

In the Text are *two* things contained. The *one* is, Chriſts giving a Platform of prayer, *When ye pray, ſay.* The *other* is, The *form* given, *Our Father which art in Heaven, &c.* The word Ὅταν, *When*, leaves us not at liberty, but commands us: and is of the ſame import with another ſaying of our Saviour, when he inſtituted his holy Supper, *As oft as ye do this, do it in remembrance of me.*

Out of the former I Obſerve *two* things.

I. *That we had need to pray.*
II. *That we had need to be taught to pray.*

Two truths confirmed by three witneſſes, *John*, this *Diſciple*, and *Chriſt*. Ask *John*, why he taught his Diſciples to pray, he will anſwer theſe two things, *viz.* becauſe they had need to pray, and becauſe they had need to be taught to pray. Aſk the Diſciple why he aſked Chriſt to teach him to pray, he will anſwer ſo. Aſk Chriſt why he taught his Diſciples to pray, he will anſwer ſo alſo. As there are many Comments on theſe ſubjects, ſo there is as copious handling them. So that I ſhall not handle them at large, but ſpeak to them in a few illuſtrations, and ſo paſs to inſiſt rather on the *ſecond*, *viz.* The *Form* it ſelf.

I. *That we had need to pray:* And that, *firſt*, becauſe of our *Duty: Secondly*, Becauſe of our *Wants*. In regard of what we *owe* to God, and in regard of what we *expect* from him. Theſe both draw and drive us. Accordingly the *Lords Prayer* conſiſts of two general parts; *firſt*, we pray in *adoration* to his *Name*, *Kingdom*, *Will*, in the three firſt petitions, and *then* for our *wants* in the laſt. I ſhall not now ſpeak how *Prayer* is *Adoration* of God, nor how it is commanded by Scripture on that account. I ſhall only at preſent ſhew,

Firſt, That it is a *duty*, and that we had need pray becauſe of our *Duty*. And for that purpoſe obſerve;

1. It

1. It is a Duty written in *nature*. That in *Gen.* IV. *ult. Then began men to call upon the Name of the Lord*, however understood, shews it from the beginning. Hence the *Heathen* prayed, though they mistook in the manner of praying, *Matth.* VI. 7.

2. It is a Duty for every man and woman in the World to perform. *All flesh come to thee*, LXV. *Psal.* 2. And *Psal.* CL. *ult. Let every thing that hath breath praise the Lord.* Tis a Duty due upon our creature-ship. It is the Duty of the holiest men, *Psal.* XXXII. 6. *For this shall every one that is godly pray unto thee.* And of the wickedest also, even *Magus* was to pray to God, *Act.* VIII. 22.

It is so a Duty for the *holiest*, that it lay upon *Adam* in innocency. It lay upon *Christ* in the Flesh, he prayed both because of his Duty and because of his wants, V. *Heb.* 7. *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.* It lies upon glorified Saints in one part of it, *viz. Thanksgiving.*

It is so a Duty for the *unholiest*, that though they sin in their prayers, yet they sin worse if they pray not. Your prayers are not sin as to the *Act*, but because of other things. External adoration is absolutely required to be given to God by all his creatures, and if that be not yielded, they doubtless sin. This the wicked man, when he prays, gives to God. They mistake foul, that say, Pray not till the *Spirit* move you. Truth saith, Pray because *Duty* requires you, and in doing your duty wait for the *Spirit.*

3. It is a Duty that makes out and sanctifies all our duties: As 1 *Tim.* IV. 5. *Every creature of God is sanctified by the Word of God and Prayer:* So is every religious duty that we perform. What is our hearing, reading, meditation, if we pray not that God would sanctifie it, and make it beneficial to holy ends and purposes to us?

4. We had need to pray in reference to our Duty, lest God turn us out of all, and own us not for *Tenants*, because we pay not our *Rent*. You read in XXX. *Exod.* 12. &c. That every *Israelite* was to give half a shekel for the Redemption of his Soul; the rich was not to give more nor the poor less. This Christ himself paid, *Matth.* XVII. 24. &c. Prayer is that half shekel to us. The rich can give no more, and the poor hath this to give, *viz.* To make our humble acknowledgments to God for our lives, and our comforts. This is the greatest owning of our homage: and none is so poor as to be without it. The words that signifie *Prayer* speak this, *viz.* התפלל *Judging our selves*, and החנרה *Depending upon grace.* We hold all upon *grace.* The acknowledgment of this is the payment of our *Homage* to our Creator: Would you comfortably enjoy your Houses, Lands, Studies, Comforts, pay your *Rent*; Pray, Pray, Pray. See what becomes of them that pay not this *Homage*, *Jerem.* X. 25. *Pour out thy fury upon the Heathen that know thee not, and upon the Families that call not on thy Name.*

II. *Secondly*, We had need pray because of our *wants*. This is the only way for our supply. This is the bucket to draw our Water. *Ask and you shall have. Call upon me in the time of trouble, and I will deliver thee:* Yea, though God know our wants, we must pray for the supply of them. That is a strange motive to prayer, in *Matth.* VI. 8. *Your heavenly Father knoweth what things ye have need of, before ye ask them.* What need then is there to tell them? If he will give, he will give whether we ask or ask not. Yes, pray for what ye stand in need of, though ye are sure of the grant of those things. *Daniel* prayed for the restoration of the Captivity, which he knew certain: *David* for the pardon of his sin, which he knew God would pardon. And that for these reasons,

First, God will have his Homage. Tis reason *Elias* should have his cake first, that provides meal for the maintenance of the whole family, 1 *Kings* XVII. 13.

Secondly, We pray not to shew God our wants, as if he were ignorant of them, but to shew that we are sensible of them, and to signifie that we know he only is able to supply them. *Saints* are called *poor*, because they know their wants, and know they live on Gods Alms. See *Rev.* III. 17, 18. *Because thou sayest I am rich, and encreased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor and blind and naked. I counsil thee to buy of me gold tryed in the fire, that thou mayest be rich, &c.* God would that this Church of *Laodicea* should know her wants, and buy by prayer the supply of them.

Thirdly, I may add, We had need to pray because of our advantage and benefit, yea, though we receive not particularly what we pray for. Though as *Psal.* XXII. 2. *We cry in the day time and God heareth not; and in the night season we take no rest.* Though God seem as in *Psal.* LXXXVIII. 14. *to cast off our Soul and hide his face from us:* yet we had need to pray still, because we still want; and if we never receive particularly what we pray for, yet these benefits we shall reap by our prayers.

1. We keep up and refresh our communion with God. Constant prayer hath this advantage, that it suffereth not God to forget us. *Lord, why hast thou forgotten me*, saith *David?* Prayer permits not God to forget us, no more than a Mother can forget a crying child. He that prays is Gods *Remembrancer*, and gives him no rest.

2. The

2. The more we pray, the better God will know our faces at the day of judgment. *I know you not*, ſhall Chriſt ſay to ſome; why? They never looked towards him, *Pſal.* XIV. 2, 3. *The Lord looked down from Heaven to ſee if there were any that did underſtand and ſeek God. They are all gone aſide, &c.* And I. *Eſay* 4. There tis ſaid of wicked men נגורו אחור that they are *eſtranged backward*, or *turned backward*. To theſe methinks the great Judge will ſay another day, Ye were always ſtrangers to me, ſuch as turned their backs upon me, I could never ſee your face; and therefore verily I know you not. But on the contrary, he that now confeſſes Chriſt, and makes himſelf known to him by prayers and humble addreſſes, he will know and confeſs him at the day of Judgment.

3. The more we pray the more the heart is in Heaven, and with God. So that Prayer it ſelf is a bleſſed benefit, *Phil.* III. 20. *Our Converſation is in Heaven.* This of all other Converſations is the *heavenly* Converſation. As Chriſt when he prayed, was transfigured, *Luke* IX. 29. So in prayer the Chriſtians heart is changed, the ſoul is winged and mounts up till it gets hold of God: as *Jacob* had him in his arms when he prayed.

4. Time will come that all our prayers and tears ſhall meet us. God puts our tears in his Bottle. God reſerves our prayers, not one of them is left; and we ſhall in time receive the fruit of them. In 1 *Kings* VIII. 59. There *Solomon* prays, *Let theſe my words wherewith I have made ſupplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cauſe of his Servant, &c.* Prayers are nigh unto God. And thus I have finiſhed the firſt Obſervation, *viz. That we had need to pray.* I come to the *ſecond.*

II. *That we had need to be taught to pray.* There is no doing ſpiritual work, but according to the *Patern in the Mount.* God preſcribed *Forms.* As at the offering of the *firſt-fruits* of the Land of *Canaan*, XXVI. *Deut.* 3, 4. &c. *Thou ſhalt go unto the Prieſt that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the Lord thy God, that I am come unto the Country, which the Lord ſware unto our Fathers for to give us. And the Prieſts ſhall take the basket out of thine hand, and ſet it down before the Altar of the Lord thy God. And thou ſhalt ſpeak, and ſay before the Lord thy God, A Syrian ready to periſh was my Father, and he went down into Egypt, and ſojourned there with a few, and became there a Nation great, mighty, and populous, &c.* likewiſe there was a form appointed to be ſaid over the beheaded Heifer, XXI. *Deut.* 6, 7. &c. *And all the Elders of that City that are next unto the ſlain man, ſhall waſh their hands over the Heifer that is beheaded in the Valley. And they ſhall anſwer and ſay, Our hands have not ſhed this blood, neither have our eyes ſeen it. Be merciful, O Lord, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent blood unto thy people Iſraels charge.* The Prieſts when they bleſſed the people had alſo a form preſcribed them, VI. *Numb.* 23, 24. &c. *Speak unto Aaron and unto his ſons, ſaying, On this wiſe ye ſhall bleſs the children of Iſrael, ſaying unto them, The Lord bleſs thee and keep thee, The Lord make his face ſhine upon thee, and be gracious unto thee. The Lord lift up his Countenance upon thee and give thee peace.* And *David* appointed *Pſalms* for the Tabernacle, 1 *Chron.* XVI. 7. And the Schools of the Prophets no doubt had *Forms* delivered to them. So *John* and *Chriſt* taught their Diſciples to Pray as well as to Preach. He had not been the *Great Teacher* had he not taught a *Form* of Prayer. We ſhould have been left untaught in not the leaſt thing.

Conſider alſo in the behalf of preſcribed Forms, that we poor creatures, ſhort ſighted in divine things, know not what we ought to pray for. *Peter* at the Tranſfiguration prayed he *knew not what*, IX. *Luke* 33. We often, as *Adonijah*, are ready to aſk our own Bane. There is no man but if God had granted all that ever he aſked, it would have been worſe with him. *Midas* his with may teach this.

But that place of the Apoſtle will be objected againſt me, in *Rom.* VIII. 26. *The Spirit helps our infirmities, for we know not what we ſhould pray for as we ought, but the Spirit it ſelf maketh interceſſion for us with groanings that cannot be uttered.* Therefore we need no *forms*, as long as what we are to pray is dictated to us by the *Spirit.*

But I anſwer, Tis the *Spirit* not an *Oracle* within us to teach us immediately. The *Word* teaches us what and how to aſk. But the Office of the *Spirit* is *to help our infirmities in asking*; our infirmities of memory, our want of application to our ſelves of what we know to be our wants. So in the application of Doctrines, of Promiſes, the *Spirit* teaches us no new thing, but minds us, and brings home to the feeling of our Souls thoſe things we learnt from the *Word.*

Conſider moreover, we had need to be taught of God what language to uſe when we are ſpeaking to God. Tis no ſmall thing to betake our ſelves before him, and to ſpeak to him who is the great and living God. Now is it an eaſie thing to ſpeak as we ought to do unto him? *Jobs* friends ſpake not right things of God, XLII. *Job* 7, 8. For which God tells them *his wrath was kindled againſt them*, and requires them to make attonement for it by *offering up ſeven Bullocks and ſeven Rams. Moſes* could not ſpeak unto *Pharaoh*, IV. *Exod.* 10. Much leſs how ſhall the poor creature addreſs unto the great God? There-

fore we are adviſed by the Prophet *Hoſea* when we approach unto God to take *words* along with us, XIV. *Hoſ.* 2. *Take with you words and turn to the Lord, ſay unto him, Take away all iniquity and receive us graciouſly, ſo will we render the Calves of our lips.* Where you ſee are expreſs *words* put into our Mouths to uſe, when we go and make our Confeſſions unto God.

Ah! Gracious God, how ready art thou to give, that biddeſt us *Ask*, and teacheſt us to aſk alſo. That putteſt *Words* into our Mouths, and teacheſt us what to ſay to thee. He muſt needs be ready to pardon ſin, that would prevent ſin in our prayers, that are begging for pardon.

Chriſt well knew the Majeſty of God, and the neceſſities of men, the need of Prayer, and our diſability to pray; and therefore he left not himſelf without a witneſs of infinite mercy and condeſcention, nor us without one of the greateſt things that we could have prayed for, when he left us this Platform of Prayer, *When ye pray, ſay, &c.* And ſo I come to the Prayer, or Form it ſelf, *When ye pray, ſay, Our Father, &c.*

It is an opinion then, that I can rather wonder at, then underſtand, that bids when we pray, Say not *Our Father.* As I have often grieved to ſee the neglect and diſuſe of the *Lords Prayer*, and to hear the reproach that ſome have caſt upon it, ſo have I as ſeriouſly as I could, conſidered what ground theſe have had for the diſuſing of it, and to this hour I reſt admiring, and no way ſatisfied, why they ſhould refrain it, when *Chriſt* hath commanded the uſe of it, as plain as words can ſpeak, *Matth.* VI. 9. *After this manner pray ye*; and again in the Text, *When ye pray, ſay.*

The *Cavils* that are made againſt the uſe of it are obvious.

I. To avoid *ſuperſtition*, for unto ſuch ends it hath been uſed. Here I cannot but think, how wild it is to extinguiſh a thing good *per ſe*, becauſe another uſeth it ill. To cut down Vines, to avoid drunkenneſs. How ſubject is he, that makes it all his Religion to run from a *Superſtition*, to run he knows not whether?

II. Such a narrow Form *ſtraitens* the heart, is too ſtrait, ſtinting the exerciſe of the gift of Prayer. And here I cannot but think of *Solœciſms* in pride of apparel. It is monſtrous to make cloths our pride, which are only a badge of ſin, and cover of ſhame. So it is a *Solœciſm* to caſt away this Prayer upon preſumption that we can pray ſo well, when it is mainly given becauſe we cannot pray at all.

III. It is generally queſtioned, whether it be a *Form* of Prayer, or a *Copy* to pray by.

IV. If a *Form*, yet what warrant have we to ſubjoyn it to our Prayers as we uſually do.

V. And if both, yet that it is not lawful for every one to ſay *Our Father.*

I ſhall not diſpute theſe *Queſtions.* The words of the Text plainly anſwer the moſt of them. Nor that I go about to give the ſenſe of the *Petitions.* There are many good *Comments* upon them. I ſhall only conſider the nature of the Prayer, and the manner of its *giving*; that we may be the better ſatisfied in the manner of its *uſe.*

Firſt, As the *Ten Commandments* are a Sum of all *Duty*, or what is to be done, ſo this *Prayer* is a Sum of all things to be *deſired.* This is not denied. And as in the *Ten Commandments*, the things contained in them are of a twofold concernment, ſome things referring to our duty to *God*, and others to our duty to our *Neighbour*: ſo in this *Prayer*, are petitions for Gods Honour, for our Selves, and for Others. That God provides for mans memory, that our *Duty* might always be in our Eye, and *Prayer* might be always in our Mind. He gave both the *Commandments* and the *Prayer* that ſo we might ſee our Duty, and beg ability to perform it. So that as the *Jews* account the *Law* a mercy, we ought to reckon this much more ſo. What is the Law? What is the Goſpel, if we were not taught to pray to improve both? What is the gift of Chriſt to man, if the Goſpel taught not to know Chriſt? And what is the Goſpel it ſelf, if Chriſt had not taught us to pray in it? They that refuſe it know not what Chriſt did for us when he gave it.

Secondly, Chriſt gave this prayer twice, ſo the *Tables* were given twice, and the *Ten Commandments* rehearſed twice. Some *Harmoniſts* of the Goſpel have jumbled both together, and make it but once given, and ſo make but a wild ſtory of the Goſpel. But this was given twice, almoſt a year and an half aſunder: firſt in his *Sermon* in the Mount, *Matth.* VI. and that was about *Pentecoſt*; and then in the *Text*, about the Feaſt of *Tabernacles* come twelve months after. There he gave it unaſked, here aſked. He gave the ſame again, becauſe a better could not be given, and indeed becauſe another could not be given.

Thirdly,

Thirdly, There is ſome difference in this *Prayer* as it is repeated by our Saviour. In one place it is *Debts*, in the other *Sins*. *One* hath σήμερον *this day*, the *other* καθ' ἡμέραν *day by day*: but eſpecially *one* hath the Concluſion, *For thine is the Kingdom, the Power and the Glory, &c.* the *other* hath it not.

Theſe things premiſed I ſhall offer you a view of this *Prayer* through the Perſpective of ſome things that were commonly received in opinion and practiſe in the Church of the *Jews* at this time. And thoſe applied hither may give us a judgment, how the Apoſtles that were acquainted with theſe things received and conceived of this prayer. It is worth obſerving how nearly Chriſt complied with things uſed in the *Jews* religious practiſe and civil converſe, that were lawful. I know not what *Reformers* ſhould more ſtudy than this. A ſerious ſtudent in the Goſpel, and verſed in the Jewiſh antiquities might trace him every ſtep.

Firſt, Speaking *cum vulgo* in his ſpeeches.

Secondly, Practiſing *cum vulgo & cum Eccleſia, with the common People, and with the Church*, where the practiſe was lawful. Himſelf did what he taught, in *Matth.* XXIII. 1, 2. *The Scribes and Phariſees ſit in Moſes ſeat, all therefore whatſoever they bid you obſerve, that obſerve and do.* Such compliance with common uſe we may obſerve in this matter in hand.

I. The Jews daily prayers at the time when Chriſt gave this, were *eighteen*. Of which both *Talmuds*, and ſo were large and numerous, קר בת מנים being added to them.

II. They reduced all theſe prayers to a brief Epitome; מצין *a brief Form*, containing the marrow of them all. Every one was not able to pray thoſe prayers, therefore they had מעין & ח"ק *Rabbi Akibah* ſaith, אם חפלה שגורה בפיו ח"י ואם אין מעין *If he have prompneſs in Prayer, pray the eighteen, if not the ſhort Epitome.*

Now let us bring the obſervation of theſe things hither. *Chriſt* nullifies not the Jews prayers, nor other prayers when he gave this, but ſuperduceth this as a *perfect* form, becauſe ours are *imperfect*, and an *Abſtract* of all prayer, when we cannot but fail in ours. And therefore juſtly to be added to ours. Obſerve in *Matth.* VI. 7. Chriſt there condemns the *Heathens* prayers not the *Jews:* and in *verſ.* 5. he condemns the Jews *hypocriſie*, not their *prayers*. And himſelf joyned in their prayers in the *Synagogue*. And therefore he gave not this prayer to extinguiſh all others, but to be added to others. So the *Doctors* taught their Diſciples to pray, and gave them forms, *Beracoth*, not to extinguiſh their other prayers, but to be uſed beſides. And ſo *John* taught his Diſciples a ſet Form, and ſo be uſed with others. And ſo *Chriſt* being aſked by his Diſciples to teach them to pray as *John* did, ſaith *When ye pray, ſay.* They underſtand not how the *Maſters* taught their Diſciples to pray, that doubt whether this be a ſet form, or no.

III. They had a *Canon*, never to pray מעין & ח"ק but in the *plural* number. *Bab. Berac. fol.* 30. 1. לעולם ישתוף אניש נפשיה בהדי ציבו ראי *A man muſt always joyn in prayer with the Synagogue. Rambam* thus חק"בלשון יחיד אלא בלשון רבים אל יתפלל *let not a man pray the ſhort prayer, but in the* plural *number*. They have a Rule about מומינין one praying in the plural number, when more are together with him, but ח"ק was to be prayed in the plural number though he that prayed was alone by himſelf; becauſe *it ſhould never ſeem, as though a man were cut off from the Congregation.* But we may obſerve the like in the *Lords Prayer* it is plain. Is it not a Prayer for a man to pray alone? *Matth.* VI. 6. Where we are bid *when we pray to enter into our cloſet, and to ſhut the door, and to pray to our Father in ſecret.* And yet it runs in the *plural number.*

IV. They held no Prayer right, where there was no mention of *Gods Name and Kingdom.* This is a plain *Canon*, *Beracoth* 40. 2. And they apply, *Deut.* XXVI. 13. to this, where he that offered the firſt fruits was to ſay, *I have not tranſgreſſed thy Commandments*, that is (ſay they) in failing *to ſay grace, nor forgotten* thy Name and Kingdom. This is obſerved in this *Prayer* likewiſe, in the two firſt petitions, *viz. Hallowed be thy Name, Thy Kingdom come.*

V. They uſed the mention of Gods *Kingdom* and *Glory* in the Temple for the *Antiphon* of their Prayers, *Hieroſ. Berac.* 13. 3. *They anſwered not* Amen *in the Temple, but ſaid* ברוך שם כבוד מלכותו לעולם ועד *Bleſſed be the Name of the glory of his Kingdom for ever and ever.* So in the *Rubric* of the day of expiation, ſeveral prayers of the High Prieſt are mentioned, and this added, That the people anſwered as before, *Bleſſed be the Name, &c.*

In Synagogues and Houſes they ſaid *Amen*, but in the Temple they ſaid this clauſe inſtead of *Amen*. *Chriſt* gives this Prayer with this and without it. The reaſon of which they miſtake, that exclude it quite. Why does Chriſt give this Prayer twice? That it might ſerve for a *publick* and *private* prayer. Therefore in one place this is the concluſion, *For thine is the Kingdom, &c.* which is to be uſed in *publick* prayers; and in another place it is not, *viz.* when it ſerves for a *private*. And this is the reaſon why the *Doxology* is added in St. *Matthew*, and omitted in St. *Luke*.

VI. The *preface* of this prayer is the very Phraſe uſed by the *Jews*, when they prayed to God or ſpoke of him. אבינו שבשמים *Our Father which art in Heaven.* The Phraſe is of as large uſe, as the Duty is of extent. Though all have not the Spirit of *Adoption*, yet all have cauſe to call God *our Father* by vertue of their creation, *Deut.* XXXII. 6. *Is not he thy Father that hath bought thee; hath he not made thee and eſtabliſhed thee?* We may call him likewiſe *our Father*, as he is our *Lawgiver* and great *Teacher.*

And now think how the Apoſtles, that knew theſe things, ſpoke and thought of this.

Firſt, Could they think it otherwiſe, than a Form of prayer *verbatim* to be uſed, when none were given by the *Doctors* but Forms, and when it was thus given twice?

Secondly, Could they think it otherwiſe than to be uſed publickly, and privately, when in one place it concludes with a *Doxology*, and in the other without it?

Thirdly, Could they think it otherways than to be ſubjoyned to our prayers, when Chriſt gives it in ſuch concurrency to theſe known cuſtoms and tenets of the *Jews*, and annexes no exception againſt the anſwerable uſe of it?

So have we ground to think of it and repute it, a *Form*, a ſum of all Prayer, to be uſed *verbatim* in Churches, in cloſets, to be uſed ſingle, eſpecially ſubjoyned: and all the more warrantable, becauſe Chriſt ſaith, *When ye Pray ſay, Our Father.*

A SERMON PREACHED AT S. MARIES Cambridge,

April. 9. 1658.

1 PET. V. 13.

The Church which is at Babylon, elected together with you, ſaluteth you.

THE places to which this *Apoſtle* writeth are plain in the beginning of this Epiſtle, and the place from whence, plain here in the latter end. And yet upon that may a *juſt* queſtion be moved, and upon this a queſtion is moved, though not ſo *juſtly*. He writeth to the diſperſed *Jews* in *Pontus*, *Galatia*, *Capadocia*, *Aſia*, and *Bithynia*: but you may juſtly queſtion why to them more than other; and why to no other. He dates his Epiſtle from *Babylon* in the Text, but ſome do too ſcrupulouſly queſtion, what *Babylon* is here meant. A *Romiſh* pulpit would ſoon reſolve both, if we would take his reſolution. That will tell you, that S. *Peter* went to *Rome*, and that *Babylon* in the Text ſo meaneth, and that he preached to thoſe places in his way, and ſo now writes to them. It would be a hard talk to prove either that *Peter* was ever at *Rome*, or if that granted, that he made theſe places in his journey. If I would inſiſt upon the reaſon why he writes to theſe places, that he was never at, the ſame reaſon might more warrantably be given, that may be given of S. *Pauls* writing to *Coloſſe*, whoſe faces he never ſaw, as may be gueſſed from *Chap.* II. 1. *viz.* becauſe horrid hereſies, and Apoſtacy were exceedingly grown in thoſe Churches. And what *Babylon* is here meant we ſhall obſerve in the progreſs of our diſcourſe.

In the words of the Text are four things contained. I. *Peter* was at *Babylon* when he wrote this Epiſtle. II. There was a *Church* there. III. The *title* that he gives that *Church*, it was *elect*, together with thoſe alſo to whom he writes. IV. This Church *ſalutes* the others. The *Hiſtorical* diſcourſe of theſe things is firſt requiſite, before we come to the *Practical*.

I. *Peter* was at *Babylon* when he wrote this Epiſtle. For though he ſay not directly, *I from* Babylon *ſalute you*, but the Church which is at *Babylon*, &c. yet it is ſo plain, that he was then with that Church, that none ever ſcrupled it. Time hath been when the place of *Peters reſidence* and *death*, was more an *Article* of Faith, than to determine the place of the reſidence and death of any other mentioned in Scripture. But by craft and deceit it was at laſt brought to be the greateſt *Article* of Faith in all Religion. For though you believe all the Scripture, yet if you believe not that *Peter* was at *Rome*, you know who will tell you, you had as good believe nothing. Let not your thoughts prejudge me to your impatience, as if I were ſetting in to tyre you with diſpute, *whether* Peter *were at* Rome *or no?* I will confine my ſelf to the Text, and that only becauſe this Text is brought as a proof that *Peter* was there. I ſhall therefore, *Firſt*, ſpeak ſomething to the riſe and original of that opinion. And *ſecondly*, examine, whether *Babylon* in the Text mean ſo or no?

1. In

In all the Scripture you cannot find *Peter* nearer *Rome*, than in the Town *Joppa*; and our Proteſtant Writers have made it as plain as the Sun at noon day, that he was never there. Therefore it is a ſtupendious thing to think, how this conceit hath invaded the World, and got ſo high a ſeat in the hearts of men, and among the Articles of Religion. To trace backward toward the ſpring head of it, I ſuppoſe this is undeniable, that many a good man was of this opinion, before it became an opinion of advantage, eſpecially of that advantage which hath been made of it theſe many hundred years. None almoſt of the *Fathers*, that lived and wrote before the *Papacy* aroſe, and that monſter of an Univerſal Biſhop appeared, but he held ſo, but he wrote ſo. For tis far more probable, that theſe paſſages in them to this purpoſe were their own or moſt of them, than that they were foiſted into them all, and into all places where they are met withal in them. I cannot but in my thoughts compare theſe good men to *Abſaloms* gueſts, in 2 *Sam.* XV. 11. *that went along with him in their ſimplicity, and they knew not any thing:* ſo theſe took up this miſtake in their ſimplicity, knowing not any thing of the ill uſe that would afterwards be made of it.

But how ſhould theſe good and learned Men come into that belief, *viz.* of a thing, that in it ſelf had no ground? For ſatisfaction to which let us conſider *two* things. I. In *general* to obſerve the proper cauſes of the riſe of falſhoods in *Eccleſiaſtical Story*. And II. to apply this *particular* caſe to them.

The falſities and fictions in *Eccleſiaſtical Story*, which are not few nor ſmall, have proceeded eſpecially from *four* Originals, one or more or all.

Firſt, From *ignorance* or *miſconſtruction*, when men have framed ſtories from *phraſes*, or *paſſages* of Scripture, which they have miſconſtrued or not underſtood. We ſee by experience in common intercourſe, how many lying relations are raiſed upon words of men miſtaken, and not rightly underſtood, ſo it is too obvious in *Eccleſiaſtical Story*: when men have not underſtood, what ſuch a phraſe, paſſage or relation in Scripture meant, they have been ready to conſtrue it according to their own *ignorance*, and to frame ſtories upon it according to their *conſtruction*. I ſhall give but one Example, and that big enough for many, *viz.* that huge ſtory of *John the Evangeliſt*, his being boyled in ſcalding oyl, and yet not kild, and when buried at *Epheſus*, yet his grave beating, as if he lived within it. If you trace to the proper ſpring head, you will find it founded upon ignorance of the meaning of thoſe words, in XXI. *John* 22. *If I will that he tarry till I come what is that to thee?* Which were miſtaken when firſt ſpoken: *as if that Apoſtle ſhould not dye.*

I might ſpeak how *ignorance* in other Stories and Sciences hath brought in multitudes of falſities, as *Domitians* killing *Davids* line, *&c.*

A *ſecond* original is *over-officiouſneſs of the Relator*. And that hath outſhot the other many bow-lengths. *Ignorance* hath bred its thouſands, but this its ten thouſands. The *undoing* of Hiſtory is the *overdoing*. When *Hiſtorians* over-ſedulous and over-officious to advance the honour of Religion, and religious men, have thought they could never ſay enough, and ſaid they cared not what: and like Poets have never thought enough ſaid, till ſo much is ſaid as none can believe. I ſhall give but one example, and that in the very beginning of *Eccleſiaſtical* Hiſtory. *Menologia*, *Surius*, *&c.* will afford thouſands. The example is this, that there is hardly one named in the *New Teſtament* with any credit, or without a brand, but in *Eccleſiaſtical* Story he is made either a *Planter* of Religion in ſome Country, or a *Biſhop* or a *Martyr* or *all*. See *Dorotheus* his *Synopſis*, and other Hiſtories of thoſe times, and you will find this ſo. Now this is not true, neither is it from *Ignorance*, nor indeed from their believing it was ſo, who firſt aſſerted it; but from *officiouſneſs* to do theſe men honour, that they might have more than bare naming in the *New Teſtament*. There is a particular fabulouſneſs in *Eccleſiaſtical* Hiſtory, that I know not whether to refer to *ignoronce*, or *this*, or to make it a mungrel of both. Such as that, That *Chriſt* laid in a manger betwixt an Ox and an Aſſe, becauſe it is ſaid, *Eſa.* I. 3. *The Ox knoweth his owner, and the Aſſe his Maſters crib.* And that, That the *wiſe men*, *Matth.* II. were three Kings, becauſe it is ſaid, *Pſal.* LXX. 10. *The Kings of Tarſhiſh and of the Iſles ſhall bring Preſents, the Kings of Sheba and Seba ſhall offer gifts.* Whether this was the effect of *ignornace* or *officiouſneſs* or both, its Father was an *Amorite*, and its Mother a *Hittite*.

Thirdly, A *third* original of this is, *ſtudium partium, favour to a party*. This is *officiouſneſs* ſworn and engaged to a ſide. What this hath done in all ſtories, he knows but little of ſtory that hath not obſerved. *Officiouſneſs* to Religion in general, and to good Men in general, who were unknown and unrelated to, hath done much, *this* more. When *Writers* in their *Relations* were minded to honour ſingular places, perſons, actions, tis hard to find them keeping within bounds. He is an *Hiſtorian* indeed, that can keep *ab odio procul & favore, free from envy and affection*; eſpecially when he writes near that time of thoſe perſons and actions, which he writes of.

When

When I read *Euſebius de Vita Conſtantini*, and *Sozomen*, and *Julian in Cæſaribus*, *De Conſtantino*, I cannot but be ſuſpitious on both hands, that *ſtudium partium, odium & favor* have made the contrary parties lay on ſo much black and white, that it is impoſſible to diſcern the true viſage. Thouſands of ſuch *Relations* thus tainted might be produced. Hence are more *Martyrs* in the *Calendar*, than ever were in the World, and more miracles than ever men of reaſon, eſpecially that knew Scripture, did or well or can believe. But to pitch near the caſe in hand. How hath it ever been a *partiality* and *Studium ſui* in Countries and Cities to father their original upon ſome tranſcendent perſon or other: the *Heathens* on ſome *Deity*? So *Livy*. *Datur hæc venia antiquitati, ut miſcendo humana divinis, primordia urbium auguſtiora fiant.* *Chriſtian* Cities or Countries have the like ambition, to refer the original of their Religion to ſome chief Apoſtle, Saint or Martyr.

Fourthly, A *fourth* origine of falſhood in Eccleſiaſtical hiſtory is *Animus decipiendi*, *a mind and purpoſe to deceive*. And this hath been ſometimes done *pia fraude*, out of an *holy craft*: becauſe hiſtories do *affect*, and men are led by example. And therefore if Piety and Religion be promoted, no matter whether it be done by truth or falſhood. But ſometimes this hath been done *impiiſſima impudentia*, out of a moſt *wicked ſhameleſneſs*. Some there have been, who have made it a trade to impoſe upon the belief of mankind, either to amuſe mens minds, or to abuſe them, or to interrupt their ſtudy and believing of better things.

II. Now which of theſe *four* originals ſhall we refer this opinion unto? It is no doubt but *animus decipiendi* in this laſt and worſt ſence hath maintained, that St. *Peter* was at *Rome*, but that was not the firſt cauſe of that *Poſition*. Therefore let us try the Original of it by the three forementioned. *Firſt*, Might it not be occaſioned by *ignorance* and *miſconſtruction* of Scripture? To make this appear the more probably to be a cauſe of it, let me preface theſe few things.

1. That from the death of *Peter* to the aſſerting of this opinion by authors of leſs ſuſpition, was not an hundred and fifty years.

2. Obſerve, that the Scripture is ſilent of the place of *Peters* death, unleſs it be to be collected from hence.

3. *Credulity* in thoſe times was better cheap: partly, becauſe deceit was not then ſuſpected, nor diſcovered: partly, becauſe neither were Copies of the *New Teſtament* ſo common, nor generally were men ſo well verſed in them.

4. How eaſie was it to miſconſtrue this place; and take *Babylon* to ſignifie *Rome*, and ſo to uſe it as an argument to confirm *Peters* being there? And this miſtake might be the original of that opinion.

But however this might adminiſter ſome occaſion to this error, I ſhould aſcribe more influence to the two other things before mentioned, *viz.* *Officiouſneſs* to *Peter*, and a *ſtudy* to advance *Rome*. For obſerve, *Firſt*, In ſtory we find that the Church of *Rome* was always much ſpoken of, and of great authority. And *Secondly*, Obſerve therefore, how *Hiſtory*, that it might dignifie that Church in reſpect of its *Original*, hath brought *Paul* and *Peter* to be martyred at *Rome*, and *John* near it, and he undoubtedly had been brought thither and Martyred, had not the miſconſtruction of *Joh.* XXI. 22. hindred; ſuppoſing from that Text, that he never died. I preſume *James* would have been brought thither too, but that *Joſephus* had prevented it by his ſtory, relating he was ſlain at *Jeruſalem*. And *Ignatius* is brought thither from *Antioch*. *Thirdly*, It was thought an honour to have ſuch *Patrons*. And *Rome* being chief City, officiouſneſs of ſtory muſt do ſomething more for the Church there. Every place almoſt had had *Paul* for their *Founder*: it was fit ſure the Church at *Rome* ſhould outvy others as being the nobler place, therefore *Hiſtorical officiouſneſs* brings *Peter* thither alſo. For that Church ſtrove for *dignity of place* before it did for *ſuperiority of Epiſcopacy*. And upon this account tis like it was invented, that the Miniſter of Circumciſion *Peter*, as well as the Miniſter of Uncircumciſion *Paul*, was brought thither.

II. Now whenceſoever this opinion ſprang, it was a chief prop for this argument, That *Rome* is called *Babylon* by *John* in the *Revelations*. True, and good cauſe, but *Peter* had not ſo good cauſe to conceal its name, *Plin. lib.* III. *cap.* 5. *Romæ nomen alterum dicere arcanis ceremoniarum nefas habetur.* It might be too homely to ſay *John* was imprudent in concealing the name of *Rome* under another, but rather it had been danger in him to have called it by its name at that time, when he ſpake ſuch things of its Wickedneſs, and of its Judgments: it might have indangered himſelf and the *Chriſtian* cauſe to have ſpoken out what City he meant, *Rome* reigning and raging then as it did. Now *Peter* had no ſuch cauſe. What was there in his Epiſtle or in himſelf, but he might call *Rome Rome*, when he would ſpeak of it. *Paul* doth and why not *Peter*. He deſerved not to be Biſhop of *Rome*, if he would not call it *Rome*.

Therefore

Therefore *Babylon* here is to be properly taken, *viz.* for *Babylon* in *Chaldea*. And to clear it I ſhall only uſe two arguments or demonſtrations.

Firſt, *Peter* was the Miniſter of Circumciſion, and what had he to do at *Rome* the chief City of the Gentiles? *Paul* was there juſtly, but if *Peter* had been there, he would have been in *Pauls* line. Herein he held agreement with *Paul*, II. *Gal.* 9. He with *James* and *John*, gave to *Paul* and *Barnabas* the right hand of fellowſhip, that theſe ſhould go unto the *Heathen*, and they unto the *Circumciſion*. Tis true, there were ſome *Jews* in *Rome*, but they were but an handful in compariſon, not a fit company to ingage the Miniſter of the Circumciſion to come thither, to live and dye there. But rather on the Contrary. But *Babylon* was one of the greateſt knots of Jews in the world. Scan that Propheſie, *Iſa.* XIX. 23. *In that day ſhall there be an high way out of Egypt to Aſſyria, and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrian. In that day ſhall Iſrael be the third with Egypt and Aſſyria.* Compare this with this ſtory. In *Judea* were *Jews* none doubts. In *Egypt* there were no ſmall number of *Jews* likewiſe, becauſe of *Onias* his Temple. Now *Aſſyria* ſhould be as *Egypt*, repleniſhed with *Jews*. Of which Country *Babylon* was a part. And ſince the ten Tribes and the two had been carried away Captive unto theſe Countries in former times, no doubt there were now no ſmall remainders of them there. And then take *Peter* chief Miniſter of the Circumciſion in *Babylon*, and he is in the midſt of the Circumciſion. Need I ſhew how there were multitudes of *Jews* in *Babylon*, that returned not with *Ezra*? Need I tell you, that in that Country there were three *Jewiſh Univerſities*? Or need I ſpeak how there were ten Tribes ſcattered in *Aſſyria*? Then how proper was it for *Peter* to have been there?

Secondly, The word *Boſor*, in 2 *Pet.* II. 15. ſpeaks *Peter* in *Babylon*. What would they think of it to whom he wrote, if he wrote from *Rome*? But if from *Chaldea*, it was the Idiom of that Country. *Boſor* was the name of the place whereof *Balaam* was Βαλαὰμ τῦ Βοσὸρ, *Balaam of Boſor*. But in XXII. *Numb.* 5. it is called *Pethor*. *Pethor* being turned into *Boſor*, by a change of two letters ordinarily done by the Jews in thoſe times, their language being now degenerated into *Syriac*, *viz.* פ into ב and ת into ש. So that פתור in the *Hebrew* was founded בשר by a *Syrian*. And *Peter* ſpeaking in the Dialect of *Babylon*, it is a fair conjecture he was at *Babylon* when he ſpake ſo.

I ſhall not add more: every argument, that is uſed to prove *Peter* was not at *Rome*, is ſome argument for this that we are upon, *viz.* That he was at *Babylon*. And the Conſideration that *Peter* ended his days at *Babylon*, is very uſeful, if my judgment fail not, at the ſetting out of Eccleſiaſtical ſtory. I only add one thing, that if *Philoſtratus*, or his intelligencer *Damis*, ſpake true of *Apollonius Thyaneus* his being at *Babylon*, this calculation of time ſhews, that he was there, when *Peter* was there. And I doubt not but if *Babylon* had been rightly and clearly conſtrued, the *officiouſneſs* of Hiſtory would have had a ſtory of his conteſtation with *Apollonius*, as it hath with *Simon Magus*. And ſo

II. We are come to the *ſecond* thing obſervable in the words, *That there was a Church at Babylon.*

I will not inſiſt on the word בבל whether it is to be taken for the City or the Country. As for the word *Church*, tis not in the *original*, but only ἡ ἐν Βαβυλῶνι συνεκλεκτὴ. But *Tranſlations* generally ſay *Church*: and I know not what word elſe could come in, unleſs διασπορὰ *the Diſperſion*, uſed *verſ.* 1. of the Epiſtle: and then there is this *parity*. They to whom he writes are διασπορὰ, & ἐκλεκτοὶ, the *Diſperſion* and the *Elected*, and ſo are *theſe* among whom he is. Under theſe two words διασπορὰ and *Eccleſia*, the *Diſperſion* and the *Church*, joyned, we may beſt come to take up the force of the word συνεκλεκτὴ, *elected together*. And here again I ſhall, as I did before, make two or three *Hiſtorical Obſervations.*

I. That the Jews were *ſcattered* before Chriſt is not ſo *hard* to prove, as *juſt* to be wondred at. In which reſpect there was no Nation like them. How they were ſcattered in the Nations neareſt *Judea*, in Scripture it is plain: how in all parts of the *Eaſtern* Empire, of *Babylon*, *Media*, *Perſia*, you may read *Eſth.* III. 8. *Haman ſaid unto King Ahaſhuerus, There is a certain people ſcattered abroad, and diſperſed among the people in all the Provinces of thy Kingdom:* meaning the *Jewiſh* people. How in the *Weſtern* parts, (διασπορὰ Ἑλλήνων, *the diſperſed of the Gentiles*, *Joh.* VII. 35.) is apparent in Scripture likewiſe, and all other Writers. In a word, all ſtories ſpeak of *Judæi intra Romanum imperium*, *Jews within the Roman Empire*, even in all places; and *Dion* of *Judæi extra Romanum Imperium*, *Jews without the extent of the Roman Empire*, that aſſiſted againſt *Titus*.

II. As this was an extraordinary thing, ſo there was an extraordinary work of God in it. Gods work appears in this their diſperſion, becauſe he had done that which he threatned them to do, *viz.* to ſcatter them among the Nations; but withal ſome ſingular Providence

Providence of God appears by his ſingular diſpoſal in managing this diſperſion. Not to ſpeak, how he had promiſed *Abraham* a numerous ſeed, and now ſo numerous as to be ſcattered ſtrangers through the World. He had choſen them for his own people, yet they were thus diſunited; had promiſed them the Land of *Canaan*, and yet diſperſed them into all Lands; a peculiar people, and ſtill they are ſo, notwithſtanding their *Diſperſion*, for they run into one knot, and retain their Families: as the Poets fain the River *Arethuſa* to remain unmixed in the Sea. Take them as a contrary Religion to all Nations, yet retaining their Religion among all Nations, when there was ſuch promoting, nay forcing them to Idolatry.

III. The great *diſperſion* was from the *two Tribes*. The *ten Tribes* were ſhut up in the remote parts of *Aſſyria*, in *Halock*, *Habor*, &c. And you hear no more of them, but of the *two Tribes* were all theſe *Diſperſions* in *Babylonia*, *Egypt*, all *Perſia* over and the *Roman Empire*.

IV. As the Curſe on *Levi*, *Gen.* XLIX. 7. *I will divide them in Jacob and ſcatter them in Iſrael*, had a bleſſing in it to others, ſo here. They the ſons of *Levi* were ſcattered, but it was to be Teachers to the Nation. So theſe two Tribes were diſperſed about the World: but whereſoever they came, they carried the doctrine of the true God with them, *Ezek.* XXXVI. 22. There it is ſaid, That *they profeſſed the Name of God among the Heathen where thy were ſcattered, though they profaned it.* Here are two things obſervable, *Firſt*, That the *Two* Tribes were diſperſed, the *Ten* ſhut up, becauſe the *Two* carried the true Profeſſion of God, the *Ten* had been Idolaters. *Secondly*, So had the *Two* indeed been, but after the Captivity never; and from thence they were diſperſed, to diſperſe the Name and knowledge of the *true God*.

Thus God did *prefoce* to the Introduction of Religion among the Gentiles: as by ſcattering the *Greek* Tongue, he made way for the *New Teſtament*, that was written in that Tongue. *Seneca* queſtions *Ad Helviam cap.* 6. *Quid ſibi Volunt in mediis Barbarorum regionibus Græcæ urbes? Quid inter Indos Perſaſq; Macedonicus ſermo? What it meant, that the Greek Language and Greek Cities were found among Barbarous Nations?* It was ſtrange, but a ſingular Providence, *viz.* that the *New Teſtament* might reach to and be underſtood by thoſe remote Countries. So if you aſk, why there were Jews in all Nations? I anſwer, for a puniſhment to them, and withal for a ſingular Providence to all the World, *viz.* to acquaint the World with the true God againſt the time when the Goſpel came to the Heathen.

V. All this diffuſed diſperſion kept the ſame *Religion*, nay the ſame *Traditions*, when they came up. All zealous of the Tradition of their Fathers. The *Sadducees* indeed differed in the Reſurrection, and in Traditions, yet kept exceeding much in the ſame rites, though they pleaded another original. It is a wonder how the ſame ſpirit ſhould be in all, thoſe in *Babylon*, *Judæa*, *Egypt*, (except about *Onias* Temple) theſe places to which *Peter* writes, *Greece*, all the World over; the Leaven leavened the whole lump. Trace the Apoſtle *Paul*, you find he hath the ſame oppoſition every where upon the ſame account, becauſe he oppoſed their cuſtoms. See 1 *Theſ.* II. 14, 15, 16. *For ye Brethren became followers of the Churches of God, which in Judæa are in Chriſt Jeſus, for ye alſo have ſuffered like things of your own Country men, even as they have of the Jews. Who both killed the Lord Jeſus and their own Prophets, and have perſecuted us, and they pleaſe not God, and are contrary to all men. Forbidding us to ſpeak to the Gentiles, that they might be ſaved.* Where you ſee all of them in general whereſoever diſperſed in *Judæa* or out of it, yet were of the ſame diſpoſition, all zealous of their own Traditions, and bent upon perſecuting the Preachers and Profeſſors of Chriſtian Religion, becauſe that oppoſed them. There is that think, that ὄγκος, & ἁμαρτία εὐπερίστατος, *that weight and the ſin that doth ſo eaſily beſet us*, in *Heb.* XII. 1. meaneth this; that this was the ſin that did hang on the *Hebrews*. However it were, undoubtedly this was their Epidemical ſin, plague and undoing. For,

VI. For this God gave them up to a *reprobate ſenſe*. As once for their ſins *God turned and gave them up to worſhip the Hoſt of Heaven*, *Act.* VII. 42. So for this God caſt off the generality of the Nation, as in a deſperate and incurable condition, even before he deſtroyed their City. See 1 *Theſ.* II. 16. There it is ſaid, *that wrath was come upon them to the uttermoſt.* And that Epiſtle was writ the firſt of all the Epiſtles. And the Apoſtle S. *Paul*, *Rom.* XI. even concludes that they were caſt off already, though when he wrote, it was long before the City was deſtroyed. Nay, go further back, *Joh.* XII. 39. *Therefore they could not believe, becauſe Eſaias ſaid, He hath blinded their Eyes, and hardened their hearts*, *Mark* IV. 12. *That ſeeing they may ſee and not perceive, and hearing they may hear and not underſtand, leſt at any time they ſhould be converted.* Which places ſpeak Gods giving them up, and induration of them. Nay yet further back, *Matth.* III. 7. *O Generation of Vipers, who hath warned you to flee from the wrath to come?* Even in *John the Baptiſts* time they were deſtined for Gods wrath. See alſo 1 *Pet.* II. 10. *Which in time paſt*

past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy. This is spoke of the *Dispersion*, that believed. Before they imbraced the Faith, God had rejected them, *they were not a People.*

VII. But God had a *remnant* in that Nation, that should be saved. Therefore he destroyed not the Nation utterly, and continued a publick Worship among them. See how S. *Peter* mentioning the *Dispersion* in *Pontus*, *Galatia*, *&c.* styles them *Elect*, in the first *Chapter* and 2. *vers.* and here in the Text, *elected together.* Take two or three other places, *Matth.* XXIV. 22, 24. *For the Elects sake those days shall be shortned. There shall arise false Christs and false Prophets, and shall shew great signs and wonders, in so much that (if it were possible) they shall deceive the very elect*, *Rom.* XI. 5. *Even so then, at this present time also there is a remnant according to the election of Grace.* These places infer, that God had a peculiar people in that Nation, that he had not given up. To those this Apostle refers in the second Epistle III. 9. *The Lord is not slack concerning his promise (as some men count slackness) but is long suffering to us ward, not willing that any should perish, but that all should come to repentance.* God stayed his judgment that he threatned upon that Nation for some time, that so all that belonged to the *Remnant* might come in, and that none of them should perish.

It might be questioned, whether any Jews persevered in the Gospel till the destruction of the City, but those that were the *Elect*. True, many had embraced it, but God and trial had sifted them: and there were many heresies, and a great Apostacy: So that *Matth.* XXIV. 24. argues that the *Elect* only held out.

And thus we come to understand the Reason. I. Why the Apostle speaks so much of their *Election? viz.* Because the Nation before were rejected, and there was only a *Remnant* to be saved. II. Why he conceals the word *Ecclesia*, *Church? viz.* Partly because the other word συνεκλεκτὴ, *electeded together*, speaks it enough: and partly because his mind was to pitch upon that that made and preserved a *right Church* indeed in those times, that it was *elected*, chosen and taken out from among the rest of people *rejected* and *cast off.*

And now we come to take up some *Theological Observations.*

I. A Church at *Babylon.*

1. *How doth Grace appear here to abound, where sin abounded?* At *Babel* was the Confusion of Tongues, at *Babel* was the beginning of Heathenism, there was Idolatry practised in its height, and from *Babel* proceeded a continual persecution of Gods Church of the Jews, and yet now there is a Church. How was that fulfilled, in *Psal.* LXXXVII. 4. *I will make mention of Rahab and Babylon to them that know me.* To which also that is consonant, in *Esa.* XIX. 23. *In that day there shall be a High way out of Egypt into Assyria, and the Assyrian shall come into Egypt ---- and the Egyptians shall serve with the Assyrians.* God has delighted to set up monuments of his grace for encouragement of sinners to come in to him; and that both in *places* and *persons*. *In places*, for Example, Besides this of *Babylon*, I will instance in *Antioch* and *Egypt*. *Antioch* was built by *Antiochus* the greatest persecutor of Gods people, yet *Christians* did afterwards so flourish at *Antioch*, that believers were first styled *Christians* there. And so *Egypt* was the great enemy of *Israel*, and yet in *Psal.* LXXXVII. 4. *I will make mention of Rahab*, that is *Egypt*. And out of *Egypt* God called his Son. *In Persons*, *Adam* after the Devil caused his fall was restored to a better condition than he was in before it. *Paul* who once was the great persecutor and waster of the Church, was afterwards sent to the Gentiles, and became the great planter and builder of it among them. And he gives that very reason, that *God called him by his grace to reveal his Son in him, that he might preach him among the Heathen*, *Gal.* I. 15, 16. So much did the goodness of Gods *grace* out face sin, and the power of *grace* exceed the power of the *Devil.*

2. *Places or persons on this side contempt of the Gospel may be capable of Gods turning to, but after that, that capacity is lost.* To that sense is that, in *Heb.* X. 26. *If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin.* This Place and all the *East* Country are Witnesses of this.

3. *Peter at Babylon and a Church with him. Ubi Imperator ibi Roma, Where the Emperor was there was Rome.* Where the Apostles come, presently there grows a Church: Trace St. *Paul* and you find it so, trace S. *Peter*, and the rest of the Apostles, and still you find it so. Tis observable, how God, when the fulness of time came, inclined the hearts of the *Jewish* people to come in to the Gospel. You read of three thousand souls converted, in II. *Act.* 41. and five thousand in IV. *Chap.* 4. and πόσας μυριάδες, *many myriads*, XXI. *Chap.* 20. And among the *Gentiles* they flocked into Christ as the *Doves to the windows*, insomuch that God in the Prophet says, *Who begot me these, &c.* they were so numerous. Certainly this was more than the effect of mans own *Vires naturæ*, *strength of nature:* but rather it must be referred to the mighty *grace of God.* Hence our Saviour, in IV. *John* 35. useth those words, *Say ye not, there are four months, and then cometh Harvest,*

Harveſt, behold I ſay unto you, liſt up your Eyes, and look on the fields, for they are white already to Harveſt: This Harveſt reſpects the Harveſt of the Goſpel among other Nations beſides the *Jews*, for he ſpake theſe words when he was among the *Samaritans*. And that of the Apoſtle illuſtrates this further, *viz.* of the Gentiles coming into Chriſt; in VIII. *Rom.* 19. *For the earneſt expectation of the creature waiteth for the manifeſtation of the Sons of God.* Where *creature* is to be underſtood as πᾶσα κτίσις, is in *Mark* XVI. 15. *Go ye into all the World and preach the Goſpel to* every creature, *i. e.* to the Gentile World. They had an *earneſt* expectation of theſe times of the Meſſias, *and groaned and travailed in pain together* for this Goſpel. But I ſhall not inſiſt on that.

II. The *Elect* of God, *elect together* or alike, συνεκλεκτή. *Firſt* obſerve hence, That *Election* doth not admit of *magis & minus*. 1. All are within the ſame *act* of Election in eternity, *Epheſ.* I. 4, 6. *According as he hath choſen us in him before the foundation of the World, &c.* 2. All are elect a like in Chriſt as the Head. 3. All partake of the ſame love; the ſame infinite love is to all alike, in *Joh.* XVII. Chriſt makes that prayer for them all without any diſtinction. 4. All are appointed to the ſame determinate end, the ſprinkling of blood, obedience, perſeverance and Glory. *Perſeverance* I ſay, and that is a *ſecond* thing obſervable. *Secondly* then, obſerve how much this Apoſtle ſtands upon *Election*, becauſe of the Apoſtatizing times wherein he lived. So great an Apoſtacy was there in thoſe days, that it might be a queſtion, whether any Jews were then ſo much as in the true profeſſion of the Goſpel, but thoſe that were *Elect*. See *Matth.* XXIV. 24. and compare this with it. It was a time of trial and ſifted them out. Whence we might build this *Doctrine.*

That Election is the great cauſe of Perſeverance.

1 *Pet.* I. 3. The *Elect* in the ſecond verſe are ſaid to be *begotten to a lively hope*, and *verſ.* 5. φρουρουμένοι they are ſaid to be *kept by the power of God through Faith unto Salvation.*

A SERMON

PREACHED AT

S. MARIES Cambridge,

Novemb. 27. 1659.

ROM. VIII. 23.

And not only they, but our ſelves alſo, which have the firſt fruits of the Spirit, even we our ſelves grone within our ſelves, waiting for the adoption, to wit, the redemption of our Body.

MANY verſes in the Scripture are facil, taken ſingle by themſelves, but difficult when they are to be conſtrued in connexion with the preceding. Of ſuch nature is this verſe. Take the words ſingly, and they are eaſie to conſtrue; *We which have the firſt fruits of the Spirit, even we grone within our ſelves, waiting, &c.* They may be interpreted to a facil ſenſe; but conſtrue them in connexion and conformity to the ſenſe of the verſes before, as the firſt clauſe of this verſe. *And not only they, but we our ſelves, &c.* does argue they muſt be, and there will appear, *aliquid difficultatis propter vicinam difficultatem, ſome difficulty in them, becauſe of a difficulty near them.* We may take *Joh.* III. 1, 2, 3. for an inſtance, *There was a man of the Phariſees named Nicodemus a Ruler of the Jews: The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a Teacher come from God, for no man can do theſe miracles that thou doſt except God be with him.* Theſe words make a difficulty in the next verſe, which is, how our Saviours reply there ſhould correſpond with *Nicodemus* his words. *Jeſus anſwered and ſaid unto him, Verily, Verily, I ſay unto thee, Except a man be born again he cannot ſee the Kingdom of God.* Which words are eaſie in themſelves, but the difficulty is to find out the relation they bear to the former. There muſt be ſomething underſtood to make *Chriſts* words an anſwer to *Nicodemus* his. *Peter* ſaith, 2 *Pet.* III. 16. that in S. *Pauls* Epiſtles *there are ſome things hard to be underſtood.* This tis probable is one of thoſe hard places. But Expoſitors, *aut inveniunt aut faciunt*, either *invent the difficulties or make them* before they were ſo: and indeed moſt when they have expounded theſe words, leave them more obſcure than they found them.

The main difficulty is what ſenſe to put on the word *Creature, verſ.* 19. *For the earneſt expectation of the* Creature *waiteth for the manifeſtation of the Sons of God.* And I find eſpecially *three.*

1. *Sedulius* applies it to good *Angels:* they grone for mans converſion. But how are they *ſubject to vanity? verſ.* 20. He hath an Interpretation for that, which is not worth the trouble of your patience to hear.

2. *Primaſius* out of *Auſtin* underſtands it of *Man* only conſidered *ſinful. Signaculo imaginis Dei amiſſo remanſit tantum creatura. Man having loſt the mark of the Image of God, there remained nothing but the creature.* And, *Creatura ipſa eſt, quæ nondum vocatur filiorum forma perfecta, ſed tantum creatura. The creature is that, which hath not yet obtained*

tained the name of Sons, but creature only. But how this is applicable to the whole paſſage, without much harſhneſs, I leave to your own thoughts to conſider.

3. A *third* and which is moſt entertained, is, that by *Creatura* is meant *Ipſiſſima mundi machina cœleſti & elementari regione conſtans, the very fabrick of the world, conſiſting both of the heavenly and elementary region:* all ſubject to change and vanity and corruption becauſe of ſin; *Et convexo nutans pondere, ready to ſink with its weight,* labouring to be got into a better condition. Accordingly *Beza* renders it, *Mundus hic creatus, this created World,* and comments largely to this purpoſe: and brings 2 *Pet.* III. 10, 12. that ſpeaks of the *diſſolution* of the World, to this purpoſe. Out of which two places ſo taken, what collections are made I need not tell you, *viz.* That after the Reſurrection, *Mundi Machina, the Fabrick of the World* ſhall not be diſſolved, but there ſhall be a *Bodily creature* ſtill, but purified and in an uncorrupt condition. But *quorſum hæc? & cur finis?* Why is all this, and to what end? But I ſhall not now diſpute this, only I would recommend to you to conſider whether taking up this ſenſe the Apoſtles argumentation be proper.

If I be not deceived there are two phraſes in the *verſes*, as keys hanging at their own girdle, that do clearly unlock them into a ſenſe far different from theſe, but yet a ſenſe plain and probable enough.

The *firſt*, I ſhall take up is πᾶσα κτίσις, *the whole creation*, in the *verſ.* before we find the word in two places more. The former is in *Mark* XVI. 15. *Go ye into all the World, and preach the Goſpel,* πάσῃ τῇ κτίσει *to every creature.* There it means *all Nations.* For *Matthew* ſo renders it in the parallel place, *Matth.* XXVIII. 19. *Go ye therefore and teach all Nations:* The ſecond place is I. *Col.* 23. *The Goſpel, &c. which was preached to every creature.* There it means the ſame; and is as it were but an eccho to that in *Mark.* There was the *Command*, here the *performance.* The Apoſtle here ſpeaks *Attic* Language, but *Jeruſalem* ſenſe, *Greek* but in a *Jewiſh* Idiom. For the expreſſion does but render a phraſe moſt uſual among the *Jews, viz.* כל הברויות *All creatures*, which they uſe for *all men* or *Nations*, as I might ſhew you by multitudes of Examples. Now ſince in the two places mentioned it means all the *Nations* or *Gentiles*, he offers violence to Scripture, and frames a conſtruction on his own head, and not on his own heart, that ſhall not conſtrue it ſo here. And for ought I ſee one might tranſlate it *omnis mundus Ethnicus, all the Heathen World*, with as good warrant, as *Beza* doth, *Totus hic mundus creatus, all this created World.*

A *ſecond* key that I ſhall take up and uſe for the explaining this place, is the Phraſe τῇ ματαιότητι *vanity*, *verſ.* 20. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, *the creature was made ſubject to vanity.* It is well tranſlated *Vanity*, but the word is ill conſtrued. It is generally taken for a *vaniſhing fading condition*, whereas it ſignifies, *Vanity of mind.* This Apoſtle is a good *Lexicon* for this *Rom.* I. 21. *Becauſe when they knew God, they glorified him not as God, neither were thankful, but* ἐματαιώθησαν *became vain in their imaginations*, *Eph.* IV. 17. *That ye henceforth walk not as other Gentiles walk in the vanity of their mind:* ἐν τῇ ματαιότητι τοῦ νοὸς αὐτῶν. Lay theſe two places to the Text, and ſee how they ſpeak the ſame thing. And now to take up the whole ἀπειχὼ in Paraphraſe, *verſ.* 18. *For I reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us.* For the very *Gentiles* look after this *glory to be revealed*, *verſ.* 19. *For the earneſt expectation of the creature*, of all Nations or the Heathen, *waiteth for the manifeſtation of the Sons of God.* God had ſpoke much of his ſons among the *Gentiles*; and now the *Gentiles* did wait for the manifeſtation of theſe Sons of God, *verſ.* 20. *For the creature was made ſubject to vanity*; the Nations or Gentiles were ſubject to vanity of mind, *not willingly, but by reaſon of him, who hath ſubjected the ſame in hope*, *verſ.* 21. *Becauſe the creature*, the heathen World, *it ſelf alſo ſhall be delivered from the bondage of corruption into the glorious liberty of the children of God*, verſ. 22. *For we know that the whole creation, totus Mundus Ethnicus*, the whole Heathen World, *groneth and travaileth in pain together until now.* For it might be ſhewed, that at this time, there were ſome extraordinary ſtirrings, as the child in the womb, among the Heathen towards this delivery, *verſ.* 23. *And not only they, but our ſelves alſo, which have the firſt fruits of the Spirit, even we our ſelves grone within our ſelves, waiting for the Adoption, to wit the Redemption of our Body.* And ſo I am come to my Text.

In it are three words eſpecially obſervable towards opening the ſenſe of it: I. *We.* II. *Firſt fruits of the Spirit.* III. *Our Body.* I will take them up *inverſo ordine*, the laſt firſt.

I. *Body.* I cannot underſtand it of the *body* we carry about us. For the phraſe υἱοθεσία σώματος or ψυχῆς, *the Adoption of the Body*, or *the Adoption of the Soul*, ſet alone is unuſual in Scripture, but Adoption is of the *whole perſon.* But I take it for the *myſticael body* of Chriſt; of which the Gentiles were the far greater part. And than this acceptation of the word nothing is more uſual. God had promiſed the Adoption of numberleſs ſorts from among the Gentiles, and this was to make up the whole *myſtical body.* And *this we*

grone

grone for, waiting for the Adoption, to wit, the Redemption of our Body. This this ſame Apoſtle calls *the meaſure of the ſtature of the fulneſs of Chriſt*, Eph. IV. 13. He hath ordained in his Church divers orders of ſpiritual men; ſome *Apoſtles* and ſome *Prophets*, and ſome *Evangeliſts*, &c. *for the edifying the body of Chriſt*, for the bringing it to its full growth: *Till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.* Chriſts *myſtical Body* was growing up from time to time under the preaching and publiſhing of the Goſpel by the *Apoſtles*, *Prophets*, *Evangeliſts*, &c. and was not yet arrived to a perfect man, but when the Gentile World came in, then it attained to its *manhood*, to the *meaſure of the ſtature of the fulneſs of Chriſt.*

II. *Firſt fruits of the Spirit.* This refers to *afterfruits*, not to grace or glory. But the *firſt fruits* of the Spirit implies that the Spirit was firſt given to them, and that it was afterwards to be given to others. As the Prieſts had the *firſt fruits*, and the afterfruits or the reſt the people had. So 1 *Cor.* XV. 23. *Chriſt the firſt fruits*, and thoſe that are Chriſts the *afterfruits*. And this clears the meaning of the firſt word.

III. *We.* That is, we *Jews* among whom God beſtowed his *Spirit*. I need not prove that God beſtowed his *Spirit* firſt on the *Jews*. The Prophets oft call the *Jewiſh* Nation *Pools of Water* for this, and the *Gentiles* a *dry Wilderneſs* for want of this: but foretel that the Wilderneſs ſhould become *Pools of water*. And this *we* grone for, that is, we *Jews*, for them *Gentiles*, that they might partake of this *Spirit* as well as we. Or take it, *we Chriſtians* or *Saints*, that have firſt received the Spirit, we grone that God would make good the like upon the fulneſs of the *Gentiles*.

This Expoſition I leave at your feet. If it be not as agreeable to the Apoſtles diſcourſe; for he preſently after begins with *Election* and *Reprobation*, that may fall out to be thought of upon Gods *calling* of the *Gentiles*; if not as agreeable to the whole tenor of Scripture; if not as full of plainneſs and clearneſs; if not as warrantable by the Language, as any of the three I mentioned, refuſe it: nay if it were not ſo, I my ſelf ſhould never own it. However I will not ſo confine you to my ſenſe, as to ground the foundation of my enſuing Diſcourſe upon my interpretation; but I take up one clauſe without conſideration of the connexion, and that whoſe conſtruction is unqueſtionable, *viz. We that have the firſt fruits of the Spirit.*

Not to inſiſt upon the word *firſt fruits*: I will leave it out: and ſpeak to this Queſtion, *What it is to have the Spirit?* A queſtion pertinent to be looked after, both becauſe of that in *verſ.* 9. where it is ſaid, *That if any man have not the Spirit of Chriſt he is none of his*: and becauſe of the common deluſion, *I have the Spirit.* I doubt not the Apoſtle ſpeaks of the *ſanctifying Spirit*, and ſo I ſhall handle it. I ſhall anſwer this Queſtion in ſeven or eight Obſervations.

I. Obſerve, *Having of the Spirit* is ſpoken of man only conſidered under his *Fall*. I mean the *Spirit of Grace*, and ſo the Apoſtle here. I mean not in oppoſition to his recovery, but to Innocency and Glory. *Adam* in innocency had not the Spirit, nor Saints in glory, but man only in the middle condition. True, *Adam* was perfectly righteous, intirely holy, and abſolutely able ſo to act, but this was not founded in his *having the Spirit*, but meerly in his *nature*. He had the *Image* of God, not the *Spirit* of God. God having created him, left him to himſelf, did no more to him, but as *Creator*. His holineſs was not founded in *Sanctification* but in *Creation*. The *Spirit* created him, but left him to himſelf, and did no more to him. And let me aſk, Could he have fallen, if he had had the *Spirit?* As the Spirit created him *impeccaminoſum*, *without ſin*, ſo if he had had the Spirit inhabiting and acting as in Saints, it had made him *impeccabilem without poſſibility of ſinning*. The Spirit raiſeth the fallen, preſerveth that good men fall not finally, and yet they are ſinful: allow the ſame property of operation in *Adam*, and could he have fallen?

Nay he had not ſo much as the *Spirit of Propheſie*. Which is leſs than the *Spirit of Sanctification*. For *Balaam* and *Caiaphas* had that. His knowledge was great, but it was not prophetick foreknowledge. He could ſee future things as wrapt in cauſes, but not things *contingent*. Knowledge is part of Gods Image, *Col.* III. 10. *The new man which is renewed in knowledge, after the Image of him that created him.* This *Adam* had, when he knew God, himſelf and the Creature as perfectly as poſſible fleſh and blood could. But to know things to come was not for *created* knowledge, but the *Creators*. And the Serpent tickles him not with the promiſe of knowing future things, but of good and evil. And our new Creation in knowledge, *Col.* III. 10. is to know God, not to know future events.

On the other hand, Saints in glory have not the Spirit *noſtro ſenſu*, in the ſenſe we are now ſpeaking of; for *cui fini*, to what purpoſe? They are beyond ſanctification, and now need it no more: the Spirit hath done his work with them. And as Chriſt ſhall deliver up the Kingdom to God, ſo the Spirit his Sanctified ones. *Ecce ego, & filii quos dediſti.*

dediſti. Behold here I am and the ſons which thou haſt given me. Grace is now turned into Glory, Faith into fruition, Sanctification into impeccability; and there will be no need of the Spirit in our ſenſe any more. So that *Having the Spirit*, is underſtood of man conſidered only under the *Fall.*

II. *Having the Spirit* ſpeaks of having it for mans *Recovery.* The Spirit is given for his *Recovery, viz.* what God will have recovered. Let us look back to the Creation. That leſſon is divine and pertinent, *Eccleſ.* XII. 1. *Remember now thy Creator in the days of thy youth.* There is more in it than every one obſerves. It is בוראיך *thy Creators* in the *plural:* and teaches two things, That as the firſt leſſon Youth is to learn is to know his *Creator*, ſo therewith to learn to know the Myſtery of the *Trinity*, that created him. God created all things, and man an Epitomy of all, by the *Word* and *Spirit*, Son and Holy Ghoſt, XXXIII. *Pſal.* 6.. *By the word of the Lord were the Heavens made, and all the hoſt of them by the breath of his Mouth. Joh.* I. 3. *All things were made by him, and without him was not any made that was made. Job* XXXIII. 4. *The Spirit of God hath made me, and the breath of the Almighty hath given me life.* Now when Gods creation in man was *ſpoiled*, by Son and Spirit it is *repaired.* So that as Chriſt ſaith of himſelf, *I come to ſeek and to ſave that which was loſt*, ſo the Spirit came to *reſtore and repair what was decayed.* This is the meaning of the *new creature*, 2 *Cor.* V. 17. *If any man be in Chriſt Jeſus he is a new creature*, *Eph.* II. 10. *For we are his workmanſhip created in Chriſt Jeſus unto good works.* Who works this? Chriſt and the Spirit. Something Chriſt doth by his *blood, viz.* reſtores righteouſneſs, the reſt by his *Spirit, viz.* recovers holineſs.

Nay I may add, the Spirit is given only for mans Recovery. The Spirit created man ſo perfect to try him; *Spiritus movens* the *Spirit moving* is to try man: outward adminiſtrations are to try him, but when ſanctification comes, it hath a further purpoſe. Compare man in *innocency* with man after the *fall.* His ſtate in which he then was, was to try him. But will the *Spirit* alway have his work of ſo uncertain iſſue? Will he never act but for trial, and leave the iſſue to the will of man? God when he intended not innocency for the way of Salvation, left man to himſelf; Doth the Spirit the like in a way intended for Salvation? Who then could be ſaved? *Spiritus movens*, *the Spirit moving*, I ſaid, was given to *try*, *inhabitans*, *inhabiting* only and undoubtedly to *Recover.*

III. *Having the Spirit* preſuppoſeth having of Chriſt, *verſ.* 9. *If any man have not the Spirit of Chriſt, he is none of Chriſts: & contra*, If any have the Spirit he hath Chriſt; Theſe terms are convertible, He that hath Chriſt hath the Spirit, and *vice verſa*, he that hath the Spirit hath Chriſt. As, *He that hath the Father, hath the Son, and he that hath the Son hath the Father alſo.* As *Son* and *Spirit* cooperated in mans *creation*, ſo in his *renovation.* Perſonal works are *diſtinct*, but never *ſeparate.* Chriſt to *Juſtifie*, the *Spirit* to *Sanctifie:* but never one without the other. The Spirit is called the Spirit of Chriſt, is it poſſible then to have the Spirit *abſque Chriſto*, without having Chriſt? And he is called his Spirit, not only, *quia procedit a filio, becauſe he proceeded from the Son*, but becauſe he gives him, and is a purchaſe of his blood. As the Spirit moved on the Waters, ſo he moves on the blood of Chriſt, he comes ſwimming in that, and it is *ex merito ſanguinis, from the merit of his blood*, whoſoever hath him. See Gods way of cleanſing the *Leper*, which is an Emblem of cleanſing a ſinner, XIV. *Levit.* 14, 15, 17. *And the Prieſt ſhall take ſome of the blood of the treſpaſs offering, and the Prieſt ſhall put it upon the tip of the right ear of him that is to be cleanſed, &c. And the Prieſt ſhall take ſome of the Log of oyl, &c. And the Prieſt ſhall put it upon the tip of the right ear, &c.* Firſt, Blood and then Oyl. On whom is the unction of the *Spirit*, on him is firſt the unction of *blood.* As the *perſon* is accepted before his Service, *Gen.* IV. 4. *The Lord had reſpect unto Abel and to his offering.* So the perſon is firſt *Juſtified* before *Sanctified.* God doth not new-create a perſon whom he accepts not.

IV. He that hath the *Spirit* hath a twofold work of the *Spirit*, *common* grace and *ſanctifying* grace. We may conſider the Spirit as *Creator* and *Sanctifier*; and *thirdly*, acting in a Work between both. When he teacheth man arts, indues him with intellectual abilities, he then works as *Creator, in bonum Univerſi, for the good of the Univerſe.* When he ſanctifieth, he doth it *for the recovery of the Soul.* Now there is a work between both, that is more than he doth as *Creator*, and leſs than as *Sanctifier*; but in tendency to the latter, but as yet it is not it, *viz. Common grace.* Such is *Illumination* to ſee ones Condition, *Conviction* with feeling, Conſcience active, thoughts of Soul. This is called *grace* becauſe more than *nature*, *Common*, becauſe wicked men have it ſometimes, as appears by *Heb.* VI. 4. And you read of *Felix* his trembling at S. *Pauls* Sermon. Now the Spirit never worketh *ſanctifying* grace, but firſt uſeth *this* to make way: He plows the heart by *common* grace, and ſo prepares it for *ſanctifying* grace. In this Chapter at *verſ.* 15. There was the Spirit of *fear* before that of *adoption.* As the *Law* was

was given first, so the *work* of the Law is first, *Rom.* VII. 9. *When the Commandment came, sin revived and I died.* As *Moses* delivered the people of *Israel* into the hand of *Joshua*, so the *Law* when it hath sufficiently disciplined us, commits us into the hand of *Grace.* As in *Gal.* III. 17. *The Covenant that was confirmed before of God in Christ, the Law, &c. cannot disannul, that it should make the promise of none effect.* The *Law* is subservient to the *promise*, so this work of the *Law* to *Grace.* Is a meer work of the Law *sanctifying* Grace? True, the work of the Law goes along with *grace*, hence many a gracious heart is under terrors. But is the first work of the Law *Grace?* No, it is to fit the heart to receive *Grace.* Many now a days say, *I have the Spirit.* How came they by it? If they have it, it is an unnatural birth, not bred and born after Gods ordinary way. To day debauched, to morrow turn Sectary, and then have the Spirit. That was a wonder in the *Prophet*, speaking of one, that before she travailed was delivered, such a wonder is this, if it be so. No, God causeth this work of *Common Grace* to prepare and fit us for the reception of the Holy Spirit.

V. The *Spirit* worketh both these by the *Word.* The Spirit gave the Scriptures, and he useth them for the end why they were given, *viz.* mans Salvation. The Spirit unhingeth not the Essential actings of the Soul, but works with them. Now the acting of the Soul is by reasoning and perswasion. The *Will* chooseth, being perswaded by the *Understanding*, and the *Understanding* is perswaded by the *object.* And so the Spirit does in the work of Grace, *Gen* IX. 27. *God shall perswade Japhet*, 2 *Cor.* V. 11. *We perswade men.* Now this is not done but by the *Word.* The heart is moulded by the Spirit to receive perswasion: but by the *Word* he works perswasion in us. *Common* grace, *first* grace, *growth* of Grace are thus all wrought by the *Word.* I mean *Common* grace where sanctification is to follow. Sometime there is stirring of Conscience in wicked men from horror and affrightments, and sometimes from the *Law* for the glorifying of it: but where healing must come, the wound is made by the *Word*, and the healing is effected by the *Word.*

A man is perswaded and satisfied, that he is in an undone condition. How is he so perswaded? By the *Word.* The Law does it, *Rom.* VII. 9. before mentioned. A man is perswaded to rest on Christ. The *Word* doth it. *Faith comes by hearing.* That in *Joh.* VI. 45. will illustrate this. *It is written in the Prophet, And they shall be all taught of God. Taught of God*, who had been taught of the Devil. *Every man therefore that hath heard and hath learned of the Father, cometh unto me.* Cometh unto me as *Teacher.* And how did they *hear* and *learn from the father*, but from the *Word* of the Father? *Growth* of grace also is built up by the *Word.* 1 *Pet.* II. 2, 3. *As new born babes desire the sincere milk of the Word, that ye may grow thereby.* What sets man upon obedience, and striving against sin, longing after God, &c? The *Word* continually applied. Man lives by the *Word, grows by the Word.* This is the means that the Spirit useth. They that speak of a *Light within them*, that serves for all, if they mean *Light* from the *Word*, let them then own the *Word*; if they mean the *Light of nature*, that never yet lighted man to Heaven. *That was the true light that lighteth every man that cometh into the World*, *viz.* The *Gospel*, that went through the World: tis clear that the *Evangelist* means that there, *Joh.* I. 9.

VI. *Having the Spirit* speaks not *perfection* in him that hath it. It speaks *Holiness*, not *Sinlesness.* Take this in the mouth of two witnesses as holy as any. *First*, S. *Paul*, *Rom.* VII. 17. *Sin dwelleth in me*: and 25. *vers. with the flesh I serve the Law of sin. Secondly*, S. *John*, 1 *Ephes.* I. 8. *If we say we have no sin we deceive our selves, and the truth is not in us.* To them that distinguish not betwixt holiness and perfection, but say they are perfect because they think they are holy; I say two things. 1. They are little seen in their own hearts. 2. Little seen in the Scripture and Divinity. For the *Scripture* is abundant to the contrary: and *Divinity* makes the contrary most plain, and facil to be understood.

It is a Paradox, *Adam* had *perfection* though not the *Spirit*; a *Believer* hath the *Spirit*, yet not *perfection*: and yet the Believers imperfection is more excellent than *Adams* perfection. I might instance, *First*, in the *foundation* of either's holiness, *Adams* from his Creation and nature, a Believers from the Spirit and grace. *Secondly*, In the *manner* of Acting, *Adams*, *Adams* was liable to losing, a Believers not. *Thirdly*, In the *amissibleness* of which anon. I cannot but observe that in *Ephes.* IV. 24. *The new man which after God is created in righteousness and true holiness:* ὁσιότητι τῆς ἀληθείας, which is rendred two ways: and both to the present purpose. The *English* well and according to the *Hebrew* Idiom, reads *true holiness:* and so the Apostle seems to compare the holiness of the *new man* with *Adams.* His was *true* holiness, but this *truer*, and more excellent, though imperfect. It is rendred also, *The holiness of truth.* The Gospel is oft called *Truth*, and if it be so to be rendred here then it means *Evangelical* holiness, not only in opposition to *Legal*,

Legal, but to *Adams*. *Evangelical* holineſs is the holineſs, and that that indeed reſtores the *Image of God*. *After God created in righteouſneſs and the holineſs of truth*. Hence is that in 2 *Pet.* I. 4. *That by theſe ye might be partakers of the Divine Nature*. *Adam* was not partaker of Gods holy nature, but only of his creation: if his holineſs were any, yet it was *mans* only; but a Believer is partaker of the *Spirit*, when he hath holineſs. Let me aſk this Queſtion, and Anſwer it, and that will clear all.

Why are we *juſtified* by perfect juſtification and righteouſneſs (for ſo we are, becauſe it is by the righteouſneſs of Chriſt, which is called the righteouſneſs of God) when we are not *ſanctified* by perfect ſanctification and holineſs, though ſanctified by the Spirit of Chriſt? I anſwer.

Firſt, It is needful that Juſtification be *perfect*, for if we are not juſtified from every ſin, it is all one as if we were from none. As *break one Command and break all*, ſo unjuſtified from one ſin and unjuſtified from all. For 1. Such perſons are not accepted of God. 2. They are liable to condemnation; therefore Juſtification muſt be *perfect*. But in ſanctification tis not ſo, as I ſhall obſerve by and by. A man may be *truly*, though not *perfectly* holy.

Secondly, It is Gods will and diſpoſition to glorifie his grace in holineſs by its living and acting in and againſt contrariety. As it was *Abrahams* glory, in *Rom.* IV. 18. *Who againſt hope believed in hope*. Whether is it greater to be holy in the midſt of ſinfulneſs, or as *Adam* to be holy when no ſin touched him? Which was greater for *Lot* to be holy in *Sodome* or in *Abrahams* houſe? Compare a Believer with *Adam*. *Adam* had Gods Image, the Believer hath Gods Image reſtored. What was Gods Image in *Adam?* It conſiſted *firſt*, in the *Eſſence* of his Soul, and made him ſpiritual, intellectual, immortal: and *ſecondly*, in the *qualification* of his perſon, and made him holy, righteous. The *former* is not loſt nor extinguiſhed by ſin, nor could, only ſpoiled and ſoiled. The Devils for all their ſin, yet are ſpiritual, intellectual, immortal ſubſtances. The *latter* did embalm and keep freſh the former. His *holineſs* kept his ſpiritualneſs, his intellectual nature in the right temper, while he kept it. Now to a Believer there is ſo much holineſs as to do the ſame thing. He is ſpiritual though he be fleſh; his *Holineſs* makes his intellect right, *viz.* To know God and love him: and preſerves him to immortality: nay goes beyond *Adam* in operation. As namely,

1. He knows God in Chriſt: which full revealing of God *Adam* did not attain to.

2. He loves God more excellently than *Adam* did or could do. *Adam* had no *pul-back* to hinder him from the Love of God, the Believer hath, Sin, the World, the Fleſh, the Devil, nay, *Deum Viſum iratum*, *God himſelf when he ſeems to be angry*, yet he loves God through all theſe. Whereas *Adam* fell in the firſt oppoſition.

3. A Believers obedience is more excellent than *Adam* did or could perform. *Adam* had no hindrance, nay he was not in a condition of paſſive obedience. A Believer obeys through poverty, ſadneſs, pains, nay to death it ſelf. Thus *Having the Spirit* ſpeaks not perfection, yet at laſt brings to perfection in Heaven. *Adam* begun in perfection and grew imperfect. *Holineſs* begins and ſojourns in imperfection here, and ends in perfection hereafter.

VII. *Having the Spirit* ſpeaks having it for ever: XIII. *Joh.* 1. *Having loved his own which were in the World, he loved them unto the end*. The falls of them that have the Spirit, as for example of *Peter*, of *David*, ſpeaks not the loſs of the Spirit, nor the weakneſs of the Spirit, but only the Spirits *diſpoſing*: Every ſickneſs is not loſs of life, ſo every fall is not the loſs of the Spirit. I might illuſtrate this from the Spirits acting in ruling and guiding the courſe of nature. The Spirit as *Creator*, preſerves the Univerſe in its being and order. How? In that he hath ſet *rules* in the courſe of nature, that there ſhould be ſuch ſeaſons, ſuch productions, ſuch cauſes to produce ſuch effects; that warmth and nearneſs of the Sun ſhould cauſe Spring and Summer, and ſo *contra*. And the Spirit ſits above all and gives influence. So when Nature is inverted, that there happen winter-weather in Summer, and *contra*, Summer-weather in Winter, the Spirit is not departed from his work, nor is he become weak, but ſo *diſpoſes*, and that after his own *Rule*, *viz.* Northern cold winds and rain to breed cold, though in Summer, thick cloudy air and ſky warmth even in Winter. So though he fails of the *Rule* ſet in regard of the ſeaſons, yet not of the *Rule* ſet of ſuch *cauſes* producing ſuch *effects*. So the Spirit hath ſet a *Rule* in Courſe in the work of Grace, that ſuch cauſe produce ſuch effect, that it ſhould be Summer or Winter with the Chriſtian as the Sun of Righteouſneſs is near or far off. And in Winter we have not loſt the Sun, though he be not ſo near. Now when the Courſe of Grace is inverted, and man falls, the Spirit is not loſt, but this is according to the Rule ſet of *cauſes and effects*; care of mens ways to produce growth and comfort; neglect thereof, to produce failings. But yet the Spirit is not quite gone from his work.

VIII. *Having the Spirit*, ſpeaks not having the gift of *Propheſie*. As ſome did not diſtinguiſh before, concerning the Indowments of the Spirit, ſo do others not diſtinguiſh here, or at leaſt confound. Hence ſome will ſay, *I believe, therefore I have the Spirit of propheſie*: Of all men I believe leaſt they have the Spirit, that boaſt of it. But to this I ſhall only ſay two things,

Firſt, Did the very *holineſs* of Chriſts perſon neceſſarily indue him with the Spirit of Propheſie? If ſo, then what need had he of the gift of the Spirit? It is ſaid of *John*, *Luke* I. 15. *That he ſhould be filled with the Holy Ghoſt even from his mothers womb.* But it is not ſaid ſo of Chriſt. Nor was *John Baptiſt* filled with the Holy Ghoſt in that ſenſe.

Secondly, Theſe are of ſo different natures, that one is not the cauſe of the other. 1. The Spirit of *Sanctification* is only to help our infirmities, &c. the Spirit of *Propheſie* not. 2. The Spirit of *Sanctification* is beneficial to the perſon in order to his Salvation; the other not. 3. The Spirit of *Sanctification* only proves *good*, the other may be the occaſion of *evil*. S. *Pauls* revelations were in danger to puff him up, 2 *Cor.* XII. 7. *Leſt I ſhould be exalted above meaſure through the abundance of the Revelations*, there *was given unto me a thorn in the fleſh, the meſſenger of Satan, to buffet me.* 4. The Spirit of Sanctification changeth the heart, the other not. 5. It goeth through the whole ſoul, the other not.

And thus I have done with the eight Obſervations I named, which may ſerve as good directions for our underſtanding what it is to have the Spirit, and what is the nature of his operations. I might add more. As, *Firſt*, One may have the Spirit and not know it. *Secondly*, One may have a great meaſure of the Spirit, and yet doubt whether he have it at all. *Thirdly*, The Spirit is not had upon courteſie of mans will, but by the overpowering of Gods grace. *Fourthly*, The chief way of the working of the Spirit, is to work Faith and Love, and to build up Chriſtians by Faith and Love.

A SERMON

PREACHED AT

S. MARIES Cambridge,

June 24. 1660.

1 COR. XIV. 26.

How is it then Brethren? When ye come together every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation: let all things be done to edifying.

THE laſt time I ſpoke of one abuſe in the Publick *Aſſembly* of this Church of *Corinth*, and that was, *misjudging* and miſreceiving the Holy Sacrament. Here in the Text is another *diſorder* and confuſedneſs in the exerciſe of the Publick *Miniſtry*: from what ariſing uncertain, but certainly ending in non-edification, as the Apoſtle intimates by the concluſion of the verſe. Such confuſion indeed in their buſineſs, that we know not where to find them; and indeed the *Chapter* is very hard: very hard, either to find out what it was they did, or what it is the Apoſtle would have them do, or whence proceeded that enormity that he doth correct. We will inquire after it the beſt we can, and keep as near as we can to the words of the Text.

In it are *three* parts. I. What to do in a certain *caſe*. *How is it then Brethren?* II. The *caſe* propounded; *When ye come together every one of you hath a Pſalm, hath a Doctrine, a Tongue, hath a Revelation, hath an Interpretation.* III. The *Determination* given. *Let all things be done to edifying.*

I. What to do in a certain *caſe*. מה בכך; a School-phraſe; and if I be not much deceived, the ſame with מהו a *word* uſed infinitely in the *Talmud*, and in *Tanchum* of

ילמדנו רבינו בעל טוב מהו שישא את כפיו
ילמדנו רבינו שהו להרלק

the word occurs a thouſand times.

It means moſt commonly, *What is to be done in this caſe*: or, *May ſuch a thing be done.* Either will ſerve here. *Every one hath a Pſalm, hath a Doctrine, hath a Tongue, &c.* What is to be done in this caſe? Or may we do thus, and keep to this Cuſtom? The Apoſtle reſolves the caſe in the end of the Verſe, *Let all things be done to edifying.* And ſo *verſ.* 15. compared with *verſ.* 14. *If I pray in an unknown Tongue, my ſpirit prayeth, but my underſtanding is unfruitful.* And then comes on מה בכך; *What is then to be done? verſ.* 15. *I will pray with the Spirit, and I will pray with the underſtanding alſo.* So in *Act.* XXI. 22. מה בכך; *What is it therefore, the multitude muſt needs come together, for they will hear that thou art come.* The Brethren at *Jeruſalem* are here deliberating concerning the caſe of St. *Pauls* preaching to the *Jews* ſtrangers, that they ſhould forſake the Inſtitutions of *Moſes*: the report of which had given great diſtaſte unto the believing *Jews* in

in *Jeruſalem*. This was the caſe. τί ἐν ἐστι; what is to be done therefore? Then follows the reſolution. Do this therefore that we ſay unto thee, *verſ.* 23. This then is the Queſtion, what is to be done in a certain caſe? Now the *Caſe* is this which is the ſecond particular contained in the Text.

II. The *caſe* propounded. *Every one hath a Pſalm, &c.* Here are two queſtions. *Firſt*, Whether every one in the Congregation had theſe gifts? And *Secondly*, If not, whether every one, that had gifts, had all theſe gifts?

To the former queſtion I anſwer, It is undoubted, but that *ſpiritual gifts* were in this Church, 1 *Cor.* I. 5. *That in every thing ye are inriched by him in all utterance, and in all knowledge.* And in the 6. *verſ. Even as the Teſtimony of Chriſt was confirmed in you. The teſtimony of Chriſt*, i. e. the Spirit of propheſie. For that not only *teſtified* of Chriſt by preaching him, but alſo the very gift it ſelf ſpake Chriſt the Lord of glory. And in 2 *Cor.* XII. 12. *Truly the ſigns of an Apoſtle were wrought among you in all patience, in ſigns, and wonders and mighty deeds.* Such were healing, doing miracles, and among the reſt giving of the *Holy Ghoſt*, ſo *verſ.* 13. aſſerts. Nor is this gainſaid by their being not able to give up to *Satan*, in 2 *Cor.* V. where you find that cenſure was inflicted upon the inceſtuous perſon by S. *Paul* himſelf; for that was purely an *Apoſtolick* work. As to give the *Holy Ghoſt* was a peculiar prerogative of the Apoſtles, ſo the giving up to *Satan* was peculiar to them. So that the *Corinthians* had theſe gifts that were given, by virtue of the Apoſtles conferring the Holy Ghoſt, *viz.* to propheſie and to ſpeak with Tongues.

Secondly, Theſe gifts were not beſtowed on all, but *Miniſters* only. Here the *Enthuſiaſts* miſtake, and they make much of this example, and their argumentation runs thus, Every one had a *Pſalm*, had a *Doctrine*, had a *Tongue, &c.* And therefore it concludes, that any one may have the Spirit, and be a teacher in the publick. Which ſuppoſes that the *members* of the Church had theſe gifts of the Spirit, whereas theſe gifts were only imparted to *Miniſters*. For the clearing of this conſider theſe things.

1. It is not to be doubted, but that there were *Miniſters* in this Church ordained by the Apoſtle, as in all other Churches, *Act.* XIV. 23. where you ſee what their practiſe was, *ordaining Elders in every Church.* I need not inſiſt on this.

2. Thoſe whom the Apoſtle ordained, he beſtowed the *Holy Ghoſt* upon, otherwiſe they had been unable to have performed the work they were called to, that is, to preach the Goſpel to unbelievers, and to confirm their doctrine by doing miracles. In order to which he conferred the *Holy Ghoſt* on thoſe whom he ordained, *Act.* XIX. 6. *And when Paul had laid his hands upon them the Holy Ghoſt came on them, and they ſpake with Tongues and Propheſied.* Such an one was *Timothy*, 2 *Tim.* I. 6. where S. *Paul* reminds him to *ſtir up the gift of God, which was in him, by the putting on of his hands.*

3. Such were theſe perſons in the Text, that were endued with *ſpiritual gifts*, they were *Miniſters*, not any private perſons. For proof of this, *firſt*, See *verſ.* 6. *Now I brethren if I come unto you ſpeaking with Tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, &c.* and *verſ.* 15. *What is it then? I will pray with the Spirit, and I will pray with the underſtanding alſo, I will ſing with the Spirit, &c.* and *verſ.* 18. *I thank my God, I ſpeak with Tongues more than you all.* In all which verſes he ranks them with himſelf, as of the Miniſterial function with himſelf. And for further proof Conſult, *Secondly*, *verſ.* 16. *Elſe when thou ſhalt bleſs with the Spirit how ſhall he that occupieth the room of the unlearned ſay, Amen, &c. of the unlearned*, ἰδιώτου; the word ſignifies a *private perſon*. How ſhall this private perſon in the Congregation ſay *Amen* at thy giving of thanks; as the Congregation in the Synagogue ſaid *Amen* after the publick Miniſter? So that you ſee, he ſets a diſtinction here between the Miniſter and the private perſon; it was the Miniſter, that had the gift, *he bleſſed with the Spirit*, and not the private man.

Thirdly, There were many *Miniſters* then ordained in all Churches. In the Church at *Antioch* there were ſeveral *Prophets* and *Teachers*, namely, *Barnabas* and *Simeon*, that was called *Niger*, and *Lucius* of *Cyrene*, and *Manaen*, and *Saul*: as you read in the XIII. *Act.* I. In the Church at *Jeruſalem* there were Apoſtles and Elders, XV. *Act.* 2. In the Church at *Epheſus* you meet with twelve, XIX. *Act.* And ſo it appears it was in this places; and there was the greater need of many Miniſters there, becauſe *Corinth* was great. And hence did *Diotrephes* φιλοπρωτεύειν, *affect to be chief* among the many Miniſters in the Congregation where he was, and it may be it was in this very Church, if *Gaius* to whom *John* writes was the ſame with *Gaius* of *Corinth*. This numerouſneſs of Miniſters was practiſed in the Chriſtian Church;

1. From the *platforme* of the Synagogue, where though there was but one *Chazan*, *Angelus*, yet there were ten learned Men, who took care of the Congregation, able to teach, and do other things pertaining to their office, as there was occation.

2. This number of Miniſters in the Churches was needful, becauſe Chriſtian Congregations were daily and numerouſly increaſing: And,

3. Be-

3. Becauſe ſome were to be ſent out to other places. And ſo the former Queſtion is reſolved.

Now as to the other, *viz.* Whether every one that had gifts had all theſe gifts? That will be anſwered by and by. But firſt,

Note we the miſcarriage of theſe Miniſters in the Church about theſe gifts is two fold. 1. That they ſpake with Tongues *not to Edification:* for they were not underſtood. 2. That they propheſied (when they might be underſtood, yet) *confuſedly* and *crowdingly:* ſo it ſeems in the Text, and by the Counſil of the Apoſtle: in 29. *verſ. Let the Prophets ſpeak two or three, and let the others judge:* and 31. *verſ. for ye may all propheſie one by one, that all may learn.* This miſcarriage in both theſe ſeems to proceed from a double original.

1. Either from ſome vain glory, and affectation of popular applauſe: or at beſt, becauſe each thought his courſe and faculty beſt. Some thought beſt to ſpend the time in ſinging *Pſalms*, others thought the time better ſpent in delivering ſome *doctrine*, others in ſpeaking with ſtrange *Tongues*, *&c.*

2. Or indeed rather in both theſe practiſes they *Judaized.* As in *Chap.* XI. they followed the cuſtoms and opinions of the *Jews*, in praying *vailed*, in wearing *long hair*, and in their miſconſtruction of the *Holy Sacrament*; ſo they did here, both in ſpeaking in a ſtrange Tongue, and in thus crowding to propheſie together.

The *Jews* read the Scriptures in the *Hebrew* Tongue, and although it were unknown, yet they would ſo read it, and have an Interpreter. נחתה בסנסיר The Doctor in his School whiſpered in the *Hebrew.* If you conceive the ſtrange Tongue here uſed by them to be *Hebrew*, as there is the moſt reaſon to do ſo, being a Church that *Judaized* in many other things, and conſiſting in a great meaſure of *Jews.* I need ſay no more to ſhew they *Judaized* in this.

So for many of the publick Miniſters in their Synagogues to ſpeak together, to read, interpret together, their own records do ſo far aſſert it, that they ſet the number how many together in each, and in ſome allow good ſtore. In like manner you ſee in the Text how they thus crowded, many ſpeaking together confuſedly in five diſtinct adminiſtrations. One hath a *Pſalm*, others a *Doctrine*, others a *Tongue*, others a *Revelation*, and ſome an *Interpretation.* And the word ἕκαστος *every one*, means not that every one had all theſe, but every one their ſomething of theſe. So *every one* muſt ſignifie if you read 1 *Cor.* I 12. *Every one of you ſaith, I am of Paul, and I of Apollos, and I of Cephas*, i. e. ſome for one, and ſome for another: not each one for all. And thus the *ſecond* queſtion is anſwered.

And now to proceed in the Explanation of the Text. The extraordinary gifts of the the *Spirit* are comprized under two heads in Scripture, *Tongues*, and *Propheſie*, XIX. *Act.* 6. *The Holy Ghoſt came upon them, and they ſpake with Tongues and propheſied.* And *verſ.* 1, 2, 3, *&c.* of this *Chap. Deſire ſpiritual gifts, but rather that ye may propheſie. For he that ſpeaketh in an unknown Tongue ſpeaketh not unto men, but unto God, &c. But he that propheſieth ſpeaketh unto men to edification, and exhortation, and comfort.* Where you ſee the *Spiritual gifts* in the firſt verſe are divided into *Tongues* and *Propheſie.* Now all theſe *five* are thus reduced to theſe *two.*

I. *Speaking with Tongues.* That which is meant by it, is couched under thoſe two words, *Hath a Tongue, hath an Interpretation.* That is, Either to ſpeak with ſtrange Tongues himſelf, or to Interpret them that do.

II. *Propheſying.* What is comprized under that, is explained by thoſe three words. *Hath a Pſalm, hath a Doctrine, hath a Revelation.*

1. The word *Propheſying* is taken for *ſinging* and *prayſing.* So 1 *Sam.* X. 5. *Thou ſhalt meet a company of Prophets coming down from the high place with a Pſaltery and a Tabret, and a Pipe and a Harp before them, and they ſhall propheſie* אינון משבחין *Chald. They ſhall praiſe him.* And *Chap.* XIX. 24, 25. *And the Spirit of God was upon him alſo, and he went on and propheſied until he came to Naioth in Rama* ואזל מיזל ומשבח and he went on and *praiſed. And he ſtript off his cloths*, i. e. his royal robes נשבח and *praiſed.*

2. *Propheſying* means *preaching*, declaring to the people the Doctrine of the Goſpel. So here *hath a Doctrine.* The Apoſtles by the Impoſition of hands ordained Miniſters, and gave them Spiritual abilities to *propheſie*, or *preach* and unfold the Doctrine of Chriſt and Salvation. So the *Chaldee* moſt commonly renders נבא by ספרא *A Scholar*, one learned and able, and that taught the people. So even that in 1 *Sam.* XIX. *ult.* Is *Saul* בספריא *among the Scholars* or Miniſters. It is uſually ſaid of theſe extraordinary gifts, that they are, *Tongues* and *Propheſie:* but ſee *Act.* X. 46. *They heard them ſpeak with Tongues and magnifie God.* This *magnifying God* is to the ſame ſenſe with *propheſying.* For they *magnified God* theſe two ways, *viz.* *Singing* or prayſing, and *preaching* the glorious things of the Goſpel.

3. *Propheſying*

3. *Propheſying* means ſpeaking ſome heavenly *Revelation.* So here *hath a Revelation,* and thus the word *Propheſie* is taken in its proper ſenſe, as ſome had in thoſe times: either a Revelation of ſomething to come, for a warning to the Church, as *Agabus*, *Act.* XI. 28. *who ſignified by the Spirit, that there ſhould be a great dearth throughout all the World, which came to paſs in the days of Claudius Cæſar.* And he is called a *Prophet*, in 27. *verſ.* And you meet with him again, in XXI, *Chap.* 10. Or the *Revelation* was of ſomething, that God would have his Church to do, as in *Act.* XIII. 2. *As they miniſtred unto the Lord, and faſted, the Holy Ghoſt ſaid, Separate me Barnabas and Saul for the work whereunto I have called them.*

Hence we may underſtand that in *verſ.* 29. *Let the Prophets ſpeak two or three.* That is, one to *ſing* prayſe, and one or two to *preach.* But *verſ.* 30. *If any have a Revelation, let the firſt*, that had the Pſalm, *give place*, and let him rather be heard, as remembring that God might intend ſome ſpecial admonition to the Church by ſo ſpecial a Declaration.

To diſcourſe of all theſe *five* would take *five* times as much time as is allotted me. I ſhall therefore only meddle with the *firſt* at preſent, *Hath a Pſalm:* and ſpeak ſomething concerning that great and heavenly work of ſinging of *Pſalms* in Chriſtian Congregations. And that the rather, becauſe it hath been ſpoken againſt in the croſs times, that have gone over our heads, wherein all Religion has been brought into diſpute. Although it is a queſtion, whether theſe *Pſalms* mentioned in the Text, were of their own dictating, or penned by others, the former whereof ſeems more probable, yet the very mode and work of their ſinging *Pſalms*, ſhews that it was a practiſe in the Chriſtian Church from its very beginning. Nay, though this place ſpeak it not clear, yet others do, That it was the practiſe to ſing *Davids Pſalms* in the publick Congregation, the whole Congregation together.

You know what arguments are brought againſt this our practiſe. 1. That the Congregation is not holy enough to joyn with in the performance of this Duty, the very ſame argument which ſome urge againſt the reception of the holy *Sacrament.* 2. That they being *ſet forms* are too narrow to expreſs our particular wants and thankſgivings. 3. That every one doth not *underſtand*, and we ſhould ſing with *underſtanding*, *verſ.* 15. Therefore I ſhall take up this Diſcourſe the rather, to ſhew that ſinging of *Davids* Pſalms is a Duty incumbent upon *Chriſtians.* For the clearing of this, I ſhall *Firſt*, ſpeak ſomething of the *nature* of this work, which will ſpeak it *moral*, and upon that account fit to be uſed in the Chriſtian Church. And *ſecondly*, the *Evidence* of the uſe of it in the firſt times.

And *firſt* of the *Nature* of this Duty. Many things are ſpoken of the excellency of the book of *Pſalms*; and many may be ſpoken of the Excellency of ſinging *Pſalms.* I may allude to that expreſſion, *Many daughters have done virtuouſly, but thou excelleſt them all.* So may I ſay in reference to this Duty; all Duties are excellent, but this includes all. In ſinging of *Pſalms* there is what is in other Services, and more. *Prayer* is our duty, *Praiſe*, *ſpeaking* of Gods works, *ſinging* are our Duties, but *this* laſt is all; it is like the holy Incenſe, mixt of all theſe perfumes. The excellency of this duty will appear further under theſe four heads.

Firſt, It is an action that helps up and keeps up the heart in a Spiritual frame as much as any. See the Apoſtle arguing for ſinging upon this account, V. *Epheſ.* 18, 19. *Be filled with the ſpirit, Speaking to your ſelves in Pſalms and Hymns and ſpiritual Songs, ſinging and making melody in your hearts to the Lord.* And V. *James* 13. *Is any among you afflicted? Let him pray. Is any merry? Let him ſing Pſalms.* If the heart would be up in mirth, uſe this to help it up, being not yet come into frame. If it be up, uſe this to keep it, that it be not tranſported. The Heart by ſpiritual muſick is called up to beat in the right mean. As *David* by his Harp calmed *Sauls* ſpirit; ſo this is proper to beat down immoderate mirth. And ſo on the other hand it is proper to free the mind of lumpiſhneſs and ſadneſs; as *Eliſha* being put into a paſſion and diſturbance at the ſight of the King of *Iſrael*, called for *Temple Muſick* to pacifie and allay his diſcompoſed mind, 2 *King.* III. 14, 15. *And Eliſha ſaid, as the Lord of Hoſts liveth before whom I ſtand, ſurely were it not that I regard the preſence of Jehoſaphat the King of Judah, I would not look toward thee nor ſee thee. But now bring me a Minſtrel. And it came to paſs when the Minſtrel played, that the hand of the Lord came upon him.* See a ſtrange paſſage in *Jer.* XX. at the 12. *verſ.* the Prophets heart is quite down, *O Lord of Hoſts that tryeſt the righteous, and ſeeſt the reins and the heart; let me ſee thy vengeance on them, for unto thee have I opened my cauſe.* At the 14 *verſ.* his heart is lower yet, *Curſed be the day wherein I was born, let not the day wherein my mother bare me be bleſſed.* But in the midſt of theſe ſorrows and dejections he falls to praiſing and ſinging unto God. At the 13 *verſ. Sing unto the Lord, praiſe ye the Lord.* He ſtrives to wind up his heart to a right pitch, with *Sing unto the Lord.*

As

As God requires outward and inward worſhip, ſo a ſpiritual frame for *inward* worſhip may be forwarded by the *outward* compoſure. Gazing drowſineſs hinders the activity of the Soul, but the contrary temper furthers and helps it. *Singing* calls up the Soul into ſuch a poſture, and doth as it were awaken it: tis a lively rowzing up of the heart.

Secondly, This is a work of the moſt meditation of any we perform in publick. It keeps the heart longeſt upon the thing ſpoken. *Prayer* and *hearing* paſs quick from one Sentence to another, *this* ſticks long upon it. Meditation muſt follow after *hearing* the word, and *praying* with the Miniſter, for new ſentences ſtill ſucceeding, give not liberty in the inſtant well to muſe and conſider upon what is ſpoken. But in this you pray and meditate, praiſe and meditate, ſpeak of the things of God and meditate. God hath ſo ordered this duty, that while we are imployed in it we feed, and chew the cud together. *Higgaion* or *Meditation* is ſet upon ſome paſſages of the *Pſalms*, as IX. *Pſal.* 16. The ſame may be writ upon the whole duty, and all parts of it; *viz. Meditation.* Set before you one in the poſture to ſing to the beſt advantage: eyes liſt up to Heaven denote his deſire that his heart may be there too: hath before him a *line* or *verſe* of prayer, mourning, praiſe, mention of Gods works; how fairly now may his heart ſpred it ſelf in Meditation on the thing while he is ſinging it over. Our ſinging is meaſured in deliberate *time*, not more for *Muſick* than *Meditation.* He that ſeeks not, finds not this advantage in ſinging *Pſalms*, hath not yet learned what it means.

Thirdly, This is a *Service* in which we profeſs delight in the thing we have in hand. Yea even in ſad mourning ditty we delight ſo to mourn, *Pſal.* C. 1. *Make a joyful noiſe unto the Lord all ye Lands, ſerve the Lord with gladneſs.* Tis a noiſe of joy and gladneſs. It ſpeaks that we delight in Gods Ordinances that we are about. As Muſick at Table ſhews we make a Feaſt of delight of what God hath provided. *Solatur voce laborem.* He that ſings at his work ſhews that his work goes on with contentedneſs. *David* at his harp, and compoſing Pſalms to the honour of God, what delight did he take therein. So that in ſinging there muſt be two things,

I. The Ditty to be applied by Meditation.

And II. Tuning the Voice to it in the beſt livelineſs we can, as delighting in the work. Nay,

Fourthly, This is a *Service* wherein one is cheared from another. It is a joynt κόλλαμα. One takes mirth, life and warmth from another: a holy fervor and emulation, as the Seraphins, *Eſa.* VI. ſtrive to outvy one another in praiſing God. Who is there but while he is joyning with the Congregation in this Duty, feels ſuch an impreſſion and excitation: his own ſtring wound up by the conſort of the Quire. Tis a ſtory goes of St. *Auſtin*, that it was one means of his converſion, the hearing the heavenly ſinging of Pſalms at *Milan.* As all our Duties here in publick carry ſome bond and badge of communion: we come to pray together, hear together, and ſo profeſs our ſelves Chriſtians together, we being all Scholars in the School of Chriſt; ſo this of ſinging together more eſpecially ſpeaks it out. But herein is not only a ſign of *communion*, but alſo mutual *excitation.* As *David* ſpeaks when he was at this work, *Pſal* XXXIV. 3. *O magnifie the Lord with me, and let us exalt his Name together.* We do as it were joy one another to put on all as much as we can, to joyn together in the praiſe and honour of God.

I need to ſay no more to ſhew that ſo excellent a Duty could not but be ſetled by Chriſt, with others, in the Chriſtian Church, the very nature of the thing may ſpeak it. I ſhall therefore only ſpeak to three things.

I. The *warrant* of Chriſt for the obſervance of this Duty.

II. The *admonitions* of the Apoſtle for the ſame purpoſe.

And III. An *Inſtance* or two of the practiſe of all the Church. And all this will ſerve for illuſtrating the ſecond thing I propounded for the clearing this Duty, *viz.*

Secondly, The *Evidence* of the uſe of it in the firſt times.

I. Our Saviour the very next thing he did, after ſigning, ſealing, and ſanctionating the *New Teſtament*, was to *ſing* a *Pſalm.* And who then can doubt of the inſtitution of this as a *New Teſtament*-duty, *Matth.* XXVI. 28. 29, 30. *For this is my blood of the New Teſtament which is ſhed for many for the remiſſion of ſins. But I ſay unto you I will not drink henceforth of the fruit of the Vine, until that day when I drink it new with you in my Fathers Kingdom. And when they had ſung an Hymn they went out into the Mount of Olives.* Let us ſtick here a little, and from this *ſinging of an hymne*, ὑμνήσαντες; we may obſerve three things.

1. It is ὑμνήσαντες in the *plural* number. *Beza* approves of *Eraſmus* here for departing from the *Vulgar.* That hath it *Hymno dicto*; He *cum cecinisſent.* *Beza* hereupon, *Ut intelligatur Apoſtolos una cum Chriſto cecinisſe. That men might underſtand that the Apoſtles*

Apoſtles joyned with Chriſt in ſinging. And very true; for it was the cuſtom among the *Jews* in all companies that celebrated the Paſsover, ſo to do: for though one chiefly rehearſed, yet all had ſome ſhare in the *Quire*. And ſo in the caſe in the Text, though the *Pſalm* were of their own compoſing, yet the Congregation bare ſome part in it, as *Miriam* with *Moſes*, XV. *Exod.* 21.

Apoſtolos cecinisſe, the Apoſtles ſung. Was *Judas* there or no? I wonder it is not confeſſed by all the World; it is ſo plain, that he eat the *Paſsover*, received the *Sacrament*, and ſtayed the *Pſalm*, and was preſent till all roſe from the Table. And Chriſt knew him and yet gave the *Pſalm*, and ſung with the whole Table. And *Peter* and *John* knew him, and yet it were peeviſhneſs to think that they joined not in the Quire, when it is ſaid ὑμνήσαντες, *when they had ſung.* What can they ſay to this that refuſe to joyn with us in this exerciſe? Will they, can they ſay that *Judas* was not there? But if that be granted, that he was gone, yet at the eating the Paſsover it is well known every company ſung together without bogling.

2. Ὑμνήσαντες *having ſung.* What? The very ſame that every company did, *viz.* The great *Hallel*, as it was called, which began at the CXIII. *Pſalm*, and ended at the end of the CXVIII. No expoſitor but grants this, and no reaſon to the contrary; for Chriſt complied with all the rites of the Paſsover, and ſtarted not from them in this. Here the Lord of *David* ſings the Pſalms of *David*. What Chriſt ſaith by way of poſing, *If David in Spirit call him Lord, how is he his Son?* We may ſay the like by way of admiration, *If David in ſpirit call him Lord*, how did he deſcend, to make uſe of his Poetry? What ſays our Caviller now? Set forms are too ſtrait for the Spirit. He that had the Spirit above meaſure thinks not ſo, but uſeth ſuch. He that gave the Spirit to *David* to compoſe, ſings what he compoſed. That All-bleſſed Copy of peace and order, could have indited himſelf, could have inſpired every Diſciple to have been a *David*, but ſubmits to order, which God had appointed, ſings the Pſalms of *David*, and tenders the Peace of the Church, and takes the ſame courſe the whole Church did.

3. Ὑμνήσαντες, *having ſung a Hymn.* In what Language? Here is a queſtion indeed, and that might provoke a *Scholaſtical* diſpute both in Divinity and Antiquity. In *Divinity:* Did they ſing in the original *Hebrew?* That was not now underſtood. In *Antiquity:* Had they a tranſlation of the *Pſalms* and *Hagiographa* now? Yea, they had the LXX. But all that ſung underſtood not the LXX. But had they a Vulgar Tranſlation in their own Tongue? This draws into another queſtion, *viz.* What was their Tongue? I ſhould anſwer, Not the *Syriack* we now read; but the old *Syriack* or *Chaldee*, which they call *Turgumica*. And I ſhould anſwer to the former queſtion, That they had the *Hagiographa* now in the Tongue, as well as the Prophets of *Jonathans* tranſlation: and I find in both *Talmuds*, that each ſpeaks to it to confirm it. However who thinks they ſung in a Tongue they underſtood not, or in any other but the *Vulgar?* And here is our warrant for our framing the *Pſalms* into our Tongue and Metre. Thus have we ſeen the Example, nay inſtitution, of our *great Maſter*.

II. Now let us hear our *great Apoſtle*, the Apoſtle of the *Gentiles*. In two places he ſpeaks to this ſubject, beſides what he ſays in this *Chapter*, *Epheſ.* V. 18, 19. *Be filled with the Spirit: ſpeaking to your ſelves in Pſalms and Hymns and ſpiritual ſongs, ſinging and making melody in your hearts to the Lord.* And *Col.* III. 16. *Let the word of Chriſt dwell in you richly in all Wiſdom, Teaching and Admoniſhing one another in Pſalms and Hymns and Spiritual Songs, ſinging with grace in your hearts to the Lord.* Where let us take up three things, as we did in the former.

1. Obſerve how ſpiritual a pitch he ſet this at, and what elevation of Heart he aſcribes to it. *Be filled with the ſpirit, ſpeaking to your ſelves in Pſalms and Hymns, &c.* It is the very vent and iſſue, whereby a ſpiritual frame breaks out in its chiefeſt demonſtration. The more we are filled with the Spirit, the more we break out this way: and a moſt fit vent it is to the Spirit, when both Tongue and Heart ſpeak and put forth themſelves in their beſt vigor by ſinging to the praiſe of God, when the heart is full of ſpiritual fervor this excellent way. So in that place to the *Coloſſians*, *Let the word of Chriſt dwell richly in you.* When it does, it will break out *in all wiſdom, and in Teaching and Admoniſhing one another in Pſalms and Hymns, &c.*

2. Obſerve the three Titles he uſeth, *Pſalms, Hymns, Spiritual Songs.* They are variouſly indeed taken, but very generally for the *Pſalms of David.* *Pſalms* מזמרים i. e. Pſalms upon any ſubject. *Hymns* תהללים i. e. Pſalms of *Praiſe*. *Spiritual Songs* שירים i. e. *Cantica magis artificioſa*. Pſalms about which is employed greater art and curioſity. Others differ upon particulars, but agree upon this, that by theſe three are meant the *Pſalms* of *David*, and other Songs in Scripture. What? If ψαλμοι be the *Pſalms* of *David* upon any ſubject; ὕμνοι, *Hymns* be ſuch Pſalms as are picked out and uſed for ſpecial occaſions, as *Hallel*, thoſe of *Degrees*, and *for every day*. So that word

ſeems

ſeems to imply, from the word ὑμνήσαντες that is uſed to expreſs the *Pſalms* that Chriſt and his Apoſtles ſung at the Paſsover, which were ordinarily uſed by the *Jews* for that occaſion. Ὠδὰς, *Spiritual Songs*, were other Songs in Scripture beſides *Davids*. So you read of the Song of *Moſes* and the Song of the *Lamb*, in XV. *Revel.* 3.

3. Obſerve the word ἑαυτοῖς, *Epheſ.* V. The *Engliſh* tranſlates it, to your ſelves, i. e. *inter vos mutuo, among your ſelves*, as *Beza* well, and as that in *Col.* III. explains it νουθετοῦντες ἑαυτοὺς, *admoniſhing one another.* Which ſpeaks it a publick exerciſe, and of communion, where all joyned, and ſtirred up one another.

III. Further examples of this Exerciſe in the *New Teſtament* we might obſerve in the *Revelations.* That Book ſpeaks of the State of the Chriſtian Church, and one great work of it is ſinging, *Rev.* V. 9. *And they ſung a new ſong, &c.* The ordinary practiſe was to ſing the *Pſalms* of *David:* but they ſung a *new ſong:* and that is there ſet down, *Thou art worthy to take the Book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood, &c.* So in *Rev.* XIV. 23. *And I heard the voice of Harpers harping with their harps: And they ſung as it were a new ſong before the throne, and before the four beaſts, and the Elders, and no man could learn that ſong, but the hundred and forty and four thouſand, which were redeemed from the Earth.* This place ſpeaks according to the acceptation of the *Jews*, how they ſhall ſing when Meſſiah brings them out of Captivity; for there is mention among them of one hundred and forty four thouſand of the twelve Tribes. And ſo upon other occaſions, you find the Church ſinging, as in XV. *Chap.* 2, 3.

But that that I ſhall fix on, is that in 1 *Cor.* XI. 5. *Every woman that prayeth or propheſieth with her head uncovered, diſhonoureth her head.* What is meant by the woman *propheſying?* Not *preaching.* For that is forbidden them in the *Chapter* wherein the Text is, 34. *verſ. Let your women keep ſilence in the Churches, for it is not permitted them to ſpeak, &c.* Nay, nor ſo much as to aſk any queſtion, which in the Jewiſh aſſemblies at their Sermons was ordinary, *verſ.* 35. *And if they will learn any thing let them aſk their husbands at home.* Neither is meant by this *propheſying* propheſying in the proper ſenſe, i. e. *foretelling* things to come. For it is a queſtion, whether any woman in *Corinth*, nay *in rerum natura* now, *Philips* daughters excepted, *Act.* XXI. 9. did thus propheſie. But it is plain the Apoſtle ſpeaks of the ordinary *Service*, which whole Congregations joyned in; and the *praying* and *propheſying* here uſed, is praying and praiſing or ſinging *Pſalms.* Take the Apoſtles own gloſs in this *Chapter*, *verſ.* 15. *I will pray with the Spirit, and I will pray with the Underſtanding alſo: I will ſing with the Spirit, and I will ſing with the Underſtanding alſo.* As all the Congregation joyned in prayer with the Miniſter, and ſaid *Amen*, *verſ.* 16. So all the Congregation, Men and Women, joyned with him, that had and gave the *Pſalm*, and ſung with him.

For the Concluſion I might produce even endleſs Encomiums and Extollings of this work in Chriſtian Writers, *viz.* That it is the work of Angels, the Employment of glorified Saints, the muſick of Heaven, &c. I confeſs I want words to expreſs the excellency of this Duty. Now to make ſome *Uſe* of what I have ſaid.

I. If I were in a vulgar or unlearned Congregation, I would give rules for ſinging of *Pſalms* with profit: and among divers, eſpecially theſe two.

1. To mind what is ſung: not only that the Heart go along with the Tongue in general, but to be carefully obſervant of what is ſung. There is variety of matter in moſt Pſalms: they paſs from one thing to another. This we ſhould carefully obſerve: now I pray, now I mourn for my ſins, for the Church of God, &c. To this I may apply that in *verſ.* 15. *I will ſing with the underſtanding*, if the place ſpeaks in reference to a mans own underſtanding of what he prays or ſings: but the Apoſtle there means of ſinging and praying to be underſtood by others.

2. To apply to our ſelves the matter we ſing, as far as it may concern us: To bear a part with *David*, not in *word* and tune but affection. This way we muſt uſe in hearing or reading the Scripture, to bring it home to our own concernment. So likewiſe in this action of *ſinging.* Thus did they *Revel.* XV. 3. *They ſung the ſong of Moſes*, that is, they applied *Moſes* ſong in *Exod.* XV. unto themſelves. And this the leiſure for meditation gives you opportunity to do. *At male dum recitas, incipit eſſe tuus.* He that illy repeats another mans verſes, makes them ill verſes, but withal makes them his own. But here I will alter the words a little, *Si bene recitas*; If you ſing right, ſing *Davids* Pſalms, but make them your own. Let the ſkill of compoſure be *His*, the life of devotion *yours.*

II. If I thought there were any here, that made ſcruple of this ordinance, I would ſpeak a word or two to them. Let me ſay but two things.

Firſt,

First, There is no plain ground, why to refrain from ſinging, but moſt plain grounds, why to ſing. A thouſand times we are bidden, *Sing*; never forbidden, *Sing not.* So of the holy Sacrament, tis commanded in Scripture, *Do this*, but never *Do it not.*

Secondly, Where a Duty is commanded, and a ſcruple ariſeth from ſome circumſtance, it is ſafer to go with the Command, than from it. It is commanded in *Pſal.* XXXIV. 3. *O magnifie the Lord with me, &c.* The ſcruple is, that ſome prophane perſons ſing, that ſet forms are too narrow, &c. It is warrantable now notwithſtanding theſe ſcruples to keep up to the Command, but not *contra*, not warrantable to omit the Command becauſe of theſe ſcruples. There is no extinguiſhing a Duty becauſe of ſome particular doubts concerning it. This rule holds good of the reception of the holy Sacrament.

III. I might ſpeak by way of *incitation* to all, to make Conſcience of this Duty. Fail not to joyn with the Congregation in the performance of it, ſtir up your hearts while you are converſant about it. Say to your ſelves as *David* to his Inſtruments, *Awake Lute and Harp, I my ſelf will awake right early.* I will ſay but this, *Qui vult cantare in Cœlo, diſcat cantare in terris. He that will ſing in Heaven, let him learn that divine exerciſe on Earth.* As S. *Paul* ſaith of *Charity*, 1 *Cor.* XIII. 8. *Charity never faileth, but whether there be propheſies, they ſhall fail; whether there be Tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away.* But *charity* only remains, and goes to Heaven with us. So I ſay of this Duty, *Praiſe* only of all the Services we perform to God here, goes along with us to Heaven. There is no praying, no hearing, no receiving Sacraments there, nothing but praiſing, lauding, and celebrating God: and that is the work of Saints and Angels to all Eternity. *Amen.*

A SERMON

PREACHED ON

Novemb. V. MDCLXI.

DAN. X. 21.

And there is none that holdeth with me in these things, but Michael *your Prince.*

THE words of an Angel, and strange because of the singularity spoken of in them. But one Angel and *Michael* to stand for the people of God? Where are all the heavenly host in such a pinch? At first sight the words are obscure: we must clear them, *First*, by the Context; *Secondly*, by the thing it self.

In *verse* the second, *Daniel* is mourning three weeks. And the reason of it was, because of the hindring the building of the Temple, *Ezra* IV. 24. *Then ceased the work of the house of God. which is at Jerusalem. So it ceased unto the second year of the raign of* Darius *King of* Persia. It was hindred several years, but it was only three weeks, before *Daniel* had comfortable tidings of it. That is called one and twenty days, *vers.* 13. *But the Prince of the Kingdom of* Persia *withstood me* one and twenty days. By *Prince of Persia* some understand the *tutelar Angel:* as if Angels fought with Angels: but he means the King of *Persia*, *Artaxerxes*. So *vers.* 20. *Now will I return to fight with him.*

Here observe Gods *dispencing*. *Daniels* prayer must first make way for victory. God intended good concerning his Temple and his People, but gave not commission to the Angel *Gabriel*, till *Daniel* had prayed, and then he goes out. Here a wheel on *Earth* moves the wheel in *Heaven*. Such power hath the prayer of the faithful, and such delight hath God in their prayers: that he takes as it were the *Watchword* from them.

Where is Praying to Angels? Had *Daniel* done so, what would it have availed, since this Angel had not yet his commission?

Well, now he hath upon *Daniels* prayers. I shall not question whether he had knowledge of his success before? If I should say, he had not, it would be no *Solœcism*; since the will of God is revealed to Angels not all at once, but as they are to be employed And observe that in *Mark* XIII. 32. *Of that day and that hour knoweth no man, no not the Angels which are in Heaven.* But I shall not insist on that.

Now he hath knowledge of the Will of God, and his Commission to fight against the King of *Persia*. And here we may understand a parallel Phrase, *Judg.* V. 20. *They fought from Heaven, the Stars in their courses fought against Sisera.* Angels are called *Stars*, *Job* XXXVIII. 7. *When the morning Stars sang together, and all the sons of God shouted for joy.*

Well, he goes to fight with the King of *Persia*, but he goes alone. *None holdeth with me.* Where are the thousands of Angels? There were many against *Sisera*, and none here? Is not the cause the same? *Jacob* to have an army of Angels, *Gen.* XXXII 2. and the whole people of God but one? Where are they, or where is their mind? The meaning is not tending this way: not but that the Angels are ready always to help and stand

ſtand up for Gods people. But the meaning is, that God would do this work by himſelf. Only *Michael* muſt do it by his Angel. אין אחד *Not one* either man or Angel muſt ſerve for this, but *Michael your Prince ſtands with me*, and that is enough.

That by *Michael* is meant *Chriſt*, this very place evidenceth: in that he is called *your Prince*. For who is the Prince of the Church but Chriſt? And *Chap.* XII. 1. He is called *the great Prince*. And in *Revel.* XII. mention is made of *Michael* and the Dragon, that is, Chriſt and Satan. He is called the *Archangel*, *Jud. verſ.* 9. And ſo 1 *Theſ.* IV. 16. *The Lord ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel.* Which elſewhere is expreſſed, *ſhall hear the voice of the Son of God*, *Joh.* V. 25. He is the *Archangel* in two reſpects: either as the *chief Angel* or meſſenger that ever God employed, or as *Chief* or *head* of the Angels. As ἀρχιερεὺς is a chief Prieſt, or the Chief of Prieſts.

So that hence the meaning is clear: I will go fight with the Prince of *Perſia*, and *Michael*, or Chriſt, is with me, and ſo the work ſhall be done miraculouſly, without any other ſtrength; for no other needeth. In the words then may two things be Obſerved.

I. *That Chriſt ſtandeth for his people.*
II. *That if he ſtand for them, no matter, though there be no other.*

As the Apoſtle ſpeaks, *if he be with us, who can be againſt us?* So may we ſay, If he be with us, no matter whether there be any other for us. I might ſpeak here of the Miniſtration of Angels. But that I ſhall wave at preſent, and fix upon this *Doctrine.*

That Chriſt ſets himſelf againſt them that ſet themſelves againſt Religion.

The truth of the Doctrine will appear here in the Text, and in this days Commemoration. The King of *Perſia* thought he might do what he would with the *Jews*, who were now his own people, had information againſt them, that their City had been *rebellious*, and *hurtful unto Kings and Provinces*, and thereupon forbad the building it, *Ezra* IV. But yet *Michael* there Prince takes their part againſt the Prince of *Perſia*. So they, for our deliverance from whom this day is celebrated, what ſought they? Who defeated them, if Chriſt had not been on our ſide? We need not particular proofs. Look into the Scripture, and into ſtory: who ever oppoſed Religion and proſpered? Chriſt is a ſtone to bruiſe his enemies to powder.

Now the reaſon of this is, *Firſt*, Becauſe Religion is Chriſts own child, of his begetting, and he will defend it. He created it in the beginning, and he will maintain it to the end. *Secondly*, Becauſe oppoſing Religion is the higheſt wickedneſs. Other wickedneſs may be of weakneſs, or for the ſatisfaction of the fleſh; but this is the direct part of the Devil: and direct oppoſition of Chriſt. *Thirdly*, Becauſe Chriſt delights in Religion. He dwelt upon the Ark, he walkt in the Candleſticks. *The zeal of thine houſe*, ſaith he, *hath eat me up.* And there are two things in Religion, that makes him take this pleaſure in it; the one is, that it *glorifies* him, and the other, that it tends to the *ſaving* of Souls.

Of this diſcourſe we may make this *Uſe*. *Firſt*, To tremble to oppoſe Soul-ſaving Religion. *Secondly*, We may ſee the certain induring and continuance of it, becauſe Chriſt defends it. And *thirdly*, We may learn to what to aſcribe our deliverance this day. *Not to us, not to us, but to thy Name give the glory.* In Scripture Gods gracious dealing with his people is aſcribed to his *mercy*, and to his *Name*. And to that alone muſt the glory of this our deliverance be given alſo.

A SERMON PREACHED AT ELY, Novemb. V. MDCLXIX.

REVEL. XIII. 2.

And the Dragon gave him his power, and his ſeat, and great authority.

IT is recorded of *Hannibal*, that great Commander and Enemy of *Rome*, that being but a Youth he put himſelf under an Oath before the Altar, of maintaining a perpetual enmity againſt that City. And he proved as big as his Word and Oath. This day may juſtly call upon *England*, to ingage in ſuch a feud and hoſtility againſt the ſame City. For on this day ſhe proclaimed open feud and hoſtility againſt *England*. This day ſhe ſhewed that her Doctrine and practiſe and Church is not to be reconciled to: her Doctrine deſtruction, her Practiſe murther, her Charity cruelty, her Piety barrels of powder. In a word as *Joab* to *David*, 2 *Sam.* XIX. 6. *Thou haſt declared this day, that thou regardeſt neither Princes nor Servants: for this day I perceive, that if Abſalom had lived, and we all had died this day, then it had pleaſed thee well.* This day ſhe declared, that ſhe regarded neither Princes nor Servants, who this day may perceive, that if *Abſalom* had lived, and we had all died, if *Popery* might have lived, though all *England* had periſhed, ſhe had liked it well; and indeed that was her great deſire and great deſign.

The day commemorates a Deviliſh plot, and a Divine deliverance, and the work of the day very ſutable is, as to render all our Praiſes and Thankſgivings poſſible to the Author of our Deliverance; ſo to whet our deteſtation againſt the Author of ſuch a Plot and Deſign. To help on this latter I have choſen theſe words, that I have read, that out of them I may lay before you the picture of that City, that fathered and foſtered ſuch a Plot; and the ſight of that may help on the former, and ſet an edge upon our Thanksgivings, when we ſee from whom and from what we were delivered.

The words that I have read, I look upon as one of the moſt remarkable paſſages in this book; (which book hath not a few paſſages very remarkable) That the Devil ſhould *give his ſeat and Authority and Power* to *Rome*. For that by the *Dragon* is meant the Devil, there is none can doubt: and that by the *Beaſt* ſpoken of here, and whoſe ſtory runs on through the greateſt part of the Book, is meant *Rome*, needs not much proving; for *Romaniſts* themſelves do not deny it. Before I proceed further, I cannot but remember and mention *two* things, which are recorded by *Roman* Hiſtorians themſelves concerning their City.

I. They tell you that the proper Name of *Rome* was a great ſecret, and that very few knew it, and that it was not to be uttered. And *Pliny* tells you of a man that was put to Death for calling *Rome* by its ſecret proper Name. Our *Apocalyptick* doth not mention *Rome* by name in all this Book; but truly he gives it its very proper and ſignificant name, one while calling it *Babylon*, *Chap.* XVII. 18. Another while *Egypt* and *Sodom*, *Chap.* XI. 8. And what qualities of *Babylon*, *Egypt* and *Sodom* were, every one very well knows.

II. Thoſe

II. Thoſe Hiſtorians tell you, that whereas it was commonly known, under what *Tutelar* God or Deity other Cities were, ſome under *Mars*, ſome under *Jupiter*, ſome under *Hercules*, it was utterly unknown, who was the *Tutelar* God of *Rome*. Our *Apocalyptick* here reſolved that ſcruple; he tells you who is the *Patron* and Deity of that City, under whoſe Tutelage and Guardianſhip it is, *viz.* of the *Dragon*, the *old Serpent* the Devil, who gives *his ſeat and power and great authority* to it. For that *Rome* is meant here, and all along through divers Chapters forward is not only the conſent and opinion of antient *Fathers*, not only of *Proteſtants*, but the very *Romaniſts* themſelves grant it, if you will but grant the diſtinction twixt *Imperial* and *Papal*, *Heathen* and *Chriſtian*. And indeed our Apoſtle hath ſo plainly charactered it, that it cannot be denied, that he means that City.

In *Chap.* XVII. 9. He telleth that the *Scarlet whore*, that is *drunk with the blood of the Saints ſitteth on ſeven Mountains*, which is the very character of *Rome* in her own Poets and Hiſtorians, and they reckon the ſeven Mountains by name on which the City ſtood, and at *verſ.* 18. he ſaith, *The whore which thou ſaweſt is that great City, which reigneth over the Kings of the Earth.* Now he is a meer ſtranger to Hiſtory, that knoweth not that *Rome*, when *John* wrote this *Revelation*, ruled all Kings and Kingdoms; and even any one may gather ſo much from *Luke* II. 1. where it is ſaid, *There went out a Decree from Ceſar Auguſtus, that all the World ſhould be taxed:* meaning only the *Roman* Empire, which is reputed there, as ruling and ſpreading over all the World. Divers more demonſtrations might be given, but they need not, ſince *Papiſts* themſelves cannot but grant it. So that the ſubject of the matter in the Text thus underſtood, yields us this clear Doctrine and Demonſtration,

That Rome *is the Devils ſeat, his Deputy and Vicegerent:* one that the Devil hath inveſted in his own Throne and Power, and ſet it as *Vice-Devil* upon Earth. *And can any good thing come out of ſuch a* Nazareth *as this?* It is no wonder if fire and gunpowder, miſchief and deſtruction come from this City, when it is, as it were, the Deputy-Hell, that the Devil hath conſtituted on Earth, to act his authority and power. *Glorious things are ſpoken of the City of God, Pſal.* LXXXVI. 3. But what things are to be ſpoken of the City of the Devil? I ſhall not fetch colours any where from abroad to paint out its blackneſs, though Hiſtories relate infinitely horrid actions of it, as black as Hell; I ſhall only uſe thoſe colours that are afforded by the Scripture, and take my diſcourſe only from within the compaſs of that.

When you read of the Devils *ſhewing Chriſt all the Kingdoms of the Earth and the glory of them*, do you not preſently conceive that he ſhewed him *Rome*, and her dominion and glory? For there was no glory and pomp on Earth then comparable to her glory and pomp. And when you read that he ſaid, *All theſe will I give thee, if thou wilt fall down, &c.* that he offered to make him *Ceſar?* And when he ſaith, *For that is mine, and to whomſoever I will I give it*; how agreeable is it with the Text, that that *ſeat, authority and power*, was the *Dragons*, but he gave it to that *Beaſt?* It is not ſo ſaid of the other *Monarchies* that had gone before. It is not ſo ſaid of *Babylon*, *Greece*, *&c.* that the Devil gave them their Power and Authority, as it is ſaid of *Rome* in this place, nor indeed could it ſo properly be ſaid of them, as I ſhall obſerve afterward.

And here I doubt the *fift Monarchy* Man is foully miſtaken in his reckoning, when he accounts the *fift Monarchy* to be the Kingdom of Chriſt, whereas indeed the fift Monarchy was this Kingdom of the Devil. In the ſecond and ſeventh *Chapter* of *Daniel*, you read of the *four Monarchies*, and all deſtroyed before Chriſt came in the fleſh, as is apparently to be obſerved there. They were the *Babylonian*, *Mede-Perſian*, *Grecian* and *Syro-Grecian*, and after them roſe the *fift*, this of the *Roman*. And which is obſervable, and which may be obſerved out of *Roman* Records, It began moſt properly to be a Monarchy that very year, that our Saviour was born, as might be ſhewed out of *Dion*, *&c.* if material; and ſo Chriſt and this *Roman Beaſt* born and brought forth at the very ſame time.

Well, the Devil gave his *Seat* and *Power* to this *Beaſt*, this City. If you look for any thing but Deviliſhneſs and miſchief from it, you look for Grapes of Thorns, and Figs of Thiſtles. True, there was in the beginning of the Goſpel a flock of Chriſt there holy, and their *Faith* famous, *Rom.* I. 8. but poor men they were underlings and of no power. We ſpeak of *Rome* in its pomp and power, acting in its authority and dominion, as it ruled over all the World: and as it was inveſted in the Authority and Seat of the Dragon himſelf.

And why did the Devil give his *Seat* and *Power* and *great Authority* to it? You may eaſily gueſs for what, *viz.* that it ſhonld be an enemy to that, and them to whom he himſelf was chiefly an Enemy, Chriſt, and his Goſpel, and his People. We cannot ſay, that *Rome* conquered Nations, and ſubdued Kingdoms by the power of the Dragon, ſo properly as that *Rome* fought againſt Chriſt and his Goſpel and People by the power of the Dragon.

Dragon. And this was the very end, why the Dragon gave him his Seat and Power. And that City hath done that work for her Lord and Master the Dragon, as faithfully, zealously, constantly as the Dragon himself could have done. For indeed the spirit of the Dragon hath all along acted her, and been in her.

The first cast of her office for her Master, and which shews what she would do all along for him, was, that she murthered Christ himself, the Lord of life. I said before that it is not said of the Monarchies before, that *the Dragon gave his power and his seat and great authority to them*, nor indeed could it so properly be said of them, as of *Rome*. For the Dragon had something for *Rome* to do, which they did not, could not, *viz.* to murther the Saviour of the World, the Lord of Glory. In *Rev.* XI. 8. where mention is made of the *witnesses Prophesying*, and *being martyred*, it is said, *Their dead bodies shall lie in the street of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified.* When you hear of the *City where our Lord was crucified*, you will think of *Jerusalem*, but when you hear of the *great City*, this Apostle teaches us to look at *Rome*. And who can but observe that, which our Saviour himself saith concerning himself, *Luke* XVIII. 32, 33. *The Son of man shall be delivered to the Gentiles, and shall be mocked and spitefully entreated, and spitted on. And they shall scourge him and put him to death.* Who was it that so spitefully entreated, and put to death the Son of God? The *Gentiles*. And who those Gentiles? The Evangelists tells you who: *Pilate* the Roman Governor, and the *Roman* Souldiers, and that by the Authority and Tyranny of *Rome*, and in the cause of *Rome*, that would have no King but *Cesar*. There were two Nations that had a hand in the conspiracy of Christs murther, the *Jew* and the *Roman*, and whether of them deeper in the murther? The Evangelists tell, and the *Jews* themselves tell, that the *Roman* must do it, or it could not be done. *Joh.* XVIII. 31. *Pilate said unto them, Take ye him and judge him according to your Law; the Jews therefore said unto him, It is not lawful for us to put any man to death.* Therefore thou must do it, or it will not be done. And he did it.

And now as *Hannibals* father brought him to an Altar, and engaged him in an oath to be an enemy to *Rome*, so let me bring your thoughts to Christs cross, and engage your hearts in such another enmity. Christian, it was *Rome* that murthered thy Saviour, and need I to say any more? As oft as you read, repeat the History of our Saviours bitter passion, remember *Rome*, for it was *Rome* that caused him so to suffer, and *Pontius Pilate* brought him to it by the Authority of *Rome*. And the very frame of the Article in the Creed, *Suffered under* Pontius Pilate, hints you to observe and remember such a thing. For if it had meant to intimate Christs sufferings only, it had been enough to have said, *He suffered*, without saying any more, but when he saith, *He suffered under* Pontius Pilate, it calls you to think of that Power and Tyranny by which he suffered, *viz.* the Power and Tyranny of *Rome*, which *Pontius Pilate* the *Roman* Governor acted and exercised.

And here let us argue with a *Romanist* according to the cue of his own *Logick*: He saith *Peter* was at *Rome*, &c. *Ergo*. We argue likewise, *Pilate* was at *Jerusalem*, &c. *Ergo*. Here was a sad beginning, and that which speaks plainly, why it was that the Devil made *Rome* his Deputy, and invested it in his Seat and Power, *viz.* that it might murther his great enemy, the Lord Christ. And this was but too plain a prognostick what it would do to the members of Christ in succeeding generations; which how it did, there are so many thousand stories written in blood, that I need not to mention them.

I might begin with the *Ten Persecutions* raised by the Heathen Emperors against the Professors of Christ and his Gospel: wherein so many thousand poor Christians were destroyed with the most exquisite torments that could be invented, and whereby that City and Empire shewed, how zealously it wrought for its Master, and would not spare the dry tree, when it had cut down the green, would not spare Christ in his members who had so little spared him himself in his own person.

But a *Papist* will say, True indeed, *Heathen Rome* was even as you say, but *Papal Rome* is of another kind of temper. It is the Church of Christ, the Mother Church, the chief of Churches. It was *Babylon*, and *Sodom* and *Egypt* in the Heathen Emperors time, and the seat of the Devil, but under the Popes it is *Jerusalem*, *Sion*, and the City of God.

I should ask him that pleads thus one question, and ere ever I should turn *Romanist* I would be resolved of, but I doubt the infallible chair it self is not able to resolve it; and that is this. Whence it is, that since the *Jew*, that had a hand in murthering Christ, hath laid under a curse ever since, and hath been utterly cast off of God for it, and is like to be to the end: how comes it to pass that the *Roman*, that had a hand as deep in that horrid act, if not deeper, should be so blessed, as to be the only people and Church of God? That *Jerusalem* for that fact should be a curse, a hissing, and an everlasting desolation, and that *Rome*, that was as guilty every whit, should be a blessing, a renown, and the prime Church of all Churches? Let a *Papist* solidly unriddle me this, and he says something. And

I.

H. And to ſpeak to what he pleads, we may *firſt* anſwer with that common ſaying, *Ubi lex non diſtinguit, &c.* what the Word of God doth not diſtinguiſh, we are not to make any diſtinction about; but of any differences of qualities twixt *Rome Heathen* and *Papal*, the Word of God doth not diſtinguiſh, unleſs it ſhew the *Papal* to be the worſe of the two. In this Chapter indeed, it diſtinguiſhes of the change of ſtate and government from *Imperial* to *Pontifical*, but for miſchievouſneſs and abomination there is no ſuch diſtinction, *Rome Heathen* in the beginning of the Chapter is a *Beaſt like a Leopard* with *feet like a Bear*, and a *mouth like a Lion*. And *Rome Papal* at *verſ.* 11. *a beaſt like a Lamb*, but *it ſpeaks like a Dragon, and exerciſeth all the power of the former Beaſt*, and is not behind it a whit in wickedneſs and cruelty. A *Lamb* in ſhew, but a *Dragon*, a Devil in ſpeech, and the very former beaſt in demeanor; the former beaſt had the mouth of a *Lion*, this of a *Dragon*, the former bad, this worſe. And look but at ſeveral places, that ſpeak of this City, and you find, they ſpeak of it without any ſuch diſtinction of quality, but that *Rome* all along is her ſelf, *i. e.* ſtark naught till her latter end, and till ſhe periſh.

I. The *firſt* time you meet with any hint of *Rome* in Scripture is *Numb.* XXIV. 24. *And ſhips ſhall come from the coaſt of Chittim, and ſhall afflict Aſſhur, and ſhall afflict Eber, and he alſo ſhall periſh for ever.* Where by *Chittim*, that *Rome* and *Italy* are meant, it is the conſent both of *Jews* and *Chriſtians*, both of *Proteſtants* and *Papiſts*; and the very intent and ſtory of the paſſage doth ſo enforce it to be taken. And the words ſhew, how Ships and Souldiers from *Rome*, ſhould afflict and conquer *Aſſyria*, who had been once the great afflicter, and that they ſhould afflict and conquer *Heber*, or the *Hebrews*, the afflicted people, yea, afflict Chriſt the chief child of *Heber*, for *Rome*, as I ſaid, put him to death. All which, Hiſtory ſheweth to be moſt true. *And he alſo*, that is, *Chittim*, *Rome* or *Italy*, *ſhall periſh for ever.* The word *alſo* parallels her perdition with *Amaleck*, of which there is mention, *verſ.* 20. *Amaleck was the firſt of the Nations*; that is, he was *the firſt of the Nations* that fought againſt *Iſrael*, *Exod.* XVII. and that Nation *ſhall periſh for ever.* So *Chittim* or *Rome* is the laſt of the Nations, that ſhall afflict *Heber* and the *Iſrael* of God, *and he alſo ſhall periſh for ever.* Now do you find any ſuch diſtinction here, as that *Rome Papal* ſhould be holy, bleſſed and the moſt excellent Church in the World, when the concluſion, the period of *Chittim* is, that *he ſhall periſh for ever.*

II. And the *laſt* time, that there is diſcourſe in Scripture of *Rome*, it makes this diſtinction indeed of the ſtate and government of it, that *Rome Heathen* is the *Beaſt*, and *Papal* is the falſe Prophet, but it leaves both under the ſame condemnation, and periſhing for ever, *Revel.* XIX. 20. *And the Beaſt was taken and the falſe Prophet:* And *both theſe were taken, and caſt alive into a lake of fire burning with brimſtone.*

III. *Antichriſt* in Scripture is charactered under the character of *Apoſtaſie*, or falling away from the Truth, 2 *Theſ.* II. 3, 4. *There muſt be a falling away firſt, and then the Man of ſin ſhall be revealed.* And *Rev.* IX. 1. *I ſaw a ſtar fall from Heaven unto the Earth: and to him was given the key of the bottomleſs pit. And he opened the bottomleſs pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace, and the Sun and the Air were darkened by reaſon of the ſmoke of the pit. And there came out of the ſmoke Locuſts upon the Earth, &c.* He that lets Hell looſe, and *opens the bottomleſs pit*, and lets out *ſmoke* that *darkneth* all the World, and lets out *Locuſts* that devour all before them. He is a *Star*, a Churchman, an *Angel*, a Miniſter of the Church, (as *Chap.* I. 20. *The ſeven* Stars *are the Angels of the ſeven Churches*) but a *Star fallen from Heaven:* a Miniſter apoſtatized and revolted from the Truth; or elſe he would not rightly reſemble his father the Devil, who *abode not in the truth*, but fell from it, and became an enemy. Now let any one judge, whether *Rome Heathen* or *Papal*, be this apoſtatized wretch, and whether of them hath departed from the truth. *Rome Heathen* never embraced the truth, and ſo could never fall from it; *Rome Papal* hath done it with a witneſs.

IV. And *laſtly*, That much miſtaken place in *Revel.* XX. ſpeaks to this very tenour we are upon. Firſt, The *old Dragon, which is the Devil and Satan is bound* by Chriſt *a thouſand years, that he ſhould no more deceive the Nations, verſ.* 3. The old Serpent had deceived the Nations, τὰ ἔθνη, the *Heathen*, for above two thouſand years with Idolatry, falſe miracles, falſe oracles, and with all blindneſs of ſuperſtition. Now Chriſt ſending the Goſpel by his Apoſtles and Miniſters among the Heathen or Gentiles, *bound* the Devil and *impriſoned* him, curbed his power and deluſion, that he ſhould not deceive the World in manner as he had done, but the World now becomes *Chriſtian*, and Heatheniſm is done away; and this is there called *the firſt Reſurrection, viz.* the Reſurrection of the dead Heathen, as *Epheſ.* II. 1. *You hath he quickned who were* dead *in treſpaſſes and ſins.* And *Joh.* V. 25. *The hour is coming and now is, when the* dead *ſhall hear the voice of the Son of God, and they that hear ſhall live.* Well, thus the *Devil is bound a thouſand years*, during which time the Goſpel runs through the World, and prevails and makes it *Chriſtian*. At *verſ.* 7. the Devil is let looſe again and by *Popery* he makes the World as blind, deluded, heathenish, as it

it had been in the worſt times under Heatheniſm. And it were no hard thing out of Hiſtory to ſhew that *Rome Papal* did equal, nay exceed *Rome Heathen*, in all blindneſs, wickedneſs, cruelty, uncleanneſs, and in all manner of abomination. But an hour, a day, a week would not ſerve the turn to deſcribe that full Parallel. The Text gives a full ſummary of all, though in few words when it tells us that the *Dragon*, the Devil, *gave his power, ſeat and authority to* Rome, and it hath, and doth, and will act, in that ſpirit while it is *Rome*; and can any thing but miſchief be expected from ſuch a ſpirit?

This days memorial is evidence enough, inſtead of more. A Plot and Deſign of cruelty and horridneſs, that *Rome Heathen* could never ſhew its parallel. And the old *Roman* valour, though cruel enough, yet would have been aſhamed to have been ſo murtherous, in ſo baſe and undermining a manner.

And now *ſurſum corda, lift up your hearts unto the Lord. It is very meet, and right, and our bounden duty* ſo to do, upon conſideration of our deliverance, and upon conſideration from whom and what we were delivered. *Let us fall into the hands of the Lord*, ſaith *David, and not into the hands of men.* Where had we been, had we fallen into the hands of theſe men? Bleſſed, ever bleſſed be our God, that he did take us into his own hand and protection, or elſe poor *England* had dwelt in ſilence. Imagine in your thoughts, that you ſaw that, which your hearts abhor to imagine, the curſed Plot to have taken place and effect: as *Abraham* from the hills of *Hebron*, ſaw the ſmoak of *Sodom* and *Gomorrha* aſcend up to Heaven, like the ſmoak of a furnace. Imagine that you had ſeen *King, Parliament, Religion, England*, going up in fire and ſmoak, and deſtroyed and come to nothing: can our hearts but quake and tremble at the only imagination of ſuch a ſight? Oh! what great things hath God done for us, that we neither ſaw it, nor heard of it; *yea, the Lord hath done great things for us, whereof we rejoyce.*

They ſhew how ſenſible they are, from what and from whom they are delivered, that ſing ſo triumphantly, and praiſe God ſo heartily upon the Fall of *Babylon*, *Revel.* XIX. *the beginning:* and they intimate what a vexation, a curſe, a plague that was to the World while it ſtood, when they ſo were raviſhed with joy when it is taken away. *After theſe things*, ſaith the *Apocalyptick*, *I heard a great voice of much people in Heaven, ſaying Alleluia, ſalvation and honour and glory and power unto the Lord our God. For he hath judged the great whore, that corrupted the earth, &c. And again, they ſaid Alleluia, verſ.* 3. And again, *Amen. Alleluja, verſ.* 4. They never think, they can ſay enough for ſuch a deliverance of them from ſo miſchievous a vexer and enemy.

The word *Hallelujah* is frequently in *Davids* Pſalms, rendred, *Praiſe ye the Lord.* Ye firſt meet with it at the latter end of *Pſalm* CIV. where the *Jews* note upon it is not impertinent, *viz. That* Hallelujah *comes not till there be tidings of the ruin and deſtruction of ungodly men:* and ſuch you have in the laſt verſe of that *Pſalm, Let the ſinners be conſumed out of the Earth, and let the wicked be no more: Bleſs thou the Lord O my ſoul.* Hallelujah. Ye have the like in that place of *Revelations*; the wicked deſtroyed, *Babylon, Babylon* no more, but ruined, fired, *and her ſmoke goeth up for ever and ever*; and then are the mouths of all the Church of God filled with *Hallelujahs, praiſing of the Lord* for ſo great deliverance.

When *Babylon* ſhall be deſtroyed, I ſhall not go about to propheſie, too many have loſt themſelves in that boldneſs and curioſity: but when the Plots of *Babylon* have deſtroyed, eſpecially ſuch an one as this was, which would have deſtroyed us all; when ſuch brats of *Babylon* are daſhed againſt the ſtones; we know not what *Babylon* is, nor what our own intereſt is, if our mouths be not filled with *Hallelujahs*, and our hearts with the praiſes of the Lord. Where had *England* been by this time if the Plot deſigned had taken effect? We had been by this time like the *Syrians* blindfold in the midſt of *Samaria*; our eyes blinded with the ſmoak of the bottomleſs pit, that we ſhould never have ſeen the light of that Truth and Goſpel, that we now behold. Blindneſs, and ignorance, and ſuperſtition had been entailed upon us to all generations.

Except the Lord had been on our ſide, now may Iſrael ſay, except the Lord had been on our ſide, when men roſe up againſt us, they had ſwallowed us up quick, when they were ſo wrathfully diſpleaſed with us: This is a day which the Lord hath made, we will rejoyce and be glad in it.

A

SERMON

PREACHED AT

ELY, Novemb. V. MDCLXX.

REVEL. XX. 7, 8.

And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the Nations, which are in the four quarters of the Earth, Gog and Magog, to gather them together to battel, whose number is as the sand of the Sea.

A Very sad story and heavy news: Satan loose, *Gog* and *Magog* in arms, Nations deceived, and a numberless army mustered, and going forth to battel against the *Camp of the Saints*, and the *beloved City*, as it is related in the verse following. It is no wonder, if there go before such a rout as this, such a Proclamation, as you have, *Chap.* XII. 12. *Wo to the Inhabitants of the Earth, and of the Sea, for the Devil is come out among you having great wrath.* I, and having a *great army* too. And as *Balaam* complains, *Alas! who shall live, when the Lord doth this? Numb.* XXIV. So may we; Alas! who shall live, when the Devil doth this, and the Lord suffer him? You cannot blame *Elishas* servant, when he saw the City where he was, beset round about with *Syrians*, if he cried out, *Alas! Master, what shall we do?* If the matter of the Text have any relation to our times, we have much reason to make such a crying out, Alas! Men and Brethren, what shall we do? And whether the things concern our times we shall search as we go along.

You see in the Text the Monster *Goliath* and his uncircumcised *Philistins*, marching against the poor *Israel* of God; and if God be not with them, what will become of them? Now *blessed be the Lord God of Israel*, for that he hath set such a memorial upon this day, as he hath done, and written as it were upon it, *Emanuel, God with us.* For *if the Lord had not been on our side, now may* England *say, if the Lord had not been on our side, when* these enemies *rose up against us, they had swallowed us up quick, when they were so enraged against us.* For that those that then contrived our Destruction were of Satans army, I believe, none but they themselves will be so senseless as to deny: and that they were of *Gog* and *Magogs* regiments, the design it self, and the truth it self makes undeniable.

That may seem something in consistence with the Text, which the Apostle speaks, *Eph.* VI. 12. *We have not to fight against flesh and blood, but against the Rulers of the darkness of this world.* But the Text tells, that we have to fight against them, and against *flesh and blood* too; against Satan, and against *Gog* and *Magogs* army also. But the Apostle understands the word *only*, which if spoken out, makes the sense clear, and reconciles him, and our *Apocalyptick* very well, and very easily together. *We have not to fight against flesh and blood* only, *but against principalities, &c.* And such manner of speech is no rare thing in Scripture, as might be shewed by several instances, if I would insist upon it.

And all the World is inevitably put upon this *Dilemma*, either thou must be of Satans army, or must fight against Satans army, and expect it to fight against thee. That therefore

fore may ſeem an hard caſe, that God from the beginning put enmity between the Devil and Men, *Gen.* III. 15. *And I will put enmity between thee and the woman, and between thy ſeed and her ſeed.* And was there any need of this? Had not the Devil ſpight and enmity enough againſt men, without Gods putting enmity between them? Yes, enough and enough again, but man had not enmity enough againſt the Devil. He had been too much friends with him, in harkening to him, obeying him, complying with him to the violating Gods Command, and the undoing of all mankind; and ſhould he ſtill continue in that compliance with him, there were no hope of recovery, no way but eternal ruine. Therefore it was a moſt comfortable and happy paſſage, when God himſelf takes on him to diſſolve this ſociety, and to ſet them at odds, that the ſeed of the woman ſhould ſet the Devil at defiance, be an Enemy to him, and fight againſt him, and at laſt through Gods ſtrength and good aſſiſtance tread him under foot.

But they muſt look for as ſharp dealing from him, as poſſible. If they will be enemies to him, and not obedient and compliant, he will be an enemy to them to purpoſe, and omit nothing that may tend to their ruine, whether *ſubtilty* or *ſtrength*. For he hath his *deceivings* and his *Army* in the Text, and he hath his deceivings and his ſtrength in his temptations and aſſaults.

I need not to ſpread before you, the parts of the Text, they lye ſo plain in their ſeveral clauſes. The taſk before us is rather to explain them, which we ſhall aſſay to do in the method and order as they lye.

And *firſt*, the firſt clauſe, *And when the thouſand years are expired, Satan ſhall be looſed*, recals us to the *third* verſe of the Chapter, where *Satan is bound for a thouſand years*. There *bound*, here *looſed*: there bound for a thouſand years, here the thouſand years are expired: there bound and impriſoned that he ſhould not deceive the Nations, and here looſed he goes out to deceive the Nations again.

I doubt a *Millenary* and I ſhould ſcarce agree about the explication of this Scripture. He looks for the thouſand years yet to come, I make no doubt, but they are long ſince paſt and ended. He thinks Satan ſhall be chained up that he ſhall not perſecute or trouble the Church, when the Text tells you plainly that his chaining up was that *he ſhould not deceive the Nations*. And there is a great deal of difference between *perſecuting* and *deceiving*, between the *Church* and the *Nations*.

Do but call to thoughts, how the Devil *deceived the Nations*, or the *Heathen* (for that *Engliſh* word of ours is the very *Greek* word ἔθνη uſed in the Text) to worſhip Idols, or, as the Scripture phraſeth it, *to worſhip Devils*, to believe lying Oracles, falſe Miracles, to account the higheſt profaneneſs to be Religion: as the Proſtitution of their bodies in Fornication, to be divine adoration, offering their children to *Molock*, to be devotion, ſacrificing men and women, to be zeal, and to bury men quick, to be a bleſſed attonement. I ſay, do but call to remembrance how the Devil thus deceived the Nations, before the Goſpel came among them, and you may eaſily perceive what is meant by the *great Angels binding the old Serpent, the Devil*, and impriſoning him, that he ſhould not deceive the Nations, or *Gentiles*, as he had, *viz.* Chriſt ſending his Goſpel among them did by the power and prevalency of it, curb, reſtrain and chain up the Devils power and activity from cheating ſo abominably, as he had done hitherto. For the Goſpel caſt down their Idolatry, ſilenced their Oracles, diſſolved their Miracles, and curbed thoſe abominations that had reigned before. As thoſe that are any whit acquainted with *Hiſtory*, do very well know, and thoſe that but read the *Bible* cannot be ignorant of. And thus he bound the Devil, that he ſhould not deceive the Nations.

Secondly, His binding and impriſoning is ſaid to be *for a thouſand years*. Which may be taken *Alluſively* or *Determinately*.

1. *Alluſively*, or ſpeaking according to the common opinion of the Jewiſh Nation: which conceiveth that the Kingdom and Reign of Meſſias ſhould be a thouſand years; as it were eaſie to ſhew in their own Authors abundantly. And ſo the *Apocalyptick* may be conceived to ſpeak according to their common opinion, that he may the better ſpeak to their capacity: and that ſpeaking by things familiarly received and known, he might intimate his mind more feelingly to their apprehenſions. But withal he explains what is meant by Chriſts *reigning*, *viz.* in and by the power of the Goſpel conquering Nations to the obedience of the Truth, and ſubduing Satan from his cheating and deluding them as he had done.

Now the Scripture ſpeaking ſo much of Chriſts *Kingdom*, and *reigning among the Gentiles* by the Goſpel; that Goſpel ſubduing the power of Satan among them, and bringing them to ſubjection under Chriſts ſcepter: and the Jews holding that *Meſſias* his Kingdom ſhould be a thouſand years: our *Evangeliſt* relates to the former, and alludes to the latter, that he may the better be underſtood, when he ſaith, *Satan was bound a thouſand years*, and *the Saints of Chriſt reigned with him a thouſand years*.

2. You may take the time *determinately*, and that very properly, for just so long a time. And begin from the time that the Gospel was first sown by the Apostles among the Heathen, and count a thousand years forward, and you have them ending in the depth and darkness of *Popery*: when Satan was let loose again, and the World and Nations cheated and deceived by him into as gross ignorance, palpable darkness, horrid Idolatry, ridiculous belief of forged Miracles, and Oracles, and committing all manner of abominations, as ever the Heathen had been deceived and cheated by him before.

The Gospel from the first preaching of it among the Gentiles, had now gone through all Nations, and by it the World was made *Christian*; and all People, and Nations, and Languages were come to the acknowledgment of it, when up comes *Popery* in the West, as *Mahumetism* in the East, and overspreads the World with an universal darkness, that it becomes as blind, superstitious, deluded, heathenish, as ever it had been. And that *Popery* is more peculiarly here meant, whereby Satan deceived the Nations, as much as ever he had deceived the Nations under *Heathenism*, besides that the calculation of the time taken *determinately*, doth help to argue, the main scope of this book from *Chapter* XIII. hitherto doth also evince, which is to speak of *Rome*, or the Western *Babylon*, and as it were to write her story.

III. Thus according to the first clause in the Text, *When the thousand years are expired, Satan shall be loosed*; upon which passage and providence, we cannot but stand and muse a little: to see *Barabbas* the Vilain and Murtherer let out of prison, and at liberty again. Can you but wonder at it, that such a horrid Vilain as he should not be kept fast, when he was caught and laid fast.

That Satan did break prison and loose himself from his bands, I suppose, none can imagine, that remember that Christ laid him up, and Christ was too strong and too watchful to let such a prisoner escape from him, whom he had so fast. And the very expression in the Text, *Satan was loosed from his prison*, hint that he got not loose himself, but was loosed by him that had tyed him up.

And this in some reflection may speak comfort, that the Devil whom God hath in a chain, is not at his own disposal and liberty, but that God restrains or enlarges, binds or looses him at his pleasure. He reserves him in chains of the darkness of his wrath and displeasure, that he shall not finally escape him; and he hath him in the chains of his providence and disposal, that at his pleasure he curbs and restrains him, rage he never so much, and be he never so furious.

But there are *two* things here that are a just cause of sadness, for this one of comfort.

First, That Christ should let him loose, when he had him fast, seeing with him there is nothing but mischief. Had he broke loose it had been another matter, but that Christ should loose him it is something the more bitter to think of, as it is very well worth the thinking of. Let me relate this story for answer to this strangeness: When the cruel and bloody *Phocas* was Emperor of *Greece*, and the Church and Kingdom lay under very much sadness and affliction under so wretched a Ruler; a good and holy man in his zeal and devotion, made bold to question God, why he had set so wicked a Governor over his People? And he received this answer, *That* Phocas *indeed was as vile and wicked a Ruler as could be set over them, but that the sins of the People had deserved, that such a Tyrant should be set over them.* If any one in like zeal and bitterness of Spirit should be so bold as to question Christ; Lord Jesus, why shouldest thou let Satan loose when thou hadst him fast, seeing thou knewest that he being loose would only do mischief and destroy? He might very well receive this most true and just answer, That it is indeed a very woful thing that Satan should be let loose, to go and deceive the Nations, and to lead them into blindness and error, but the Nations had deserved that they should be so served. And let the Apostles be the Lords interpreters, 2 *Thes.* II. 10. *Because they received not the love of the truth, that they might be saved, therefore God sent them strong delusions*, the great deluder, *that they might believe a lye.*

God had chained Satan that he should not deceive them, in that he had brought in the Gospel among them. *But Jesurun waxed fat and kicked.* The World grew wanton with the Gospel, and toyed with it. They prized it not as they should, improved it not as they should, slighted the truth, embraced error, followed their own ways and follies. Therefore, saith Christ, as it is in *Esa.* LXVI. *I also will chuse their delusions*, to give them up to them, and because *decipi vult hic Populus, decipiatur.* Therefore among them, Satan, and let them have enough of falshood, deceiving and delusion, because this people love to have it so.

Wantoning with the Word of God, and dallying with the Gospel of our Lord Jesus Christ is but too justly punished with the loss of it, and with removing the Candlestick out of its place, if men care not to walk by the light of the candle. When men will shut their eyes against the light, it is no wonder if God make them dwell in darkness.

This

This is one ſad buſineſs that Satan is thus let looſe to deceive, but *behold! a ſecond wo cometh after it, viz.*

Secondly, That he being thus looſed, you never find that he is bound again. He had been looſe before, and was bound, but looſed here, and for ought we find, looſed ever. Read the Chapter henceforward, and you find no end of his deceiving till you find an end of his being. In the Text he is deceiving, and his army is muſtered and marching againſt the *beloved City:* and what is the next news, *verſ.* 9. *Fire came down from Heaven, and devoured them:* and *verſ.* 10. *The Devil that deceived them was caſt into a lake of fire and brimſtone.* Aſk you, how long ſhall Satan be thus looſe, and deceive, how long ſhall his army battel againſt the Camps of the Saints, and beſiege the beloved City? The *Apocalyptick* here tells you till his army be deſtroyed by the fire of Gods vengeance from Heaven, and till Satan himſelf be caſt into fire and brimſtone. A paſſage which I think is very well worth their conſidering, which look for and ſpeak of ſuch golden and glorious times, yet to come before the end of the World.

Fourthly, Satan looſed, you ſee, falls to his old trade again of *deceiving the Nations.* IV. A right Jail-bird indeed, a Theif, that delivered out of priſon, falls to his old courſe of theiving again, and will not leave till the Gallows ended him. Would you not think that a thouſand years impriſonment ſhould have wrought ſome change in him, and amendment upon him? But *bray a fool in a mortar*, and he will come out a fool ſtill. Satan is no changling, but will be Satan ſtill. Who what he is, we ſhall have occaſion to ſpeak to more hereafter.

Fifthly, Among the Deceived by him, *Gog and Magog* is particularly named. And V. what is meant by them is variouſly, and by ſome wildly gueſſed. I might make a long Diſcourſe concerning *Gog and Magog*, and tell you;

1. That the *Jews*, from *Ezek.* XXXVIII, & XXXIX. where there is a dreadful Propheſie concerning *Gog*, do hold that ſuch a dreadful enemy ſhall appear a little before Meſſias ſhall appear, and that *Elias* ſhall come to fight with him; and they tell terrible things about the War of *Gog* framed out of their own fancy.

2. That ſome *Chriſtians* by *Gog* and *Magog* underſtand the *Turk*, ſome the *Pope*, ſome both.

Not to trouble you with things more immaterial, our *Apocalyptick* alludes to that *Gog* in *Ezekiel:* he means not the ſame perſon with that *Gog* there mentioned, but one of the ſame temper and qualities with him. So he calls the City where our Lord was crucified, *Sodom* and *Egypt*, *Chap.* XI. 8. becauſe that City was a place of the like wickedneſs with them. Now that *Ezekiel* by *Gog*, and the Land of *Magog* means the Kingdom of the *Syro-Grecians*, or *Greek-Syrian*, more eſpecially *Antiochus* the great Perſecutor of the Jews, and their Religion, might be copiouſly proved both by the order of *Ezekiels* propheſie, eſpecially comparing that propheſie with the book of *Daniel*, and by the ſtory of that Kingdom, and that King himſelf.

In all that large Propheſie I take up but *verſ.* 17. of *Chap.* XXXVIII. *Art thou he, of whom I have ſpoken in old time by my ſervants the Prophets of Iſrael, which propheſied in thoſe days many years that I would bring thee againſt them?* His meaning is, No, thou art not he. My Prophets propheſie of the King of *Aſſyria*, and the King of *Babylon*, that theſe ſhould come up againſt them to avenge my quarrel upon them, and to be my ſcourge to puniſh them for their iniquities. But thou art an upſtart riſen of thy ſelf, not to do my work, but to work againſt me, and againſt mine ordinances. Read *Dan.* VII. 25. that ſpeaks of this curſed King. *He ſhall ſpeak great words againſt the moſt High, and ſhall wear out the Saints of the moſt High, and think to change times and laws, and they ſhall be given into his hands for a time, &c.* And of the ſame Wretch, and the ſame actions ſpeaks he, *Chap.* XII. 11. *He took away the daily ſacrifice, and ſet up the abomination that maketh deſolate.* Upon which he that readeth 1 *Maccab.* I. will find a large comment: that he enjoyned, upon pain of death, the Jews to take up the manner of the Heathen, not to circumciſe their Children, not to uſe the Law, that he cauſed abominable things to be offered on the Altar, Idols and Groves to be ſet, and in a word not to uſe their own Religion upon pain of death. The like may be read of him in *Joſephus*, and other Authors; and that not only he, but other Kings of the ſame Kingdom, bore the ſame enmity, and exerciſed the ſame perſecution againſt the Jews and their Religion.

This is that *Gog* and Land of *Magog* that *Ezekiel* ſpeaks of, ſo bitter and grievous enemies unto *Iſrael.* To him our *Apocalyptick* alludes in this place, and ſpeaking of a Kingdom and party of the like temper, and that imitated him in enmity and perſecuting the true Religion, he uſeth the very ſame name; and meaneth that Satan ſhould deceive men into a falſe Religion, that they ſhould hate and perſecute the true, as *Gog* and *Magog*, the *Syro-Grecians* and *Antiochus*, had once done. And be it *Pope* that he intends or be it *Turk*, or both, I do not diſpute, but by the currant of the diſcourſe along the whole Chapter,

Chapter, to me the *Papacy* is plainly meant more especially: and how properly it belongs to *Rome*, sad experience hath so copiously evidenced, that I need not to insist on any parallel. About the fortieth year of Christ the Gospel was brought among the Gentiles, then Satan began to be bound and imprisoned, that he should not deceive the Heathen as he had done: Count a thousand years thence, and look what times were in the World about the year of Christ MXL, and methinks, I see the World turned purely Heathen again for blindness, and superstition, and Idolatry: that Satan was then plainly let loose, and the Nations as much deceived then, as they were under Heathenism before Christs coming.

One thing by the way may not be passed unobserved, That in one sense he was loose when he was bound, and did a World of mischief one way, when he was tied up from doing mischief another: Within those *thousand years* from the first going forth of the Gospel among the Gentiles, counted thence forward, you find as bitter persecution of the Gospel, as bloody murthering of the Saints of God as ever was in the World, till he was loosed again, and *Popery* fell to that trade a fresh. Within the *thousand years* that Satan is said to be imprisoned, were those Ten bloody Persecutions, that *Ecclesiastical History* speaks of; in which so many hundred thousand precious Christians were horridly and barbarously murthered for the profession of the truth. And is not the hand of *Joab* in all this? Had not Satan a hand in all that butchery? No, he was imprisoned. But can such mischief be wrought, and Satan not there? All that persecution, and cruelty, and murther committed, and the great Murtherer from the beginning not there? By which very thing you may observe, that there is a great deal more danger in Satans *deceiving*, than in his *persecuting*: for his *persecuting* is not here mentioned, while he is said to be tied up from *deceiving*.

Upon the whole thus unfolded we may Observe these *three* things.

I. *That Satans great work and business that he follows is, to deceive.*
II. *That it is his great Masterpiece to deceive in matter of Religion.*
III. *That it is his ultimate refuge to raise persecution when he cannot deceive.*

How all these arise out of the Text, I suppose, none but may easily observe. His work before his imprisonment was to deceive the Nations, and he sets to the same again, when loosed from imprisonment. His deceiving of the Nations was by cheating them into false principles and practises of Religion, *Heathenism* before and *Papacy* after. And when he cannot deceive, the camp of the Saints, and the beloved City, he hath his *Gog* and *Magog*, his army as the sand of the Sea to fight against.

Need I to spend much proofs to shew, *that it is Satans trade, and work and business that he follows, to deceive?* It was the first thing he did after he was Satan: *the Serpent deceived me*, saith *Eve, and I did eat:* and he hath been doing the same ever since, and will be ever doing, whilest he is. He is a *Lyer* and *the Father of Lies*, *Joh.* VIII. 44. And that very name and profession of his speaks cheating and deceit. There was a *lying Spirit* in the mouth of *Ahabs* prophets, to cheat both him and them; and there is a *lying Spirit* in the heart of thousands and thousands to deceive and ruine them. *I fear lest Satan have beguiled you, as he beguiled Eve*, saith the Apostle to some that were a thousand fold better than some thousands in the World.

How abundant proof of this, that it is Satans work to deceive, might be fetched from Scripture, how abundant from experience? But what testimony would be given of this in Hell? If it were asked there, Do you think that Satan is a *Deceiver?* Oh! what a howl would be given up of the attestation of this, felt by woful and miserable experience? Oh! he hath deceived and cheated us all hither: he hath led us like the *Syrians* blindfold into *Samaria*, into the midst of their enemies; so us into this misery merely with his cousening; and we never dreamed of any such thing. He made me believe, says one, and to say in my heart, *that there was no God*, and now I feel there is an angry one with a witness. He cheated me say others, to think the threatnings and curses of the Word of God were but Bugbears to fright men, but now we feel them heavier than Rocks and Mountains. He cousened us to believe, that the pleasures of sin should never be changed, the contents of the Flesh and the World should never have an end. And how sadly and miserably do we feel the contrary to our eternal sorrow. Oh! Satan, thou hast deceived us, and we have been deceived, thou hast proved stronger than we, and hast undone us.

For indeed Satans strength lies in his Cosenage: cut but these locks of his like *Sampsons*, and he is weak and can do little. Satan with all his strength and power cannot *force* any man to sin, and therefore his way is to *cheat* them to sin. If Satan could force any soul to sin, all souls must go to Hell, and no flesh should be saved, for he would spare none: but since he cannot force and compel the *Will*, he cheats and cosens the *Understanding*, and

and so persuades the *Will*. The subtil Serpent winds into the Will and Consent by deceiving the Fancy and Intellect: as the Apostle speaks of *sin*, *Rom.* VII. 11. *Sin deceived me, and so slew me.* Satan deceives and so destroies.

How he does insinuate and inject his deceit and illusions upon the minds of men, how he strikes fire, that the tinder of the soul may take some kindling, is not so easie for discovery, as it is sad in experience. It is a depth of Satan hard to be known, as to his managing of it, but too well known in the effect and operation. I shall not therefore trouble you with any discourse upon that subject, though something might be said about it both from *Philosophy* and *Divinity*.

II. *It is a Masterpiece of his cheating to cheat men in matter of Religion.* To deceive the Nations with a false Religion instead of a true, as he did the Heathen before he was bound, and as he hath done the greatest part of the World with *Popery* and *Mahumetism* since he was let loose. As it is the great work of Christ to propagate the truth, and to promote the Gospel, which is the great Truth of God, and Mystery of Salvation; so Satan makes it his business to sow tares among the wheat, to corrupt the truth as much as possible; and to muddy the wholsom waters of Religion, of which the Sheep of Christ should drink, as much as he can, that no man may drink but durt and puddle. As he himself *abode not in the truth*, *Joh.* VIII. so he cannot abide, that men should abide in it, if he can prevent it. In 2 *Cor.* IV. 4. *The God of this World blindeth mens minds, that the brightness of the Gospel of the Glory of Christ should not shine to them.* The Devil plays not the small game of cheating men of their mony, of their lands and worldly interests, as men cheat one another; but of their Religion, of the soundness of truth, of solid and wholesom principles. Whence else such Idolatrous principles among the *Heathen*, such damnable traditions among the *Jews*, such cursed heresies among *Christians*? The enemy hath done this, who cannot abide the fair growing of the Wheat, but if possible he will choke it with Tares. Do you not hear of *Doctrines of Devils*, 1 *Tim.* IV. 1. and of *damnable heresies*, 2 *Pet.* II. 1. Tis the Devils damnable plot and design, to destroy men by their very principles of Religion: to poyson the fountains, out of which they should drink wholsom water, that they drink death and damnation, where they should drink wholsom refreshing.

It is a cheat too sad, when the Devil cosens men to the hurt of their souls, by their chusing and using things for their bodies outward condition; but it is a Mastery of his delusions, when he cheats them in matters and principles of Religion, which they chuse and use for their souls. Tis a great and a sad mastery of his, when he brings men to sin out of the very principles of their Religion, to establish mischief by a Law. As the vilest Act, that ever was committed in the World, *viz.* the crucifying the Lord of life, the Jews did it out of the very Principles of their traditional Religion, which ingaged them not to endure such a Messias. And the *horrid fact*, that this day commemorates, which even amazeth all stories, and the like to which no Age or Nation can produce or parallel, they did it out of the very principles of their Religion: their *Faith* being *Faction*, and their *Religion Rebellion*, as our Churches have many a time heard that character of them.

It is not a trifling business for men, to take up principles and practises in Religion out of fancy and humor and self conceit, though that hath been very much in fashion in our days. It is Satans masterpiece of Policy, to make men forsake the Waters of *Siloam* that run softly, and to dig themselves Cisterns, that will hold no water, and so to perish for thirst. Is it not a desperate cheat of Satan, that men should out of principles of Religion, refuse the publick Ministry; out of principles of Religion should rant and become Atheists; out of principles of Religion should do, as they were about to have done by us this day, to destroy those that are not of the same principles and Religion?

A sad thing, when that which should be a mans balm becomes poison, and those things which should have been for his greatest good, should turn to his greatest evil, when his principles of Religion become his greatest ruine. Surely a very powerful cheat of Satan is there, when men chuse darkness to be their light, poison their diet, and doctrines of Devils to be their way of Salvation. I shall only mind you of the Apostles counsel, 1 *Joh.* IV. 1. *Beloved, believe not every spirit, but try the Spirits whether they are of God: for many false Prophets are come into the World.* And that of another Apostle, *Prove all things*, and *hold that which is good*; And, *Be not led away with every Doctrine.*

The present occasion calls upon us to remember, what men seduced by Satan would have done to us, and what the God of truth and mercy hath done for us: and we can not better do either, than with reflection upon Religion. The Text before us tells us that Satan deceives all he can, and musters an Army of those that he hath deceived, to fight

fight againſt thoſe that will not be deceived. For aſk that Army, why do you fight againſt the *Camp of the Saints*, and why do you beſiege the *beloved City?* And what anſwer in the World can they give but this, Becauſe they will not be deceived by Satan, as we are.

And aſk our *Gunpowder Plotters*, Why do you go about to deſtroy *King*, *Parliament*, and *Nation?* What quarrel have you againſt them, that you would bring ſo horrid a ruin upon them? What wrong have they done you, that you will take ſo ſevere and cruel a revenge? Why, they will not be as we are, blind as we are blind, befooled and deceived, as we are befooled and deceived.

A ſad caſe, that a Nation muſt be deſtroyed, becauſe it will not be cheated by Satan; becauſe it will not put out its own Eyes, and chuſe to be blind and live in darkneſs, when it hath Eyes and light. A doleful thing, that men ſhould be killed, becauſe they will not be fools. Think of the hundreds, that have gone to the fire and faggot, becauſe they could not believe *Tranſubſtantion*; becauſe they could not believe that which is contrary to Reaſon, Religion, and the trial of the Sences, therefore they muſt be put to a moſt cruel death. Poor *England*, becauſe ſhe will not be *Popiſh* muſt be no more; becauſe ſhe will not loſe her wits, ſhe muſt loſe her life. Poor *Abel* muſt be murthered, becauſe he will not be ſuch a wretch, hypocrite and vilain, as *Cain*. This is all the quarrel they had againſt us, becauſe we would not be of ſuch a Religion, as they are of, and had no mind to build our Salvation upon ſtraw and ſtubble.

Think of this and of the conſtant practiſe of *Rome*, to ſeek to deſtroy thoſe, that will not be of her mind and Religion; then gueſs who is the *Gog* and *Magog* in the Text, that takes up perſecution and fighting againſt thoſe, that will not be deceived by Satan, as they themſelves are. The deſign of this day engageth us to hate *Popery*, that muſt be maintained and propagated with blood and force. I ſhall not diſpute which is the true Religion, the *Proteſtant* or the *Popiſh*. Only ſet *Jacob* and *Eſau* before you, whether of the two is more lovely? *Popery* is rough and rugged, witneſs the *Inquiſition*, the *Maſſacre*, the *Marian* days, and the fift of *November*. Think of theſe, and hate *Popery*.

Let me enlarge my ſelf a little upon this ſubject, *what a great cheat Satan puts on men, when he deceives them to become enemies to true Religion.* There was hardly ever any perſecutor of the truth in the World, but he would confeſs this truth, ſo that I might need no other proof of it, but the confeſſion of ſuch enemies. *Paul* when he murthered the members of Chriſt without mercy or meaſure, he would be ready enough to ſay, Oh! its a curſed cheat the Devil puts upon men, when he ſets them to be enemies to perſecute the true Religion: but this Sect of *Nazarens* that I perſecute, they are *Hereticks*, *Apoſtates*, and tis a good deed to perſecute them, for they are fallen from the Religion of their Fathers.

Bonner that Butcher of Hell, that ſo bloodily murthered ſo many of the Saints of God in Queen *Maries* time, he would be ready enough to ſay, Oh! its a curſed cheat of the Devil to ſet men upon perſecuting true Religion, but theſe *Lollards*, theſe *Proteſtants* are deſperate Hereticks, horrid Apoſtates, that have fallen away from holy Mother Church of *Rome*, and it is fit ſuch men ſhould not live. And none that hates and perſecutes another for Religion, but he will be ready to ſay in the like kind: this being one arrand and very general cheat of Satan, to make all men, though of the falſeſt, worſt and moſt damnable Religion or profeſſion of Religion, to believe theirs is the beſt.

The greateſt Diſpute in the World is, *which is the true Religion*; and as the Apoſtles upon Chriſts ſpeaking of one betraying him, every one aſked, *Is it I?* So will every Religion in the World, upon this Queſtion, *Which is the true Religion*, anſwer, It is I. The *Jew* ſaith, His; the *Turk*, His; the *Papiſt*, His; the *Proteſtant*, His: one *Proteſtant*, his manner of worſhip and profeſſion is beſt, another *His*, and a third *His*. Like the two Hoſteſſes before *Solomon* about the living and dead child, one ſaith, the dead Religion is thine, and the living mine, and another, nay, my Religion is the living, but thine the dead.

How is it poſſible to determine this controverſie, about which there hath been ſo much quarreling, and ſo many, many vaſt Volumes written? And if we do not determine which is true Religion, we can make nothing of the Doctrine before us, which ſpeaks of Satans cheating men to be enemies to it. It would ſpeak high to undertake to determine, when diſpute is betwixt ſo Learned Men. But let me give you theſe two marks of it, which alſo may help to give ſome caution againſt being enemy to it.

I. That

I. That is the true Religion, and true Religiousnes, that the Devil hates most. That is the King of *Israel*, that the Captains of the *Syrians* bend themselves most to fight against, 1 *Kings* XXII. Need I to tell you how the Devil in the *Revelations* is continually fighting against the true Saints of God and their Religion? It hath been his quarrel ever since God set the enmity between the Womans seed and him, *Gen.* III. 15.

Now certainly it may be a very pregnant mark of discerning what a mans Religion and Religiousnes is, by computing, whether the Devil have reason to hate it or no. In the great question twixt *Papists* and us, *whether is the true Religion?* Bring them to the touchstone: hath the Devil any cause to hate worshiping of Images, to hate the casting away the Scripture, and taking up the wretched Traditions of Men, to hate their nursling of the people in Ignorance, and the blind leading the blind into the ditch, to hate the Popes pride and arrogance against God and Christ, and Kings and Princes, the Clergies domineering over the Consciences of Men to keep them blind, and so as they may make a prey of them?

In a word, hath the Devil any reason to hate that Religion that is nothing but paint and show and outside, and no life of Religion at all in it? These things make for him and are on his side, and bring him Souls to Hell heaps upon heaps, and he hath no reason to be an enemy to these.

Hath the Devil reason to hate or hinder the Religion and Devotion of him that is huge devout in the Church in all ceremonial and formal appearance, and they would take him for a *Saint* or an *Angel:* but out of the Church he is loose, covetous, malicious, cruel, prophane, and no better than a *Devil?* Such mens Religion will never do the Devil any disadvantage, or be any diminishment to his Kingdom.

But that Religion that gives God his due in holy and spiritual Worship, in holy and spiritual walking; that devotion that serves God in Spirit and Truth; that Ministry that in care and constancy, and conscientiousnes, is always striving to bring Souls to God, and to bring them beyond the *form* to the *power* of godlines, and to deliver them from the power of darknes to the Kingdom of Gods dear son; Let any man of reason and understanding guess, whether Satan do not, cannot choose but hate such a Religion, Devotion, Ministry. So that as *Solomon* judged, this live child is that Womans, because her bowels earn towards it: so may we very well judge, that to be the true and best Religion and Religiousnes, that the Devils bowels earn against, that he cannot but hate and be enemy to.

II. That is the best and truest Religion and Religiousnes that sheweth forth the most power of godlines. There is a *form* and a *power* of godlines, and as much difference between them, as between a picture taken to the Life, and the live person of whom the picture is taken. A *form* of godlines is like an apparition of a dead person, that carries the resemblance of him when he was alive, but it is but an empty airy Phantasm, an apparition, no substance: but the *power* of godlines is that that is substantial and hath life in it: a living Religion, a fruitful Religion, a Religion with power: as it is 2 *Tim.* I. 7. *God hath given us not the Spirit of fear, but of power.* I cannot but observe that in 1 *Tim.* IV. 8. the distinction betwixt *bodily exercise and godlines. Bodily exercise profiteth little, but godlines is profitable to all things.* By *bodily exercise* he means strictnes or austerity used upon the body upon a Religious account, much fasting, watching, lying hard, faring hard, and even severity upon a mans self. The *Papists* will tell you brave stories of such persons, and brag of the stupendious austerity of their Saints, Hermits, Anchorits, Cloisterers, how hard they faired, how they watched, how hard they lay, what cold, what heat they endured: whereas when all is done, all that may prove a clean distinct thing from *godlines*, and may prove but *little profitable.*

I might speak at large, what *godlines* is, as distinct from *this*, what the *power* of godlines is, as distinct from the *form*, and wherein true Religiousnes shews forth the power of godlines: but I will give you only the Apostles brief description of all. *Jam.* I. 27. *Pure Religion and undefiled before God and the Father is this, To visit the Fatherless and the Widdows in their affliction, and to keep himself unspotted from the World.* True Religion is that that brings forth the fruits of charity and purity. The power of godlines is that that appears in charity and purity, *to visit the Fatherless and Widdows, and to keep unspotted from the World.*

Need I much discourse to shew what a sad cheat Satan puts on them that he deceives to be enemies to the power of godlines? If time would permit I might reckon by particulars.

First,

First, Is it not a baſe cheat of Satan to make men his drudges and deputies to vent his ſpleen? In the Fable, the Fox uſes the Cats foot to take the apple out of the fire. Satan puts ſuch mens fingers into the fire to ſerve his own turn. Sometimes wicked men are inſtruments in the hand of God to puniſh the wicked, and God when he hath done with the rod, throws it into the fire: but to be an inſtrument in the hand of the Devil to perſecute godly men, is a dreadful cheat of the Devil, to bring men to it: and if that rod ſcape fire, you might ſay, There is no God.

Secondly, Tis a baſe cheat to bring men to account it godlineſs, to hate godlineſs, to do God ſervice by doing him diſſervice: to cheat men even out of their wits, to think it Religion, to hate, perſecute and deſtroy thoſe that will not be as irreligious, ceremonial, profane, and evil as themſelves An old trick that began in *Cain*, 1 *Joh.* III. 12. and hath been in faſhion too much in all time.

Thirdly, To deceive men that profeſs the Goſpel, to perſecute the Goſpel, is to cheat men to the very height of iniquity. Some think this carries a great ſmatch of the ſin againſt the Holy Ghoſt. Certainly it will be hard for you to name a greater impiety. Error in Religion is ſad and lamentable, corruption in manners is ſinful and deplorable, but to perſecute and hate the power of godlineſs, breaths the very breath and lungs of the Devil.

A

SERMON

PREACHED AT

ELY, Novemb. V. MDCLXXII.

2 PET: II. 15.

Who have forſaken the right way, and are gone aſtray, following the way of Balaam the ſon of Bozor, who loved the wages of unrighteouſneſs.

THE laſt days of *Jeruſalem* are charactered in Scripture in one regard the *beſt* of times, in another the *worſt*. The *beſt* in regard of the dealing of God, the *worſt* in regard of the dealing of men. For

I. As to the dealing of God. In the laſt days of that City, (for ſo is that expreſſion to be underſtood moſt commonly, when we meet with mention of the *laſt days:*) God ſent his Son, *Heb.* I. 2. In the laſt days of that City, God poured down his Spirit, *Act.* II. 17. In the laſt days of that City, was *the mountain of the Lords houſe exalted above the mountains, and many Nations flowed unto it. Eſ.* II. 2. And in a word, in the laſt days of that City, were accompliſhed all the great things, that God promiſed concerning Chriſt, the coming of the Goſpel, and calling of the Gentiles. The happieſt times that ever came in regard of Gods actings.

II. But in regard of the actings of men, the moſt unhappy and wretched. For in thoſe laſt days were *perillous times*, 2 *Tim.* III. 1. In thoſe laſt times there were thoſe that *departed from the faith*, 1 *Tim.* IV. 1. In thoſe laſt times were *Mockers*, 2 *Pet.* III. 2. And in a word, in thoſe laſt times were *many Antichriſts*, 1 *John* II. 18. *By which* (ſaith the Apoſtle) *we know that they are the laſt times.*

And hence the generation of thoſe times are pictur'd ſo black and ugly all along the New Teſtament, *An evil and adulterous generation*, *Mat.* XII. 39. *An untoward generation*, *Act.* II. 40. *A generation of vipers*, *Mat.* XXIII. 33. And in a word, a generation that no man can ſpeak out their wickedneſs: for ſo the Prophet means, *Eſay* LIII. 8. *Who ſhall declare his generation?* Meaning the wickedneſs of the generation wherein Chriſt lived.

The men the Apoſtle ſpeaks of in the words of the Text are the worſt of that generation, as that generation was the worſt of all before it. That the very dregs of time, and theſe the very dregs of thoſe dregs. In ſo much that if you would give forth a lot to find out the wickedeſt generation of men, and the wickedeſt men of the generation, that had been from the beginning of the world till thoſe times, that generation and thoſe men would be taken. How theſe men are pictured at large in their proper ugly colours and complection in thoſe places in the Epiſtles to *Timothy*, in the Epiſtle of *Jude*, and this Chapter

Chapter all along, you may read at leisure. What their Character is in the words that are before us, gives a fair conjecture what they are in their full description; and the words speak them bad and bad again, though they say no more of them. *They have forsaken the right way, and are gone astray*, &c. They are gone out of the right way, and have betaken them to the wrong, and have chosen even the worst of wrong ways, *the way of* Balaam.

Of *him* and of his actings you have the story in *Numb.* XX, and forwards: and the Apostle gives a very fair Epitome of it here in a very few words, when he saith, *He loved the wages of iniquity.* We will *first* consider of *him* a little and his *Copy* after which these men write, and then we will consider of their writing after it.

I. You have *him* here described by his *Parentage*, and by his *qualities*. By his *Parentage*, *he is* Balaam *the son of* Bozor: by his *qualities*, He *loved the wages of unrighteousness*. That you may read of him in his story in *Moses*, though not in such terms, yet in equivalent; but his fathers name to be *Bosor*, that you find not there; but all along he is called there, and whersoever named in the Old Testament, *Balaam* the son of *Beor*. Those that are apt to tax the Originals of Scripture of corruption and interpolation, may chance think it is so here; and that some carelesness or unhappy dash of the pen made it *Bosor* here, when it should have been *Beor*. I remember the *eleventh* verse of the *Tenth* Chapter of *Jeremiah*, that it is written in the *Chaldee* tongue, and so is no other passage in all his propheſy, *Thus shall ye say to them, The Gods that have not made the Heavens, and the Earth even they shall perish from the Earth, and from under these Heavens.* These words come not into the *Chaldee* tongue by chance, or any inadvertency, but by sacred wisdom, to put so much of the *Chaldee* language into the mouths of the *Jews* against the time when they should be captivated into *Chaldea* in *Babylon*, that if they could speak no more of that language, yet they might have thus much of it, as to be able to answer the *Chaldeans*, if they should be braging of their Gods, or intice them to worship them, *That the Gods that made not the Heavens and the Earth, should perish from the Earth, &c.*

The change of the name *Beor* into *Bosor* relishes of the *Chaldee* language too, as they that are versed in that language may very well observe, *Ain* being ordinarily changed into *Sin*, and *Sin* into *Ain*. And our Apostle doth neither mistake himself in so pronouncing the *name*, nor hath any transcriber miswritten it after him; but he uttered it according to the *Chaldee Ideom* and propriety: and by this very word gives intimation, that he was in *Chaldea* when he wrote this Epistle. He dates his former Epistle from *Babylon*, *Chap.* V. 13. *The Church which is at* Babylon *doth salute you.* And this word uttered in the *Chaldee* Idiom, doth evidence that it was *Babilon* in *Chaldea*, though some would have it to mean *Rome*, which in mistery is called *Babylon*.

We might by the way upon change of the name, *Beor* into *Bosor*, observe these *three* things.

First, That *Peter* spent his latter days in *Chaldea*, and that there he dyed; whereas it is, so confidently asserted, but can never be prov'd, that he dyed at *Rome*. For he himself tells in *Chap.* I. 14. that he was now old when he wrote this Epistle, and looked dayly when he should lay down the Tabernacle of his body.

Secondly, That no tittle in Scripture is idle, but ought to have its consideration; according to the saying of the Jews, *That there is no tittle in Scripture, but even mountains of matter hang upon it:* And as our Saviour saith, *one jot or tittle of the Law shall not perish:* so not one jot or tittle in Scripture, but hath its weight. Here is one poor letter, which one would think were crept in by some oversight, yet that carries with it matter of important and weighty consideration.

Thirdly, How necessary humane learning is for the understanding and explaning of Scripture, which is so much cryed down and debas'd by some. They that cry out against humane learning, and take on them, that they can expound the Scripture by the Spirit, I doubt they would be very hard set to clear this place, and to reconcile *Moses*, and this Apostle about the pronunciation of the word *Beor* and *Bosor*.

Well, however these names differ, yet *Balaam* is the same both in name and nature, and no changing. He loves the *wages of unrighteousness* to day, and he loves them to morrow, and whereſoever he goes, that goes with him, and he is always at the same lock with it.

It is a strange passage in his story, that God should forbid him to go with the first Messengers of *Balak*, and yet suffer him to go with the second: that when he had permitted him to go with these second, he should by his Angel meet him and stop him with a drawn sword, and with danger of his life: and that after that stop he should permit him to go again, and restrain him no more. God saw his heart, how it hankered to curse *Israel*, that he

he might get the wages of iniquity, the mony and reward which *Balak* had promiſed. So that one while God permits him to go, that he might try him what he would do, another while he ſtops him from going, becauſe he ſaw his heart was ſet on miſchief. At laſt he ſhews himſelf, after his diſſimulation all along: and when he had told *Balak*, that he would ſpeak nothing in favour to him, but only what the Lord ſhould command him; and had told his Servants, that *though* Balak *would give him his houſe full of ſilver and gold*, he would not ſtep one word aſide from what the Lord ſhould dictate to him: yet his heart run after his covetouſneſs all this while, and the ſilver and gold and honours that *Balak* promiſed run in his mind, and his mind upon them; he cannot but hanker after thoſe *wages of unrighteouſneſs*.

Therefore whereas God did ſo overpower and overrule him, that he could not curſe *Iſrael*, as with his heart he would have done, before he would have loſt that mony: he finds a trick to make them make themſelves accurſed, by counſelling *Balak* to intangle them in whoredom with *Midianitiſh* women. Curſed counſel indeed it was, and proceeded from a moſt curſed heart. A wretch, that knew by ſuch experience as he did, that God would not have the people curſed, yet he rather then loſe his mony, will make them to make themſelves curſes. A wretch, that prefers his bag of mony, before the welfare of a whole Nation; that cares not how many of them periſh both ſoul and body, rather than he ſhould fail of his prize.

This is *Balaam*, this is *the way of Balaam*, thus to love, thus to purchaſe *the wages of unrighteouſneſs*. For I need not to ſhew, why they are called *the wages of unrighteouſneſs*, when they are thus gotten. II.

This is the *Copy*, that they follow in the Text, and write ſo fair after, if the following of ſuch a foul copy may be ſaid to be writ fair. And who they were, the firſt clauſe in the Text doth give ſome notice of: that they had been in the right way and had forſaken it: and ſo had *Balaam* been ſo far in the right way, while he bleſſed *Iſrael*, if he could have kept him there; but he forſook that way, and betook to the way to make them curſed. Theſe moſt abominable ones in that moſt abominable generation we have been ſpeaking of; and the Text ſpeaks of, were ſuch as had been once in the right way, in the profeſſion of the Goſpel, but now were utterly revolted from it, and become moſt contrary to it. And ſo our Saviour ſhews the very topping up of the wickedneſs of that generation, in that Parable of the Devil caſt out by the Goſpel, but come in again with ſeven evil Spirits worſe than himſelf. *So*, ſaith he, *ſhall it be with this generation*, *Mat.* XII. 45. Of ſuch the Apoſtle ſpeaks, 1 *Tim.* IV. 1. Some that ſhould *depart from the faith, giving heed to ſeducing Spirits, and doctrines of Devils*. And he ſaith, that ſuch a falling away would diſcover *the man of ſin*, and *child of perdition*, 1 *Theſ.* II. 3. And the Apoſtle, 1 *Joh.* II. 19. ſaith, that *many Antichriſts were abroad, come out from them*, that profeſſed the Goſpel, but now were become Antichriſts. And this our Apoſtle in this Chapter, *verſ.* 2. intimates, that they *had once known the way of righteouſneſs*, but were *turned from the holy commandment, that was delivered to them*.

And being thus turned out of the way, and fallen from the truth, they were fallen into all manner of abomination. Read but this Chapter and the Epiſtle of *Jude*, at your leiſure: and you will ſee the full Character of them. In little take this account of them.

1. That like *Balaam* for love of filthy lucre, they made merchandize of ſouls, and cared not what became of them, that they might get gain. And accordingly

2. That they led them into all looſneſs and libertiniſm; to commit fornication and eat things ſacrificed to Idols; to riot in the day time, and indeed to account any thing lawful. I might produce Scriptures for all theſe, but I ſuppoſe, you remember them.

3. They were direct enemies to the power and purity of the Goſpel, and bitter perſecutors of the ſincere profeſſors of it. The Apoſtle gives evidence enough of this in thoſe few words, 2 *Tim.* III. 8. *As Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth*. I ſhall ſpare more picturing of them: read but the places I have cited, and you will ſee them in very ſad colours.

And now let us look upon them, as very juſtly we may, as a very ſad ſpectacle; ſuch another as the ſpectacle of the fallen Angels; once Angels but now Devils: theſe once Chriſtians, but now brute beaſts, Atheiſts, Devils incarnate. In the curſed copy and example before us, *Balaam*, and theſe his diſciples or followers, we may ſee the fruits of two as curſed trees, as any grows by the lake of *Sodom*: *Covetouſneſs* in *Balaam*, and *Covetouſneſs* and *Apoſtacy* or revolting from the truth in theſe that came after him.

Covetouſneſs, that makes him to ſell a whole Nation to Gods curſe and plague and their own ruine, for *the wages of unrighteouſnes*. He hath got a bag of mony, and twenty four thouſand men of *Iſrael* are deſtroyed for it, and the anger of the Lord brought upon the whole Camp. And what cares *Balaam* for all this, ſo long as he hath got the mony. Oh! the curſed fruits of covetouſneſs that might be reckoned heaps upon heaps; I ſhall but mention one, and that may be enough. Covetouſneſs made *Judas* ſell the very ſon of God for

for mony. A monſter of villany that the very Devils themſelves might ſtand amazed at, but that he played their own game.

And as for *Apoſtacy* or revolting from the truth, how horrid fruits and effects have followed and do follow upon it, Scripture and Hiſtory give ſuch evidence and inſtance, that to ſpeak of them would take up more time, then even this whole day would afford us. We ſhall only ſpeak of, one perticular, wherein all Apoſtacy and all the fruits of Apoſtacy are met and convened; and that is, that which this day gives us occaſion to commemorate and remember, *viz.* the Church of *Rome*. When you read of thoſe that *have forſaken the right way and gone aſtray*, remember *Rome*; for who is there that hath done ſo more? and when you read of *following the way of Balaam*, and *loving the wages of unrighteouſneſs*, remember that Church and City, for who hath done the one, and who doth the other, more than ſhe? ſhe cavils at us, as if we had forſaken the right way, when we forſook her, but we moſt truly anſwer, that we forſook her, becauſe ſhe hath forſaken the right way.

The Church at *Rome* was once in the right way indeed, and celebrated for it, through the whole world, as the Apoſtle tells us, *Rom.* I. 8. But how long did it continue in that way? I may very well anſwer, as long as it was built upon the *rock Chriſt*: but when it began to build it ſelf upon *Peter*, then and thenceforward did it forſake the right way. For certainly he forſakes the right way, that leaves to build upon the ſure *foundation*, *Chriſt*, and builds upon the *ſand*, the perſon of a meer man.

If I were to render an account of my belief concerning the firſt Founders of a Church at *Rome*, I ſhould have recourſe to that paſſage *Act.* II. 10. That there were at *Jeruſalem* at the feaſt of *Pentecoſt*, when the Holy Ghoſt was poured upon the Apoſtles, *Strangers of* Rome, *Jewes and Proſelytes*. Did not ſome of theſe believe, and returning to *Rome* carried the Goſpel thither with them? If any doubt it, I ſhall name two of them, that did, *Rom.* XVI. 7. The Apoſtle from *Corinth* ſaluting the Church that was then at *Rome*, among others, names there, *Salute Andronicus and Junius my kinſmen, and Fellow-priſoners, who are renowned among the Apoſtles, and who were in Chriſt before me.* Here are two men that were very highly reſpected among the Apoſtles, and that before *Paul* was an Apoſtle, and where and when could this poſſibly be, but at that time at *Jeruſalem*, theſe being of thoſe that are mentioned in thoſe words, *There were then at Jeruſalem, Strangers of Rome, Jews and Proſelytes.* By theſe men and ſome other, that we cannot name a *Romaniſt* muſt give me leave to believe that the Goſpel was firſt planted in *Rome*, and a Church firſt founded there.

And I muſt believe, that the Church by them planted there was watered by *Paul*, and that before ever he came to *Rome*. That ye may think a *Solæciſm*, to ſay that he watered the Church of *Rome* before ever he came at it; But the Church came to him. For if you obſerve that *Act.* XVIII. 2. That *Claudius* had expelled all the Jews out of *Rome*: and that the Apoſtle met with *Priſcilla* and *Aquila*, and divers others of that Church mentioned, *Rom.* XVI. you muſt conclude that when they returned to *Rome* again, after the death of *Claudius*, as it is plain they did, they returned fully furniſhed with the doctrins and inſtructions of that bleſſed Apoſtle; and ſo there is a Church there then pure and holy, and in the right way, and renowned as the Apoſtle tells us through the world: but how long it ſo continued is not eaſily determined; but that it did not always ſo continue is as eaſily proved. The Apoſtle gives us cauſe to ſuſpect, that ſome corruptions were crept in there even in his own time, when in his Epiſtle to them, *Rom.* XVI. 17. he ſpeaks of *diviſions and ſcandals* as it ſeems among them *contrary to the Doctrin they had learned.* And in his Epiſtle to the *Philippians* written from *Rome* he intimates, that ſome preached the Goſpel as it ſeems there, not purely; but *of ſtrife and contention*, *Phil.* I. 14, 15.

However though we cannot punctually determine the time and degrees by which the Church of *Rome* did degenerate; yet that it is degenerate from the purity of that firſt Church there, and from the purity of the Goſpel primitively profeſſed there, is written ſo plainly, that the dimmeſt eye may read it, if a man will not ſhut or put it out. *How is the faithful City become an Harlot? righteouſneſs once lodged there, but now murtherers*, is the ſad queſtion and complaint of the Prophet *Eſay* concerning *Jeruſalem*, in his *firſt* Chapter. How and by what degrees it came to be an Harlot, and to what an high degree of harlotry it was come, the former was not eaſie to determine, and the latter not eaſie to expreſs, yet that it was ſo was but too plain. And the very like may be ſaid in this caſe and of this City. The City once faithful is become an harlot: but how and by what degrees, and to what a degree, let her look to that at her peril. It is not ſo very material to determine of the time and degrees of her degeneration, as to conſider how groſly ſhe is degenerate. If we ſhould go about to particularize in every thing concerning faith and manners, wherein that Church hath forſaken the right way, and is gon aſtray, we had need to take up the longeſt day in ſummer to ſpeak out that matter, rather than to confine our ſelves to a piece of an hour, and it would require our examining even their whole doctrine and practice. We we will touch but *two* inſtead of *two hundred*.

Firſt

First, The Apoſtle *Chap.* I. 8. ſaith the *Faith* of the primitive Church at *Rome was renownedly ſpoken of through the world.* Now do you think, it was ſuch an *implicit faith*, as the Church of *Rome* teacheth now? That it ſufficeth, if a man believe as the Church believes, though he know not what either the Church, or himſelf believeth. Do we think that the firſt Founders of the Church in that City, be it *Peter*, as they will have it, or *Paul*, as he had ſome concurrence to it, or thoſe that I have mentioned; do we think I ſay, that they ever broached ſuch a doctrine there, *It is enough if you believe with an* implicite faith, *or as the Church belives?* The right way of believing in Chriſt, the Apoſtle laid down moſt divinely in ſuch expreſſions as theſe, *Let every one be aſſured in his own mind. I know whom I have believed. Have Faith in God, and if thou haſt Faith, have it to thy ſelf*, &c importing a knowledge and certainty of what is believed, and not that faith ſhould grope in the dark, and believe it cannot tell what, but only as others believe.

The right way that the Primitive Church of *Rome* was in, was the way of knowledg and underſtanding, that they knew and underſtood the things of ſalvation, and were acquainted with the things of God, and the way of eternal life. Can he that reads the divine Epiſtle to the *Romans* think otherwiſe? Or that hears the Apoſtles commendation of them think otherwiſe?

Now hath not that Church forſaken the right way that teacheth, *That Ignorance is the mother of devotion*, and practiſeth accordingly to keep the people in ignorance? Was *Paul* of that mind, think you when he writ his Epiſtle to the *Romans?* He might have very well ſaved that labour of inſtituting them in thoſe many high and excellent poynts that he doth in that Epiſtle, if he had been of the mind the now-Church of *Rome* is, that the way to build people up in devotion is to keep them in ignorance. *His* counſel is, *Be not Children in underſtanding*; but *theirs*, By all means to make them in underſtanding children. And when as our Saviour tells, that *blind guides lead blind people into the ditch*, theſe teach, that blindneſs is that, that will lead to Heaven. Have not theſe forſaken the right way to Heaven, that chooſe the ways of darkneſs to lead thither?

Secondly, Certainly that Church hath forſaken the right way, that goes clean contrary to the right way. If the right way is to *ſearch the Scriptures*, as *Joh.* V. 39. then they have forſaken the right way, for their way is to keep men from ſearching them. If the right way is to uſe a known tongue in publick worſhip, as, 1 *Cor.* XIV. their way is to uſe a tongue not underſtood. If the right way is to adminiſter the Cup in the Sacrament; their way is to forbid its adminiſtration. The right way is, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve:* certainly they have forſaken the right way, that worſhip Angels and Saints departed, that worſhip Crucifixes and Images, that worſhip and adore a piece of bread.

Thirdly, In a word, (for it were endleſs to reckon all their aberrations) Is there any wrong way in the world, if *blowing up of Parliaments* be not out of the right one? If this be the right way, then *Pharaoh* was in the right way, when he plotted the drowning of the Infants of *Iſrael*. *Jezabel* was in the right way, when ſhe murthred the Prophets of the Lord. And *Nebuchadnezzar* was in the right way, when he threw the three young Nobles of *Judah* into the fiery furnace. Either this is not the right way, or the beſt of the Saints of God were in the wrong; for they ever walked in a way clean contrary to this kind of dealing. They were many of them ſlain for the truth, you ſhall never find ſo much as one of them, that ſlew any for the truth. Do you think that *Peter* the founder of their Church, as they pretend, would ever have conſented with them, had he been alive, to the blowing up of a Parliament? And do they find any direction or encouragement to ſuch a thing in any of his writings? Though he was once ſo fiery as to draw his ſword, and cut off the High Prieſts Servant's ear; yet I believe, he would never have been perſwaded to have been a *Faux*, a *Garnet*, or a *Catesby* in ſuch a deſign as this. His Maſter had cooled his courage for ſwording it again with that Cooler, *He that ſmiteth with the ſword ſhall periſh with the ſword.* And theſe men might have learned that leſſon, if they had been either his or Chriſts Diſciples.

When the two Sons of *Zebedee*, *James* and *John*, miſconſtruing the meaning of their name, *Boanerges*, would have fired a village of the *Samaritans*, our Saviour checks them with *You know not what ſpirit you are of.* His meaning was, that they underſtood not, what ſpirit the Diſciples of Chriſt ſhould be of: not ſo fiery, but meek, charitable and forgiving. Did theſe men, think you, ever conſult Chriſt and his oracle, when they went about to fire *Parliament* and State and Kingdom? Would Chriſt, think you, ever have given ſuch counſel? and would he have owned ſuch a ſpirit for the ſpirit of a true Chriſtian? Certainly, they are gone aſtray from his right way, that breath nothing but fire and ſword, and blood and ſlaughter.

I have

I have heard it more then once and again from the *Sheriffs* that took all the Powder Traitors, and brought them up to *London*, that every night, when they came to their lodging by the way, they had their muſick and dancing a good part of the night. One would think it ſtrange, that men in their caſe ſhould be ſo merry. And was it, think you, becauſe God had prevented their ſhedding ſo much innocent blood, as *David* once rejoyced for ſuch a prevention by the Counſel of *Abigail*? No, it was becauſe they were to ſuffer for ſuch an undertaking, accounting they ſhould dye as *Martyrs* in ſuch a cauſe.

Let them dance and make themſelves merry with ſuch a fancy; I am ſure we have cauſe to rejoyce and to leap for joy, becauſe their deſign was prevented. For where had *England* been, had their deſign taken effect? It may make us even to tremble to think, where *England* had been, had their deſign taken effect. Bleſſed be the God of our mercies, that hath given us cauſe only to think of it, and that we did not feel it: that only ſhewed us the pit, and did not ſhut us up in it. The great *Memorandum* to *Iſrael* was, *I am the Lord thy God, which* brought *thee out of Egypt*, out *of the houſe of bondage*. To *England* it may be, *I am the Lord thy God, which* kept *thee out of Egypt, and* from *the houſe of* ſpiritual *bondage*. And our *keeping* from falling into that ſervitude, was little leſs, if not as much as their *delivery* out of it.

A SERMON

PREACHED AT

ELY, Novemb. V. MDCLXXIII.

2 TIM. III. 8.

As Jannes and Jambres withstood Moses: so do these also resist the truth.

IF any one be of that curiosity as to desire to see the picture of incarnate Devils let him look here, for the Apostle is charactering such from the beginning of the Chapter hitherto. A generation of men as black as Hell, and of that linage and kinred. An ungodly breed of worthies that, like the Devil himself, sinned as deeply as they could against God; as irrecoverably as they could against themselves, and as destructively as they could to others. That whereas the *Lycaonians* said concerning *Paul* and *Barnabas*, *The Gods were come down to them in the likeness of men*; *Paul* and *Barnabas* might very well say concerning these, That fiends were come up among men in the same likeness of men.

From such turn away, is the Apostles counsel at the fifth *verse* of this Chapter, which words compare but with those words of another Apostle, *Resist the Devil and he will flee from you*, and guess what kind of creatures these were. A man may make the Devil flee from him, but there is no putting of these to flight but you must flee from them. Impudent untractable ones, that will by no means be moulded to Religion, Reason or Humanity: that will never be convinced, answered, satisfied, that there is no way to deal with them, but not to deal with them; no way to deal with them, but to flee from them. Their manners the Apostle begins to describe, as *vers.* 2. *That they were lovers of themselves: lovers of money, proud, boasters, blasphemers, disobedient, &c.* so he goes on to the 5th *verse*. There he describes their Religion, *That they had a form of godliness*, as a Devil in shape of an Angel of light, but *that they denied the power of it*, resisted the truth of it, and that not in an ordinary manner and degree, but as *Jannes and Jambres withstood Moses*.

So that in the words you have mention of a cursed *Copy* and a cursed *Company* that wrote after it. The *Copy*, *Jannes* and *Jambres* withstanding *Moses*, and the cursed *Company* that wrote after it, *those also resist the truth*. The *former* obscure, who they were, and the *latter* obscurer.

I. Of *Jannes* and *Jambres* you have no more mention by name in all the Scripture: For *Moses* himself nameth no such men, though the Apostle say, They were the men that did resist him: And the Apostle gives no other signification of them, but only that *they resisted Moses*. Who then were they, and whence had the Apostle their names? From the common received opinion and agreement of the *Jewish* Nation, that currently asserted that the Magicians of *Egypt* was called by these names. So their own Authors tell us in their *Babylonian Talmud*. in the Treatise *Menacoth*: *Aruncha Talmudical* Lexicon in the word יניס And the *Chaldee Paraph.* of *Jonathan* upon *Exod.* I. to omit more. So that the Apostle takes up these two names neither by revelation, as certainly asserting that the Sorcerers of *Egypt* were of these names, but as he found the names commonly received by the *Jewish* Nation so he useth them.

Such

Such a paſſage is that of the Apoſtle *Jude*, about *Michael contending with the Devil about the body of Moſes*, which he neither ſpeaketh by inſpiration, nor by way of certain aſſertion, but only citing a common opinion and conceit of the Nation: he takes an argument from their own Authors and conceſſions. The obſervation of ſuch a thing as this is uſeful, upon general places of the New Teſtament, which is more worth diſcourſing upon, if it ſuited with the time and place.

Thus have we intelligence who *Jannes* and *Jambres* were, the Sorcerers or Magicians of *Egypt*, that withſtood *Moſes*, helped to harden *Pharaoh*, deceived the people with lying wonders, affronted the real miracles of God, and oppoſed the deliverance of *Iſrael*. Wretches, that one would think, they ſhould never find their matches, and yet the Apoſtle hath found mates for them: For where was there ever copy of villany ſet, but ſome or other was found that hath written after it? Even the crucifying of the Lord of glory, when it cannot be done litterally becauſe he is not here again to be crucified, yet there are but too many that in our ſenſe *crucifie the Lord of glory*, *Heb.* VI. 6. And if he had been again upon Earth, do you not think he would have been crucified again before this?

II. Who theſe are whom the Apoſtle compares with *Jannes* and *Jambres* is harder to find, than to find who *Jannes* and *Jambres* were. For the mark whereby the Apoſtle would diſcover them ſeems rather to cloud than to clear their diſcovery, *viz.* the circumſtance of the time wherein they lived, which he calls the *laſt days*, *verſ.* 1. *This know that in the laſt days ſhall perilous times come.* So 2 *Pet.* III. 3. *In the laſt days ſhall come mockers walking after their own luſts:* the very ſame men that our Apoſtle ſpeaks of here. But which are theſe *laſt days?* A threefold conception is taken up concerning the thing.

1. That by *the laſt days* is meant, all the time of the Goſpel from its firſt coming into the World, to the Worlds end. But that is too wide a compaſs, to be a mark or ſuch an occurrence as the Apoſtle ſpeaks of here.

2. By the *laſt days*, ſome underſtand the laſt days of the World: and ſo will apply the things and men ſpoken of here, to theſe times wherein we live, and hereabout and ſo to the Worlds end: but this conſtruction will hardly agree to what the Apoſtle aimeth at here, when he bids *Timothy*, *Turn away from ſuch men:* nor agree with other places of Scripture that ſpeak of the ſame men. Therefore

3. The proper meaning of the expreſſion in the common uſe of the Phraſe in Scripture, is, The laſt days of *Jeruſalem* and of the Jewiſh ſtate, when both of them drew near their end and deſolation. And for confirming of this among numerous evidences that I might produce, I ſhall give you but two places of Scripture and the reaſon of the expreſſion. *Act.* II. 17. The Apoſtle *Peter* citing thoſe words of the Prophet *Joel*, *It ſhall come to paſs in the laſt days, I will pour out my Spirit upon all fleſh*, &c. He plainly and poſitively aſſerteth that the Propheſie was fulfilled *at that time when now it was but forty years to their deſtruction.* The Apoſtle *John*, 1 Epiſtle chap. II. 18. plainly tells, *Little children, It is the laſt time, and as you have heard that Antichriſt cometh, ſo there are now many Antichriſts whereby we know that it is the laſt time.* And the reaſon of the expreſſion, Becauſe the deſtruction of *Jeruſalem* and of the Jewiſh ſtate, is charactered in Scripture as the deſtruction of the whole World, which might be evidenced by abundance of inſtances. Therefore the *laſt days* of that City and State, are named as the laſt days of that World.

Now who theſe were, of whom in thoſe laſt days of *Jeruſalem* the Apoſtle ſpeaketh, may be ſome queſtion, *viz.* whether unbelieving *Jews*, or ſome that had profeſſed the Goſpel but had revolted from it, and had corrupted it by their falſe doctrine and evil lives.

I doubt not he means the latter, which might be cleared out of ſeveral other places in Scripture, and even out of this place alſo, when the Apoſtle ſaith they had *a form of godlineſs*, and that concerning the faith or doctrine *of the Goſpel they were reprobate. The myſtery of iniquity* he calls it, 2 *Theſ.* II. *i. e.* iniquity under a maſk or viſor of Religion, for the oppoſition of the unbelieving *Jew* againſt the Goſpel was barefaced iniquity: Iniquity above board, and that had no maſk or myſtery in it: But theſe under the maſk of the profeſſion of the Goſpel oppoſed the purity and reſiſted the truth of it. And of ſuch Apoſtates the Epiſtles of all the Apoſtles are full of complainings, as inſtances might be produced which would take up the whole time now allotted. I ſhall alledge but theſe two places. *Act.* XX. 29, 30. *For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things to draw away Diſciples after them.* And 1 *Joh.* II. 19. *They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifeſt, that they were not all of us.* And to the ſame tenor tends that parable, *Matth.* XII. *ad fin.*

So

So that you have here the wickedeſt men of the wickedeſt generation that ever was upon the earth. For ſo was that generation, wherein they lived, and they the very dregs of that generation: that generation reſiſting Chriſt and the Goſpel with open face, theſe under a maſk of Religion and the Goſpel: that generation proclaimed open enmity againſt the truth, theſe practiſing it under pretence of friendſhip. Thoſe came againſt Chriſt with ſwords and ſtaves, theſe ſaluted Chriſt with a *Hail Maſter*, but betrayed him, They pretended to the Goſpel, as *Herod* pretended to worſhip Chriſt when he was new born, but intended to murther him. And herein they outvied *Jannes* and *Jambres* their ſamplar, as commonly in writing after a wicked Copy, the *Tranſcript* exceeds the *Original*. For *Jannes* and *Jambres* had never owned the Truth, as they had done: for theſe had owned it, bet now reſiſt it.

I need not, I ſuppoſe, either to trouble my ſelf or you, by inſiſting to prove that the Apoſtle by the *truth* here does mean the Goſpel. And do I need to clear why the Goſpel is called by that title of the *truth?* If any deſire that let me briefly propoſe theſe things to him.

I. *Firſt* look upon the *heathens* Theology and Religion, and that were but a mere *lie*. Thoſe poor wretches as *Eſa.* XLIV. 20. *Fed on aſhes, and a deceived heart turned them aſide, that they could not ſay there is a* lie *in my right hand:* though there was nothing but a lie there. The Devil foiſting the greateſt lie upon the World that all the anvils of Hell could forge, *viz.* to perſwade men to worſhip Devils for God, 1 *Cor.* X. 20. *The thing which the Gentiles ſacrifice they ſacrificed to Devils and not to God.* That I may well remember to you that paſſage about the mad Emperor *Caligula* that would needs be a God, and for that purpoſe had dreſſed himſelf in accoutrements poſſible to make him ſeem ſuch a one. A ſober man that ſaw all, being aſked what he thought of him, why, ſaith he, I think he is *magnum delirium. A great piece of foolery.*

Stand and look on the Divinity of the Heathen as it is charactered by the Poets, and all is but a great fable. Mark the Religion of the Heathen as it was preſcribed by their Augurs, Pontiffs, Philoſophers and it is nothing but a great lie. That the Goſpel that was to uncharm thoſe deluſions, to releaſe thoſe poor creatures from thoſe cheats and impoſtures, is moſt deſervedly called *The truth.*

II. Look upon the Religion of the *Jews:* that was all but types and ſhadows: *Moſes* face vailed, *Iſrael* in the cloud, all Divinity and Religion under myſteries and figures. The Tabernacle was filled with a cloud as ſoon as it was ſet, *Exod.* XL. *ad finem*, and all the Ordinances given out of it, cloudy and ſhadows. Hereupon the Goſpel is called *the Truth*, becauſe it unridled thoſe myſterious Hieroglyphicks, unvailed the face of *Moſes*, and ſhewed the ſubſtance and body, which thoſe vails and ſhadows did infold. Thereupon it is that the Evangeliſt makes that moſt pertinent oppoſition, *Joh.* I. 17. *The Law was given by Moſes.* The moral Law was given by *Moſes*, the miniſtration of condemnation as the Apoſtle calls it, 2 *Cor.* III. *but grace came by Jeſus Chriſt* againſt condemnation. The ceremonial Law was given by *Moſes* a miniſtration of types and ſhadows, but *truth came by Jeſus Chriſt* ſubſtantiating and reſolving all.

III. Look into the Goſpel it ſelf, It is the greateſt and moſt Divine *truth* that can be given. And as the Devil when he brought in the Heathen Religion brought in the greateſt *lie* that could be impoſed upon men: So when God brought in the Goſpel he brought in the greateſt *Truth* that could be received by men. And ſhould I exceed my bounds, if I ſaid, The greateſt *Truth* that could be revealed by God. For what could God reveal to mortal men more than he hath done in it, himſelf, his Son, his Spirit, his Grace, his Salvation? More than what is revealed in the Goſpel ſhall never be revealed to men on this ſide Heaven. And is not Heaven it ſelf revealed very plainly in it? And yet there are men in the Text, and men in the World that make it their work to reſiſt this *Truth*. This light to lighten Gentiles they would put out. This glory of the people *Iſrael* they would corrupt, and this great and Divine Oracle of God they would ſilence and ſtop its mouth. Very fitly reſembled in the Emblem, where the candle being lighted and ſet up, the Devil, the Turk, the Pope, and a company of Hereticks and Perſecutors, ſet with all their earneſtneſs and indeavour to blow it out.

More than an Emblem of ſuch an indeavour, was the great plot and deſign of this day, from the ſtroke of which, we are here met to render our acknowledgment and thankſgiving: An indeavour to have blown up and blown out the Truth of God and the purity and power of the Goſpel out of this nation for ever.

In the words before us you plainly ſee two things, an *Act* and the *Agents, reſiſting* of the Truth, and the *men* that reſiſted it: But do you not alſo obſerve one out of ſight, or behind the vail, *viz.* the providence of God looking on and permitting ſuch a thing to be done. A myſtery of iniquity in the curſed acting of the perſons, and a myſtery of providence and diſpenſing in ſuffering them ſo to act.

1. Concerning the *persons* and their *acting*. The Truth might take up the complaint and expostulation of *David*, *It was not an open enemy that did me this evil, for then I should have born it; neither was it an open adversary that magnified himself against me, for then peradventure I might have hid my self from him; but it was thou my companion and familiar, which took counsel with me together and we walked to the House of God, as friends. He that eateth at my table hath lift up his heel against me.*

These men and the Truth or Gospel had been old acquaintance, they had conversed and been familiar together, they had taken counsel together, and gone to Church too as friends: but now they become her enemies because she is *Truth*. They had approved the Gospel, been initiated into it, profest it, and it may be some of them had preached it, but now they become its enemy because she is *Truth*. They had once received the knowledge of the Truth, but now they *wilfully sin against it*, *Heb.* X. 26. They had once *known the way of Righteousness*, but now were utterly turned away from it, 2 *Pet.* II. 21. They had once *run well*, as *Gal.* III. but now they run clear counter to what they had done: and seek to destroy the Gospel which they had once professed, and resist the Truth with as much, nay more fervency and earnestness, than ever they owned it.

It was *Pauls* honour and comfort that *He now preached the Gospel which he once destroyed*, *Gal.* I. 22. but it was these wretches dread and condemnation that they destroyed the Gospel which they once preached.

That general Apostasie or revolting from *Truth* that was then in the Church, brought forth twins of a clear contrary complexion as different as *Jacob* and *Esau*, if I may use *Jacobs* name with such persons, when both of them are of the manners and conditions of *Esau* and you could hardly tell which of them was the worse. For some Apostatized to pure *Judaisme*, some to meer or worse than *Heathenism*, some to dote upon the rites of *Moses*, and to look to be justified by the works of the Law, and to betake themselves to a *Pharisaical* austerity, hoping thereby to be justified. Others revolted to all looseness of life and *Atheism*, abusing the liberty of the Gospel to libertinism, and *turning the grace of God into wantonness*: and accounting all things lawful, that might content the flesh and please a carnal mind.

Now the Apostles give intimation of both these, and sadly complain and invey against them, I need not to particularize, he that runs may read it; more especially in the Epistle to the *Galatians* concerning the *former*, and in 2 *Pet.* II. and *Jude* concerning the *latter*.

I might speak how these wretches did resist the Gospel, or what instruments or machinations they used for the opposing of it. As

1. Venting damnable Heresies and Doctrines of Devils, as our two Apostles tell us, 1 *Tim.* III. 1. 2 *Pet.* II.

2. Using the trade of *Jannes* and *Jambres*, conjuration and sorcery and lying miracles, as our Law had foretold, *Matth.* XXIV. 24. *That they should shew signs and wonders to deceive the very elect, if it were possible.* And the Apostle tells it was so as our Saviour had foretold, 2 *Thes.* II. 9. *That the coming of this mystery of iniquity, was according to the working of Satan, in all power and signs and lying wonders.*

3. They used the trade that the *Roman* Emperors afterward used, of bitter, sharp and cruel persecution. Of which you have several memorials in the Epistles: ravening Wolves breaking into the Church in sheeps clothing, and making sad havock of the flock all before them. This was *the judgment that begun at the house of God*, 1 *Pet.* IV. 17. *The hour of temptation that came upon all the Earth*, *Rev.* III. 10.

I might by the way observe, How far a man may fall from the true profession of the Gospel, *viz.* so far as to become the worst of men, and the Gospels most bitter enemy. And that the bittereſt enemies of the Gospel have ever been some that have pretended to the Gospel. Persecution never did that mischief in the Church that Heresie hath done: And the sorest wounds that the Gospel ever received, were like his in *Zach. in the house of her friends*, but this I shall not insist on.

You see *Jannes* and *Jambres* have here met with their match: but is there any match to be found for these men, that have matched them? Yes, look at *Rome* and you find them there. As many *Protestants* and *Papists* by the *last days* do indeed understand the last days of the World: So many *Protestant* Divines do attribute all the characters of those wretched men to the *Papacy*. And indeed they are so like that it is no wonder if they be not clearly discerned asunder. Though the *Papacy* would be taken for 2 *Jacob*, yet she must give leave to standers by to take her for *Esau*, when her hands and neck and other parts be as rough as his.

Set her and this mystery of iniquity, we have been speaking of, together, and can you know them asunder? Though I am not perswaded the Apostle speaks of *Rome*, in 2 *Thes.* II. but of these first Apostate Christians, yet comes not *Rome* an inch behind what is charactered there.

1. Both

I. Both of them Apoſtatized from the truth, ſhe as well as thoſe in the Text before us. Its very true, *Rome* had once been a famous Church, whoſe Faith was renowned through the whole World, as the Apoſtle intimates once and again in his Epiſtle thither. But as the Hiſtorian, *Quæres Samnium*, You may ſeek for *Samnium* where *Samnium* was, and not find it: ſo may you ſeek for ſuch a Church there where once ſuch a Church was and be far enough from finding it. *Corruptio optimi*, The corruption of that beſt Church that then was is become the worſt corruption. And if you would find either truth or a right Church there, you do but look for the living among the dead. They brag of their incorruption, and that their Doctrine and Worſhip hath deſcended pure all along, and that that Church hath not been tainted from its firſt foundation by *Peter* and *Paul*. So the *Jews* of old cried, *The Temple of the Lord, The Temple of the Lord*, when they had made it a den of thieves.

You can hardly perſwade me, but ſome taint was got into that Church (in the time of *Peter*, I do not ſay, for I am aſſured he never was there, but) even before *Paul* came there, and while he was there: and ſure he muſt be of a large faith that can believe ſhe hath kept pure ſo many hundred years together above a thouſand. When I read that, *Rom.* XVI. 17. *I beſeech you brethren mark thoſe that cauſe diviſions and offences, contrary to the Doctrine ye have learned, and avoid them. For they ſerve not our Lord Jeſus Chriſt, but their own belly.* I cannot but ſtrongly ſuſpect, that there were ſome ſuch wretched ones as theſe we have been ſpeaking of, then tampering in the Church of *Rome*, and it was well if ſhe received no taint from them; hardly any Church in the World, but did. And when I read that *Philip* I. 16. *Some preach Chriſt of envy and contention not purely, thinking to add affliction to my bonds:* I cannot but ſuſpect, that that was in *Rome* it ſelf where the Apoſtle then lay priſoner: And that then the quarrel, *I am of Paul, I am of Cephas* or *Peter*, was ſet afoot in the Church of *Rome*, as it was in the Church of *Corinth*.

How ever I believe that that *Star* that fell from Heaven, to whom was given the *key of the bottomleſs Pit*, and he *opened the Pit* and let out *horrid ſmoke*, and ſo *horrid Locuſt*, *Rev.* IX, *beginning*, is moſt truly underſtood by our *Proteſtant* Divines, of the Biſhop of *Rome* or the *Papacy*. For a *Star* in the Revelation-language is a *Doctor* or *Miniſter* of the Church, and *falling from Heaven* is falling from the Truth, and the true Church.

II. As the Apoſtaſie of the men in the Text, and in the Apoſtles deſcription in this Chapter and elſewhere, was into the two contraries, *ſtrictneſs* in outward ceremony, and *looſeneſs* of life and converſation, he that knows not the like in the *Papacy* is little acquainted with their ſtory. As great ſtrictneſs injoyned in the one, and as great looſneſs permitted in the other in that Church, as that the *Jews* themſelves were not more ſtrict in the one, nor the *Heathens* themſelves more looſe in the other. Like *Solomons* Temple windows, if it were fit to compare ſo noble a thing with ſo baſe, *narrow without* and *broad within*, ſtrict in outward formality, looſe in inward converſation.

III. As theſe in the Text reſiſt the Truth, ſo that the *Papacy* doth, none that is a child or diſciple of the Truth, but he knows with *grief*, and can they of the *Papacy* but know it themſelves? How many witneſſes of this matter, have been in every corner of the World, eſpeciall in thoſe where the truth or purity of the Goſpel hath appeared?

Were you to name the greateſt contrariety to the truth of the Goſpel that you could name, could you name any thing ſo directly contrary as *Popery*. *The ſmoke out of the bottomleſs pit, that is as contrary to the purity of the light, as what can be moſt contrary.* I ſhould but do what is done again and again in large and numerous volumes, if I ſhould go about to prove and evidence this to you, *viz.* That the *Papacy* is the great reſiſter of the Truth and Goſpel, and the great contrariety to the purity of the Goſpel. There are two things that ſpeak it out, though all *Proteſtants* hold their peace: And thoſe are,

1. Their *corruption of the Scriptures and the Fathers*: As the meſſengers for *Micaiah* would have corrupted him to ſpeak as the falſe Prophets did, ſo do theſe by the Scriptures and Fathers, to make them ſpeak according to their own mind. Their *Index expurgatorius* ſhews that they are void of all ſhame in this point as well as void of all conſcience. And crueller then the *Gileadites* that ſlew ſo many for ſaying *Sibboleth*, theſe make thoſe ſay *Sibboleth* whether they will or no, that they may deſtroy the Truth that they once ſpoke out.

2. *The bitter and bloody perſecution* that the Church of *Rome* hath ever uſed againſt the true profeſſion of the Goſpel, is a teſtimony written in blood, how incomparable a reſiſter of the Truth the *Papacy* is. And had Chriſt been at *Rome* any time for thoſe many and many years, he had taſted of their kindneſs that way. It is compounded of ſuch principles, that the Truth and it cannot live together, but it cannot but ſeek to deſtroy the Truth. The very temper of the Devil himſelf, who not only ſtrives to deſtroy the Goſpel, but cannot do it with all his endeavour. *Aut tu illum aut ille vi.* He muſt either deſtroy it or it will deſtroy him. What reſiſtance the Papacy practiſeth againſt the Truth by

by perſecution, I ſuppoſe it needleſs to ſpeak of unto any, that hath heard of the bloody days of Queen *Mary*, the Maſſacre in *France* and the Powder Treaſon in *England*, that you need go no further for inſtance. And bleſſed be the Lord, for that we have theſe teſtimonies only to our ears, and have not ſeen Popiſh reſiſtance of the Truth, by perſecution with our eyes. The Lord grant that *England* never ſee it.

Thus have we briefly taken ſome view, of the myſtery of iniquity hinted in the Text, and verſe whence it is taken: *Men of corrupt minds reprobated concerning the faith, reſiſting the truth as Jannes and Jambres withſtood Moſes:*

Now how large a diſcourſe might we take up of the myſterious diſpenſation of God, in permitting his moſt ſacred Truth to be ſo affronted and reſiſted; His moſt dearly beloved Truth thus to be abuſed and ſpurned againſt; His moſt divine Truth, ſealed with the blood of his dear Son, thus to be perſecuted, afflicted, tormented.

The name of *Rome*, in *Rev.* XVII. is *Myſtery Babylon:* And that indeed not only becauſe it is *Babylon* in a Myſtery, but that it is a great Myſtery that God permits ſuch a *Babylon*, ſo cruel, bloody, inhumane a perſecutor of his Truth: ſo continual a diſturber and vexation and firebrand to the World: Such a Deceiver, Seducer and Deſtroyer of Souls. We may take up that, *Jerem.* XII. 1. *Righteous art thou O Lord, if I plead with thee: yet may we plead with thee concerning thy judgments: why doth the way of the wicked proſper? And why is it ſo well with thoſe that work iniqnity?* Why is it ſo ſucceſsful, with Popery, Hereſie, Error and Ignorance? That that is aloft and prevaileth, domineers and tyrannizes, while Truth is troden down, and the poor Goſpel trampled under foot?

I might ſpeak at large how God permits things to go thus upon very Divine reaſons. As,

Firſt, For the trial of his own people, that profeſs his Truth, how they will ſtick to his Truth under oppoſition: how they will cleave to a poor, perſecuted, deſpiſed Goſpel: how they will own a Truth that brings in no Mony, no Worldly profit, nor Honour, nor Preferment, but Loſs of all things, to gain Eternity. The Goſpel is the fan of Chriſt, whereby he purgeth his floor, and ſeparates wheat and chaff aſunder.

Secondly, He permits wicked men to reſiſt his Truth, that they may make up the meaſure of their iniquities. They think, they avenge themſelves of the Truth, whereas God avengeth himſelf on them, in giving them up to ſo reprobate a mind. To *refuſe* the Truth is bad enough, to *diſobey* the Truth, this is worſe; to *deny* it and apoſtatize from it, this is bad of bads; but *reſiſting* and perſecuting it, this is worſt of all. Some count this the ſin againſt the Holy Ghoſt. In theſe men it might be, for they had ſeen his miracles. But however, it was *a ſin unto death* in them.

Thirdly, God permits this, becauſe he knows Truth at laſt will conquer. As God turned Chriſt looſe to combate Satan, and withdrew his Divine acting, becauſe he knew Chriſt would at laſt come off a conqueror. As it was ſaid of *Gad*, *Gad a troop ſhall overcome him, but he ſhall overcome at the laſt*; XLIX. *Gen.* 17. So it is with Truth, it may be oppoſed, oppreſſed, trodden under, yet it will overcome at laſt. Truth is a heavy ſtone, *whoſoever falls upon it will be broken, but whomſoever it falls upon, it will grind him to powder.* If Truth triumph not in the converſion of men, it will triumph in their condemnation. When there were perſecuting Emperors, how doth Truth triumph over them? And ſo the time of *Rome* is coming, when the Truth and Goſpel, which ſhe hath ſo bitterly reſiſted and perſecuted, ſhall triumph, and clap their hands at her confuſion and ruine; when *Babylon* ſhall ſink as a milſtone in the midſt of the Sea, and riſe no more. And all thoſe divine Truths in the Goſpel, that ſhe hath oppoſed, reſiſted, perſecuted, ſhall everlaſtingly riſe up in judgment againſt her, and load her with torments and condemnation.

So let *Babylon* come in remembrance before the Lord, and he plead the cauſe of his Truth, Goſpel, People, Intereſt; and reward her, as ſhe hath done to all theſe, and as ſhe would have done to poor *England* on the fifth of *November*. And let all the people ſay, *Amen.*

A SERMON

PREACHED AT

S. MARIES Cambridge,

Novemb. V. MDCLXXIV.

ACT. XIII. 9, 10.

Then Saul who also is called Paul, filled with the Holy Ghost, set his Eyes on him,

And said, O full of all subtilty, and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

A Dreadful and dismal character to be given to a man by an Apostle, and an Apostle now *filled with the Holy Ghost* to give it. Take out but that little great clause, *Thou child of the Devil*, and there needs not much more to the picturing of the Devil himself in his proper colours and full proportion: *Full of all subtilty, full of all mischief, enemy of all righteousness*, and the unceſſant *perverter of the right ways of the Lord.* How little needs there more to the limning out the Prince of darkness himself in his blackest complexion? What is it for these titles to be given to any man? But our Apostle could very well discern between a Brother and a *Sorcerer*, between a true Christian and a *false Prophet*, between a Professor of the Gospel, and a professed *perverter of the ways of the Lord.*

The Text tells us, *he set his Eyes upon him*, and sees him through, he discovers what he is to the very bottom, and accordingly is warranted by the Holy Ghost, with whom he is filled to give him these brands, *O thou full of all subtilty and of all mischief, thou child of the Devil, and enemy of all righteousness.*

The two Parties in mention were as different and contrary as light and darkness, as Hell and Heaven; the one an Apostle, the other a Sorcerer; the one a most near servant of God, the other as near a servant of the Devil, the one *full of the Holy Ghost*, the other *full of all subtilty and mischief*: and all the agreement that was between them, (if that be any) was that either of them had a double name: for *Saul* he was also called *Paul*, and *Bar Jesus*, he was also called *Elymas.*

The reason of the Apostles double name, I should look no further for, than to his double relation, as he was a *Jew* born, and as he was a freeborn *Roman.* His *Hebrew* name *Saul*, relates to his *Hebrew* original, and his *Roman* name, *Paul* to his *Roman* privilege. And whereas he had been called by his *Jewish* name, *Saul*, all along the story hitherto, while he had been conversing among the *Jewish* Nation: he being now appointed Apostle of the *Gentiles*, and now set out upon that employment, he is called by his *Gentile* name all along hence forward, *Paul*, and *Saul* no more.

But

But the resolution about the Conjurers double name is not so easie, and we shall not find *Esau* in this matter so smooth as *Jacob*.

First, As concerning his name *Bar Jesus*; I believe it was almost as far from the signification of that *Blessed Name* that we adore, as he himself was from adoring him; and I believe it was a very great way from the letters of that *Blessed Name*. In the *Arabick* translation, indeed that we have in our *Polyglot* Bible, it is written with the very same letters. But in the translation, in that Language, published by *Erpenius* it is written otherwise, and better I doubt not; and yet I question whether with the letters proper for it or no I should devine his name *Jesus* from the Hebrew word עשש *Ain inchoante*, which signifies *contabescere*, *morbo corrodi*, to *languish*, to *pine away*, to *be eaten up with some malady*; and if I miscount not, you have it but three times in the Bible, and those in the *Psalms*, *Psal.* VI. 7. עששה מכעס עיני rendred by our *English*, *Mine eye is consumed because of grief*: by the *Interlinear Latine*, *Eroſus est præ indignatione oculus meus*. And the very same words you have, *Psal.* XXXI. 9. where our *English* renders after the same manner, and that *Latine Contabuit*; and in the very next verse after, עצמי עששו *My bones are consumed*. Now the third person future of that word, if you would write it in *Greek* letters, you can hardly do it more properly, than in the word *Jesus* that is before us.

And to this *Hebrew* word I cannot but conceive, that the *Syriack* Translator had an Eye, when he writes not *Bar Jesus*, but *Bar Shuma*; by which he means not *Filius Nominis*, *a man of Name or renown*, as some would have it, and as indeed it might signifie, but a *man of sores*, *swellings or breakings out*: for so שומא is taken in *Levit.* XII. 2. in the *Targum* of *Jerusalem*, and *Jonathan* upon the Law; and שומתא in *Esa.* I. 6. and elsewhere in the *Targum* of the other *Jonathan* upon the Prophets. And how *Bar Shuma*, *a man of sores* agrees with *Bar Jesus*, *a man wasting and languishing*, I need not tell you.

But how doth *Elymas* agree with both? *vers.* 8. *Elymas the Sorcerer*, *for so is his name by interpretation*: But there is some scruple which name is meant, whether his name *Bar Jesus*, or his title *Magus*. And that that hath been the currentest rendring hath been by the *Arabick* word עלימא *Ain inchoante*, which signifies a *knowing*, a *wise man*, and so may be bowed to the sense of *Magus*: But both the *Syriack* and *Arabick* Translators begin the word *Elymas* with another Letter. I learn from that incomparable work for pains and learning the *Heptaglot Lexicon*, that *Alima* or *Elima*, *Eliph* inchoant, in the *Arabian* Tongue, signifies *Dolere* or *cruciari*; *to be in pain* or *anguish*. And I think I need to look no further how *Elymas* doth interpret *Bar Jesus*, when the one signifies *contabescere*, and the other *dolere*; the one *morbo corrodi*, and the other *cruciari*, the words being so near a kin.

It were worth inquiring, why his *Hebrew* name is rendred into *Arabick*, and not into *Greek*, as is generally done all along the New Testament with other names. But that discussion is not so proper for this time and occasion.

The mans sickly names therefore, *Bar Jesus* or *Contabescens*, and *Elymas* or *dolens*, may justly make us to look upon him, as some pitiful, pining, languishing, diseased body. Which whether that were so or no, is not much material, but certainly the titles that the sacred Historian and blessed Apostle do give him, put it out of all question, that he carried a very sad sickly and diseased soul. The *Jewish* Writers when they would speak out a very wicked man indeed, they say, that he *brake out* לחרבות רעה *to the superfluity of naughtiness*, as our *English* renders the phrase turned into *Greek*, περισσειαν κακιας, *Jam.* I. 21. Now read this mans Epithites, and guess whether he could have *broken out* further than he did. The holy Pen-man calls him a *Jew*, *a false prophet*, *a Sorcerer*, *vers.* 6. The holy Apostle calls him *full of all subtilty*, *full of all mischief*, *the child of the Devil*, *and enemy of all righteousness*, in the *verse* before us. Titles or Epistles, or *Stigmata*, or call them what you will, so foul that an hours discourse can speak but little to them of what might be, or what were requisite to be spoken, to give every of them their due.

Therefore to confine my self to the time, I shall confine my discourse only to his present action, upon which the Apostles Eye is more peculiarly intent, *viz.* that he perverted, *and ceased not to pervert the right ways of the Lord*. Into which sink of his, as into a common sewer, flowed all the rest of his puddles here mentioned, some as *causes* of his so acting, and some as *instruments*.

Hither flowed as *causes* his being a *Jew*, a *false prophet*, a *Sorcerer*: these set him on work. And hither flowed as *instruments*, his subtilty, his mischievousness, his Devilishness, his enmity against all righteousness: these helped him in his work. And what his work was, or what is meant by his *perverting the right ways of the Lord*, we need not go far to learn, the eighth verse resolves it fully, *he withstood the Apostles Barnabas and Paul: and he sought to turn away the Deputy* Sergius Paulus *from the faith*. He opposed the preaching of the Gospel, and he opposed the conversion of the Gentile.

And

And such *Emissaries*, some will tell you, the *Jews* had abroad in the World for such a purpose; subtil and mischievous men, sent abroad purposely to oppose, and contradict and vilifie the Gospel, and to hinder as much as possibly the conversion of any Heathen. It were too bold to say, this man was sent by the *Sanhedrin* upon such an employment. If he were not, they could hardly have fitted themselves better for such a business, than with him so accomplished and accoutred for so cursed a design. The very mildest title that he carries, *viz.* as he was a *Jew*, speaks him capacitated and principled sufficiently for such an Employment, had he been neither false prophet nor Sorcerer.

Accordingly I shall only take up that Epistle and relation of his, and let all the rest alone, and consider him as a *Jew*, and so acting, as a *Jew*, in this his cursed employment, *Not ceasing to pervert the right ways of the Lord*, or to oppose the Gospel.

If you scan and observe the demeanor of the Devil in the two different ages of the World, under *Heathenism*, and under the *Gospel*, you will find this to have been his method, and his shifting policy, *viz.* That under *Heathenism* he foisted upon the World the greatest lie that could be forged in Hell, *to make the Heathen believe, that the Devils that they served were Gods.* And under the *Gospel*, when that lie would not do, he set men *to oppose and contradict that greatest truth, that could be revealed from Heaven, the truth and tenor of the Gospel.* And the first Agents that he employed in this business was the Nation of the unbelieving Jews. A generation by the very principles of their Religion fermented into a sowrness and contrariety to the Gospel, and the right ways of the Lord in it. Our Apostle in *Rom.* XI. 8. tells us, *They were under the spirit of slumber.* And 1 *Thes.* II. 15. he intimates, how they were under a spirit of *contradiction: They are contrary to all men. Under the spirit of slumber*, so that all their Religion was but a dream of men that slumbred. And *under the spirit of contradiction*, so that all their acting was to oppose whatsoever was not according to that Dream.

And that that caused both these was their drinking in the inchantments of their *Traditions*. Which drunkenness cast them into a deep sleep, and which made them rave and rage whilst they thus slept.

It is very observable again, how Satan, and the Nation it self did shift and change the manner and means of their undoing. Before their Captivity into *Babylon*, they were all for *Idolatry*, and the Devil cheated them with his great lie, as he did the Heathen, to worship and sacrifice to Devils instead of God. But after that Captivity he something changed his temptation, and they became the means of their undoing; he perswading them to embrace another great lie, that of *Traditions*, instead of that of *Idolatry:* and they embracing it. They had so sorely smarted by the seventy years captivity for their Idolatry, that it was not so easie to bring them to that again; but he found it easie to foist upon them this other great lie, to make them believe that every doting Tradition, the invention of foolish men, was a divine Oracle, delivered to *Moses* at mount *Sinai*, and so from hand to hand to all posterity.

The Nation had been used to divine Oracles, by Visions, by Prophets, by *Urim* and *Thummim* all along. But now all these under the second Temple were ceased and gone: and how should a people that had been always used to such Oracles do without them? Here Satan saw his opportunity to cheat them with a *Leah* instead of *Rachel*, to impose upon them the famed oracularity of Traditions instead of the lively Oracles of God: like the deceitful Harlot in the Book of *Kings*, to lay a dead Child in their bosom instead of a living; and this they wing and cherish and make much of, as if it were the living Child, even to this day.

Now how these *Traditions* wrought with them I may very well spare my labour to demonstrate, the Gospels and Epistles do it so abundantly. That *by their Traditions they transgressed the commandments of God*, *Matth.* XV. 3. That by their Traditions, *they made the Word of God of none effect*, *vers.* 6. That by their Traditions *they worshipped God in vain, teaching for Doctrines the Commandments of men*, *vers.* 9. And in a word, that they were led into *a vain conversation by the traditions received from their Fathers*, 1 *Pet.* I. 18. Thus was it as to their effect in general; instances of particulars might be endless. I shall only mention *three*; and those that may be called the *first three*, as *David's* three Champions were, if I may mention so noble persons, and so base things together.

First, These Traditions of theirs made them dream, that Messias should be a pompous temporal Prince, arrayed with all earthly royalty and glory, and crowned with all terrene victoriousness and triumph. And this dream under the spirit of slumber, cast them also under the spirit of opposition against the true Messias when he came. Poor *Jesus* looked so unlike the gallant Messias they dreamed of, that by the very principles of their Traditions and Religion, they could do no less to him, than what they did, persecute, afflict, torment, crucifie him. For he was not the Messias they looked for, but a false Christ forsooth, a false Prophet, a deceiver, a seducer of the Nation.

Secondly,

Secondly, Their Traditions made them dream, that Messias and his Law and Doctrine that he should bring with him, should be so far from abating or abolishing any of the ceremonies of *Moses*, that he should rather add to them, heighten and enhance them. And this dream under that spirit of slumber cast them also under the spirit of opposition against the Gospel. That is not for their turn, but against it, that cries down those ceremonies, and that justification they expected by them; that lays those shadows aside, and does, as it were, bury *Moses*, as Christ did his body, in the vally of *Beth Peor*. So that with them you cannot be a friend to *Moses*, unless you be an enemy to the Doctrine of *Jesus*.

Thirdly, and lastly, Their Traditions made them dream, that they were the only beloved of God of all people: that the seventy Nations of the World were abhorred, hated, cursed of him, and were to be destroyed. But oh! dearly loves he the seed of *Israel*, how intirely does he affect the Children of *Abraham!* And this dream under the spirit of slumber casts them also under the spirit of contradiction against the calling of the other Nations. What must those dogs eat of the Childrens bread? Must these Children of the bond woman come to be heirs with the Children of the free? *They forbid us to speak unto the Gentiles, that they might be saved*, saith the Apostle in that place to the *Thessalonians* before quoted. And our Saviour must be cast down the steep hill, and dashed all to pieces by his Townsmen of *Nazaret* for but hinting the calling of the Gentiles, in the story of *Elias* sent to the widdow of *Sarepta*, and *Naaman* the *Syrian* sent to *Elisha*, and healed.

And thus briefly from this short scantling we may see, how this wretch before us was principled to oppose the Gospel, and to resist the *Deputies* conversion, by the very dictates of his Religion, as he was a *Jew*. How he might be forwarded and helped in his so acting by being a false Prophet, and a Sorcerer, by his subtilty and mischievousness, and by the rest of his deviliſh accommodations for such a purpose, I need not insist to demonstrate, the thing it self speaks it sufficiently.

So much therefore be spoken concerning his *Person*, and his *Qualities* and Conditions. Nor need we to stand gazing only upon him, since this day hath discovered some too like unto him. In the verses after my Text, it is related that this varlet was struck blind, and that he went up and down groping for some, that might take him by the hand and lead him. The memorial of this day may direct him, where to find some that may go hand in hand with him; and whether leads the other, it is no great matter; for whersoever does, it is but the blind leading of the blind.

The day commemorates a Fact and Design, as black as all this wretches Titles. It commemorates men full of subtilty and mischief, as well as he, men that opposed the Gospel, as well as he; and that were principled by their very Religion to oppose it, as well as he. And men, who while they stile themselves *The Society of Jesus*, by their principles and practises give suspition that they relate more to this *Bar Jesus*, which we have had in hand, than to him, upon whom they would father their denomination. Men, I say, that are principled by the very dictates and elements of their Religion, to oppose the Gospel and the sincere profession of it. And indeed you can expect no better from *Rome*, from whence these mens principles came, either from the *Place* or from the *Religion*.

I. For the *Place*. The Holy Ghost hath spoken out the *Numen* of *Rome*, which was by no means named or known before, *Rev.* XIII. 2. *The Dragon gave it his power and seat*. For that *Rome* is there meant hath not only the consent of the *Interpreters* of old, and of the *Protestants* at this day, but even of the *Romanists* themselves, if you will but allow them the distinction of *Rome Heathen* and *Christian*. And can any good thing be expected thence, where the *Dragons* donation is the Founder of the power, I doubt, more truly than *Constantines*? And can the Gospel but find opposition there, when there is such a power delegated from the great opposer? For you read not of any revocation or alienation of that Conveyance of Power.

II. As to her *Religion* in after times, and at this day, give me leave to use the words written upon the wall of *Belshazzers* dining room, *Mene, Mene, Tekel, Upharsin*.

1. *Mene. Number* the Doctrines of that Church and Religion one by one, and how great a company of them will prove to be like those of the *Jews*, but dreams of men, lying under the spirit of slumber: *Universal Bishopship, Primacy, Infallibility, Power to pardon, Purgatory, and Deliverance* thence, *Transubstantiation*, and multitudes more of the like fancy: the believing of which is but like his case in the Prophet, that *dreameth that he eateth, and behold! he is still hungry; and dreameth that he drinketh, but behold! he is still thirsty, and his soul fainteth in him.*

2. *Tekel. Weigh* their Doctrines in the ballances of Scripture, reason, and impartial judgment; and how great a company of them will prove again like the *Jewish*, of no greater weight, than fond traditions and the vain inventions of men, even from the *Chair*, where in the King sitteth upon the Throne, to the Souls in *Purgatory*, or the servant behind the Mill.

3. *Lastly*,

3. *Laſtly*, *Perez*, *Divide* their Doctrines, that every one may have his part, to whom it belongs; and how great a ſhare will fall to the *unbelieving Jew*, and how great a ſhare to the *Apoſtatizer*, or him that once believed, but was revolted and fallen away?

Theſe *two* were the great Enemies and Oppoſers of the Goſpel in the Apoſtles times, before ever the Heathen *Rome* began to perſecute it. And theſe *two*, if my conjecture do not very much deceive me, made up the full meaſure of the ſtature of the Antichriſt, that the Apoſtles St. *Paul* and St. *John* ſpeak of, as extant in thoſe very times. The former, the *unbelieving Jew*, was the man in the Parable, out of whom the unclean ſpirit was not yet caſt. The *Apoſtatized Jew* was he, out of whom indeed that ſpirit had been caſt, but was returned with *ſeven other ſpirits worſe than himſelf*, and dwelt there again. The *former* oppoſed the Goſpel by inforcing againſt it the rites and ceremonies of the Law, and juſtification by it. The *latter* by that alſo, as it would ſerve his turn; but withal abuſing the liberty of the Goſpel againſt the Sanctification of it.

Theſe were the Oppoſers of the Goſpel before the *Heathen Roman* perſecution began to meddle with it. And when that ceaſed, after long ſucceſſion of time, whether the ſame ſpirit and principles were not metempſychoſed into *Rome* now grown *Papal*, let any impartial Cenſure judge, by comparing her ſtrictneſs for *Moſaick* rites, and the looſneſs of her Libertine Doctrines. I am deceived, if the *Jubilee* now coming ſpeak not very fair and far toward the atteſtation of both theſe, *Moſaick* ſtrictneſs in proclaiming a *Jubilee*, and Libertine looſneſs in indulging ſo eaſie pardons.

If mens practiſes ſpeak their principles, as this mans in the Text did, we need not to rip ſo much into the principles of this Church, elementing and indoctrinating to the oppoſing of the power, purity and ſincerity of the Goſpel; her practiſes do make them legible abundantly, as written in Capital letters of fire and blood. This days memorial gives evidence ſufficient, that I may not trouble you with raking into any more.

Which commemorates a deſign of cruelty and horror, a deſign full of all ſubtilty, of all miſchievouſneſs, of all inhumanity, that remote ages to come, will hardly believe, that a Church that takes on her to be the only holy Catholick Church, ſhould ever breed ſo horrid a monſter. And why ſo cruel againſt a harmleſs Nation? What had we done, that we muſt be ſo deſtroyed? *Abimelechs* plea to God was, *Lord wilt thou alſo deſtroy an innocent Nation?* And God accepted his plea as good, and would not deſtroy it. But theſe men were deaf to any ſuch pleading, and an innocent Nation muſt periſh, becauſe it was ſo innocent. As all the crime of *Abel* that muſt coſt him his life was, that he was more righteous than his Brother; ſo all our guilt was becauſe we had the more righteous and pure Religion. And therefore Mother and Child, our Religion and we muſt periſh together.

As God by fire ſent from Heaven, in the days of *Elias*, did determine the queſtion, who was the true God, the Lord or *Baal*; ſo he by preventing this fire from Hell hath determined the queſtion, betwixt *Rome* and us, which is the true Religion, theirs or ours. O! *England*, happy in thy Goſpel and Religion, a Religion doubly lovely and beautiful *Tirzah*-like, both becauſe thou deſerveſt the hate of ſuch a people, and becauſe God hath ſo owned thee againſt thy haters. Bleſſed be the great God of Grace and Truth, that hath planted thee, watered thee, preſerved thee, and ſo ſhines upon thee. And ſo may it grow, and proſper, and flouriſh, and bring forth bleſſed fruit under the ſame influence of Heaven, and let all the people ſay *Amen. Hallelujah.*

A SERMON PREACHED AT Guildhall LONDON,

Jan. XXIV. MDCLXXIV.

REV. XXI. 2.

And I John saw the holy City, the new Jerusalem, coming down from God out of Heaven.

AND no wonder if there be a *new Jerusalem*, when at the fifth verse of this Chapter, God proclaims that he makes *all things new*. And that *new Jerusalem* must needs be a *holy City*, when it is *sent down from God*, and *comes out of Heaven*. And that holy City coming from Heaven could not but be a most lovely prospect to him that saw it, when the old *Jerusalem* on Earth had been once so lovely, that it was *the glory and joy of the whole Earth*, *Psal.* XLVIII.

Who it was that saw it, he himself tells you, speaking out his name, *John:* by which I suppose there is none here but understands the blessed Apostle and Evangelist of that name; though time hath been, that some have dreamed of another *John*: but no account could be given who he was, or whence he came. I shall therefore in this matter, which I believe needs but little dispute now, only say these *three* things.

I. That it is disagreeable to all reason to think, that our Saviour, when he intended to do some man so much honour and favour, as to impart such noble and glorious visions and revelations to him, as are recorded in this Book, that he should pass by and skip over his own Apostles and Disciples, and should pick out a man, that we all know was no Apostle, that no one knows, whether he were a Disciple or no. But,

II. It is agreeable to all reason to conceive, that as the man, to whom God vouchsafed the revelation and discovery of the times and occurrences, that were to intervene betwixt his own times and the fall of *Jerusalem*, was *Daniel*, *a man greatly beloved*; so that the *John*, to whom Christ would vouchsafe the revelation and discovery of the times and occurrences, that were to intervene betwixt the Fall of *Jerusalem* and the end of the World, was *John* the Disciple *greatly beloved*.

III. Of that Disciple Christ had intimated, that *he would that he should tarry till he came*, *Joh.* XXI. 22. that is, till he should come in vengeance against the *Jewish* Nation and their City to destroy them; for that *his coming*, both in that place, and in divers other places in the New Testament, doth mean in that sense, it were very easie to make evident, should we take that subject to insist upon.

Now as our Saviour vouchsafed to preserve him alive to see the Fall and destruction of that City, so also did he vouchsafe to him the sight of a *new Jerusalem* instead of the old, when that was ruined, laid in ashes and come to nothing. He saw it in Vision, we see it in the Text, and upon that let us fix our Eyes and Discourse, for we need not speak more of him that saw it.

In

In the verſe before, he ſees *a new Heaven and a new Earth*, and in this verſe a *new Jeruſalem*. Something parallel to which is that in *Eſa.* LXV. 17. *Behold, I create new Heavens and a new Earth.* And in the verſe next following, *Behold, I create Jeruſalem a rejoycing.* The expreſſions intimate the great change of affairs, that ſhould be in the World under the Goſpel, from what had been before. A *new Heaven*, or a change of Church and Religion, from a *Jewiſh* to a *Gentile* Church, and from *Moſaick* to *Evangelical* Religion. A *new Earth*, or a change in the World, as to the management or rule of it, from *Heatheniſm* to *Chriſtianity*, and from the rule of the four Heathen Monarchies, *Dan.* VII. *to the Saints*, or Chriſtians, *to judge the World*; 1 *Cor.* VI. 2. or being Rulers or Magiſtrates in it. I.

And the *new Jeruſalem* is the emblem and Epitome of all theſe things under this change, as the *old Jeruſalem* had been, before the change came. There is none but knoweth, that *Jeruſalem*, in Scripture language, is very commonly taken for the whole Church then being, as well as it is taken particularly and literally for the City it ſelf then ſtanding. That City was the Church in little, becauſe there were eminently in it all thoſe things that do make and conſtitute a true Church, *viz.* the adminiſtration of the Word and divine Ordinances, the Aſſemblies of the Saints, the Worſhip of the true God by his own appointment, and the preſence of God himſelf in the midſt of all. And can any doubt, but that the *new Jeruſalem* meaneth in the like ſenſe, and upon the like reaſon, *The Church of God under the Goſpel*, this inriched with all thoſe excellencis and privileges, that that was, yea and much more? There was the Doctrine of Salvation, but wrapped up in Types and Figures, and dark Propheſies; but here unfolded to the view of every Eye, and *Moſes* vail taken off his face. There Ordinances of divine Worſhip, but mingled with multitudes of carnal rites; here pure adoration in Spirit and Truth. There an aſſembly only of one People and Nation; here a general aſſembly compacted of all Nations. There God preſent in a cloud upon the Ark; here God preſent in the communication of his Spirit.

Therefore it is the leſs wonder that it is called the *holy City*, becauſe of theſe things, which is the *ſecond* circumſtance conſiderable in the words, I ſaw the *new Jeruſalem*, *The holy City.* It is obſervable that the ſecond old *Jeruſalem* (for ſo let me call the *Jeruſalem* that was built and inhabited after the return out of Captivity) was called the *holy City*, when goodneſs and holineſs were clean baniſhed out of the City, and become a ſtranger there. When the Temple had loſt its choiſeſt ornaments, and endowments that contributed ſo much to the *holineſs* of the place and City, *The Ark, the cloud of Glory upon it, the Oracle by* Urim *and* Thummim, *the fire from Heaven upon the Altar:* theſe were all gone, and *Propheſie* was utterly ceaſed from the City and Nation: yet even then it is called the *holy City* in this her nakedneſs. II.

Nay when the Temple was become a Den of Thieves, and *Jeruſalem* no better, if not worſe; when ſhe had perſecuted the Prophets and ſtoned thoſe that were ſent unto her, when ſhe had turned all Religion upſide down, and out of doors, and worſhiped God only according to inventions of men; yet even then, and when ſhe is in that caſe, ſhe is termed the *holy City*, *Matth.* IV. 5. *Then the Devil taketh him up into the* Holy City, *and ſetteth him on a pinacle of the Temple.* Nay when that holy Evangeliſt had given the ſtory of her crucifying the Holy of Holies, *the Lord of life and glory*, even then he calls her the *holy City*, *Chap.* XXVII. 53. *The bodies of many Saints, which ſlept, aroſe, and came out of their graves after his Reſurrection, and went into the* holy City, *and appeared to many.*

Call me not Naomi but call me Marah, might ſhe very well have ſaid then, and ſo might others ſay of her, for it might ſeem very incongruous to call the *holy City*, when ſhe was a City ſo very unholy. She was indeed ſimply and abſolutely in her ſelf moſt unholy, and yet comparatively *The holy City*, becauſe there was not a place under Heaven beſides, which God had choſen to place his Name there; and there he had: and that was it that gave her that name and title. And while ſhe kept the peculiarity of the thing, ſhe kept the name, but at laſt forfeited both; and then God finds out another City where to place his Name, *A new Jeruſalem*, *A holy City*, a holier City; her younger ſiſter fairer than ſhe.

Holy, under the ſame notion with the other, becauſe God hath placed his Name only there: *Holier* than ſhe, becauſe he hath placed it there in a more heavenly and ſpiritual manner than in her, as was touched before. And *Holier* ſtill, becauſe ſhe ſhall never loſe her holineſs as the other did, as we ſhall touch hereafter. And ſhe cannot, but be *holy* as I ſaid before, when ſhe *comes down from Heaven, and is ſent thence by God.* III.

And this is the *third* thing remarkable in the Text, I ſaw the new *Jeruſalem coming down from Heaven.* The Apoſtle S. *Paul* calls her *Jeruſalem which is above*, *Gal.* IV. 26. Our Apoſtle ſees her coming down from above; and the Prophet *Ezekiel* in his fortieth Chapter and forward, ſeeth her pitched here below when ſhe is come down. She is above, and

and yet she is beneath; much as the case was at Mount *Sinai*, there was a Tabernacle above, the heavenly pattern on the top of the Mount, and there was a Tabernacle beneath, the material building and fabrick at the foot.

Jerusalem that is above; intimating that it is not a material building, but a spiritual, that the Builder is not man, but God: and yet that *Jerusalem* is come down, and is also here below, because it is among men, and consists of men; Men *as lively stones being built up into a spiritual house and building*, as it is 1 *Pet.* II. 5. Most commonly in this book of the *Revelations*, she is called by the very name of *Heaven* it self, that where you read *Heaven* you must understand the *Church*, partly because she is the only Heaven that is upon Earth; partly because of the presence of God in the midst of her as in Heaven; and partly because of the holy and heavenly things that are in her; and partly because she is the gate of Heaven, and the only passage whereby to come thither. Upon all which accounts together, it is no wonder that she carries the name of the *heavenly Jerusalem*, *the holy City*, and the holy City, *that came down from God*.

And let this suffice to be spoken concerning the meaning of the *New Jerusalem*, or *what it is*, *viz.* the Gospel Church. The great question and dispute is *where it is?* And whereas our *Apocalyptick* saw it coming down from Heaven, the great inquiry is, *where it lighted*, pitched and took its station? Where is the house of the Prince, and where is this City of the great King? Where is the true Church, this *new Jerusalem?* The finding where it is not, will be some direction how to seek it, where it is: and let us begin there first.

I. *First* therefore, Let me say in this case much like what was said of old by the Historian concerning the City *Samnium*, *You may look for* Samnium *there where* Samnium *stood, and cannot find it.* If you look for the *new Jerusalem* there where the *old Jerusalem* stood, you will not find it there: though the *Jew* would have you to look no where else, and have it to be found no where else. It is well known what the conception and expectation of that Nation is in this point: how they look for a most stately *Jerusalem* to be built where the old one stood, for a pompous Kingdom setled in the Land of *Canaan* suitable to such a City, and for a pompous Messias riding in the midst of both with statelines suitable to both. I shall say no more to this opinion but briefly only this, (for it is not worth speaking much unto) That this opinion helped forward the murther of the true Messias when he came among them. And I much wonder whether the opinion that produced so bad an effect then, can come to any good effect at any time. Because our Saviour, Poor *Jesus*, did not bring so much pomp and gallantry with him, as that opinion expecteded he was looked upon by them as a false Messias, and under that notion they made him suffer. And it is more than suspitious that such an opinion can prove good, solid and succesful never, that proved so very fatal and mischievous then.

It is true indeed that the Prophet *Ezekiel* doth delineate his visionary *Jerusalem*, as seated in the very place where the old had been: for indeed there was then a *Jerusalem* to be built there, as it was after the return out of captivity. But whosoever shall take measure of the dimensions that he giveth to his City in space and compass, will find it to come near, if not to equal, the space and compass of the whole Land of *Canaan*. And this *Apocalyptick*, the best interpreter of that Prophet, measuring his square new *Jerusalem* at *vers.* 16. of this Chapter, finds it to be twelve thousand furlongs, or fifteen hundred miles, upon every side of the square, six thousand miles about; and the wall about it also fifteen hundred miles high: The *wall of Salvation*, *Esa.* XXVI. 1. So that these things considered, a mystical or spiritual sense is enforced here, and for a literal one there is left little or no room at all. And we must look for the *new Jerusalem* somewhere else, then where the old one stood, for there is not room for it. Where then shall we seek next, since we cannot find it there. Here,

II. I cannot but remember the story in 2 *Kings* VI. The *Syrians* are seeking *Elisha* at *Dothan*, and he strikes them blind; and *this is not the way*, says he, *this is not the City, but follow me, and I will bring you to the man whom ye seek, and he brought them to Samaria.* We are seeking the *new Jerusalem*, and there are those that will tell you (but you must let them blindfold you the first) that you of *London*, we of *England*, are out of the way, if we look for any *new Jerusalem*, any true Church here among us, but follow them, and they will lead you where it is, and they will bring you to *Rome*. A place where I should as little seek for the *new Jerusalem*, as I should have sought for the old *Jerusalem* in *Samaria*; or as I should have sought for true worshippers, and the place of true worship at *Sichem*, and mount *Gerizim*. When they pretend to lead you to the *new Jerusalem*, and bring you to *Rome*, they could hardly lead you to any place under Heaven more unlikely where to find the *new Jerusalem*, then there.

Our Divines in their writings have evidenced this abundantly, and I shall not trouble you with rehearsing any thing they have spoken. I shall only lay these *four* Scriptural considerations before you, easie to understand and carry away; and even out of the way

any impartial judgment cenſure and determine in this caſe. And firſt, *Two* concerning the place and City: And then *two* concerning the Church and Religion.

I. Concerning the *Place* and *City*.

Firſt, As the *new Jeruſalem* is never mentioned in Scripture, but with an honourable and noble character, ſo *Rome* on the contrary is never ſpoken of under any name or title, but with a character as black and diſmal. One Memoir only excepted, (which is in her ſtory, as *Abijah* was in the family of *Jeroboam*, 1 *King.* XIV. 13. the only one there, in whom was found any thing that was good.) And that is, that there was once a Church there, whoſe *faith was renounedly ſpoken of through the whole world*, *Rom.* I. 8. There was ſo indeed, and there could not be an Antichriſtian Church there, unleſs there had been a Chriſtian Church there firſt: ſince, *There muſt be a falling away firſt, that the man of ſin might be revealed*, 2 *Theſ.* II. 3.

The *firſt* mention that you have of *Rome* in Scripture is in *Numb.* XXIV. 24. under the name of *Chittim:* and there it is branded for the great oppreſſor and afflicter of Nations: and it is finally doomed to *periſh for ever.*

Secondly, You have mention of her *armies*, *Dan.* IX. *ult.* but with this brand upon them, that they are called *The abominable army that maketh deſolate*, there ſtyled by their Vulgar *Latine*, as in *Matth.* XXIV. *the abomination of deſolation.*

But *thirdly*, That which tops up all is, that ſhe is called *Babylon* in this Book of the *Revelations*, and deſcribed there as ſhe is. For that by *Babylon* is meant *Rome*, the *Romaniſts* themſelves will readily grant you, if you will grant them the diſtinction of *Rome Pagan* and *Chriſtian*, *Imperial* and *Pontifical.* And the laſt verſe of *Chap.* XVII. puts the matter out of all doubt, where it ſays, that the *Woman*, the ſcarlet Whore, *which thou ſaweſt is the great City which reigneth over the Kings of the Earth.* Upon which every one that is acquainted with the *Rome*-hiſtory muſt needs conclude, that no City can there be underſtood like the City *Rome.*

Now it is a very improper inqueſt to look for the *new Jeruſalem* in a place that muſt *periſh for ever*; to look for the *holy City* among the *abominable armies*, and to look for *Sion* the City of God in *Babylon* that *Mother of Harlots*, and *abominations of the Earth.*

Secondly, Whereas old *Jeruſalem* and the Jewiſh Nation incurred ſo great a curſe and guilt for the murther of the Lord of life, as we all know it did; it requireth very cogent arguments to prove, that *Rome* that had a hand as deep in that murther, ſhould obtain ſo great a bleſſing, and happineſs on the contrary, as to be the only Church in the World, and the Mother of all Churches. There is no Chriſtian but knoweth how deep a hand *Jeruſalem* had in that horrid fact: and he knoweth but little that knoweth not that *Pontius Pilate* was Deputy for *Rome* there, and how deeply alſo he was ingaged in it, as her Deputy.

And ſo much be ſpoken concerning the very *Place*, and how unlikely it is to find the *new Jeruſalem* there. How improper it is to imagine that that ſhould be the *City of God*, of which God himſelf in his Word ſpeaks not one good Word, but evil: to imagine that he ſhould chooſe that of all Cities for his deareſt ſpouſe, that of all Cities had the deepeſt hand in the murther of his dear Son.

II. Concerning their *Church* and *Religion.* If theſe men that pretend to lead men to the *new Jeruſalem*, and lead them to *Rome*, would but ſpeak out and plain, and tell them that they will lead them to the old *Jeruſalem*, and ſo lead them to *Rome*, they ſpeak ſomething likely. For what is the Church and Religion of *Rome*, but in a manner that of old *Jeruſalem*, tranſlated out of *Judaick* into *Roman*, and tranſplanted out of *Paleſtina* into *Italy.* And there is hardly an eaſier or a clearer way to diſcover that ſhe is not the *new Jeruſalem*, then by comparing her with the old: as God doth moſt clearly diſcover the *Jeruſalem* then being, *Ezek.* XXIII. by comparing her with *Samaria* and *Sodom* divers hours would ſcarce ſerve to obſerve the parallel in all particulars, and punctually to compare the Tranſcript with the Original: I ſhall only and briefly hint *two* things to you to that purpoſe. And,

Firſt, Let me begin with that diſtinction that the *Jews* have in their writings once and again; of the *Moſaick* Law, and the *Judaick* Law, or the Law of *Moſes*, and the Law of the *Jews.* And they will tell you, ſuch and ſuch things are tranſgreſſions of the *Moſaick* Law, and ſuch and ſuch are tranſgreſſions of the *Judaick* Law. And as they themſelves do make the diſtinction, ſo they themſelves did cauſe the diſtinction. What they mean by the *Moſaick* Law, we all underſtand, and by their *Judaick* Law, they mean their *Traditional* Law, which they call the *Law unwritten.* While they kept to the Law of *Moſes* for a rule of faith and life, as they did under the firſt Temple, they did well in point of Doctrine, and no hereſie and heterodoxy tainted them: but when they received and drank in Traditions, as they did under the ſecond Temple, they drank in their own bane and poiſon.

There

There is in Scripture frequent mention of the *laſt days*, and the *laſt times*: by which is meant moſt commonly the laſt days of old *Jeruſalem*, and of the Jewiſh œconomy, when they were now drawing toward their diſſolution. But from what date or time to begin her laſt days may be ſome queſtion. If you date them from the time ſhe firſt received and entertained her traditions, you do but fit the calculation to the nature of the thing calculated. For then did ſhe fall into the conſumption and diſeaſe that brought her to her grave: then did ſhe catch that infection and plague, that never left her, but grew upon her, till it made her breath her laſt in a fatal end. Traditions ſpoiled her Religion, and brought her to *worſhip God in vain*, *teaching for Doctrines the commandments of men*, *Matth.* XV. 9. Traditions ſpoiled her manners, and trained her up in a *vain converſation*, *received by tradition from the Fathers*, 1 *Pet.* I. 18. In a word, Traditions, as they *made the Law*, ſo they made the Goſpel *of no effect*; and the doctrine of Chriſt, the death of Chriſt, the belief in Chriſt, to be but needleſs buſineſs, and things to no purpoſe. Nay Traditions leavened them to hate the Goſpel, to murther Chriſt, and to perſecute his Diſciples. For by the principles of their Traditions they could do no leſs than all theſe.

Now ſurely *Jeruſalem* that is above is above this infection; and the new holy City certainly brought no ſuch infection from Heaven, nor was tainted with this contagion, which was the death of the old: as a Prieſt in *Iſrael* could hardly be infected with Lepro-ſie. But you may ſee the tokens upon the Church of *Rome* very thick; traditions upon traditions; ſome of ſo like ſtamp to thoſe of old *Jeruſalem*, that you can hardly know them aſunder; but all of the like effect and conſequence, that they make the Goſpel of none effect, as thoſe did the Law; and cauſing men to worſhip God in vain, while they are *taught for Doctrines the commandments of men*. How great a part of their Religion is nothing elſe but the commandments of men, and other Traditions, and how great a part of their Church is built upon nothing elſe? The very chief corner ſtone in all their fabrick is of no better ſubſtance and ſolidity, *viz.* that S. *Peter* was Biſhop there, and there was martyred, when the Scripture and reaſon gives a far fairer probability that he was Apoſtle to the circumciſion in *Babylonia*, and there ended his days.

Secondly, You would hardly think that there was a worſe brood in the old *Jeruſalem*, than thoſe that we have ſpoken of; the men ſo infected with the Plague (and with a Frenzy with it) of traditions. And yet I can name you a worſe, and that was thoſe that had forſaken their Judaiſm, and entertained and embraced the Goſpel, but at laſt apoſtatized from it, and revolted to their old Judaiſm again; to their old *Moſaick* rites, which ſometime had been right, but now antiquated, and to their traditional principles, which had never been right, but now leaſt of all to have been embraced; and to a deadly hatred and perſecution of the Goſpel, that they once profeſſed.

How the Apoſtles ſpeak of and againſt this Apoſtaſie in their Epiſtles, I need not tell you, he that runs may read it: But he that ſtands ſtill, and reads preſely will find, that they find *The Antichriſt*, that then was, in that Apoſtaſie. I ſay the Antichriſt, *that then was*. For the Scripture gives a hint of a twofold Antichriſt, one in the Epiſtles, and the other in this Book of the *Revelation*: *one* that was in thoſe times, and the *other* that was to be afterwards: *one* among the *Jews* that had embraced the Goſpel, and the *other* among the *Gentiles*, which ſhould embrace it. And if you will let the unbelieving Jew to be one part of the Antichriſt, that then was, the Apoſtatized Jew was much more. *Many Antichriſts* in thoſe times, as this our Apoſtle tells us, 1 *Joh.* II. 18. but thoſe were they eſpecially of whom he ſpeaks immediately after; *They went out from us, but they were not of us*. And the like character do theſe Apoſtates carry in other places in the Epiſtles in terms equivalent.

Now therefore the neareſt way to diſcover the *Antichriſt*, that was to be in after times among the Gentiles, is by obſerving his likeneſs and ſimilitude to the former, *viz.* in apoſtatizing from the pure and ſincere profeſſion of the Goſpel to *Judaiſm*, or to *Moſaick* manner of worſhip, and *Judaick* principles and Religion.

Which how the Church of *Rome* hath done, it would require a long time to compare in all particulars; but it will require a far longer time for her to clear her ſelf from that juſt accuſation. How near doth ſhe come to *Judaiſm* in the doctrine of *Juſtification*? how near in the doctrine of *opus operatum*? How near in the doctrine of expiation by bare *Confeſſion*? How near in the doctrine of the value of *Traditions*? And one for all, how near in turning all Religion into *Ceremony*? Their preſent year of *Jubilee* is it not *Moſaick*? And were you there at it, and ſaw the manner of their devotions, their formal Services, and Ceremonious Worſhip, would you not think you were in the *old Jeruſalem* among the *Scribes* and *Phariſees*, rather than in the the *new*, where the *true worſhipers worſhip the Father in ſpirit and truth*.

So

So that when we departed from the Church of *Rome*, we did but the ſame thing, that the Apoſtles, Diſciples, and other holy converts of the Jewiſh Nation did; they forſook *Judaiſm* to embrace the purity of the Goſpel. And ſo did we. And *in the way that they call Hereſie we worſhip God.*

If I have treſpaſſed too much upon your patience by ſo prolix a diſcourſe upon ſo unpleaſing a ſubject, I muſt crave your pardon. We enquiring after the *new Jeruſalem*, where we might find it, come to the place where your ways parted, and one went right, and the other wrong. The wrong way is the broader, pleaſanter, and more trodden; and not a few that ſtand in it, and cry, *This is the right way*, and no other. It is good to give warning, it is needful to take warning, that we be not miſled, that the men and the way do not deceive us.

And having thus far obſerved where the *new Jeruſalem* is not to be found, let us now look where it is.

And, *firſt*, we muſt not expect to find it in any one particular place, as you might have done the old *Jeruſalem*; but it is diſperſed here and there abroad in the World. It is the *Catholick Church*, as we are taught in our Creed, and it is not in one only, but in this, and that, and the other Nation. When the *new Jeruſalem* is to be meaſured in *Zach.* II. an Angel bids, *O run after yonder young man, that is to meaſure it, and tell him, that Jeruſalem ſhall be inhabited as a City without walls, for the multitude of men and cattel that ſhall be therein.* It is a City unlimited, and therefore not to be bounded within this or that compaſs. We may uſe this Paradox of it, That it is a fluid and yet a fixed body, nay fixed becauſe fluid: that is, it is moving ſometime into one place, ſometime into another, and therefore it ſhall never fade or periſh.

The *Jews* accuſed S. *Stephen* of Hereſie and blaſphemy, becauſe he ſaid, that the Church and Religion ſhould not alway be pinned to that City and Temple, but taken away. In his anſwer he ſheweth, that the Church and Religion is a Pilgrim, one while in one place, another while in another: in *Meſopotamia*, in *Charran*, in *Canaan*, in *Egypt*. And our own obſervation may tell us, that when it failed in *Egypt*, and *Iſrael* followed the Idols and manners of that Land, as *Ezek.* XX. that then God found himſelf a Church in the family of *Job* and his three friends. The ſaying of our Saviour may ſuffice for this, *The Kingdom of Heaven ſhall be taken from you, and given to a people, that ſhall bring forth the fruits of it.* And this is that that makes it fixed, or never failing, becauſe when it decayeth in one place it groweth in another. And that promiſe of our Saviour will ever maintain it in life and being, *Upon this rock will I build my Church* of the Goſpel, *and the gates of Hell ſhall never prevail againſt it:* as they have done againſt the Church of the Jews.

In *Matth.* XXIV. when Chriſt foretels of the deſolation of that City, Church and Nation, that their *Sun and Moon and Stars*, Religion and Church and State, *ſhould be darkned, and fall*, and come to nothing: and *they ſhould* then *ſee the Son of man*, whom they would never own, *coming in a* thick *cloud*, and ſtorm of vengeance againſt them; it might be queſtioned, where then will God have a Church, when that is gone? He gives an anſwer, *That the Son of man ſhould ſend his Angels*, or Miniſters, *with the ſound of a trumpet*, the trumpet of the Goſpel, and *gather him a Church from all the corners under Heaven.* To which may not improperly be applied that, *Heb.* XII. 22. *Ye are come to an innumerable company of Angels.* God will never want his Church, but if it be not in one place, it will be in another.

Secondly, There is an inviſible Church as well as a viſible. *Pauls Jeruſalem* which is above and out of ſight, as well as *Ezekiels Jeruſalem* pitched here below. There is commonly ſome inviſible Church within the viſible, as *Ezekiels* wheel within a wheel. But there is ſometimes an inviſible Church, where there is none viſible, as thoſe ſeven thouſand men in the days of *Elias*, when he could not diſcern one. The Apoſtle ſpeaking of the *new Jeruſalem*, that we are ſpeaking of, in that place of the Epiſtle to the *Hebrews* before alledged, among other things ſaith, *Ye are not come to the Mount that might be touched*, meaning Mount *Sinai*, *but ye are come to Mount Sion.* One would think when he ſpake of Mount *Sinai*, he ſhould rather have called it, *the Mount that might not be touched*; for God charged that neither man nor beaſt ſhould touch it, *Exod.* XIX. But you may ſee the Apoſtles meaning, That the Myſtical Mount *Sion* is not ſuch a groſs earthly thing, as Mount *Sinai* was, that was ſubject to ſenſe and feeling, to be ſeen and felt and trod upon: but that *Sion* is a thing more pure, refined and abſtract from ſuch ſenſibleneſs, ſpiritual and heavenly.

And from this undeniable notion of a Church inviſible, we may eaſily anſwer that captious, and ſcornful queſtion, that you know who put upon us, *Where was your Church and Religion before* Luther? Why, it was in the *Jeruſalem* that is above, out of the reach, and above the ken of mans diſcerning: it was upon Mount *Sion*, above the ſphere of ſight and ſenſe. It was in ſuch a place and caſe, as the Church and Religion

was in, when there were *seven thousand men, that never bowed the knee* τῇ Βαάλ, *to the Golden Heifer* at *Dan* or *Bethel*; and yet the greateſt Prophet then being could not diſcern the leaſt ſign of any Church at all. Now,

Thirdly, The *new Jeruſalem* muſt be known by her Pearls and Jewels, upon which it is founded and built up. *True Religion* is that that muſt diſtinguiſh and diſcover the *true Church*. And where that is, it is like the Wiſemens Star over the houſe at *Bethlehem*, that points out, and tells, *Jeſus, and his Church is here*. I muſt confeſs I do not well underſtand that conceſſion of ſome of our Proteſtant Divines, that yield, That the Church of *Rome* is a corrupt Church indeed, but yet a true Church. For I do not well underſtand how there ſhould be a true Church under a falſe Religion. If the Church of the *Jews*, under the great corruption of Religion, that was in it might be called a true Church, that was all it could look for. And it muſt have that title rather becauſe there was never a Church in the World beſide it, than from any claim by Religion. But what do you call *true Religion?*

1. *Firſt*, That which is only founded on the Word of God; as the Wall of the *new Jeruſalem*, in *verſ.* 14. of this Chapter, is founded upon *twelve pearls engraven with the names of the twelve Apoſtles of the Lamb.*

2. That Religion that tends directly to the honouring, of God and ſaving of ſouls, and is adequate to theſe ends. In ſhort, *That Religion that can bring to Heaven.* For I ſo little believe, that any man may be ſaved in any Religion, that I believe there is only one Religion, in which any man may be ſaved. And when *Moſes* can bring *Iſrael* only to the ſkirts of the Land of Promiſe, I hardly believe that any Religion will bring them into it.

Though one ſhould not ſtick to grant that a perſon may be ſaved in the *Church* of *Rome*, yet ſhould I queſtion, whether in the *Faith* of *Rome*. And it is the *Faith* or Doctrine of a Church more eſpecially that I mean by the *Religion* of it. Let a *Romaniſt* ride all the ſtages of his Religion, from his uncouth kind of *Baptiſm* to his *extream Unction*, through his *auricular Confeſſions* and *Abſolutions*, through his *Penances* and *Pardons*, through his *Maſſings* and *Croſſings*, through all his *Devotions* and *Auſterities:* will all theſe bring to Heaven, if the main fundamentals of Faith be faulty and failing? Nay if the main fundamentals of belief be clean contrary to the way of God to Heaven? A *Scribe* or *Phariſee* in old *Jeruſalem* is as devout in Religion, and as ſtrict and ſevere in outward converſation as is imaginable, that you would think ſanctity it ſelf were there; yet will all this bring to Heaven, when the chief principles of his Faith are directly contrary to the way of Salvation; while he believes to be juſtified by his own works, and places all in *opere operato*, in a little formal and ceremonial ſervice? Like him in the ſtory and on the ſtage, that cried, *O! Heaven*, and pointed down to the Earth; theſe pretended for Heaven in their practical Devotions, but pointed downward in their Doctrinal principles.

I ſhall not inſiſt to illuſtrate thoſe particulars that I mentioned; I ſuppoſe they carry their own proof and evidence with them, that they are moſt proper touchſtones, whereby to try the truth of a Church and Religion. And it is our comfort that we can, that we do, that we deſire to bring our Religion to ſuch Teſts and touchſtones, and refuſe not, but moſt gladly appeal to the impartial Judge, the Word of God, to give judgment of it. I ſhall not therefore undertake ſo needleſs a taſk, as to go about to prove the truth of our Faith and Religion, ſince ſo many Proteſtant pens have ſo clearly, and ſo abundantly done it, far more learned than my Tongue. And ſince I may make ſuch an Appeal to you, as the Apoſtle did to King *Agrippa*, *King* Agrippa, *believeſt thou the Prophets? I know thou believeſt.* Fathers and Brethren, believe you the Truth of our Religion? I know you believe it. Then I have no more to do but to offer two or three words of humble exhortation and entreaty, *viz. Prize* it, *Cleave* to it, *Beautifie* it.

I. *Prize* it; for it is the chiefeſt jewel in all our Cabinet: And the wiſeſt Merchant in all your City cannot find out a Pearl of greater price. It is the life of our Nation at home, and it is the honour of our Nation abroad. It is that that makes our Land a Royal Street of the *new Jeruſalem.* It is that that muſt make your City a holy City.

We ſee a new *London*, as our *Apocalyptick* ſaw a *new Jeruſalem.* The buildings ſtately and magnificent, the furniture ſumptuous and very ſplendid, the ſhops rich and bravely furniſhed, the wealth great and very affluent: but your *Religion* the all in all As it was ſaid in old time that *Athens* was the *Greece of Greece*, and as it may be ſaid at this time that *London* is the *England of England*, ſo let your Religion be the *London of London.* It is that by which your City muſt ſtand and flouriſh, by which your proſperity muſt be watered and maintained, and the *Ancile*, which kept in ſafety, will keep us in ſafety.

II. *Keep*

II. *Keep* therefore *close to your Religion*, and leave it not. Dread revolting from the true Religion. The Apostasie in the Apostles times was the *sin unto death*, in our *Apocalypticks* first Epistle, and last Chapter. And there is an Apostasie in our time but too common and to be deplored with tears, to a Religion but too like to that, to which they then revolted. I would therefore that those that are tempted either by the lightness of their own hearts, or by the Emissaries of *Rome*, to revolt from their Religion, would remember that dreadful saying of the Apostle, *Heb.* X. 26. *If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a fearful expectation of judgment, and firy indignation, which shall devour the adversary.* Which is spoken peculiarly of Apostasie, or else it were a passage too terrible for all flesh.

Hannibals father took him at nine years of age to an Altar, and there swore him never to have confederacy and friendship with *Rome.* If all the World had alway been under such a tye, it had been happy for it. I hope our Religion, our Hearts, our God will keep us from entring into league and society with that City, that had so deep a hand in the murther of our dear Saviour, and in the blood of his dear Saints.

III. *Lastly, Let us strive to adorn our Religion with a sutable conversation:* to beautifie our Church with the beauty of Holiness. We desire to be owned for Citizens of the *new Jerusalem:* and whereas our Religion may give us some title to it, it is holiness of conversation that must naturalize and enfranchise us. The *new Jerusalem* doth chalenge a new conversation: and doth not a new *London* new Hearts and Lives? The City so stately and sumptuously built up, if such top stones be laid on, we may comfortably and joyfully cry, *Grace, grace, Peace, peace* unto it.

A SERMON

Preached upon

EXODUS XXX. 15.

The rich ſhall not give more, and the poor ſhall not give leſs than half a ſhekel, when they give an offering unto the Lord, to make an attonement for your Souls.

IT is our Duty to love all men; and a reaſon of it is, our likeneſs to all men: they have Souls like ours; their Souls have all the image of God as well as ours, and capable of the fruition of God, and eternal glory, as well as ours. Which *Parity*, whether it be not fairly intimated in the words of the Text, judge you, when God for attonement for Souls ſets a value to all people alike; the Rich and Poor to meet in one and the ſame ſum, and not one to pay more or leſs than another, but all alike. *The rich ſhall not give more, and the poor ſhall not give leſs, than half a ſhekel.* This may ſeem to be ſomething an unequal rating, and the rich to be ſet too low, and the poor too high.

But to give a clear account of this matter, let us conſider,

I. Of the *ſum* that was to be given, *Half a ſhekel.*

II. The *end* for which it was given, *To be a ranſom or attonement for ſouls.* And then,

III. The *parity* that is to be in this payment, None to exceed above, nor none to abate beneath another: but all to pay alike.

I. The *ſum* is *half a ſhekel.* Now their *ſhekel* was of the value of our half crown, and the half ſhekel was half as much. And as our half crown is either in one piece, or hath five ſix pences to make it up in value: So they had their ſhekel either in one piece, or four pieces to make it up. Thoſe four pieces in the *Greek* language were called *Drachmes*, in the *Hebrew Zuzees*, in Latine *Pennies.* And ſo the *Greek* renders the half ſhekel here *two Drachmes.* And the *two Pennies* that the good Samaritane gave, *Luke* X. 35. is the very ſame ſum, *viz.* half a ſhekel: the *Roman* penny being ſeven pence half penny, and two of them making half a ſhekel, or fifteen pence.

And that ſum of two pence, that the good Samaritane lays down, is very properly mentioned in that caſe. For as here the half ſhekel, which was in value two pence, is to be given for attonement of Souls, ſo there the two pence, which was in value half a ſhekel, is given for recovery of life.

Two things concerning this half ſhekel here mentioned are obſervable in the New Teſtament.

Firſt, That the mony changers Tables that our Saviour overthrew in the Temple, were the Tables of the Collectors and Receivers of this half ſhekel. And why then ſhould he overthrow their Tables, when the mony they received was of Gods appointment? It was indeed, but the wretched Receivers made a baſe trade of getting gain by changing their mony. And for giving them ſingle mony for their whole ſhekel or half crown piece, they muſt be paid ſome profit. This is that that made our Saviour kick down their Tables, and not any croſneſs againſt the ſum, which was of Gods own appointment.

Secondly, In that ſtory, *Matth.* XVII. 24. It is this half ſhekel mony, that they come to demand, which Chriſt rather than he will not pay, will fetch it by miracle out of a fiſhes mouth. Now,

II. What was the *end* or reaſon of this gift or payment. It was for the ranſom of a Soul, for the *attonement* of a Soul. Where by *Soul* is not ſtrictly meant that inward part

part of man properly so called, but his *life* and *person*; for so the word *Soul* signifies also in Scripture very often. As instead of more, for the first signification, *viz.* Soul for *Life*, take that of *David*, *Let them be cut off, that seek after my* Soul. For the last, Soul for *Person*, that in *Exod.* I. 5. *All the* Souls *that came out of the Loins of Jacob were seventy* Souls. The meaning is that this parcel of mony was yearly to be paid, as a payment or tribute, to God for the preservation of their lives and persons. And that may be observed by these two things.

First, This was an extraordinary oblation, and not the like commanded in the whole Law, *i. e.* any offering of mony. *Lambs* and *Goats* and *Bullocks* were commanded to be offered, but as for the offering of *mony* there was this payment only. Now the Sacrifices of Lambs and Bullocks were more properly for the attonement of their Souls, *viz.* for the pardon of their sins, and the withholding or removing of judgment. But this peculiar and extraordinary one of *mony* was for the peculiar and extraordinary end, *viz.* for the ransom or preservation of their life and person.

Secondly, This you may find hinted in *vers.* 12. *When thou numbrest the people, they shall give every one a ransom for their Souls, lest there be a plague among them.* This must be a ransom for their lives, to keep the plague, or any other deadly occurrence away, that might take away their lives, or destroy their persons.

III. The *parity* or equality in the payment of this sum. *The rich no more, and the poor no less.* The reason of which when we come to weigh, let us be sure to do it in Gods own ballances, or we may easily be mistaken. What the rich pay no more than the poor, and the poor as much as the rich? A Gallant would scorn to be so ranked with the poor, to pay no more than he; and the poor would grudge to be rated with the rich, to pay as much as he. But he that ordained the payment saw very good reason for what he did; and would that they rest in his ordaining, and learn somewhat from such appointing. *The rich shall not give more, and the poor shall not give less.*

And now let us look over these *three* things again, and consider what may be learned from them.

I will transpose a little these particulars, and speak of the second first, *viz.*

I. The *end* and purpose for which this sum was given, to wit, as an acknowledgment and an owning that their lives and persons were in the hand of God, and that to him they looked for their Preservation. And therefore it was that they paid this sum, for the ransom of their lives. So that as the payment of this mony was a *Duty*, so it was a *Doctrine*, teaching them to own their depending upon God for their lives and beings. So that hence we learn,

That every man is to own his dependance upon God for his life and being.

The *Jews* were taught it by their being bound to pay a yearly tribute to God for the preservation of their life and being: and we taught it from their example. And I speak to this subject the more willingly, because the thing and the time do concur so fair together; so that the subject we speak of is not only useful and necessary, but seasonable and agreeable both to their time and ours. Concerning their payment of this Pol-mony, or dependance mony, their own writers tell us, that the Collectors of this Tax began upon the Collection of it the last month of their year; and so went on gathering in the beginning of the new year. That we are come to the last month, nay the last week of our year doth very justly give us occasion to remember our preservation the year that is now gone over our heads, and all the years of our life hitherto; and to consider of that merciful and good Providence, that hath preserved us all along those years. And this, and hardly a more seasonable discourse can we take up at this time, than such an one, as shall remind us, and if it may be, warm us with a feeling of our Dependence upon God for our preservation.

Need I to divide the Theme before us and prove apart, *That our Dependence is upon God for our preservation:* And, *That we are to be sensible of this Dependence?* We can hardly find a place in Scripture that proves the one, but it proves both together: and none there is hardly but if they acknowledge the truth of the thing, that mens dependence is upon God for their preservation; but they acknowledge also their sense of it, and that they so own their preservation.

I might instance multitudes of places, but do I need, when there is not a holy man through all the Bible, that speaks of his own preservation, but he owns it to have been from God, and shews himself to have been sensible of it? *Job* X. 12. *Thou hast given me life, and thy visitation hath preserved my spirit. Lam.* III. 22. *It is the Lords mercies that we are not consumed:* And *Act.* XXVI. 22. *Having obtained help of God, &c.* There is not a person in Scripture that takes notice of the preserving of his life and person, but he always turns it that way to own God the Author of it; unless it be such a fool as he, that bids,

bids, *Soul, take thine eaſe, &c.* or as he, *Is not this great Babylon that I have built, &c.* or they that ſay, *To day, or to morrow we will go into ſuch a City, and buy and ſell and get gain:* and never mention God or his providence in the bargain. I hope I need not prove that all our lives, perſons, and the preſervation of both are in the hand of God, and at his diſpoſal; but I may ſum up all in this challenge and appeal, Dare any defie Gods Providence and Preſervation, and take upon you your own preſervation, and to maintain your life and perſon of your ſelves?

But let not ſuch a thing be once mentioned among Chriſtians: but the great buſineſs is that Chriſtians would become rightly *ſenſible* of their dependence upon God.

I cannot omit one thing in this Law about paying this half ſhekel, *viz. verſ.* 14. that every one that was twenty years old and upward, was to pay it. And why then? And why not before? Not but that they that were under twenty years old were under the ſame preſervation, and had reaſon to acknowledge the ſame preſervation: but at twenty years of age they were come to that age as ſhould be the age of diſcretion, and that men ſhould now conſider under what tuition they lived, and that then it was time to own it; though folly and vanity of youth had not ſuffered them to do ſo before. And twenty years of age was the time, when they were in their prime and ſtrength and fluſh, and when it was the likelieſt time to think of their own ſtrength and vigor, and that they ſtood upon their own ſubſiſtence. Then and forward, it was moſt ſeaſonable to admoniſh them upon what it was that they ſubſiſted, and who it was that preſerved them.

The acknowledgement that it is God that doth preſerve our life and being, may be of the Tongue only, and nothing but words, or bare conviction of the truth of the thing, and but little more than words neither. But a feeling acknowledgment of Gods preſervation is ſuch a thing, as ſpeaks it ſelf by ſome evident demonſtration. It is the Apoſtles ſaying, *That ſaving faith worketh by Love*; we may ſay the like of *Hiſtorical Faith*, if it work at all, it worketh by ſome evidence or demonſtration of action. And ſuch evidences or demonſtrations in this caſe are various.

I. Such a perſon, who owns and feelingly believes his dependence upon God for his preſervation, is careful to commit himſelf to Gods protection, and his preſerving providence the beſt he can. We read of perſons being under the wings of the Almighty, and putting themſelves under his wings; and they are there becauſe they put themſelves there, *Pſal.* XCI. 4. *He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt.* How comes he there? He puts himſelf there by committing himſelf to Gods providence as he ought to do. As *Ruth* did II. *Chap.* 12. *Pſal.* XXXVI. 6, 7. *Thou ſaveſt man and beaſt. How excellent is thy loving kindneſs, O God; therefore ſhall the ſons of men put their truſt under the ſhaddow of thy wings.* There is a general providence, that preſerves man and beaſt; but a peculiar protection for them that put themſelves under the ſhaddow of his wings.

Can we ſay that man is under Gods protection, that never put himſelf under Gods protection? Can we ſay God keeps that that was never committed to him? Such an one as a Worldling, an Epicure, that minds not God, nor his duty of committing himſelf to him? Yes, you will ſay, for this man lives and is preſerved as well as the beſt; he is kept out of danger as well as the holieſt: he is in health, wealth and a thriving condition as well as another man; and therefore ſure God keeps him as well as another: *He preſerves* indeed *man and beaſt*, as the Pſalmiſt tells us, and ſo he is preſerved as beaſts are preſerved. But he owns not God in his preſervation no more than they.

A man that rightly owns his dependence upon God, commits himſelf to God by *prayer*, beſeeching him to take him to his care and charge. Thus the Saints of God have ever put themſelves under his wings. *I will call upon the Lord, who is worthy to be feared and ſo ſhall I be ſaved from mine enemies.* This was *Davids* way to be in ſafety and preſervation continually. And it is according to Gods direction, *Pſal.* L. 15. *Call upon me in the time of trouble, and I will deliver thee.* So *Jacob* commits himſelf to Gods protection, when he is going for *Syria* by prayer and a vow. *Gen.* XXVIII. 20. *If God will be with me, and keep me in the way that I go, and will give me bread to eat and raiment to put on, &c.* And ſuch another copy you have of *Jabez*, 1 *Chron.* IV. 9. *And Jabez called upon the Lord God of Iſrael, ſaying, O that thou wouldſt bleſs me indeed, and inlarg my coaſt, and that thine hand might be with me, and that thou wouldſt keep me from evil, that it may not grieve me. And God granted him that which he requeſted.* This is the way to engage God to our preſervation, when we thus caſt our ſelves upon him, and implore his care of us.

II. They that own their dependence upon God for preſervation and protection put themſelves under his protection in the way of his protection. Do you think that Gods merciful protection dwells every where, and that a man may promiſe himſelf to meet with it every where; in an Idol Temple, a Whorehouſe, leud company? He that walks in a wick-

wicked course of life; can he expect Gods merciful providence will meet with him here? The Apostle tells us how to put our selves under Gods protection, 1 *Pet.* IV. 19. *to commit the keeping of our souls to him in well doing.* And *David* long before, *Psal.* XXXVII. 3. *Do good, and verily thou shalt be fed.* Keep in his ways and he will keep thee: be doing his work and he will take care of thee: But canst thou expect his protection and care, when thou art in the ways of the Devil, and doing the work of the Devil? A Christian should alway be doing of that, as that he may lawfully and warrantably beg Gods blessing upon him while he is doing it. Joyn prayer and well doing together, and thou art sure to speed well.

III. He that owns his dependence upon God, aims that his preservation be to the service of him that preserves him. As he owns that he lives upon God, so he aims to live to him. This use of Gods preserving providence *Jacob* aimed at, *Gen.* XXVIII. 21. *If God will be with me and keep me in this way, &c. so that I come again to my Fathers house in peace, then shall the Lord be my God.* And *David*, *Psal.* CXVI. 8, 9. *For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living.* And it pinched *Job* that he should any way have failed of it; *Job* VII. 20. *I have sinned, what shall I do unto thee, O! thou preserver of men?* Hast thou preserved me, and do I sin against thee, contrary to the end I should have aimed at under thy preservation? Reason and the very light of nature may argue to such a purpose, that in all equity and justice he that is maintained by God should be serviceable to God. We look for service of our servants and beasts, and all the reason in the World God should have it from Men.

IV. He that owns his dependence upon God, observes Gods constant preserving providence; and counts nothing in preserving providence small. No sin is to be accounted little, because it is against a great God; and no good providence is little, because it is exercised towards sinful men. A true owner of his dependence upon God, looks upon Gods preserving mercy towards him through this double multiplying glass, his own brittleness, and his own unworthiness; that God should preserve a thing so brittle, and so ill deserving.

And thus I have considered the *end* of this offering, *viz.* To be an acknowledgment to God of their dependence on him for their lives, and to implore his care and good providence towards them for their preservation. Now in the *second* place we come to consider,

II. The *quantity* of this sum. *Half a shekel.* What? But half a shekel for the best man in *Israel?* Why? The price of a servant was thirty whole shekels, and is the rate of the best freeman in *Israel*, but at a poor half shekel? *Exod.* XXI. 32. *If an Ox push a man servant or maid servant, that they die*, the owner of the Ox must give to their Master thirty shekels of silver for the price or value, of his servant he had lost. And so our Saviour was sold at the price of a servant, *viz.* thirty pieces of silver: a poor price to value him at: and you may think it not a rich price to value the best man of *Israel*, but at half a shekel, when the poorest servant was valued at thirty whole ones.

Do you not observe the difference? That was the price of a Servant twixt man and man; this the rate of men twixt Man and God. A servant might well be worth thirty shekels to his Master, as being able to be profitable to him. But what can poor sinful man be profitable to God? Even an Ox or an Asse may be of a good handsom price twixt man and man, because they may be profitable to man; but what can man be profitable to God? It is *Eliphaz* question, *Job* XXII. 2. *Can a man be profitable to God, as a wise man may be profitable to himself?* You find oft in Scripture mention of the *Children of Belial:* the word signifies, *Unprofitable*, but it means an Idol, a God that cannot profit, and whom it is no profit to serve. Our God is not such, he is not an unprofitable Master; it is profit to serve him, but when we have done all we can, we have cause to say, *We are unprofitable.*

If we should be valued by God according as we can be profitable to God, (as we value our cattel according as they are profitable to us) at what rate should he set us? At a grain of dust, and a dram of ashes, at a puff of vapour, and a blast of wind, at the rate of a moth, and the price of a worm, at the value of nothing, and lighter than vanity: this is the proper weight we carry upon the ballance, if we be weighed as we are indeed in our selves. Therefore never complain that God rates men so low as but half a shekel: wonder rather that he rates or values them so high; nay, that he sets any value upon them at all. For *Lord, what is man that thou shouldest* value, or *think of him, and the Son of man that thou shouldest make account of him. Man is like to vanity, his days are like to a shadow that departeth away*; *Psal.* CXLIV. 3, 4. And yet upon such an one God setteth his eye, upon such an one he setteth some value. He was to offer God half a shekel for his Soul. God lays not this Tax to rate men according to their worth, for that was nothing, nor to lay any heavy burthen upon them, for the tax was small, but it was to instruct them, *That*

That God requires ſome tribute of men for their preſervation.

Men muſt not think to live on free coſt, and that God maintains their lives for nothing but rather let them know that he looks for ſome pay and tribute from them. The Apoſtle tells us, that *what was written aforetime was written for our learning*; and ſo what was written for them is written for us too. Only the punctual rate and payment of half a ſhekel lies not upon us, as it did upon them; but what is intimated by the payment of this rate, is intimated to us as well as it was to them. The intimation was, that they, Men, owe God a debt and payment for the preſervation of their lives, and he expects it from them. This payment of half aſhekel mony ceaſed, when the *Jews* ceaſed to be a Nation; but the equity and intimation that it read and carried with it, ceaſed not, but takes hold upon us as it did on them.

The Ceremonial appointments of the *Jewiſh* Nation did not only preſcribe the *external action*, but alſo enjoyned the *ſignified Duty* too. They were enjoyned to offer ſacrifice. The *outward action* was killing a beaſt, and offering him upon the Altar for an attonement for their ſins. The *thing ſignified* was the ſacrificing of Chriſt, the great oblation for the ſins of men. The *Duty intimated* was, that they ſhould look to the death of Chriſt, and by that believe to obtain the forgiveneſs of their ſin, and not barely by their ſacrifice. So that they were bound both to the moral Duty, to believe in the death of Chriſt for the attonement of ſin: and they were to offer ſacrifice too, thereby to ſignifie his death in which they believed. And the like might be ſaid of the other ceremonious burthens that were laid upon them. But we will only take inſtance in that before us.

They were enjoyned to offer this half ſhekel yearly to God for the preſervation of their lives. The thing ſignified was, that their lives depended upon God, and to him they muſt look for their preſervation. The moral Duty intimated and required, was, That they were bound to pay atribute of obedience to God for his preſerving them. For it was not mony that God looked after, but *to obey is better than ſacrifice*. The *ceremonial* part of their work was laid down long ago, but the *moral* Duty that it ſignified lays ſtill upon all of us, and all men in the World.

By the way let me tell you this out of the *Roman* Hiſtories, that when *Veſpaſian* had conquered and deſtroyed *Jeruſalem*, he commanded that the *Jews* ſhould pay this half ſhekel, that they uſed to pay to God for their lives, to his Idol *Jupiter Capitolinus* at *Rome*. A ſad thing to pay that that was to be paid to God their Preſerver, to the Devil the Deſtroyer. For his God *Jupiter Capitolinus* was no better than a Devil. And I wiſh in the parallel it be not too true with too many: that they pay what they owe to God for their lives and preſervations to the Devil.

Well, the firſt thing taught in the payment was, That we ſhould learn and obſerve, that God doth not preſerve and take care of mens lives for nought, but that he expects ſome tribute and payment for it. And truly that he may in all reaſon in the World, if we will but compare his caſe and mens together. Every ſhepherd, every ſhepherds boy muſt be paid for keeping another mans flock; and muſt the great ſhepherd have no pay for keeping and leading *Iſrael* like a flock? Nay, Satan himſelf ſees it all the reaſon in the World, though he ſpeak it with a venomous intent, that if God have hedged *Job* round about, as he had done, and taken ſuch care of him, that he pay him with fear and careful walking before him. *Doth Job fear God for naught? Haſt thou not made an hedge about him, and about his houſe, and about all that he hath on every ſide?* I. *Chap.* 9, 10. Therefore it is no wonder if he fear thee, it is all the reaſon in the World he ſhould.

There is no care in the world taken of one perſon by another, but it is repayed with ſome fair repayment or other: Even the care of Parents to their Children, which you will ſay nature it ſelf binds them to, yet they expect to be paid with their obedience. That challenge of God is but moſt juſt, *Mal.* I. 6. *A Son honoureth his Father, and a Servant his Maſter; if then I be a Father, where is mine honour, and if I be a Maſter, where is my fear?* It is the very title and profeſſion of God, that he is the Preſerver, Keeper Saviour of men; and no pay to him from men for all this? *Job* VII. 20. *O thou preſerver of men.* The word ſignifies *Obſerver* too. As God looks to men, ſo he looks after men to ſee what they do, and how they demean themſelves to him that looks to them. So *Samuel* hints to *Saul*, and *Nathan* to *David*; I have done thus and thus to you, kept you, dignified, promoted, proſpered you, and is this the requital you make to me? Need I to tell you that God is called the *Watch man of Iſrael, that never ſlumbereth nor ſleepeth*, but continually takes care of them. But the Apoſtle, 1 *Tim.* IV. 10. goes further, and tells you, that he is not only the Preſerver of *Iſrael*, but even of all men. *We truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that believe.* Some from the word *Saviour* would conclude univerſal

universal grace and redemption; but the word means as in the Book of *Judges*, a Preserver or Deliverer; and so God is to all, especially those that believe. Though he preserve not unbelievers in the very same manner and degree that he doth believers, yet he preserveth them, and looks for requital from them for their preservation.

Now that in all equity some payment is due to God in this case, let us a little consider of these things.

First, The *preciousnes* of life; that very thing may argue, that it is not a small debt we owe to him that preserves it. It hath the proper name of *precious*. *Prov.* VI. 26. *For by means of a whorish woman a man is brought to a piece of bread, and the adultress will hunt for the* precious *life*. And do you not think that *Solomon* speaks very true when he calls life *precious*; and do you not think that even the father of lies speaks true when he said, *Skin for skin, and all that a man hath will he give for his life*? What will any man take for his life to pass it away? What jewels, what rubies, what riches will buy his life from him? No, he accounts it too precious to part with his life for mony or monies worth. And this doth enhance the preciousnes of life, that it is not only so excellent a being in it self, but without it all things are nothing to him that hath lost it. Bring a dead man bags of gold and heaps of silver, fill his coffin up with pearls and jewels; strew his grave with diamonds and rubies; there is no hearing, no minding, no affecting, when his jewel, that was more worth then all these, his life, is gone.

Now who is the Preserver of this dear jewel, while we carry it about us? Is it we our selves? The *Psalmist* tells us, that *It is he that made us, and not we our selves*. *Psal.* C. And reason may tell us, that it is he that preserves us, and not we our selves. For can we any more preserve our lives of our selves, than we can give life to our selves? When a desperate danger is ready to swallow us up, if God withdraw his preserving providence can man bring his life out of danger? In Scripture Phrase for a man *to put his life in his own hand* (*Judg.* XII. 3.) is to venture it to danger, where there is no safety: but in the hands of God it is secure, while he will take charge of it. Feeling is that passage of *Daniel* to *Belshazzar*, *Dan.* V. 23. *The God in whose hand is thy breath*. Canst thou take it into thine own hand, and there hold it? The *Jews* tell a story of the *Angel of death* sent to take away the soul of *Moses*, but *Moses* withstood him, and he could not do it; but when God saw his time to take it, no withstanding. The *Angel of death* in their meaning is the Devil, and the Apostle speaks to their opinion, *Heb.* II. 14. *That through death he might destroy him that had the power of death that is the Devil*. Now wherein lies the reason, why Satan takes not away our lives, when he pleaseth? Is it in our selves? Would not he, think you, carry away all men bodily to his den, if it were in his power? And is it our power that doth restrain him? Think of those poor possessed ones in the Gospel, whom the Devil hurried so up and down at his pleasure. Is it our own power that doth restrain him, that he useth not us so? When we read or hear such stories have we not cause, if we had hearts, to look up at a higher power than our own, that we are not, as they were, in his power? And was it his courtesie that he spared their lives, when God had given him liberty to use their bodies as he did? Or was it not, that God restrained him? you may guess it by *Jobs* case, betwixt whose life and Satans malice against him God had put this bar, *Only take not away his life*.

But when God himself comes by death resolvedly to take away any mans life, whose power is it in to hinder? When he is resolved to tear body and soul asunder, who shall say, *what dost thou?* When he will preserve life no longer, who can make it out, and preserve it himself? The Lord giveth life and the Lord taketh it away, in his hand only is the disposal of our life and being.

Secondly, God shews himselves tender of our lives: doth not only preserve them, but shews that he is tender of them, and willing to preserve them. God is the fountain of being, and giver of life, and it is agreeable to his nature to maintain the being of men, and their lives; but it is not so agreeable to him to destroy them: it is said of him *that he doth not afflict willingly, nor grieve the children of men*, *Lam.* III. And he saith of himself *that he hath no pleasure in the death of the sinner*, *Ezek.* XVIII. And no wonder, for it is somewhat besides his nature: *q. d.* for it is his nature to give being, and not to destroy it.

Now that God is tender of the lives of men, and preservs them willingly and tenderly, you have it evidenced in the mouth of *three* or *four* witnesses, that the truth of it may be established.

1. He is tender of the lives of very birds and beasts, and therefore forbids all cruelty towards them. *Balaam* for cruelty towards his poor Ass is reproved both by the Angel, and the Ass her self. And how does God forbid to kill a beast and her young on the same day, to take a bird and her young at the same time, but if he take the young to let the dam go; forbids to seeth a kid in his dams milk: and in a word, it is a token the Holy Ghost gives of a good man, that he is *merciful to his very beast*.

2. Is

2. Is it not an evidence that God is tender of mens lives, when he hath made ſo ſevere a Law againſt murther, or taking them away? And what ſtrange diſcoveries hath he made of murthers and murtherers, that he that hath taken away a mans life may not go unpuniſhed? So tender is God of the life of man, that as man hedgeth in a choice tree or plant that he is tender of; ſo hath God mans life with ſuch a firy law, as well as he doth alſo with his providence.

3. Doth not God tender the life of man, when he would have all men to ſpin out their lives to life eternal, and ſhewed them a way how to do it, if they would but take his way? God had rather thy life ſhould reach Heaven and Eternity there, than to drop into Hell in the end, and be drowned in eternal death. And this is one thing amongſt others that doth highly enhance the preciouſneſs of mans life, that it may be tranſlated to Eternity.

4. And *Laſtly*, If you yet need any evidence and demonſtration of Gods tenderneſs to mens lives and willingneſs to preſerve them, and unwillingneſs to deſtroy them, look upon your ſelves as you are alive here this day. And whence is it, that you are ſo? Can you give any other proper reaſon, than this, becauſe God is tender of your lives, and is not willing to deſtroy them? Hath he not power enough to have cut them off and deſtroyed them long ago? And have we not given him cauſe enough to have deſtroyed them over and over? Whence is it then, that we are all here this day? God hath ſpared our lives, preſerved our lives, tenderly preſerved them, or our ſouls had long ago dwelt in ſilence.

And are we not in debt to God for this care and tendering of us? Is there nothing to be paid him, not one half ſhekel, for all our preſervation? Doth not all the reaſon in the world dictate, that when we live by him, we ſhould live as he would have us: that when he ſpares and preſerves our lives, we ſhould lead and ſpend our lives according to his rule?

And this is all that he requires from us, He looks not for mony nor monies worth; not for a ſhekel nor half a ſhekel, not for an offering of a lamb or bullock for the ranſome of our lives; but all that he requires is, that we pay God obedience and ſervice; live to God as we live by him.

III. Having conſidered the *Quality* of this payment, *viz.* to be a tribute of acknowledgement of their dependence upon God for their lives, and the preſervation of them: and the *Quantity* of it, or the *Sum* it ſelf, *Half a ſhekel*, to imply that they lived not on free coſt, but under a rent and homage to God: we come now in the *third* place to diſcourſe of the *Equality* of the payment. *The rich ſhall give no more, and the poor ſhall give no leſs*; but every one exactly alike. Which may ſeem ſomething ſtrange, when there was ſuch a diverſity of perſons. That was a miracle about the meaſuring of Manna, that every one ſhould have the ſame proportion, when they came to meaſure, and yet ſuch a difference of proportion, when they gathered. And this is ſomething wonderful in the proportioning, that all ſhould pay ſo exactly alike, when there was ſuch vaſt difference twixt perſons and conditions. Some worth thouſands, ſome worth nothing, ſome on high on a Bench of State, and ſome as low embracing a dunghil: and yet all pay alike: What are we become *Levellers*, All hail, fellows, and no diſtinction; the rich no better than the poor, and the high become yokefellow with the baſe? This taught them and may teach us, that which ſo oft is inculcated in Scripture,

That *God is no Reſpecter of perſons in regard of any ones outward condition*, *Rom.* II. 11. *There is no reſpect of perſons with God.* *Act.* X. 34, 35. *Of a truth I perceive that God is no reſpecter of perſons. But in every Nation he that feareth him, and worketh righteouneſs is accepted with him.* But *Peter* there ſeems to deſtroy what he had built up, for he had ſaid, *God is no reſpecter of Perſons*, and yet immediately after he ſaith, God accepteth ſome. But the meaning of him, and of other places that ſpeak the ſame is, that God reſpects no men upon any external accounts; he reſpects not the rich man a whit the more for his being rich, nor any poor man the leſs for his being poor; he is not like them, *Jam.* II. 2. Who if they ſee *a man with a gold ring or gay cloathing*, O! then I pray Sir, *come up hither and ſit here*; but if a poor man *in mean garb and habit*, then *go thou, and ſtand or ſit there at my footſtool.* The Apoſtle at *verſ.* 4. gives them their right title, though at firſt ſight not eaſy to underſtand, *Are ye not become Judges of evil thoughts*? His meaning is not, that they judged or paſſed ſentence upon evil thoughts, but that they were evil thoughted Judges, as a Judge of unrighteouſneſs is an unrighteous Judge. When God hath ſo commanded, that men ſhould judge impartially without reſpect of perſons, are not you evil thoughted Judges, when you ſo prize the rich, and deſpiſe the poor, meerly becauſe of their outſide, or external condition?

God cannot do ſo: he cannot gaze with admiration upon a gallant ſuit and clothings, glittering lace and diamonds: he cannot ever the more regard a man, that hath regarded mony and gotten a great deal of it together. Nothing that the World can contribute to a perſon, can make God to reſpect him a ſtraw the more. Take but that one inſtance of

Herod

Herod Agrippa, Act. XII. When he was in all his pomp and gallantry, and as richly dreſſed as mony and hands could make him, the ſun ſhining upon his cloth of ſilver, and cloth of gold raiment, that dazled the ſpectators eyes, as *Joſephus* tells the ſtory; the fooliſh people, they admire him, applaud, adore him; and he ſpeaks and looks more like a God than a Man. In that very inſtant God ſhewed how little he regards any man for his outſide, be it never ſo gorgeous; for he ſtrikes him with the lowzy diſeaſe and he is eaten up with lice, and dies.

God looks upon men as they come into the world, and as they go out, *Naked*, and not through any deckage that the world hath put on them. And accordingly *Exod.* XXXIII. 5. When God would call the people to account for their making the golden calf, and look upon them in their proper condition, he bids them *put off their ornaments from them.* Now God looking upon men in this their naked condition, as men, he ſees this equality in all men in the world.

Firſt, That they are all alike his Creature, and therefore he may in this reſpect value them all alike. The rich did no more create himſelf then the poor, and the high no more than the low, but they are all alike his creation. *Pſal.* C. *He made us, and not we our ſelves.* And there is no man to be excepted from the word *Us*, but he made one as well as another. That is a *Caveat* to the rich and high, which God ſpeaketh to *Job*, in *Chap.* XL. 15. *Behold now Behemoth, which I made with thee, he eateth graſs like an Ox.* What doeſt thou compare with me any thing that eateth graſs? Yes, I made him as well as thee, and thou madeſt thy ſelf no more than he did, and you are both my creatures, as well the one as the other. Thou as well as He. So is the rich his creature as well as the poor. *Prov.* XXII. 2. *The rich and the poor meet together, the Lord is the maker of them both.* They meet together, and it may be, the rich ſpits at the poor in ſcorn and deſpiſing: yet the Lord made them both; and in that regard there is no difference betwixt them. And thereupon the ſame *Solomon* ſaith, *Prov.* XIV. 31. *He that oppreſſeth the poor reproaceth his Maker.* As if he caſt in the teeth of God, for that he made ſuch a pitiful creature, that were fit for nothing, but to be oppreſſed and trodden upon. The oppreſſor thinks himſelf another kind of creature, whereas they were caſt in one and the ſame mold.

Doth the rich and high and great think, that he is leſs beholding to God for his creating, than the poor and the mean? Or elſe does he think, that God laid out more pains and power and love in the creation of him than he did on the other? Did God uſe more art or skill, or more care and endeavour in making him, than in making the pooreſt Creature, that goes from door to door? Although the Holy Ghoſt hath made ſome difference in relating the hiſtory of the Creation of other things, and of man, and hath brought in the whole Trinity conſulting for the making of man, *Come let* Us *make Man*; yet in the making of ſeveral men we muſt not look for any diverſity. And whatſoever men will gather out of *Pſal.* XXXIII. 15. *He faſhioneth their hearts alike:* as ſome from thence would gather the *præexiſtence* of ſouls, ſome the *equality* of ſouls: certainly this may be, that God made no difference of his working, when he made all.

Secondly, As all the men of the world are of this parity and equality in regard of the Creators *work* that made them, ſo alſo in regard of the *matter* or *mettle* of which they are made. Did God chuſe any finer clay for the making of one than for another? *Duſt thou art*, was the character of the firſt *Adam*, and does any of his poſterity differ from that character? Did God look out for finer clay to make a great rich man of, than he did to make a poor? *Jer.* XVIII. 4. *The veſſel that he made of clay was marred in the hand of the Potter: ſo he made it again another veſſel, as ſeemed good to the Potter to make it.* The Potter hath a pot on the wheel, and it hits not to the faſhion he aimed at, ſo that he workes it up to veſſel of another faſhion, but the ſame clay ſtill. So however there may be ſome variety in the frame of the veſſel made, ſome diverſity in the compoſure of men, ſome fair, ſome foul, ſome black, ſome white, ſome a ſmooth *Jacob*, ſome a rough *Eſau*, yet the clay that theſe diverſified veſſels are made of, is but one and the ſame.

You remember that *Eſay* XLV. 9. *Wo! to him that ſtriveth with his Maker, let the potſheard ſtrive with the potſheards of the earth.* The meaning of the latter clauſe, *The potſheards of the earth*, is, Men to ſtrive with men is ſomething like, equal match; and if they will needs ſtrive, let them ſtrive one with another, but *Wo! to him that ſtriveth with his Maker.* You ſee the title given to all on earth, they are but *earthen potſheards*, but as bits of a broken pitcher. While the pitcher was whole it was but an earthen pitcher; while *Adam* was in innocency he was but a veſſel of clay, though a veſſel of honour: but his fall hath broke the pitcher all to pieces; and all the men of the world are but as ſheards of a broken picher. It may be one piece of the potſheard may be bigger than the others are, yet that is but a potſheard ſtill, and of the very ſame mettle with the other. It may be one piece is finely painted and coloured, which the other is not, yet it is but a potſheard for all its painting, and but of the very ſame clay, with the other bits for all its bravery.

Thirdly,

Thirdly, And as all are of the ſame duſt in their original, and no differenc; ſo is there any difference in the duſt to which they ſhall return? Shall great and rich leſs turn to duſt, than mean and poor; or ſhall they turn to nobler duſt than the other? Shall a more noble or gentile worm ſeiſe upon a great man in the grave, than does upon a mean; or a more gallant corruption devour the rich man than doth the poor? There *the Kings and Counſellors of the earth* lie down together, *Job* II. 14. And there the poor and rich have the ſame lodging, and the Servant hath the ſame bed with his Maſter. And do they not all go to the ſame, the very ſame duſt, and doth not the ſame, the very ſame corruption ſeize and conſume them? *Pſal.* CIII. 14. The Lord that made us *knoweth our frame, he remembreth that we are duſt.* *Duſt* in our beginning, duſt at our latter end, and one and the ſame duſt, both in our beginning and end, and no difference.

And therefore how can he in this regard but value all at one rate; and when the poor and rich come to pay tribute for the preſervation of this duſt, our bodies, that all ſhould contribute alike; *the rich no more, and the poor no leſs.*

But are all mens *Souls* alike too, that God ſhould rate them all alike too? Take the word in the text in the proper ſence, *you ſhall make an attonement for your* Souls; are all *Souls* looked upon by God alike too? It was an old queſtion in the Schools, *An animæ ſint æquales? Whether all Souls are equal?* And our inquiry adds one queſtion more, *Whether God weigh all Souls alike?* And the the queſtion lies not ſo much in this, Whether God prize not an holy Soul above a ſinful, as whether every Soul be of the ſame value as a Soul? And the reaſon of the queſtion is from the vaſt difference of the tempers of men, in which the acting and nature of the Soul appears. And it were wonder if ſome of the *Jews* did not cavil at this Law upon this very poynt. They took upon them to be exceeding *wiſe*; and abundance of them gave themſelves that title; and muſt they be valued with fools and Ideots?

I am not curious to diſcuſs this queſtion copiouſly. It might be a very proper anſwer to this queſtion, ſuch as is *Joh.* XXI. 21. Where *Peters* inquiſitivneſs receives an anſwer, *What is that to thee?* So when any are curious to know, whether all Souls are alike, whether an unlearned Soul is like a learned, an Heathen like a Chriſtian, an Ideot like a ſolid man, I may ſay, *What is that to thee?* ſearch and try and examine, and take care of thine own Soul. Yet to ſpeak ſomething to this caſe.

Firſt, Diſtinguiſh between the *Activity* of the Soul, and the *Capacity* of it: what it does and what it is able to do. It is a Maxim, *A poſſe ad eſſe non valet conſequentia.* From what a man can do, it will be but a weak conſequence to conclude, that therefore he will do it. The Leper to our Saviour underſtood *Logick* better, and concludes not, that he would make him clean becauſe he could do it; but he begs that he would do it, ſeing that he could, *Lord, if thou wilt, thou canſt make me clean.* It is a good conſequence to ſay, a Man does thus, therefore he can do it; but a wild one to ſay, therefore he can do no otherwiſe. So as to the judging of the true quality of the Soul, if you would take meaſure of a Soul aright, you muſt not barely look at its preſent acting, but at its capacity, and what in its full largeneſs and latitude it is able to act: not take meaſure of a reaſonable Soul, as it is in its childhood, but when it is in its full growth, and capacity.

Secondly, Now the acting of a Soul in its full capacity, cannot be while it is in the body. It cannot ſee God face to face, nor the Devil as he is a Spirit, which it may do when out of the body. It cannot converſe with things in eternity, which it cannot but do, when out of the body, either bleſſed or miſerable. It cannot here but be deceived many a time over, there it cannot poſſibly be deceived; and ſo I might ſpeak in other particulars.

So that the proper judging of the nature of the Soul and its capacity, is to take it as God did *Iſrael* at *Sinai*, (when he would know what to do with them,) ſtript of their ornaments; ſo muſt the Soul be ſtript out of the Body; looſed of all that that pinioned, hampered or any ways ſtrainted it. And what think you of the Souls of Infants, of Fools and Ideots then and there? Can we think their Souls are Infants, Fools and Ideots in the other world? For

Thirdly, Though the Soul be of a vaſt capacity while in the body, yet the acting of it even there is many and many a time hindred, and curbed that it cannot reach to its acting in its full capacity, which it could reach to even here, if there were not ſome hindrance. Take inſtead of more an inſtance or two of what may ſeem neareſt to folly and ideotiſm, and are not. A man is drunk; does his Soul then act according to the proper capacity that it were able to act in, if he were ſober? There is a man learned, and an hundred that have no learning at all. Now the reaſon why thoſe unlearned ones are not learned as well as he, is not, becauſe their Souls were not of capacity to have received learning, but becauſe they had not the means of education in learning that he had. So the acting of the Soul according to its capacity is often time hindred by the want of apt organs or inſtruments

ments in the body. Do you not see before your eyes by experience a man or woman moped, their understanding clean spoyled by a sad stroke of the Palsy or Apoplexy, that the person is not the same that he was before? and yet his Soul is the very same, but the right acting of it spoyled by the spoyling of the organs or instruments by which it should act. The brain is so shattered by the stroke of a Convulsion, that it cannot be so serviceable to the Soul as it hath been. And so those Naturals and Ideots we are speaking of, their Souls are like to other Souls, *spiritual substances*, as well as others, *immaterial* and *intellectual* as well as others; but there is some defect of the organ or instrument in the body, something that the Intellect should use, is failing or bruised.

Now not to wade farther into this question, these two things are undeniable concerning all Souls in the world.

1. That they are all of the workmanship of God, and no Souls but come out of his hand. *Ezek.* XVIII. 4. *Behold! all Souls are mine.* XXXVIII *Jer.* 16. *Zedekiah* sware to *Jeremiah*, *As the Lord liveth, who made us this Soul.* And he spake very true; though *Jeremiah* was as good, and he as bad, yet God made both their Souls alike, *Jeremia's* as well as *Zedekiahs*, *& contra.* In that dispute about Præexistence of Souls, some hold Præexistence, and some not: yet both hold that the Soul comes immediately from the hand of God. And sure God sends no maimed Soul out of his hand.

2. That all Souls have equally need of Gods support. There is a double support of the Soul. Either that God preserve and keep it in the body for the life of the body, or preserve and keep it in grace for the good of the Soul. This distinction the words of the Apostle mean, 1 *Tim.* IV. 10. *He is the Saviour of all men, especially of them that believe.* He preserves the lives of all that live, but especially he preserves the Souls of those that believe in him.

So that, if the Question be, Doth God preserve all alike? Doth his providence set it self to keep all alike? If not, why should all be bound by this tax in the Text to pay for their preservation alike?

The Answer is easy, though it may seem strang when given; He doth, and he doth not. But I may facilitate it by this distinction.

First, He preserves all alike; that is, all that are preserved have their preservation alike from him, and alike owe their preservation to him. So that none is able to say, I owe my preservation to God less than thou doest. Thou art much beholden to him for the preservation of thy life, but I am not so much. Thou hast had more need of his preservation than I have had.

Secondly, He preserves not all alike, *viz.* in this sence, That he takes care of the preservation of the Souls of some in another manner than he doth of others. He preserves the persons even of ungodly men, and keeps their Souls in them; but he preserveth the Souls of the godly in well being, as well as their bodies in life. Hence those frequent expressions. *He keepeth the Souls of his Saints. The Lord careth for my soul. Commit the keeping of your souls to him*, 1 *Pet.* IV. *ult.* And that one instead of more, *Psal* CXXI. 7. *The Lord shall preserve thee from all evil, yea, he shall keep thy soul. He shall preserve thee from all evil* to thy body; but which is the preservation indeed, he shall take care of the welfare of thy soul.

I shall not need to insist to shew the great difference of these two kinds of preservation; even all the wicked of the world are under the former, Gods preservation of their lives; but the children of God are under both, the preservation of their bodies and souls also.

There is nothing that differenceth men in the sight of God, but good or evil actions. And the Judge of all the world, that cannot but do right, judgeth and rewardeth every one according to their works. As the Apostle hints, *Rom*, II. 6, 7, 8. *Who will render to all men according to their works*, and *For there is no respect of persons with God.* He respects not whether men be high or low, rich or poor, but deals with all according to their works. Hence that in *Eccles.* IX. *beginning.* Outward accoutrements distinguish men in the world, but not with God; and poverty or riches, high place or contempt are not signes of his favour or disfavour; but he looks on men according to their doings.

Well; by Gods thus equally valuing all, we are taught, that we should undervalue none. God hath set a stint, that we should not be proud nor despise any. For, I

1. What are we better then another? Yes, I have more estate than another, I go braver; such an one a poor pitiful fellow, not to be compared with me. I, but he is Gods workmanship as well as thou. Ye are twins so like, that ye cannot be known asunder. Yea God himself knows no differenc betwixt you. Hast thou an immortal soul, so hath he. Hath he a mortal body, so hast thou. Hast thou a soul that is made in the image

image of God, ſo he. Hath he a body, that is but duſt and aſhes, ſo haſt thou. What is added by the world, as we ſay, of wealth, and honour, and cloths, are ſuch things as will once be clean ſtript off, and where is the difference then?

2. And who hath made the difference as to their outward condition? Anſwer the Apoſtles queſtion. *What haſt thou that thou haſt not received? And if thou haſt received it, why boaſteſt thou thy ſelf, as if thou hadſt not received it?* When we ſee a perſon in worſe ſtate than our ſelves, we commonly look upon our ſelves as ſome body; whereas we ſhould look up to him, that hath made the difference. And do we ſee a poor miſerable creature, and look upon him with ſcorn? And do we not rather think, Might not God have made me as poor and miſerable, as this poor wretch? He might have clothed me with rags, as well as this poor beggar. He might have made me as ſilly as this poor Ideot. Down great heart, and proud, and learn to aſcribe all the comforts and benefits thou haſt above any other poor ſoul, where it is due, and to aſcribe nothing to thy ſelf, but guilt and ſinfulneſs.

II. If we deſire to be eſteemed, what is it to be eſteemed by God? He hath ſet all at one rate, as men are in the lump; if we deſire to be of a better value, it is wiſdom to labour to be ſo in his eyes that ſo values all. To eſteem our ſelves is but a folly, to labour to have others eſteem us is but folly, unleſs it be in an eſtimation, that God will ſay *Amen* to it alſo. Remember that of the Apoſtle, *It is not he whom man approveth, but whom God approveth.* If we would be thought to be beautiful, let it ſhine in the image of God; if rarely decked, let it be with his ornaments; if to be learned, remember that, *He that honoureth me, I will honour.*

A SERMON

Preached upon

JUDGES XI. 39.

And it came to pass at the end of two months, that she returned to her Father, who did with her according to his vow which he had vowed.

THE Apostle in the Epistle to the *Hebrews*, *Chap.* XI. reckoning up, that noble Catalogue of men famous for faith and great actions under the Law, at *vers.* 32. mentions *three*, that may seem to be something questionable: and those are *Gedeon*, and *Samson* and *Jephtha*: men indeed that had done great acts, but that in the close came off with some foul blot. *Gedeon*, *Judg.* VIII. 27. *made an Ephod, and put it in his own City Ophrah, and all Israel went thither a whoring after it.* *Samson* pulled down the house upon his own head, and so became *Felo de se*, or guilty of his own death. And was not *Jephtha* guilty of the death of his own daughter?

That is the question we are now to look into. I have lately shewn you the Heathen sacrificing men and women to their Gods, and Heathenish *Israelites* sacrificing their children unto *Moloch*; let us now consider, whether *Jephtha*, a man of a better Name, and Religion fell not under the like miscarriage, in sacrificing of his Daughter. The Text tells us, *He did to her according to his vow which he had vowed.* And the resolution of the question lies in the resolution of another verse, what his Vow was? That you have at *vers.* 30, 31. *And Jephtha vowed a vow unto the Lord, and said, if thou shalt without fail deliver the children of Ammon into mine hands. Then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I come in peace from the children of Ammon, shall surely be the Lords, and I will offer it up for a burnt-offering.* A rash Vow, as appears by his repenting and renting his garments, *vers.* 35. A rash Vow, that he could not come off with either breaking or performing it, but with sin. If he performed it not, he sinned in making a Vow that he might not perform. If he performed it, he sinned in performing a Vow that he might not make. So that as the King of *Syria* once said, *Whether they came out for peace, take them alive, or whether they come for war, take them alive.* So is *Jephtha* taken deadlily, whether he hold his Vow or break it: he is caught under a rash and sinful Vow, as a man that hath a Wolf by the ears, that whether he hold him, or let him go he is in danger. If he break his Vow, how can he answer his taking such an ingagement upon him, as not to keep? If he hold it, how can he answer making a Vow of so nice a performance?

The words of his Vow are read one way by some Interpreters, and another way by others: and there is one letter in the *Hebrew* Text breeds this diversity, *viz.* ו, that may signifie either *And*, or *Or*. And accordingly some read it, *Whatsoever cometh forth of the doors of my house to meet me, when I return in peace, shall surely be the Lords.* And *I will offer it up for a burnt offering.* And others read it, Or *I will offer it up.* As meaning, if it be fit to be offered in sacrifice, *I will offer it in sacrifice*; but if it be not fit, yet *it shall be the Lords.* So some of your Bibles give intimation of this diversity of reading, having one in the Text, and the other in the Margin. But in the Text you see it is, And *I will offer it up.* And so it is in the *Greek*, *Vulgar*, *Italian*, *French*; and so rendred also from the *Eastern* Languages.

Now what could meet him out of the doors of his house that was fit for sacrifice? Nothing to be expected to come out thence, but Men, Women and Dogs; and any of these, yea the very Dogs might come out to meet him, and welcom home their Master, but none of these were fit to be sacrificed. Nay a Dog is not fit to be dedicated to God any

any way. For though there is a ſuppoſal, *Levit.* XXVII. 11. and a permiſſion of dedicating and ſanctifying an unclean beaſt to the Lord, that was not fit to be ſacrificed, and that it might be redeemed for a ſum of mony to be given to the Prieſt: yet a Dog is particularly excepted in that prohibition, *Deut.* XXIII. 18. *Thou ſhalt not bring the hire of a whore nor the price of a dog into the houſe of the Lord for any Vow.* And do ye think *Jephtha* had his dog in his thoughts when he made his Vow? That were more ridculous to imagine. And if any were ſo ſimple as to imagine it, it might be anſwered, He could not think of his dog becauſe he knew a dog could not be ſo conſecrate to God.

Could he then think of a Bullock, Ram, Lamb, Kid or Goat? Theſe were things indeed that were fit to ſacrifice; but a double objection lies againſt thinking that he thought of any of theſe. The one is becauſe he ſpeaks of *coming out of the doors of his houſe*; which no one will underſtand but of his dwelling houſe. And it were ridiculous to think of Ox, or Ram, or Lamb, or Goat, coming out of his dwelling houſe. And the other is, that he ſpeaks of *coming to meet him*, which expreſſion means to welcom him home, as his Daughter went out to meet him to welcom him home. Now it can little be imagined that he thought of any Bullock, or Lamb, or Goat, coming out to meet him under any ſuch notion.

Therefore theſe things conſidered, it is paſt all doubting, that when he ſaith, *Whatſoever cometh out to meet me*, that he meaneth ſome man or woman or child of his family. And child he had none, but only this one daugter, *verſ.* 33. And it is very like he little thought of her, when he made his Vow, but ſome of his men or maids. And whereas our *Engliſh* hath rendred it favourably, becauſe of the great queſtion that is raiſed upon his Vow, *Whatſoever* cometh out, the *Hebrew* original will moſt properly bear it, *He* that cometh forth: and ſo the *Greek*, *Latine*, and other Tranſlations bear it.

For he was now upon an extraordinary and very great deſign, *viz.* To go and fight with the potent army of the *Ammonites*, his forces not being very great. And therefore it is very likely that he makes an extraordinary Vow to his extraordinary deſign he was upon. Now this had been but an ordinary and common buſineſs to Vow, if I return from the children of *Ammon* with victory, I will offer the firſt Lamb, or Ram or Bullock I meet withal at my coming to mine own houſe. Had this been any great Vow for the imploring his proſpering in the great undertaking he went about? But to dedicate a man or a woman to God ſpoke high, and ſomething like the greatneſs of the deſign.

And how he ſerved his daughter when ſhe came firſt to meet him, is the great queſtion and diſpute? Some tender of *Jepthahs* credit, and reckoning it not fit to lay more hard things on him than the ſtory will well bear, therefore to make the beſt of it, hold that he did dedicate to God, not ſacrifice his daughter; he devoted her to God in keeping her a *Recluſe* and *Nun*, and never to be married; though he had no other child, and ſo his family was like to fall. But on the contrary,

Firſt, Nunſhip and Vow of Virginity by the *Papiſts* indeed is pretended to be a great piece of devoting and conſecrating the party to God. But that it is ſo, never was, nor ever will be proved, but only pretended, and with a loud noiſe cried up; as they did in the great hubbub at *Epheſus*, *Great is Diana of the Epheſians*; when none could underſtand or ſee any reaſon for ſuch a hubbub and outcry. Certainly among the *Jewiſh* Nation, they were ſo far from accounting the Vow of Virginity a piece of Devotion and Religion, that they accounted it a reproach for a woman to be childleſs; nay a reproach for a woman not to be married. You remember that ſaying of *Elizabeth* that had thitherto been barren, *Luke* I. 25. *Thus the Lord hath dealt with me in the days when he looked upon me to take away my reproach among men.* A great reproach for a woman to live and die childleſs; but God hath taken away that reproach from me in giving me a child.

And a greater reproach it was for a woman not to be married. And hence is that in *Pſal.* LXXVIII. 63. *Their young men were ſlain by the ſword, and their maidens were not* praiſed, for ſo it is in the *Original*, which our *Engliſh* hath rendred, *were not given in marriage.* For it was a diſpraiſe for a woman not to be married. Nay the *Jews* in their Traditional Law, (by which they were led too much) did not only account it a *ſhame* not to be married, but a *ſin* and a breach of Gods command. For thoſe words, *Gen.* I. 28. *Be fruitful and multiply*, they account not only a bleſſing, but a Command; and reckon it the firſt Command of the ſix hundred and thirteen commands that are in the Law. And to this opinion of theirs it is that the Apoſtle reflects, 1 *Cor.* VII. 25. Where treating concerning virginity and marriage, he ſaith, *Now concerning Virgins, I have no command from the Lord, but I give my judgment, as one that hath obtained mercy of the Lord to be faithful.*

Secondly, To this may be added, that Perſons dedicated to the Lord, were not therebybo und to perpetual Virginity. For we read of ſome that were ſo dedicated, that yet

yet for all that married. As *Samſon* a dedicate Nazarite, yet took him a wife, and that of the daughters of the *Philiſtins*. And *Samuel* dedicated by his parents; and yet afterwards married, and had children.

So that whereas the *Papiſts* account vowed Virginity ſo great a piece of Religion and Devotion, and thereupon their Nuns, and their Prieſts muſt not marry; they will hardly find the leaſt warrant for it either in the Old Teſtament, or the New. It is meerly an invention of their own, as indeed is moſt of their Religion, and clearly without any warrant or allowance of God. It is very unlikely therefore that vowed Virginity ſhould be ever ſo much in faſhion or requeſt in the *Jewiſh* Nation, as for them to account it ſo great a piece of Religion, or that *Jephtha* ſhould account that a noble performance of his Vow; and account it a great Vow to devote his Daughter to perpetual Virginity.

But if that were not the intent and action of his Vow, what did he to his Daughter? Did he really ſacrifice her, and offer her up for a burnt offering? That was leſs Religion, and leſs in cuſtom in the Nation, to ſacrifice a perſon. And can it be imagined, that *Jephtha*, that the Apoſtle reckons among the faithful, ſhould do ſuch a thing?

I anſwer, Very true. But may we not think him, though faithful, yet for the preſent that he might fall under ignorance, and a blind zeal. It is indeed ſomething hard and ſtrange to think ſo uncharitably of ſuch an one as he was. But,

The Fathers of old were almoſt unanimouſly of the mind, that he really ſacrificed his daughter. They that have purpoſely handled this queſtion will tell you, that *Tertullian*, *Athanaſius*, *Nazianzen*, *Hierom*, *Ambroſe*, *Chryſoſtom*, *Auſten*, *Theodoret*, and others were of that mind. Beſides Jewiſh Writers that might be produced. I will name but two, the *Chaldee* paraphraſe, and *Joſephus*. And divers modern Chriſtians are of the ſame mind.

But ſtill the objection will return. What ſuch a man as *Jephtha* murther his own Daughter, and offer her in ſacrifice? Would the Apoſtle ever have reckoned him among the noble army of Faithful ones, had he done ſuch a thing as this?

I anſwer, *Firſt*, That comes but a little ſhort of this that is ſaid of *Solomon*, 1 *King.* XI. 5. *Solomon went after Aſhtoreth the Goddeſs of the Zidonians, and Milcom the Abomination of the Ammonites.* Let the *Jews* plaiſter the caſe the beſt they can, and ſay, that he himſelf did not worſhip theſe Gods, but only ſuffered his wives to worſhip them; and that he did not build thoſe high places for *Chemoſh* and *Molec*, *verſ.* 7. but only ſuffered his wives to build them. Yet how deeply was he guilty in ſuffering ſuch a thing. But the Text tells you that he himſelf went after theſe Gods; which in Scripture language ſignifies commonly the real committing Idolatry with ſuch Gods. And do but remember what the ſervice of *Molec* was, and offering children to him; and obſerve that *Solomon* went after *Milcom* or *Molec*, and built high places to *Molec*: and how little ſhort that does come of *Jephtha's* ſacrificing his daughter? And yet I doubt not of *Solomons* ſalvation; for I doubt not of his repentance.

Secondly, That it was now too common in *Iſrael* to worſhip *Molec*. Now obſerve, *Judg.* X. 6. *The children of Iſrael did evil again in the ſight of the Lord, and ſerved Baalim and Aſhtoreth, and the gods of Syria, Zidon, Moab, the children of Ammon and the Philiſtins; and forſook the Lord, and ſerved him not.* An evil caſe were the people in, when they were generally ſo idolatrous, and ſo variouſly idolatrous. Now among others obſerve, that they ſerved the God of the *Ammonites*, which was *Molec*: So that it was no ſtrange thing with them to offer ſuch barbarous and bloody ſacrifices, as their own children. That you may gueſs, that the corruption of the times might ſuggeſt to *Jephtha* the fancy of offering ſome ſuch ſacrifice of Man or Woman to God; the rather ſince

Thirdly, That he was now going to fight againſt the children of *Ammon*, who offered their children to their God *Molec*. And it ſeems he thought he ſhould ſpeed better againſt *Ammon*, who offered their children to *Molec*, if he vowed and offered ſuch another ſacrifice to God.

We obſerved before, that nothing could come out of the doors of his houſe to meet him, that could be fit to be ſacrificed by any warrant or allowance of God; not his dog, nor his ſervant: and therefore that his words cannot but be conjunctive, *Whatſoever meets me ſhall be the Lords*, and *I will offer it up*. And that the ſtrictneſs of his Vow as he conceived it, did put him on to the ſtrictneſs of his performance.

It had been the part of the Prieſt, and of the great Councel of the Kingdom to have prevented ſuch a fact as this. The Prieſts lips they ſhould have preſerved knowledge, they ſhould have taught him better: and the great Councel that ſhould have preſerved righteouſneſs, and good order ſhould have taken care againſt ſuch an action. But the Nation it ſeems was ſo overgrown with ignorance and idolatry, and particularly with the

the ſerving of the Idol *Molec*, that ſuch a thing as this proved no regret at all to them.

The poor girle his daughter begged two months reſpit, that ſhe might go upon the Mountains and bewail her Virginity. She might have hoped that in all that time, ſome reſcue might have come to her; either the Counſel of the Prieſts, or the authority of the State interpoſing with her Father. But all was ſo out of tune and overgrown with Idolatry, as may be ſeen in that Text I cited before, *Chap.* X. that *Jephtha*, that was too much led away with the evil example of the times, is not at all reſtrained, but rather encouraged by the negligence of thoſe, that ſhould have directed and ordered better.

And to one that doth more narrowly ſearch into the Bible, I may recommend this obſervation to his examination. That in the time of the *Judges*, the High Prieſthood was loſt out of the line of the ſons of *Eleazar* into the line of the ſons of *Ithamar*, from one family of *Aarons* to another. And whether it might not be, becauſe the then High Prieſt did not better demean himſelf about this very matter, let him ſeriouſly conſider.

I am unwilling to charge *Jephtha* too heavily, nor lay ſuch a fact to his charge; but I have given you the opinion of the greateſt men of note that have written, laying it to his charge, and I have given you ſome reaſons, that might induce and move them to it. But I dare ſay, none of them that have ſo held, but they thought that he had repentance proportionable to this miſcarriage. And ſo no doubt had *Gedeon* in ſetting up his Ephod in his City, which cauſed all *Iſrael* to go awhoring after it. And ſo repented *Solomon* after his building of Altars to *Molec*; and ſo did *Manaſſeh* after his offering of his ſons to *Molec*. And ſuch repentance of *Jephtha*, I doubt not but the Apoſte had an eye to, when he reckons him among the *faithful*, and thoſe that *died in the Faith*.

I ſhall fix only upon one *Obſervation*, which fairly offers it ſelf unto us, take we the ſtory one way or other; that he ſacrificed his Daughter, or only devoted her to perpetual Virginity, *viz.*

What care, prudence and piety men had need to uſe about making of Vows.

Do you not think, that *Jephtha* would have born witneſs to this, when he found himſelf caught in the trap of his Vow, and his daughter fallen into it, which he little meant? Could he not wiſh he had had more care in the making of his Vow, when the keeping of it muſt prove ſo bitter? Did not raſhneſs go before his care, when he vowed and conſidered not what might be the iſſue? Did not his eagerneſs go before his prudence, when he vowed ſome body, but he knew not whom? And did not his zeal go before his piety, when he vows but violence to ſome or other, on whomſoever it lights, *viz.* either to ſacrifice them, or otherwiſe to devote them, though againſt their will? When he rends his garment upon his daughters meeting him, and cries out that ſhe was one that troubled him; it might have been anſwered him, as *Elias* did *Ahab*, No, *I am not he that troubled Iſrael, but thou and thy fathers houſe*. No, *Jephtha*, it is not thy daughter that troubles thee, but it is thy Vow that troubles thee, that was made with no more conſideration. If more *care*, *prudence and piety* had been there, thy preſent grief and perplexity had not been here.

I name theſe *three* moſt deſervedly, and upon very good reaſon. For as a Vow is a bond or cord, whereby a man binds himſelf, ſo theſe are as a threefold cord twiſted to make up ſuch a bond. Theſe are ſo eſſential to the conſtitution of a right and lawful Vow, that let any of them be abſent, there will be a ſad maim there. Let *Care* be abſent, the Vow will be *raſh*; let *Prudence* be abſent, it will be *impertinent*: and let *Piety* be abſent, it will be *wicked* and ungodly.

A *Vow* is a bond that binds the Soul, and ſo the Scripture calls it, *Numb.* XXX. 3. *If a woman ſhall Vow a Vow to bind her Soul with a bond.* And a man had need to be prudent and careful how he binds his Soul. It is a tender piece, take heed the bond ſit right, leſt it gall and fret it. Take heed the bond be not ſuch, as to bind hand and foot, and to caſt into utter darkneſs. What elſe think you was thoſe forty mens Vow, that bound themſelves by an oath, that they would neither eat nor drink till they had killed *Paul*. Had not theſe men fettered their own Souls for utter darkneſs by the bond of their Vow?

Now becauſe we have before us a remarkable caſe of a Vow, let us a little conſider of that ſubject, and what a man does or ſhould do, when he makes a Vow.

And, *firſt*, let us begin with this queſtion, Whether a man be bound to make Vows or no? Is a man bound to lay ſuch a bond upon his Soul? It is enjoyned, *Pſal.* LXXVI. 11. *Vow and pay unto the Lord your God: Let all that are round about him bring preſents unto him that ought to be feared.* Now doth this bind a man to make Vows, or only bind him to pay them if he have made them? And if it bind to make Vows, doth it bind under the

t he Goſpel, as well as under the Law, where moſt of their Vows were vowing of ſacrifices? And ſo that latter clauſe of the words cited give intimation, *Bring preſents, &c.* And ſo ſome conſtrue that, *Eccleſ.* V. 4, 6. *If thou haſt made a Vow, defer not to pay it. Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay before the Angel, it was an error.* Where by *Angel* they underſtand the *Prieſt* that ſhould receive the ſacrifice. Thou Vowedeſt; ſay not before him, thou waſt miſtaken. Now for the reſolution of this Queſtion many things are to be ſpoken, and eſpecially the nature of a juſt Vow conſidered.

To the conſtitution then of a *lawful Vow* theſe two things are requiſite and eſſential.

I. That it be for a Religious end.

II. That it have a Religious warrant. And both theſe muſt be concurrent, elſe a Vow cannot be lawful.

A Vow is a matter of Religion, by which a man ties himſelf in a bond to God; and Religiouſneſs muſt be that, that muſt give it life and warrant. The Scripture calls a Vow a bond laid by the perſon that Vows upon the Soul, in the place above cited. And therefore the thing refers unto the Soul, and ſo is ſomething betwixt the Soul and God. To bind the Soul in reference to any thing of the World, is both contrary to the intereſt of the Soul, and not agreeable to the proper nature of a Vow. I will inſtance in one as likely, colourable, and common as may be, *viz.* A Vow never to be ſurety, nor bound for any man. This may be a good reſolution poſſibly, but hardly poſſibly a good Vow. For a *Reſolution* and a *Vow* may admit of a clear diſtinction. And a man may reſolve wiſely, juſtly and warrantably ſuch and ſuch things concerning his eſtate and affairs in the World: Whereas ſuch Reſolutions may not be fit to be turned into Vows. Thou mayeſt do wiſely in reſolving never to be bound for any man; or to reſolve, I will ſpend but thus much weekly, monthly, or yearly in houſkeeping. But thou mayeſt not do wiſely, or warrantably to bind thy ſelf to theſe things by a Vow: to bind thy Soul under a bond, and conſequently under a curſe, if thou break thy bond, for ſuch worldly things as theſe: To call in God to witneſs, and to engage to him about ſuch earthly concerns as theſe.

The Phraſe of the Apoſtle is obſervable, 1 *Cor.* VII. 36. where he is ſpeaking of Virginity, which the *Papiſts* would bring under a Vow. *If any man thinketh he behaveth himſelf unſeemly towards his Virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will. Nevertheleſs he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his Virgin, he doth well.* You find not here either Vow of Virginity or oath not to marry, but only a ſteady reſolution. *Standing ſteadfaſt in his heart*; and *decreeing in his heart*: not laying any bond of Vow or oath upon his Soul.

You find not in Scripture of any Vow of any good man, but it was aimed at a Religious end, and in tendency to the ſervice of God, and not to any worldly intereſt or reſpect; I mean when conſiderately made. Such an one was *Jacobs*, *Gen.* XXVIII. 20. Such another Vow was that of *David*, *Pſal.* CXXXII. 2. And without all controverſie *Pauls* Vow, *Act.* XVIII. 18. had a higher aim and end than any earthly or worldly concernment. Nay even men of no Religion, yet accounted that a Vow aimed at a religious end. Even *Abſalom*, when he made his Vow in *Geſhur*, pretends to ſuch an end, 2 *Sam.* XV. 8. And the mariners in the Ship with *Jonah* ſacrificed Sacrifices, and vowed Vows, *Jonah* I. 16. Aud their Sacrifices and Vows without queſtion looked both the ſame way, and aimed at the ſame end, religious worſhip. And that Vow that the *Iſraelites* made, *Numb.* XXI. 2. *Iſrael vowed a Vow unto the Lord, and ſaid, if thou wilt deliver and give this people into mine hand, then I will utterly deſtroy their Cities.* Though it may ſeem ſomewhat hard and unreaſonable, yet they aimed at a religious end in it, *viz.* obedience to Gods command, that had enjoyned them to deſtroy the *Canaanites*, and not to ſpare them.

Theſe Vows mentioned you ſee were *Conditional*; and the perſons ingaged in them deſired in them as it were to bind God to do ſomething for them, and they engaged to do ſomething for God. But there were and are vows *abſolute*, and without any ſuch condition, whereby men out of conſcience of their duty bound, or bind themſelves to as ſtrict obedience and ſervice of God, as they can; ſuch is that of *David*, *Pſal.* CXIX. 106. *I have ſworn, and will perform it, to keep thy righteous judgments.* And ſuch was the general end of the vow of the *Nazarites*, to ſet themſelves peculiarly to ſome ſervice of God, *Numb.* VI. 2. *When either man or woman ſhall ſeparate themſelves to vow a vow of a Nazarite to ſeparate themſelves unto the Lord. Nazaritiſm* was properly a Vow of humiliation, that a man would chaſtiſe himſelf and deny himſelf his ordinary delight of liberty, and neatneſs.

I ſay of *liberty*, for he bound himſelf to a ſtrict avoiding of every thing, that might defile him. And this required not a little care and circumſpection, and denied him that liberty of walking at freedom, that he might have had. It is ſaid of *Elizabeth* the Mother

Mother of the Baptiſt, that when ſhe conceived with child, *ſhe hid her ſelf five months.* And why? Becauſe ſhe carried a Nazarite in her womb: leſt ſhe ſhould be any prejudice to the Nazarite ſhe bore, by lighting upon any thing unclean to defile her. She thus recluſed her ſelf from all company that ſhe might be ſure to be far from all defilement. And the Nazarite denied himſelf the liberty of eating or meddling with any thing that came of the Vine, Wine, Grapes, Raiſins, or any thing the Vine bred.

And, I ſay, he denied himſelf of the common *neatneſs* and comlineſs, that both he might have had, and every body elſe had. And that was in that he let his hair grow, and did not cut it as others did. For however long hair among us be accounted a bravery, and men be grown effeminate like women; yet among the Jewiſh Nation it was accounted clean contrary, a ſluttery, naſtineſs, and deformity. And they are mightily miſtaken, that think that *Abſalom* wore his hair ſo long, becauſe he was proud of it: he wore it ſo long becauſe he had vowed *Nazaritiſm*, and by way of humiliation, and denied himſelf that neatneſs that he uſed before. For that which the Apoſtle ſaith, 1 *Cor.* XI. 14. *Doth not nature it ſelf teach, that if a man have long hair it is a ſhame to him:* the *Jewiſh* Nation conſented to with all their hearts. And therefore they looked upon Nazarites with their long hair, as men under humiliation, and that wore it ſo, to take ſhame unto themſelves before God and Men. And ſo they took up their Vow, as whereby to tie themſelves to a more ſtrict way of religiouſneſs and humiliation.

Men generally think there is ſome weight, and aw and terror in a Vow, and even the profaneſt of men ſtand in fear of breaking even of fooliſh and raſh Vows, *Prov.* VII. 14. The Whore there ſpeaks, *This day have I paid my Vows.* I have known where a wicked fellow having made a Vow, that he would never go in at his neighbours door, durſt not for his Vow ſake go in at the door; but could be content to creep in at the window. And another that having made a Vow he would not go into ſuch an Alehouſe of ſo long a time, durſt not for his Vow ſake go into it, but could be content to be carried in. Now however theſe wretches dallied with God, and trifled with their Vows, and their own Souls: yet they ſhewed, that there is ſome aw of a Vow even upon an ungodly heart, and that that ſtands over them, as with a whip and ſcourge. A good heart diſcerns the aw of it much more: and many a good man hath made Vows of careful walking; that he might have his Vow his Monitor, and keep him in aw to it: hath ſtuck as it were this rod always by him, to mind him to have a care, and to whip him if he failed.

Now is every man bound to make ſuch Vows as theſe; with *David* to make a Vow *to take heed to his ways*, and to take an oath, and ſwear *that he will keep Gods commandments?* The bond lies upon us from God to walk holily and carefully, have we need, or are we bound to add to the bond, and to lay a Vow upon our ſelves ſo to do?

For anſwer to this, I ſhall recommend to you two paſſages of *Solomon*, and one of *David*.

I. *Firſt*, That in *Prov.* XX. 25. *It is a ſnare to a man to devour that which is holy, and after Vows to make enquiry.* For a man to Vow, and to devour what he had vowed, and not pay it; and then to make enquiry concerning his Vow; whether he vowed well or ill or no? This is a *ſnare.* This ſhould have been done before he made his Vow, and not after. It is beſt for a man to conſider before he Vows, whether he do well in making his Vow, and whether he ſhall be able to perform it, when he hath made it? The great cauſe of breaking Vows, or repenting of what a man hath vowed, is want of conſideration before hand, what he goes about.

A Vow, even a holy Vow is a thing of deliberation, and not to be undertaken raſhly, but as in our Saviours parable, He that builds a Tower had need to ſit down and caſt, *whether he be able to finiſh it when he hath begun it?* To conſider whether he be able to perform his Vow, when he hath made it? For as a Vow is to be of a thing lawful and weighty; ſo it is to be of a thing poſſible. He that vows that which is not reaſonably in his power to perform, caſts not himſelf only into a bond, but into a ſnare. Such is the *Nuns* Vow of Virginity, and the *Prieſts* Vow among the *Papiſts* never to marry. It is not more a Vow, than a Snare, becauſe they cannot ſay or think it is abſolutely in their power to perform it. And the contrary hath been proved, and is daily among them by doleful experience.

A good heart, out of a good intention, may be willing to bind himſelf under a Vow to walk as carefully before God as poſſible: but let him well conſider before hand, how he can keep his Vow. For conſider that conſiderable place of the ſame *Solomon.*

Secondly,

Secondly, *Eccleſ.* V. 5. *It is better that thou ſhouldſt not Vow, than that thou ſhouldſt Vow, and not pay.* Whether *Solomon* ſpake there only of vowing a Sacrifice, or generally of any holy Vow, his ſaying will hold true, that it is better not to Vow, than to Vow and not perform. II.

Such holy Vows as we ſpeak of, a mans vowing all care poſſible in his holy walking, proceed either from *conſcientiouſneſs* of his *Duty*, or *conſciouſneſs* of his *frailty*. A man out of conſcientiouſneſs and a holy zeal to his Duty, binds himſelf by a Vow to his utmoſt performance of it; that his Vow may be a continual ſpur, and Monitor to him to keep up to it. Another out of conſciouſneſs of his readineſs to fail, or to be ſleepy in his Duty, or to be ready to faulter from it, binds himſelf by a Vow, to be as a Bell to keep him awake to it, and to be a check to his faultering. Theſe men have done well in making their Vows, if they keep them: but if they keep them not, it had been far better not to have vowed, than not to pay. God undoubtedly requires, that they ſhould perform when they have vowed: but we cannot ſay, that he ſo ſtrictly requires, that they ſhould Vow. Which makes me remember that of *Peter* to *Ananias*, *Act.* V. 4. *While it remained was it not thine own, and when it was ſold was it not in thine own power?* And thou mighteſt have choſen, whether thou wouldſt have vowed and conſecrated it to God or no: but ſince thou haſt taken on thee to devote it to him, the Lord requires that thou ſhouldſt perform, and not faultor with him. As a man may chuſe whether he will enter into bonds or no, but when he is entred into them, he muſt look to pay them.

Thirdly, A hint about this matter let us take from *Pſal.* LVI. 12. *Thy Vows, O Lord, are upon me.* He ſpeaks oft of his *own* Vows being upon him, here of the *Lords*. Either *thy Vows*, that is, made to thee. So ſacrifice was the Lords ſacrifice: Or *thy Vows*, that is, that thou haſt laid upon me; the bonds wherein thou haſt bound me. III.

A Vow in *Baptiſm* is laid on us by God; ſo on *Iſrael* by circumciſion: and God even as ſoon as we come into the World, ſeizes upon us, and would tie us to him: Swaddles us in the bond of the Covenant, as ſoon as we come into the ſwaddles, that he might bring us up for his. And as it is ſaid of *Jonathan*, That he made *David* ſwear, and enter into oath with him, *becauſe he loved him as his own Soul:* ſo God makes us to ſwear, and to enter into Vow to him, becauſe he is very tender and loving to our Souls.

It is the great diſpute, Whether an Infant in Baptiſm be capable to have a Vow and bond laid upon him? And thereupon ſome deny Infant baptiſm; becauſe he is not able to ſtipulate, or take any bond upon him; for he knows not what a bond or a Vow means. *Man is born as a wild Aſſes colt*, ſaith *Job:* and a wild Aſſe colt little underſtands any religious concernment, and an Infant, when he is baptized as little.

Very true, and yet *Anabaptiſts* cannot ſay, A wild Aſſe colt is as fit to have a bond laid upon him, as an Infant. An Infant hath a Soul, and ows duty to God, a wild Aſſe colt wants both: which moves God to deal after another manner with an Infant, than with an Aſſe colt. An Infant hath ſin and guilt upon it, and ſo hath not an Aſſe colt; and upon this account alſo God deals in another manner with an Infant than an Aſſe colt. An Infant is born a child of wrath, as the Apoſtle ſaith, all are, *Epheſ.* II. 2. God ſurprizes it as ſoon as born, and makes it enter into bonds with him, that it may come out of the ſtate of wrath. But further in anſwer to this objection conſider theſe *three* things.

I. The child indeed then underſtands not what it does, and cannot ſtipulate again in words to God, as God by his Word doth to it; but the very equity of the things, that God lays upon it, doth tie the child in the bond, and wrap him in the obligation, as juſtly and forceably, as if the child had ſaid *Amen* to every particular. For it is the equity of Gods commands that lays the obligation of obedience upon men, and not their own conſent. For as the Prophet ſpeaks, *whether they hear, or whether they forbear*, yet the obligation lies upon them. Becauſe it is ſo meet, fit and juſt, that they ſhould do what God commands them. By this equity God lays his obligations upon us in our baptiſmal bond. And though as Infants, we cannot underſtand, nor conſent to it, yet by the juſtneſs of the things enjoyned we are inwrapped in it. And Gods Vows are upon us, and the more becauſe he lays them on for our good, *viz.* to deliver us from the wrath under which we are born. The bond is, *to forſake the Devil and his works, to believe in God and to ſerve him.* And can there be any thing more juſt and equal? And though we are not then able to give conſent to the bond and obligation, and though none others ſhould undertake for us, yet doth not the very equity of the thing required oblige us?

II. God

II. God by the continual preaching of his Word minds us of the obligation. We know not what we did, nor what it was laid upon us: but he all along now teaches us to know it, and daily is refreshing to us the sight and sense of our bond, and as it were anew tying it on. It is considerable, that the Commands are called the Covenant, and the two Tables of the Ten Commandments, the Tables of the Covenant. And whose Covenant? Both Gods and Mans. *Gods*, because God hath indented with man upon such conditions. And *Mans* especially, because the condition of the obligation is his. And God is continually warning him that it is his obligation. There is a voice behind him, continually telling him this is his duty.

III. As God in *Baptism* lays his obligation upon us, when we knew not of it, and in *preaching* of the Word is continually urging of us to know it; so in the Sacrament of the *Lords Supper* he would have us willingly and knowingly to take it upon us. They know not what the Lords Supper means, that own not an obligation in it. As in that Sacrament there is taught living by Christ, so there is challenged a living to him. The Sacrament reads, that Christ died for men; and that very thing reads, that men are not to live to themselves. There is a *benefit*, pertaking of Christ to live by him; but there is an *obligation* also, a bond, to live to him. For as the Covenant is obligatory, so this seal or administration of the Covenant is so too. Now he that in receiving the Sacrament owns not such an obligation, and takes not that bond upon him, understands not what he does. And if his heart do not engage to live to Christ, as much as he desires to live by Christ, he seeks to serve his own turn, and not Christs.

A

SERMON

Preached upon

1 KINGS XIII. 24.

And when he was gone a Lion met him by the way and ſlew him: and his carcaſs was caſt in the way. And the Aſſe ſtood by it, the Lion alſo ſtood by the carcaſs.

IN this Chapter there is mention of one or two miracles, and there is intimation of two wonders. The miracles are the Altar at *Bethel* renting and *Jeroboams* hand withered, and at the Prophets prayer reſtored again. The wonders are, that ſo brave a Prophet ſhould be deceived as he was, ſhould be deſtroyed, as he was: and its wondrous, that the Lion that deſtroyed him ſhould not alſo deſtroy his Aſſe. I know you know the ſtory. He was ſent to cry out againſt the Idolatrous Altar at *Bethel* and ſo he did. He is commanded not to eat or drink in that place, and he did not, though the King kindly invited him home. But by the deceiving of another Prophet he is brought back again, when he was got out of Town; he eats and drinks in the Town contrary to what he was commanded; and when he goes out again a Lion meets him by the way and kills him.

There is no difficulty at all in the wordsof the ſtory, it is very eaſie to be underſtood: but there is myſteriouſneſs in the providential diſpoſal of God, that appears in the ſtory.

I. The good Prophet to be ſo deſtroyed. How would this incourage *Jeroboam* and the Idolaters at *Bethel* in their Idolatry? Oh! this man was but a falſe Prophet, all he ſaid againſt our golden Calf and Altar was but a ſcarbabe, for otherwiſe he would never have come to ſuch an end. And how might they boaſt, that their new God at *Bethel* had met with him for his ſaucineſs againſt him.

II. And how might this diſcourage other Prophets to go on the meſſage of the Lord, when this poor man ſped no better, than to be killed with a Lion.

III. That one Prophet ſhould ſo deceive another as the old Prophet at *Bethel* deceived this poor man to his undoing, by telling a lye and making him tranſgreſs the command of God. How might this diſadvantage the function and credit of the Prophets, for who will believe them, when they lie one to another, and deceive one another?

IV. A poor man to be cheated and deceived into a tranſgreſſion, having that fair excuſe, The old Prophet did deceive me, and I did it: And yet to be ſo dreadfully puniſhed for it, as that it muſt coſt him his life; and in ſuch a manner too as to be killed by a Lion.

V. That this poor man ſhould ſuffer ſo ſeverely for violating but one command of God, *Eat not*; and *Jeroboam* ſhould eſcape ſo ſecure that had violated the greateſt command in the two Tables, *Thou ſhalt have none other Gods but me:* and *Thou ſhalt not make unto thy ſelf any graven Image.*

This poor man is induced to ſin by another, and that by ignorance, and he ſpeeds ſo ſore; and *Jeroboam* induceth all *Iſrael* to ſin, and that wilfully, and yet he is Jovial and feels and fears no dangers.

VI. It is ſomething obſcure what this old Prophet of *Bethel* was, a true Prophet or a falſe, a good or a bad. If a true Prophet, why did he lie to him? If a falſe, how could he foretel him of his end? He was a true Prophet, and this poor good man knew that he was a true Prophet: and the lie that he told was not with intention of any hurt to him, but an officious lie to perſwade him to go home with him. He deſired to have the company of this good man, and to give him ſome entertainment at his houſe. He ſees

no

no arguments will perſwade him: therefore he minteth that lie, that an Angel had ſpoken to him, and commanded him to bring him back, and ſo is the poor man deceived and undone.

In this ſtory of his fatal end, we may firſt conſider a little upon the *inſtrument* of his death, a *Lion*; and then concerning his *death* and fate it ſelf.

I. I. *A Lion met him and ſlew him.* How much praiſe have you in Scripture of the Land of *Canaan*; that it was the *pleaſant Land, the glory of all Lands*, *Ezek.* XX. 15. The Land *flowing with milk and honey*, in multiudes of places. A Land upon which the eye of the Lord was from one end of the year to the other. *A Land of Vineyards, and Olive-yards*, &c. And yet how ſadly, and dangerouſly was that Land infeſted with ravenous, cruel, wild beaſts? Where almoſt might a man be ſafe? *Samſon* walking by the vineyard of *Timnah*, a Lion ſets upon him, and had ſerved him as this Lion ſerved this poor man, if he had not met with his match, and *Samſon* had been too hard for him. And a Lion and a Bear ravin upon *Davids* flock and had rob'd him of a Lamb and Kid, had not he alſo been too ſtrong for them. But every one was not ſo. As *Jacob* doubted concerning *Joſeph*, *Certainly an evil beaſt hath devoured him*, undoubtedly my ſon *Joſeph* is ſo dead. What a ſad havock was it, when about this very place, *Bethel*, where the Lion deſtroys this Peophet, two ſhe-Bears at one clap tear in pieces two and forty Children.

And that paſſage is very remarkable, in the ſtory concerning the battel betwixt *Davids* men and *Abſaloms*, in the wood of *Ephraim*, 2 *Sam.* XVIII. 8. *The battel was ſcattered over the face of all the Country, and the wood devoured more people that day than the ſword devoured. The wood devoured?* How? Why the Lions and Bears, and ravenous beaſts that were in the wood, they pickt the men up as they were ſcattered up and down and made a greater ſlaughter than the ſword.

It is ſomething obſcure that which is ſaid, *Deut.* VII. 22. *The Lord thy God will put out theſe Nations before thee by little and little: thou mayſt not conſume them at once leſt the beaſts of the field increaſe upon thee.* And among other things that might be inquired upon it, this might be one, why God did not drive out the wild beaſts out of the Land, as well as he drove the *Canaanites* out? And the anſwer might be various.

I. That he might ſhew that there is no abſolute quiet, and happineſs, and ſecurity to be expected here. *Canaan* the choice Country upon Earth, the only paradiſe on this ſide Heaven, and yet even *Canaan* is not without its inconvenience and moleſtation. There were Gardens, and Orchards, and Vine-yards, and Olive-yards, but it may be a Lion or Bear lurking in them; there was all pleaſure and plenty, but there were wild and ravenous beaſts ranging abroad, that one could never ſay, I will walk without danger.

So would God teach them, that it was not their earthly *Canaan* that they were to look after, but they muſt look higher, if they would look for reſt and quiet and ſecure habitation. A man ſat under his Vine or under his Fig-tree, it may be on a ſuddain a wild beaſt ruſheth upon him, and he ſcapes narrowly, if he ſcape, devouring. A man is binding ſheaves in the field, or a woman gleaning, and ſuddainly a Lion or Bear is at their back; that there is but a ſpan betwixt them and death, if there proved ſo much. This was a very evincing leſſon that abſolute quiet and ſafety was not to be had there for all the bravery of the Land; but that they muſt look for another Land of promiſe, if they would be perfectly ſafe, quiet and free from danger.

II. Theſe wild and ravenous beaſts in the Land, were as it were a rod or ſcourge ready in the hand of God, to whip tranſgreſſors withal, as he ſaw cauſe, as he did this poor tranſgreſſor in the Text. And he reckons them among the Plagues and puniſhments that he uſed to avenge himſelf by upon the rebellious, *Ezek.* XIV. 15. *If I cauſe noiſom beaſts to paſs through the Land and they ſpoil it ſo that it be deſolate, that no man may paſs through becauſe of the noiſom beaſts.* And *verſ.* 21. *How much more when I ſend my four ſore judgments upon Jeruſalem, the ſword, and the famine, and the noiſom beaſt, and the peſtilence.* You have ſome emblem of a man perſecuted with noiſom beaſts, *Amos* V. 19. A man flees from a Lion and a Bear meets him, and he gets home and leans his head upon the wall and a Serpent bites him. And you have a real example of it, 2 *King.* XVII. 25. *They feared not the Lord, therefore the Lord ſent Lions among them, which ſlew ſome of them.* And God doth give this as a promiſe of a ſingular bleſſing; *Levit.* XXVI. 6. *I will give peace in the land, and ye ſhall lie down, and none ſhall make you afraid: and I will rid evil beaſts out of the land.*

And how can we chooſe but remember the mercy of God to this our Land in this particular: That no ſuch ravenous, dangerous beaſts do range in our Nation; if men themſelves would not be Wolves and Bears and Lions one to another. A man may take his journey and never fear being ſet upon by any wild beaſt. No father ſending out his ſon needs to fear any evil beaſt devouring him; and no mother hath cauſe to weep with the women of *Bethel* for their children torn in pieces by he or ſhe-Bears. God hath ſo bleſſed our Land, that ſuch dangers are leaſt feared of us. We ſee no Lions or bears, unleſs

unleſs it be under grates and bars. It is to be bemoaned with tears that we are ſuch Lions, and Bears, and brute beaſts one to another.

II. And thus much of the *inſtrumental cauſe* of this poor Prophets death, *A Lion.* The *efficient cauſe* was his tranſgreſſing a command of God.

Upon which if any heart be moved any whit to murmur, or diſpute againſt the ſeverity of God in this caſe, let me calm it much after the manner that *Joabs* meſſenger muſt calm *David. If the Kings anger ariſe, and he ſeem vexed and diſpleaſed,* ſaith *Joab* to the meſſenger, *then ſay thou to him, Thy ſervant Uriah is dead alſo.* If thy heart, ſinner, ariſe againſt Gods dealing here, and thou think it very ſevere that this poor man muſt die thus, let me ſay this to calm thee, But thou art not dead, who art as great a tranſgreſſor as he. Why he died a reaſon may be given, but canſt thou, or all the World, give a reaſon why thou art a live.

This then let it be the *firſt application* of this ſtory: Every one to conſider with themſelves, That they after all their ſinning are yet alive, when this poor man but for one ſin came to ſo fatal a death. Let me uſe our Saviours ſtile and queſtion a little, *Think you that theſe Galileans were ſinners above all others; or that thoſe eighteen on whom the Tower of Siloam fell were ſinners above all others?* Thinkeſt thou this man was a greater ſinner than thou art, that he came ſo to his end and to ſo fatal an end? Nay, ſpeak heart from the very bottom and in ſincerity, Thinkeſt thou not, that this man was an hundred fold, a thouſand fold leſs ſinner than thou art? And yet he was thus taken away and thou yet alive: He a good man, a holy man, a holy Prophet, and yet he ſo fearfully cut off for violating but one command, and deceived into that miſcariage too. And how many commands haſt thou broke knowingly, wittingly, wilfully; and how far, how many degrees art thou ſhort of the holineſs of this man, and yet alive? Haſt thou any heart to complain of Gods ſeverity againſt this poor man, look home and ſee what cauſe thou haſt to ſtand amazed at his patience toward thee. He for breaking one command: How many ones haſt thou broken? Nay if God had reckoned to cut thee off at the hundredth the thouſandth breach of his commands, had not the account been up an hundred, a thouſand times over? And yet thou art here.

David queſtions, *Lord what is man?* Take the Philoſophers anſwer, *Homo mirum. Man is a wonder.* And ſo he is, a wonder in his creation: and ſo *David* himſelf owns, *Pſal.* CXXXIX. *I am fearfully and wonderfully made.* A wonder in his preſervation, when there are ſo many concurrents, that might daſh him all to pieces, and yet he lives.

I will draw nigh, ſaith *Moſes, and ſee this great ſight,* that is before me; *The buſh burning and yet is not conſumed.* And a great ſight indeed, that fire that devours all things that it lays hold on, ſhould burn ſo vehemently in the buſh, and yet the buſh nothing at all impaired. Draw nigh and turn thine eyes to ſuch a kind of ſight in thine own preſervation. So many things concurring that might cauſe thy conſuming, duſt and aſhes, frailty, mortality, ſinfulneſs, provoking of God and yet not conſumed. What account can we give of our preſervation?

Firſt, Let us look upon this man, and then let us look upon our ſelves: As the man that fell among thieves travailing from *Jeruſalem* to *Jericho,* lay by the way ſide half dead: So this poor man is fallen into the paws of the Lion, and lieth by the way ſide wholly dead. And is this nothing to us, that we ſhould like the *Prieſt* and *Levite* thus ſlightly paſs by him? The man was a good and holy man, and I make no queſtion but he was ſaved, though he came to ſuch a fatal end.

Saved? Will you ſay, when he came to ſuch an end, for tranſgreſſing Gods command? He died in his ſin certainly, and can we think that he was ſaved?

1. Conſider what follows immediately in his ſtory, 28. *ver. The Lion had not eaten the carcaſs nor torn the Aſſe.* God that ſo ſeverely puniſhed him to the death, yet ſhewed a miracle for him when he was dead. Which ſheweth that God had not caſt away all care of him, though he had ſo ſorely puniſhed him: And it was a very fair ſign that God had not ſuffered the great roaring Lion to devour his ſoul, in that he ſuffered not this Lion to devour his carcaſs. Its *Davids* ſaying, *Doeſt thou ſhew wonders for the dead?* Yes, in one ſenſe he did here: And can we think that God would ſhew ſuch a miracle for a caſtaway, and for one whoſe ſoul was now in Hell, would he ſhew ſuch a wonder for his body?

2. Its true indeed that he died for tranſgreſſing of Gods command, but had he not repented of that tranſgreſſion? Its obſervable what is ſaid of the Prophet, that had brought him back again, *verſ.* 21. That he *cried to the man of God* that he had brought back: When God had revealed to him, what wrong he had done in lying to the poor Prophet, and making him tranſgreſs Gods command, and what a ſad fate ſhould befal him for his tranſgreſſion, he *cried out* with ſadneſs and affection, and told him how it ſhould be with him. And can we think that the good man having his ſin ſo laid before him, and his

his dreadful punishment, was not deeply touched with the sense of his sin, and with all earnestness sought to God for pardon?

We may not judge of him by our selves; we little take to heart what we have missdone, and what is denounced by God against our sinning. A holy Prophet was of better temper and of a tenderer heart, and deeply sorrowed for his transgression, when he was convinced of it, and sought for pardon and obtained it. So that though he died for his sin, yet he died not in it. The case of *David* may give some illustration to this case. When *Nathan* told him home of his sin about *Uriah* and his wife, he instantly repents, is pardoned, that he falls not under condemnation for it: but he is not quit from temporal judgment and punishment for it. *The sword shall never depart from thine house.* And, *the child shall die.* So this man is told of his fault by the other Prophet; he repents, is pardoned, that he falls not under condemnation; but he is not acquitted from a temporal punishment, and that a severe one, that cost him his life.

We may here take notice of divers things.

First, Of the wild opinions of *Antinomians*, that say a Believer is not punished for his sins, whatsoever befals him. But the reason they give spoils what it would prove. For Christ, say they, hath born his punishment: which if it be true, yet it is punishment as to satisfaction, not to castigation. For who among us ever said, that a Believer was punished for the satisfaction of his sin. God punisheth him upon other accounts. *Davids* sin was pardoned, and satisfied for by Christ, when *Nathan* tells him, *the Lord hath done away thy sin*; but the punishment followed, *viz.* the Sword, which was not to depart from his house. And the reason of his punishment was, because he had *given occasion to the enemy to blaspheme*; therefore God, to vindicate his own honour, and the honour of Religion, punished him, that men might see that God was righteous, and hated iniquity, wheresoever he saw it.

Secondly, Let us remember here that strange passage, *Amos* III. 2. *You have I known of all the families of the Earth, therefore I will punish you for all your iniquities.* *You have I known*, owned, chosen, *of all the families of the Earth.* What then? One would think he should infer, *Therefore I will not punish you*; but he says the contrary, *Therefor I will.* The children of God are punished many and many a time as to temporal punishments, when wicked and ungodly men scape. This poor holy man falls under so sad a fate, while *Jeroboam* the wickedest wretch upon Earth, *that made all Israel to sin*, eats and drinks and sleeps, and no hurt comes to him. Some will think that speaks strangely, others will think it speaks as they would have it, in *Hos.* IV. 14. *I will not punish your daughters, when they commit whoredom, nor your spouses, when they commit adultery.* This is as they would have it; for then they may whore, and drab, and adulterate, and fear no colours. But that is a sad *Diapason*, *Jer.* V. *ult.* *What will you do in the end thereof?* And that 2 *Pet.* II. 9. *God knoweth how to reserve the unjust to the day of judgment to be punished.*

That of the Apostle may state the case on both hands, 1 *Cor.* XI. 32. *When we are judged, we are chastned of the Lord, that we may not be condemned with the World.* When wicked men are not judged, it is a sore sign that they are to be condemned with the World. When God neither judgeth them, nor they judge themselves, there will be a judgment to come will pay for all. For a man to go on uncontrouled in his sinning is the very preface of destruction; and especially if his own conscience do not now and then controul him: for that is sometime the whip, wherewith God doth chasten. God saith of some persons, I will not punish, I will not chasten him, when he sins against me, but *Let Ephraim alone he is joyned to Idols*, so let him be. Let the Scribes and Pharisees alone; they are blind leaders of the blind, and let them be so still. Wouldst thou change thy afflicted state with one of these? Wouldst thou part with thy smarting conscience for such seared, stupid, past feeling souls, and such as God will have nothing to do withal? God hath thee in hand and is chastening thee for thy good, these he hath utterly cast off all care of, and will have nothing to do with.

But what kind of chastening was this to this poor man that it cost him his life, and cut him off, whereas God useth to do good to his people by his chastisements? *Heb.* XII. 11. *No chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness to them that be exercised thereby.* But what fruit was there with this man, when the very chastening was his death? A *Jew* will tell you that his death did expiate for his sin, and was a means to attone for it; and a *Papist* will almost be of the same opinion. But Gods intention in the dispencing of this providence looked another way, *viz.* to vindicate his own honour, and to shew to the World how tender he is of his own commands. And that is the *third* thing we may read in this great and dreadful severity, *viz.*

Thirdly,

Thirdly, That God will not abide to have his Commands dallied and trifled withal: that we are not to account that common which he hath ſanctified. He is a *jealous God*, *that will not hold him guiltleſs* that breaks his Commandments, *Hoſ.* VIII. 12. *I have written unto them the great things of my Law.* The things of his Law and commands are *great* things, and what one of them is little, or ſo to be dealt withal? Though they are one leſs than another, if compared among themſelves, yet none of them are to be reputed little by us. One is leſs than another in regard of their *matter*, yet all alike of reverence and dread to us in regard of their *Author*. A ſmall buſineſs you would think for this man, being hungry and weary, to eat and refreſh himſelf in *Bethel*, and that being invited by another Prophet, and told too by him, that an Angel had commanded him to invite him. But becauſe he had a command from God to the contrary, you ſee how dear it coſt him.

A ſmall thing you would think for *Saul* to ſave *Agag* alive, and to bring away ſome of the *Amalekites* cattel, eſpecially when it was to ſacrifice to God; yet how ſeverely doth he ſmart for it, becauſe in it he tranſgreſſed Gods command to the contrary. How might the poor man have pleaded, as he went to be ſtoned for gathering ſticks on the Sabbath day; Alas! this was not ſo great a crime to gather a few ſticks, eſpecially when I wanted them for the neceſſity and benefit of my family. But, friend, there is an expreſs command and Word of God againſt it; the Word of the Lord is ſharper than a two edged ſword.

That title of the Law is regardable and dreadful, in *Deut.* XXXIII. 2. *From his right hand went a firy Law for them.* Or, as it is in the Original, *the fire of a Law for them.* A Law not only given in fire, as it was in Mount *Sinai*, but a Law that it ſelf is *Fire*, to conſume and deſtroy thoſe that tranſgreſs it. As our God is a conſuming fire, ſo his Law and Commandment is a conſuming fire; *Hoſ.* VI. 5. *I have hewen them by the Prophets: I have ſlain them by the words of my mouth.* His word is a weapon of ſlaughter to them that diſobey and rebel againſt it. And whereas it is ſaid, *Man ſhall live by the Word of God*, if he obey it; he ſhall die by the Word of God, if he tranſgreſs it. The Commandments of God are edged tools, if ſlightly meddled withal they cut to the quick; and prove as that ſtone, if they fall upon one they will grind him to powder. Not one command, but the tranſgreſſion binds over to eternal condemnation: and therefore it ſpeaks leſs to ſay, it binds over to temporal puniſhment.

Fourthly and *laſtly*, This mans repentance ſo little a time before his death, as we ſpake of before, and obtaining pardon, ſome may chance take hold of, and uſe it as an argument for puting off repentance till his death bed, and latter end. For may his carnal heart thus argue: if this Prophet repented of his tranſgreſſion but an hour or two before his death, and obtained pardon; I hope I may do ſo too, and obtain pardon as well as he. Yes, it is like thou mayeſt, if thou be like him. He was a holy, a good, a righteous man all his time, only he was now fallen into one tranſgreſſion a little before his death, and repents of it, and is pardoned. But thou, who thinkeſt of putting off repentance till thy laſt time, I doubt, art in another caſe. He had no ſin unrepented of, but only this, that he had juſt now committed, and that he repented of, and is pardoned. Thou wilt have all thy ſins to repent of at thy latter end; and that changeth the caſe not a little. He walked in the ways of repentance and holineſs all his life, thou thinkeſt not to do ſo till thy death.

A SERMON

Preached upon

ACTS VII. 53.

Who have received the Law by the diſpoſition of Angels, and have not kept it.

I Concluded laſt day with mention, how God would have none of his Commandments to be dallied and trifled withal, from that dreadful example of the poor Prophet, that broke Gods Commandment in eating and drinking in *Bethel*, being cheated into that tranſgreſſion by the lie of another Prophet: and yet he eſcaped not, though his ignorance might ſomething excuſe him; but a Lion met him by the way and ſlew him.

I have choſen theſe words in the proſecution of that ſubject: to conſider a little upon Gods giving his Commands or Laws, and mans too common violating them, and miſdemeanor againſt them. *The Law given by the diſpoſition of Angels*, but men *not keeping it.*

The words are the words of *Steven*, pleading for his life, and anſwering that charge that his accuſers laid againſt him; of Blaſphemy againſt *Moſes*; for that he had ſaid, That the rites of *Moſes* ſhould be changed: and againſt the *Temple*; for that he ſaid, That holy place and City ſhould be deſtroyed. How he anſwers particularly to this accuſation I ſhall not trouble you with obſerving: in the concluſion of his ſpeech he comes to ſpeak home to the perſons, both of them that accuſed him, and of them that ſat in judgment upon him. He firſt calls them all *ſtif-necked, and uncircumciſed both in heart and ears.* Then he chargeth them all with all reſiſtance of the Holy Ghoſt, ſpeaking by the mouth of the Prophets: chargeth their Fathers with perſecuting and ſlaying the Prophets, and them with the murther of the great Prophet, Chriſt: and concludes his ſpeech with the words before us, *Who have received the Law by the diſpoſition of Angels, and have not kept it.*

In the words is ſweet and ſower, life and death, light and darkneſs. *Ye received the Law by the diſpoſition of Angels*, this is like *Ezekiels* book ſweet in the mouth: *but ye have not kept it*, that is in the belly as bitter as gall. In the *former* clauſe, you may ſee *Iſrael* before mount *Sinai* in a happy condition, receiving the Law: in the *latter*, you may ſee them a little from it, undoing themſelves by making a *golden Calf*. And to that particular we might very well apply the words. There were thouſands of Angels in the Mount, when ye received the Law, but ye ſo little kept it, that within forty days ye broke the two firſt Commandments of it, *viz. Thou ſhalt have none other Gods before me.* And, *Thou ſhalt not make to thy ſelf any graven Image.*

But it may be queſtioned, whether he ſaying, *They received the Law by the Diſpoſition of Angels*, means the Angels that were attending God, when he gave the Law at *Sinai.* True, the Scriptures mention frequently the preſence of Angels with God, when he gave the Law. Two only may ſerve inſtead of more, *Deut.* XXXIII. 2. *He came with ten thouſands of his holy ones, at his right hand was a firy Law for them*, Pſal. LXVIII. 17. *The charets of God are twenty thouſand, even thouſands of Angels; the Lord is among them, as in Sinai the holy place.* But what did the Angels that were there? You read not, nor hear of a word that they ſpake, but it was the *Lord*, that ſpake theſe words, and ſaid, *I am the Lord thy God.*

For the underſtanding therefore of the *Martyrs* meaning:

Firſt, We may mention a wild conception of the *Jews*, that ſay, That all they that heard the Law uttered by God from Mount *Sinai*, were by that very hearing made like

unto

unto the Angels; that they ſhould never have begot children, never grown old, never died, but have been as the Angels, had not that unlucky buſineſs of the *Golden Calf* fallen out, and that turned them to ſinful and mortal men again. There is a ſtrange conſtruction in the original *Greek*, εἰς διαταγὰς, which our *Engliſh* renders, *By the diſpoſition of Angels*; whereas the word in the ſtricteſt propriety ſhould be read, *Unto the diſpoſition of Angels.* As if *Steven* did rub their own opinion upon them, as is frequently done by the Apoſtles, and that his meaning ſhould be this, *You ſay and conceive that the very receiving of the Law, did tranſlate and diſpoſe them that heard it into the very predicat and ſtate of Angels, and yet this brave Law you have not kept. The Law that you conceit made others Angels, you have made but dirt; and that that you think had ſo noble an effect upon them that heard it, hath had no good effect upon you at all; for* ye have not kept it.

But this Interpretation I ſhall not inſiſt upon, though it be very frequent with the Apoſtles arguing with the *Jews*, to confute them from their own Opinions and Tenets. I ſhall name but two to you, 1 *Cor.* XI. 10. *For this cauſe ought the woman to have power on her head, becauſe of the Angels.* Where the Apoſtle argues from their own conceſſions, practiſe and cuſtom. And *Jude, verſ.* 9. *Yet Michael the Archangel, when contending with the Devil, he diſputed about the body of Moſes.* Not that ever ſuch a diſpute was twixt *Michael*, or Chriſt, and the *Devil* about *Moſes* body, but the *Jews* have ſuch a conceit and ſtory, and we meet with it in their writings; and the Apoſtle uſeth an argument from their own ſaying to confute their doing. But,

Secondly, If I ſhould ſay, that there were none but Angels on the top of Mount *Sinai* at the giving of the Law, I ſhould ſpeak but the language of *Steven*, that ſpeaks the words that we have in hand; at *verſ.* 38. *This Moſes is he, that was in the Church in the wilderneſs with the Angel which ſpake to him in the Mount Sinai.* It is ſaid, *God ſpake all theſe words, and ſaid:* and yet *Steven* ſaith, It was the Angel that ſpake to him in Mount *Sinai.* But he means the Angel of the Covenant, the Lord Chriſt; the Arch-angel or the chief or Lord of all the Angels.

And here let an *Arian* or *Socinian*, that denies the Godhead of Chriſt, compare *Moſes* and *Steven* together, and learn to acknowledge the truth. *Moſes* ſaith, it was God that ſpake to him in Mount *Sinai*; *Steven* ſaith, It was the Angel, *viz.* The Angel of the Covenant, Chriſt, who, as the Apoſtle ſaies, is *God bleſſed for ever.*

So that the great Angel Chriſt, at the giving of the Law, was the ſpeaker, and all the created Angels his ſilent Attendants. And this Obſervation might be uſeful in ſome points of Divinity, that Chriſt gave the Law as well as he gave the Goſpel. But,

Thirdly, The Prophets and Miniſters in Scripture phraſe are uſually called *Angels.* Do I need to give inſtance? *Eccleſ.* V. 6. *Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay before the Angel*, or Miniſter at the Temple, *that it is an error*, *Mal.* II. 7. *The Prieſts lips ſhould keep knowledge, and they ſhould ſeek the Law at his mouth, for he is the Meſſenger* or Angel, *of the Lord of Hoſts.* And *Chap.* III. 1. *Behold, I ſend my Angel*, i. e. my meſſenger, *before thy face.* And to ſpare more, you remember that in *Revel.* I. *ult. The ſeven ſtars are the Angels*, or Miniſters, *of the ſeven Churches.*

So that the words before us may be reduced to this ſenſe, *Ye received the Law by the diſpoſition*, preaching and explaining of the Prophets and Miniſters, *and have not kept it.* And to this ſenſe ſpeaks, that *Heb.* II. 2. *For if the word ſpoken by* Angels, that is, Gods meſſengers the Prophets, *were ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward: How ſhall we eſcape if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord.* That is, If the word in the mouth of the Prophets might not be tranſgreſſed, but there was a juſt recompence of reward paid to the tranſgreſſor, much more he muſt be paid that neglects the Salvation ſpoken by the Lord Chriſt. And to the like ſenſe may that be taken, in *Gal.* III. 19. *The Law was added becauſe of tranſgreſſion, being ordained*, diſpoſed of, preached, *by Angels*, i. e. Prophets and Miniſters, *in the hand of a Mediator.*

And this ſenſe of Angels in the Text agrees very well with the words of *Steven* a little before. *Your Fathers* perſecuted and killed the Prophets, the Lords Angels or Meſſengers, and *ye* have received the Law by ſuch Angels or Miniſters, but have not kept it. For the word Ἄγγελος, or *Angel* in the *Greek* Tongue ſignifies any meſſenger among men, as frequently as it does the Angels in Heaven.

And ſo taking all theſe conſtructions together, the words do fairly lead us to conſider, what cauſe or reaſon God hath given men to keep his Law and Commandments, but men will not keep them. Some have written large and excellent Diſcourſes concerning the equity and reaſonableneſs of Chriſtian Religion. And how large a diſcourſe might be made upon this particular in our Religion, How it is agreeable to all the reaſon in the World to obey and keep Gods Commandments, which he hath given. The *Socinian* requires

requires a natural reaſon for what is ſupernatural, or elſe he muſt not believe it. Becauſe it cannot be demonſtrated in Logick, Philoſophy, Mathematicks, how *three* ſhould be *one*, and *one* ſhould be *three*, therefore we muſt not believe, that there are three Perſons in the *Trinity*, and but one God. But the wiſer and more ſolid diſcourſe would be rather to ſhew a reaſon, why we are to believe ſuch a thing, than to ſeek a reaſon, why or how ſuch a thing is. For there may be a plain reaſon to believe an article of Faith, the reaſon of which thing reaſon cannot fathom. So it may be but a ſawcy, wild inquiry, what reaſon God had to give ſuch and ſuch particular commands. But it may be a pious and humble inquiry to ſearch what reaſon we have to keep his Commandments, now he hath given them.

I. And the *firſt* reaſon we meet withal in all regular method and order is, becauſe he hath given them, therefore we ſhould keep them. *Ye received the Law by the diſpoſition of Angels*, therefore ye ſhould have kept it. The Command in it ſelf does not only challenge our obedience of it, but the very giving of it does alſo challenge it. There is a bond in the giving as well as a bond in the Command it ſelf, *viz.* a bond of love and mercy: that would impart his Will and Commands. *David* in *Pſal.* CXLVII. *ult.* accounts it an incomparable mercy, that *Iſrael* had above other Nations, That *God made his Law known to Jacob, and his ſtatutes to Iſrael. And dealt not ſo with any Nation beſides, neither had they knowledge of his Law.*

And God himſelf inſtituted the Feaſt of *Pentecoſt* at that juſt time of the year when the Law was given, that they might celebrate the Memorial of that great mercy; as he had inſtituted the Feaſt of the *Paſſover* at that juſt time of the year, when they were delivered out of *Egypt*, that they might commemorate the memory of that mercy. He would have them to own the giving of the Law an equal mercy with their delivery out of bondage. And what was the treaſure of the Ark, or the precious things that were laid up there? The two Tables, and Pot of Manna. The Pot of Manna, that minded them of the merciful and miraculous food, wherewithal the Lord fed their bodies; and the two Tables, which minded them of the divine and heavenly food of their Souls, that *Man liveth not by bread only, but by every word that proceedeth out of the mouth of God.*

That paſſage is worthy a great deal of meditation, *Luke* XII. 47, 48. *He that knew his Maſters will and did it not, ſhall be beaten with many ſtripes. But he that knew it not, and committed things worthy of ſtripes, ſhall be beaten with a few ſtripes.* Now whether do you think it better to know our Maſters will, or not to know it? To have God to impart his Commands to us, or not to impart them? Herein it might ſeem better not to know his Commands, becauſe if we keep them not, not knowing them, there will follow the fewer ſtripes; but the more, if we know them and break them. But this weighs the ballance down on the other ſide, that it is impoſſible to avoid ſtripes, if there be not the knowledge of Gods Commands; it is poſſible to avoid them, if there be knowledge. More ſtripes indeed will be added, if we keep them not, but if we keep them, no ſtripes at all.

If we ſhould diſpute this queſtion, whether God ſhewed more mercy in giving his Law and Commandments, or in giving the Goſpel and promiſes? This might make ſome ſtand about the determination; becauſe though the promiſes are given of an infinite mercy, yet there is no poſſibility of coming up to the attaining of the *promiſes*, but in the way of the *Commandments*. In the *Promiſes* God ſhews, that he would do good to us, and ſave us; and in the *Commandments* he ſhews that he would have us to do good to our ſelves, and ſave our ſelves. Say not therefore, that it was any ſeverity in God to lay any ſuch binding Commandments upon men; acknowledge it mercy, that he would make known his Will and Commandments to thee. Wouldſt thou change places with a Heathen or Pagan that never heard of the Law and Commandments of God? Doſt thou not think it an infinite mercy that God hath revealed them to thee, and laid them before thee? In that very thing he ſhews, that he would not that thou ſhouldſt periſh without the knowledge of his Law, but that thou mighteſt know and keep his Commandments and live. His Commandments are not bonds of iron, and fetters of braſs, but they are the cords of men, and the bonds of Love. God gives them in mercy, that we might know what he would have us to do, and that we may do it, and be bleſſed in the deed; and this may be a *ſecond* reaſon to urge our keeping of Gods Commandments, *viz.*

II. Becauſe God gave them, that we might keep them. He gave them in mercy that we might keep them for our own good. God gave them with this intent that men ſhould keep them, and that keeping them it might be well with them both here and ever. He ſpeaks this once and again himſelf, *Exek.* XX. 11. *I gave them my ſtatutes, and ſhewed them my judgments, which if a man do, he ſhall ever live in them.* And *Deut.* XXX. 15. *I ſet before thee this day*, in giving thee my Commandments, *life and death, bleſſing and curſing*, that

that thou mayeſt obtain the one and eſcape the other. And obſerve his pathetical and affectionate expreſſion to this purpoſe, *Deut.* V. 29. *O that there were ſuch a heart in this people, that they would fear me, and keep my commandments always, that it might be well with them, and with their children for ever.*

So that theſe two things are obſervable concerning the Law and Commandments of God.

Firſt, That the Commandments of the Law were given for a Goſpel end: that though the Law be *the miniſtration of death and condemnation*, 2 *Cor.*III. yet the direct end of it was for life and ſalvation, *Gal.*III.24. *It was our School-maſter to bring us to Chriſt, that we might be juſtified by faith.* The *Antinomians* ſure little conſider what injuriouſneſs they offer to God, when they ſay, the Law to *Iſrael* was a Covenant of *works*; as if God had given them a Covenant which ſhould do them no good. For by the Law how little could they be juſtified? True indeed the Law is called his Covenant, the two Tables the Tables of his Covenant, but he means his Covenant of *grace*, to which the Law aimed and directed. And the Law was not a Covenant of *works*, but a noble part of the adminiſtration of the Covenant of *grace*. Tis true that the Law killeth, curſeth, condemneth, but that is the firſt end of it, not the laſt; neither did God ordain it, that it ſhould only condemn, and there end, but by condemning it might drive men on to ſeek ſalvation.

Secondly, That though the performing of the Law in one ſenſe is impoſſible, yet the keeping of the Law in another is not impoſſible. It is impoſſible to perform the Law ſo exactly, as to be juſtified *by* it, yet tis not ſo impoſſible to keep the Law, as to be ſaved *in* it. Now what is it to keep the Law? When a man makes it only, and intirely his rule to walk by; and as near as he can, keeps from declining from it either to the right hand or left. God never gave his Law to fallen man with intention that he ſhould perfectly perform it, when *Adam* did not, who had power to have done it. But he gave his Law to fallen man, that he ſhould make it his Law; and that he ſhould not walk lawleſs, or after his own will, but that the Law of God ſhould be his Law and Rule. And he that makes the commandments and Law of God his rule, whereby he walks, and keeps as cloſe to that as he can, this man keeps the Law of God; though no man be able to perform it to juſtification.

Here then is a ſecond inforcement to keep the Commandments of God, becauſe they were given us for that very purpoſe, and there is a bleſſing and happineſs in keeping them.

III. I might ſpeak of the *authority* wherewith they were given, and of the *terror* in which they were given, fire and thunder, &c. Both of which ſpeak the reaſon and obligation for our obeying them. *God* commanded them, and *he* requires obedience; and he gave them in terror, as intimating what muſt follow upon diſobedience to them.

But I ſhall ſpeak only to what the Text eſpecially ſpeaks, *viz.* of his giving his Law and Commandments *by the diſpoſition of Angels*, i. e. Prophets and Miniſters, men like our ſelves. You may remember that in *Exod.* XX. that when the people had heard God ſpeak from *Sinai* in ſuch dreadful terror, they trembled and quaked, and ſtood afar off. And *we are not able*, ſay they, *to hear this terrible voice of God any more, if we do, we ſhall die. Take thou*, ſpeaking to *Moſes*, *the words from the mouth of God, and ſpeak thou to us.* Be thou the Angel, or meſſenger of the Lord to us, to tell us what his mind and commandment is, *and we can hear it, but if the Lord himſelf ſpeak thus to us any more, we are but dead men.* And the Lord did accordingly, firſt giving his Laws to *Moſes*, that he might give them to the people; and afterwards raiſing up Prophets and Miniſters among them that they might inſtruct them in his Laws and Commands. And ſo in all ſucceeding generations. So that his Commandments come now to us not in fire and thunder, but in a ſtill voice by men like unto our ſelves. Thus God draweth near to men in mildneſs, and ſoftneſs, that if it might be, he might win upon them: *We Ambaſſadors of God beſeech you in Chriſts ſtead*, that you would receive the Commandments of God, and be ſaved.

IV. *Laſtly*, The reaſonableneſs of Gods Commandments is reaſon ſtrong enough to enforce our keeping of his Commandments, and obedience to them for the keeping them. Some of the Commands that God gave *Iſrael* in the Ceremonial Law were ſuch as the reaſon of them was not ſo readily to be found out. For why may not I wear linſey woolſey, might a *Jew* ſay, as well as other people? Why may not I plow with an Ox and an Aſſe, as well as other Nations do? Why may not I eat ſuch and ſuch things good for diet, as other countries do? The reaſon of theſe commands and prohibitions lay deep, and were not ſo eaſie to be diſcovered. But God hath laid no ſuch Commands upon us, but whoſe very equity is not only a bond upon us to keep them, but is a reaſon plain and apparent, why they were given.

What more reaſonable thing in the World than that we ſhould all love God, and our neighbour? And what greater equity in the World than that we ſhould believe in Chriſt,

Chriſt, deny the World, mortifie corruption, live holily, and glorifie God, and ſeek to ſave our own Souls? Do we need to go to Heaven to fetch thence a reaſon of theſe Commandments, or to go beyond the Sea, to learn the equity of theſe precepts? Do we need to dig deep to find a reaſon, why we ſhould be bound to theſe things? Do they not of themſelves ſpeak all equity and reaſon in the World? And as it is *Rom.* XII. that *we ſhould offer up our ſelves a holy living ſacrifice to God*, is it not a moſt *reaſonable ſervice*, that is required of us?

Upon what hath been ſpoken theſe *two* conſequences muſt needs be concluded.

Firſt, That if there be ſo great reaſon to keep the Commandments of God, how unreaſonable a thing then is it, not to keep them? The Scripture ſpeaketh not in vain when it calls wicked men *Fools:* for they go againſt all reaſon, and have even loſt their reaſon, *unreaſonable men*, as the Apoſtle calls them, men that are without all reaſon. Is there any pleading for *Baal*, as *Gideons* Father ſpoke? Is any reaſon to be pleaded for mens tranſgreſſing the Commands of God? *Produce your arguments, bring forth your ſtrong reaſons* to plead for your Idols, and Idolatry, ſaith God in deriſion to thoſe that worſhipped ſtocks and ſtones. Produce your arguments, bring forth your ſtrong reaſons, why you ſhould tranſgreſs any of the Commands of God. And think you, you can anſwer or ſatisfie God with all the arguments you can invent? I muſt break ſuch a Command, or I ſhall loſe my pleaſure; ſuch a Command, or I ſhall loſe my profit; ſuch a Command, or I am croſt, and ſhall loſe my will. Excellent reaſons! Wherewithal to out-argue the divine will of God; and excellent pleadings! To lay before God at the great day of judgment, and very likely to come off fairly with.

A good man, according to S. *Peters* counſel, ſhould *be ready to give a reaſon of the hope that is in him.* Can a wicked man give any reaſon either of any hope in him, or of the evil that proceedeth from him? Sinning is a thing unreaſonable; and where there is ſo great reaſon for the keeping of Gods commands, the breaking them muſt needs be againſt all reaſon. And from this very thing, if there were no other, muſt the Conſcience of ungodly men in Hell torture them for ever; becauſe reaſon is now awaked with them, which they lulled a ſleep in their luſts here: and now they ſee, how it was againſt all reaſon that they tranſgreſſed Gods commands.

Secondly, If there be ſo great reaſon and equity to bind men to keep the Commandments of God, certainly there is ſome reaſon and equity to bind them over to puniſhment, if they keep them not. Does God ever Command, and never demand what becomes of his Commands? Did he give them in ſuch terror, and will no terror follow the breach of them?

A SERMON

Preached upon.

REVELAIONS XX. 5.

But the reſt of the dead lived not again until the thouſand years were finiſhed. This is the firſt Reſurrection.

WHAT is meant by the *firſt Reſurrection* here, is to be diſcerned by the verſes preceding. They tell you of Chriſt, the *Great Angel, binding the Devil in a great chain*, and *caſting him into the bottomleſs pit a thouſand years*, 1, 2, 3 *verſes*, and of *thrones ſet*, and ſome *ſitting on them*, and *judgment given to them*; and thoſe that were *martyred* for the profeſſion of Chriſt *living and reigning with him a thouſand years*, *verſ.* 4. *But the reſt of the dead lived not again*, &c.

The *end*, for which Chriſt thus bound the Devil being conſidered, will help to clear and unfold the whole matter, and that you have *verſ.* 3. *That he ſhould deceive the Nations no more: i.e.* that he ſhould not delude the Heathen or Gentiles, as he had done. From the caſting off the Gentiles at *Babel*, the Devil had kept all the world under a perpetual cheat, to worſhip Idols, to ſacrifice to Devils, to live and walk in all the ways of the Devil, till Chriſt ſent his Goſpel among them to teach them better. This then was the *Chain*, whereby the *Great Angel* of the Covenant, Chriſt, tyed up the Devil, that he ſhould not cheat the world as he had before done, *viz.* ſending the Goſpel among them, by the preaching and power of which he reſtrained and quelled that power and deluding of the Devil. The Heathen by the inſtruction of the Goſpel come to know and worſhip and fear the true God, to caſt away their Idols, to defy the Devil and his works, and to laugh his Oracles and deluſions to ſcorn. *Dagon* is now fallen before the Ark of God, and his head, and hands broken off, and now *Dagon* is left but a meer ſtump. *Jericho's* walls are fallen flat with no other Engin but only the ſound of Trumpets made of rams-horns; the ſtrong hold of Satan caſt down with the only ſound of the great trump of the Goſpel: and he himſelf tyed up that he ſhall no more cheat and couſin the world, *till a thouſand* years be expired; and then he is looſed again, and couſins the world by *Popery* now, as he had done by *Heatheniſm* then.

The poor Heathen thus recovered out of the power of Satan by the coming in of the Goſpel among them, did creep out of their graves of Ignorance, Idolatry and Sinfulneſs, in which they had layn ſtinking and rotting ſo many ages together, had life put into them, to live to God: they are awaked out of their duſt and long ſleep, to ſee and act and live as the children of God. And this is that, which is here called, *The firſt Reſurrection.*

And the very ſame title doth our Saviour give to the very ſame thing, *John* V. 25. *Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* That he ſpeaks of the *firſt reſurrection:* and of the *laſt*, at *verſ.* 28, 29. *Marvel not at this, for the hour is coming, in which all that are in the grave ſhall hear his voice; And ſhall come forth, they that have done good unto the reſurrection of life, and they that have done evil unto the reſurrection of damnation.* And do but conſider, how great and near a parallel there is twixt this *firſt*, and that *laſt* reſurrection. *That laſt* ſhall raiſe men from the death of the body; *this* raiſed the Heathen from the death of the Soul. *That* ſhall be by the powerful ſound of the Trump of God; *this* was by the powerful ſound of the Trumpet of the Goſpel. *That* will

will be acted by an infinite power raising men dead in the grave: *this* was acted by an infinite power raising men dead in sins.

But the rest of the dead lived not again, till the thousand years were finished. And did they live then? The *Millenary* will tell you, *Yes.* For his conceit about these thousand years is this. That at the begining of the thousand years, those that suffered martyrdom for Christs sake shall be raised out of their graves, and reign with Christ a thousand years, and when the thousand years are finished there shall be the general resurrection. And accordingly they construe the words before us to this sence. *The rest of the dead lived not until the thousand years were finished.* And then lived

An opinion, as like the opinion of the *Jews*, as one egg is like another. *They* think, Christ shall reign among them on earth a thousand years pompous reign: So do *these*. *They* think that at the beginning of his reign the holy Prophets and Patriarchs shall be raised from death, and reign with him: So *these*. *They* think, that at the end of his thousand years reign, there shall be the general resurrection, and world of Eternity: so do *these*. So that the *Millenary* doth Judaize, and he knows it not, he is fallen into the *Jews* opinion, and is not aware of it.

This book of *Revelations* is exceeding full of expressions that allude to the Jewish customs and opinions. I say, again, is exceeding full; but it were ridiculous to think, that such passages are to be construed in the same literal sense, that the *Jews* took them in. Only those common and well known things, as being familiar to the Nation, are used to signifie or illustrate some spiritual sence or matter. Expressions are used in this place, that are agreeable in sound to the opinion of the *Jews*; but not agreeable in sence, but signifying something else. They conceit a personal pompous reign of Christ on earth a thousand years in all earthly state and gallantry. These words speak of a reign of Christ a thousand years, but they mean his reign and ruling by his Word and Spirit; and of his subduing and bringing the Nations into subjection and obedience, but by the Ministry of the Gospel. They speak of those that had been martyred reigning with him, but the meaning only is to intimate, that the children of his kingdom must suffer persecution, and that they shall lose nothing by their persecution; but as the Apostle speaks, *If they suffer with him, they shall also reign with him.* Let us read the verse before, *I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God: And which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years.*

But the rest of the dead lived not again, till the thousand years were finished. And did they live then? That is not imaginable, the time of reviving being then past and over. For at the end of the thousand years Satan is let loose again, brings in *Popery* and *Mahumetism*, and the World grows as Heathenish as it had been before Satans binding and imprisoning. So that they had lost the opportunity of reviving, which was in the thousand years.

The word *Until* signifies doubly, either *concluding* or else *excluding*, you may see my meaning by these examples. The Master in the Parable gives Talents to his servants, and bids them, *Occupy* till *I come.* Here the word *until* concludes that he would come again. *This iniquity shall not be purged from you till you dye, Es.* XXII. 14. Here the word *till* excludes them from ever having their iniquity purged. The word *until* in the text is of this latter construction, and means, that they let slip and embraced not the opportunity of reviving all the thousand years, when was the time of reviving, and so they lived not again at all.

And if we well observe the Histories both of the Heathen and of the Church, we shall find, that all along this time that the Gospel was dispersing through the World, there were multitudes of Heathens that would not forsake their Heathenism; and multitudes in the Church in a little time fell to superstition and worshiping of Images; and so even turned to Heathenism also. Therefore God suffers Satan to be let loose again, to go about in the world again with his delusions: he brings in *Popery* in the West, and *Mahumetism* in the East; and so the whole World is returned to blindness and darkness again; because when the light shone they would none of the light. They would not embrace the offer of reviving, when the time and opportunity of reviving was: therefore *they lived not again, till those thousand years were finished*, and then the time of living again was over.

So that in the words before us we observe *three* things.

I. *That the raising of the Gentiles from the Death of Sin is called the first Resurrection.*

II. *That in that time of raising some lost the opportunity, and would not be raised.*

III. *That*

III. *That they losing the opportunity of rising and living missed always of rising and living.*

I. As to the first thing named, *That the raising of the Gentiles from the death of sin is called the* first Resurrection. It gives us occasion to consider, how a mans getting out of the state of sin into the state of grace is a *Resurrection* or a rising from the dead. And with all to compare this *first* and *last* resurrection together, and to see what connexion there is between them.

I. To Sadduces and Atheists that deny the resurrection at the last day, because they can see no reason for it, I should propose this question, Whether there hath not been a raising of dead souls from the death of sin? *Abraham* once an Idolater; was not his soul dead then? Yet afterwards he was the great Father of the faithful. Was there not then a Resurrection of that dead soul? *Manasseh* the King, an Idolater, a Conjurer, a Sacrificer of his Sons to *Molech*, was not this man dead in trespasses and sins? and yet this man afterwards was a Penitent, a Convert, a Promoter of piety, and the true worship of God. Was not here a Resurrection of a dead Soul? Is God less able to raise a dead body out of the grave, than to raise a dead soul out of its sins? Nay, is not this as great a work of God, as that will be? Christ, that can make such vile souls, that they may be like unto his most glorious soul, cannot he make these vile bodies, *that may be like his most glorious body, according to the mighty working whereby he is able to subdue all things to himself?*

II. But let us look upon this first resurrection a little, and *blessed and holy is he that hath part* in it, *over such an one shall the second death have no power.* In some things it is not parallel or like to the second resurrection, in more it is.

First, The *Second* Resurrection shall be of all bodies, this *First* is not of all souls. And if we come to seek for the reason of the difference, where shall we find it? Cannot the same power, that shall raise all bodies also raise all souls? The reason of the difference lies not in the difference of that power. Were it not as much for the glory of God to raise all souls, as to raise all bodies? The reason of the difference lyes not there neither. For God chooseth freely the ways of glorifying himself, and is not tyed to this or that way by any necessity. But the reason of the difference lyeth.

First, In his own Will, as the Apostle resolves it. *He will have mercy on whom he will have mercy, and whom he will he hardneth.* But

Secondly, As in reference to the persons raised, he raiseth what souls he raiseth by virtue of his Covenant of grace; but he raiseth not all the bodies he raiseth by the same virtue. It is said concerning Christ himself, that *God brought him from the dead by the blood of the everlasting Covenant*, *Heb.* XIII. 20. So doth he by the blood and virtue of the same Covenant, bring from the dead every soul that he brings from the dead; but he doth not so every body that he brings from the dead. Now the tenor of the Covenant is, *Hearken to my voice and live. Es.* LV. 3. *Incline your ear, and come unto me; hear and your soul shall live.* And to the very same tenor are those word of our Saviour mentioned before, *Joh.* V. 25. *The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live*, What kind of language is this? *The Dead shall hear?* All *the Dead shall hear*, and yet only *they that hear shall live?* What needed more to have been said, than that *the Dead shall hear his voice and live.* But his meaning is, all the dead Heathen shall have the Gospel, and hear the word of it brought among them, and *they that hear it*, that is, obey it and follow it, *shall live.*

Let me repeat that which I alledged from *Esay*, LV. 3. and add what follows there, *Hear and your soul shall live, and I will make an everlasting Covenant with you even the sure mercies of David.* Now that by *sure mercies of David* is meant the resurrection of Christ, the Apostle teacheth us in *Act.* XIII. 34. *And as concerning that he raised him from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.* The resurrection of Christ therefore are the *sure mercies* of Christ. For that by *David* is meant Christ it were easy to shew, and it is so confessed by the Jews themselves in their expositions of that place. It was the *sure mercy* that God gave to Christ himself, of which he so rejoyceth, *Psal.* XVI. 9. *My heart is glad, my glory rejoyceth, and my flesh also shall rest in hope. Because thou wilt not leave my Soul in Hell*, &c. And it is the *sure mercy* of Christ, that God gave to the members of Christ, that he raised him from the dead, and imparts to them the benefit of his Resurrection. And this is called there *an Everlasting Covenant* that he makes with them. That as he gave Christ a resurrection, so he will give them a resurrection. The first and the latter rain, the first and the latter resurrection. First to raise their Souls by the virtue of his Covenant from the death of sin in his good time, and to raise their bodies by virtue of the same Covenant at the last day. Of which last our Saviour speaks three times over, *Joh.* VI. *ver.* 39. *This is my Fathers will which hath sent me, that of all that he hath*

hath given, I should lose none, but raise him up at the last day, ver. 40. *And this is the Will of him that sent me, that every one that seeth the Son, and believeth on him should have eternal life, and I will raise him up the last day.* And *ver.* 44. *None can come to me except the Father, which sent me draw him, and I will raise him up at the last day.* Will Christ raise up all persons in the world at the last day upon these terms? Ye see, No, but only those that comply with his Covenant, to *come* to him, *see* him, *believe* in him. His power and justice will raise all others, the virtue of his Covenant will raise these.

Now I suppose you easily see how to distinguish twixt the *Tenor* of his Covenant, and the *Virtue* of his Covenant. The *Tenor* of his Covenant is, *Hear and obey my voice and live.* The *virtue* of his Covenant is his unfailing truth, power, goodness, that will give life to them that hear his voice and obey him. Thus you see one reason of the difference, why he raiseth but some *souls* here from the death of sin, but will raise all *bodies* from the death of the grave.

Thirdly, Another reason of difference may be given, for that at the last day he will raise all the persons in the world from their graves, that he may glorifie himself, but he raiseth only some few from their sins, that they may glorify him. And there is a great deal of difference twixt Gods glorifying himself upon men, as he did upon *Pharaoh*, and the *Egyptians*, and bringing men heartily and laboriously to glorifie him, and to live to his glory. But

Secondly, a main difference in these two resurrections, the soul from sin, and the body from the grave, is that the *first* resurrection is with the desire of him that is raised, the *latter* will be in despite of thousands, that will have no mind of it. *God will bring thee to judgement. Eccles.* XI. 9. is a cutting saying, but all the World shall never be able to take the edge of it off. But let wicked men struggle and strive and tug never so hard against the resurrection, God will bring them to it, and no resisting. But the first resurrection, or the raising a soul from the death of sin, how sweet, how welcome, how comfortable is it to every one to whom it comes? *Thy people will be willing in the day of thy power*, and help forward their own rising as much as they can: *and the Spirit and Bride say come*, and the soul and heart say, *Come Lord Jesus, come quickly*, and let me see this resurrection.

And thus have we seen some circumstances, in which the *first* and *second resurrection* differ, and are at distance let us now consider, wherein they agree and shake hands one with another.

Observe, that the Scripture speaks in some places of the Resurrection, as if it were to be no Resurrection, but of just and holy ones only; as you may take notice in 1 *Cor.* XV. and 1 *Thes.* IV. That there shall be a Resurrection of the unjust as well as of the just, the Scripture assures us over and over again; but it more especially calls that a Resurrection, that is a Resurrection indeed, and and not a raising to be cast down again. *Christ being raised from the dead dieth no more*, as the Apostle tells us, *Death hath no more dominion over him.* And the Scripture doth more especially call that a Resurrection, that is written after his Copy, for a man to rise from the dead to die no more. That man is but little helped which we read of in the Prophet, that in the way met a Lyon, and flying from him into the house, a Scorpion bit him. And can you call that a Resurrection cheerfully and savourly, when a man is raised from one death to die another?

Blessed and holy is he, saith this our *Apocaliptic*, *that hath part in the first Resurrection, over such an one the second death shall have no power.* But if he have no share in the first Resurrection, at the second Resurrection, his rising is but to remove out of one death into another, out of one deadly room in the prison into a worse. Therefore the Scripture in the places mentioned speaks of the Resurrection, as if belonging only to the holy and righteous, speaking of it as it is in its proper definition, ariling again from death, and not flitting from one death to another; it speaks of the *second* Resurrection, as it is akin and related to the *first*, that being an arising from one death, this from another.

I And this is the *first* Parallel that we may make between them, they are both a rising from death, that neither in the one nor in the other death hath any more dominion: not the death of sin in the *first* Resurrection, nor death in the grave in the *second.*

Shall we dispute whether the *first* or *second* Resurrection be the greater work, the greater business? They are as it were brethren, and to whether belongs the priviledg of birthright? It hath been said of old, that sleep is the elder brother of death; and certainly with as much right we may call rising from the death of sin elder brother to rising from death in the grave. May we not call *sin* the elder brother of Damnation, and on the contrary, *Grace* the elder brother of Glory, and the rising of the Soul elder brother to the rising of the body? What is the first formulation or corner stone that is laid for the building

building up of a happy and bleſſed Reſurrection at the laſt day? Will you lay it in the *Power* of God? That can raiſe men to damnation, as well as ſalvation. Will you lay it in the *Will* of God? That will raiſe up ſome to damnation, as well as ſome to ſalvation. But you muſt lay it in the *firſt Reſurrection*, or the riſing of the ſoul out of the grave of ſin.

Thou ſhalt not ſuffer thine holy one to ſee corruption. The word is ſo written in *Hebrew*, that it may be read *Holy one*, or *Holy ones*. We know the *Holy one* of God did not, could not ſee corruption, and the reaſon was becauſe he was ſo holy an one: and it muſt be holineſs that muſt be the beginning, the great promoter of our incorruption. And get but the ſoul happily raiſed and cleared of her corruption, the happy raiſing and clearing from the corruption of the body will certainly follow.

You remember the expreſſion of the Apoſtle, *If you be riſen with Chriſt, ſeek thoſe things which are above. Col.* III. 1. We riſen with Chriſt? It is well worth conſidering how that is done. There were ſome that aroſe with him indeed out of their graves at his Reſurrection. *Mat.* XXVII. Of theſe it might well be ſaid, *you are riſen with Chriſt*: but how of others? The meaning is, Not only you are riſen as Chriſt is riſen, but you are ingrafted into Chriſts Reſurrection, and riſen united to his riſings. The Apoſtle warrants the expreſſion of *ungrafted*, *Rom.* VI. 5. *For if we have been planted together in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection.* So that in the inſtant of the firſt Reſurrection, that any man attains to riſing from the death of ſin to the life of righteouſneſs, that man is *ingrafted*, *implanted* into Chriſt; and as ſure of a happy Reſurrection, as that Chriſt is riſen.

II. A *Second* Parallel of the *firſt* and *ſecond* Reſurrection is in regard of the inſtrumental cauſe of both. The *ſecond* Reſurrection will be effectuated by the all powerful voice of Chriſt, calling all out of their graves. *Joh.* V. 28. *All that are in the graves ſhall hear his* Voice, *and ſhall come forth.* This the Apoſtle calls the *Voice of the Archangel*, and *Trump of God.* 1 *Theſ.* IV. 16. And in 1 *Cor.* XV. *The trump ſhall ſound, and the dead ſhall be raiſed.* Let us by the way pauſe a little, and take up ſome thoughts of this *Trump* or *Trumpet.*

The Father of old ſaid, That whether he were eating or drinking, or whatſoever he did, he ſtill thought he heard this Trumpet ſounding this alarm, *Ariſe ye dead and come to judgment.* Suppoſe you heard it now, would it not ſtartle you? We have been ſtartled many a time with a dreadful clap of thunder; what amazement and dread would you be in, if you heard this alarm? the voice of the Trumpet, that will make Heaven and earth to quake, and to vaniſh away: the Voice of the Archangel and his Trumpet, that will rouze and awake all the world, and whoſoever hath ſlept the longeſt in the duſt: The alarm of the Trumpet, that will not only force all to awake, but to riſe and to come, and appear at the Judgment.

Now what parallel doth the *firſt* Reſurrection bear to this? Why, that is an alarm alſo of the Trumpet of the Goſpel. How oft is the Miniſtry of the word of God compared to a Trumpet? *Eſay* XXVII. 13. *The great Trumpet ſhall be blown, and they ſhall come, that were ready to periſh in Aſſyria, and the out caſts in the land of Egypt, and they ſhall worſhip the Lord in the holy mount at Jeruſalem.* That is, the ſound of the Goſpel ſhall gather them, and bring them to worſhip the true God. *Mat.* XXIV. 31. *He ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather together his elect from the four winds*, That is, he ſhall ſend his Miniſters with the ſound of the Goſpel. Think of the ſound of the Trumpet at *Sinai*, and think of the Trumpet at the laſt day: at *Sinai*, to cauſe a *firſt* Reſurrection, or to bring *Iſrael* out of their ſinful condition to riſe and live to God: and at the laſt day, to call to account about the keeping of that Law, that was then given.

So that would you know, Whether you ſhall have a happy Reſurrection at the laſt day, conſider with your ſelf, whether you have come to the *firſt* Reſurrection even to this day. And if you would know whether you have attained that, conſider, whether you have been raiſed by the Trump of the Goſpel. It is to thy *firſt* Reſurrection thou muſt look, to judge of thy ſpeeding at the *ſecond.* Theſe two are linked together, and have relation one to another, as the Feaſt of *Pentecoſt*, when barly harveſt was now got in, had relation to the ſecond day in *Paſsover* week, when barly harveſt firſt begun. The Reſurrection will be a fit harveſt for every man to reap according as he hath ſowed. There is none but would willingly have a Reſurrection at the laſt day to life, and not to damnation; begin thy Reſurrection here; and as thy ſoul is riſen from the death of ſin, ſo mayeſt thou expect thy bodies riſing from death in the grave.

The

The *Jews* ſpeak of a little bone in ſome part of a mans body, they call it *Luz*, which they ſay will never be conſumed in the grave, but will be as it were a ſeed ſown in the ground, out of which will ſpring the Reſurrection of the whole body. I may ſay, graciouſneſs in the ſoul is rather the ſeed of the Reſurrection of the body, that will cauſe it to riſe to life and happineſs. And thus much concerning the *firſt* Obſervation.

II. *That in the time of the firſt Reſurrection*, that is, *the raiſing the Gentiles from the Death of ſin, ſome loſt the opportunity and would not be raiſed. The reſt of the dead lived not again*, becauſe they were not raiſed by a *firſt* Reſurrection, when ſeaſon and opportunity of living again was in date, that is for the *thouſand years* mentioned in the Text.

Whether you take the *thouſand years* for a certain determinate time of exactly ſo many years, or that a certain number is uſed for an uncertain, and this number the rather becauſe it is uſed by the *Jews:* whether the one or the other, you are to begin to count from the time the Goſpel was firſt ſent among the Gentiles. And count ſuch a ſpace of time forward, and you will find in ſtory, that though the Goſpel had gone through the world, in that time, and made the world *Chriſtian*, and vaſt numbers were converted to Chriſtianity: yet there was ſtill a ſtruggling to have kept the World *Heathen*, and multitudes were unwilling to come off from their old Heathen and Idolatrous Religion.

For three hundred years the Emperors, and all the Magiſtrates were enemies to the Goſpel, and if any of them did not perſecute the Chriſtians, as but few but did, yet they maintained their Heathen Religion might and main. And the great wiſe men of the World, (as they were eſteemed) the Philoſophes and learned ones; were the greateſt ſticklers for the maintaining of the worſhiping of their many falſe and idol Gods all along, when the Emperours were become *Chriſtians*. Which may very well make us to remember the words of the Apoſtle, 1 *Cor.* I. 26. *Not many wiſe men after the fleſh, not many mighty, not many noble are called; but God hath choſen the fooliſh things of the world to confound the wiſe.* I cannot omit *two* remarkable paſſages.

The one of *Julian* the Emperor, who was brought up a Chriſtian, but turned Heathen; nay, who, as ſtories relate of him, had been a Lecturer in a Chriſtian congregation, but became the bitter enemy to Chriſtianity. He, when the Emperors had been Chriſtian for two ſucceſſions, *viz. Conſtantine* and *Conſtantius*; and the Chriſtian Religion had flouriſhed in their times well towards forty years, and the Heathen Idolatrous Temples ſhut up, and Chriſtian Churches opened: He opens the Heathen Temples, ſhuts up the Chriſtian, promotes Idolatry again, and the worſhip of the Heathen Gods; and hath many Heathen Philoſophers, *Iamblichus*, *Maximus*, *Eccebolus*, *Libanius*, and I know not how many more, to ſpur him on to it.

And the other paſſage I have, is a clauſe in a letter of *Adrian* the Emperor to one of his Nobles; in which he tells him, *I have been in* Egypt, *and there I obſerved the Chriſtians worſhiping Chriſt and Idols; yea, the Chriſtian Biſhops worſhiping Chriſt and* Serapis. Which *Serapis* was the great God and Idol of the *Egyptians*.

By all which we may ſee the truth of what is aſſerted in the Text, *That the reſt of the dead lived not again*, but continued ſtill in their dead condition of blindneſs and Heatheniſm. And may alſo ſee the reaſon why they lived not again, *viz.* becauſe they would not, but choſe death before life, to continue in their dead condition of being Heathens, rather than to become Chriſtians, and live. And from this we may ſee, how juſt it was with God, to let *Popery* and *Mahumetiſm* invade the world, and to reduce it to its heatheniſh ignorance, blindneſs and ſuperſtition again, becauſe it was ſo unwilling to part with its ignorance, blindneſs and ſuperſtition. Becauſe they would not *receive truth in the love of it*, as the Apoſtle ſayes, it was juſt with God *to give them up to ſtrong deluſions, to believe a ly.*

And by that ſad example we may obſerve, how men loſe and let ſlip the opportunities that God affords them for their own good, and ſo loſing them they loſe themſelves. *Jeruſalem* knows not the time of her Viſitation, and the things of her peace, and ſo poor *Jeruſalem* is loſt, and her opportunity gone for ever. There is a critical time, when there is a ſeaſon opportune for the good of the Souls, and the clock ſtrikes *Time is*; but fooliſh men too commonly take ſo little notice of it, that the brazen head cryes *Time is paſt*, and breaks to pieces.

If we ſhould take up the Diſpute, whether God do not ſet his time and ſtint, how long he will let men have opportunity of riſing from the death of ſin, are there not many evidences for the affirmative, that he doth? He ſets his ſtint and date, how long he will afford a man the opportunity that his body may live; and doth he not the like for the living of the Soul? Doth not God ſhut the gates of mercy againſt ſinful Souls even in this life, and doth he not ſhut the gates of Repentance? Theſe in the

the Text that lived not again, was not all poſſibility of living again taken again from them, becauſe they had let the time and opportunity of reviving let ſlip, and go, and neglected it? *Eſau* loſt his opportunity, and having loſt that, he found no place of recovery, though he ſought it with tears. And *Joh.* XII. 39, 40. *They could not believe, becauſe Eſaias had ſaid, he hath blinded their eyes, &c.* Why? were *Eſaias* words a charm to them that they could not believe? No, they could not believe, becauſe thoſe words of *Eſaias* were verified upon them. And they had ſo long wilfully blinded their own eyes, and hardned their hearts, that God had put to his Seal; and blinded and hardned them, that they were now paſt all poſſibility of believing.

In that great diſpute and iniquiry, how God hardneth mens hearts, of which there is ſo frequent mention and intimitation in Scripture: the firſt *criſis* toward the determination of it is, that God hath ſet ſuch men a time, how long they may be in a poſſibility of repenting and believing, which when it is come, and they are ſtill impertinent, and unbelieving, and will not repent and believe, he ſhuts the door againſt them that they ſhall not repent and believe.

Upon the conſideration of all which, we have advertiſement what we have to do; *viz.* to ſtrive after this firſt Reſurrection, while the Lord affords time and opportunity; and when God offers the advantage of our living again, not to be enemies of our own reviving.

A

SERMON

Preached upon

2 SAMUEL XIX. 29.

I have ſaid, Thou and Ziba divide the land.

AND I think it is ſaid very nobly and as became a *David*. A Prince of prudence and clemency. A Prince of faithfulneſs and juſtice, though I cannot tell who thinks ſo of theſe words but my ſelf. I believe there are but few that have either commented upon theſe words, or that do read them but they have ſome hard thoughts of *David*, as if he dealt but ſomewhat hardly with poor *Mephibosheth*.

I am ſenſible what diſadvantage I go upon, if I go about to plead for him, though I ſpeak for the King: for it is much that a firſtborn gloſs or expoſition upon a difficult place of Scripture doth gain by being firſtborn. And the commonly and old received opinion upon theſe words, hath ſo got prepoſſeſſion in the hearts of moſt by privilege of its birthright, that a younger interpretation will hardly find entertainment becauſe it is a younger brother.

The *Jews* do commonly ſpeak their minds upon theſe words in this manner. *I have ſaid, Thou and Ziba divide the land. At the ſame inſtant divine providence ſaid, Then let Rehoboam and Jeroboam divide the Kingdom.* Accounting this action of *David* ſo horrid unjuſt a thing, as that it deſerved and brought that ſore judgment of renting ten Tribes from *Davids* Kingdom. *Chriſtian* expoſitors are no more favourable to him in their conſtruction, but lay the very ſame accuſation to his charge, of harſhneſs, raſhneſs and injuſtice in this caſe: for giving away half *Mephibosheths*, innocent *Mephibosheths* land to his lying ſervant. Come let us reaſon together with him and with our ſelves a little.

I. And is thy kindneſs, O *David*, to thy old dear friend *Jonathan*, the man of thy love and the man of thy Covenant, to uſe his ſon ſo very hardly, yea though he had given thee ſome juſt offence? Thou once profeſſedſt with tears, *Thy love to me, O Jonathan, was wonderful paſſing the love of women.* And now this unkindneſs of thine, O *David*, were as wonderful paſſing the unkindneſs of an enemy.

II. Is *David* become ſo weak in Wiſdom and Judgment, as to be ſo baffled and befoold by a cheating fellow and never to diſcover him; or is he become ſo eaſie and ſoft as to ſit down with ſuch a gull put upon him, and he never go about to ungul himſelf? Tis true indeed he was ſurprized with the lie when he was fleeing for his life, chaſed with anxiety and vexation; but can we think *David* of ſo ſleepy a conſcience, as ſo raſhly to undo a poor man by giving away all his land upon a bare information, and never to take ſecond thoughts, whether he had done the man wrong or no? And how eaſie was it for him before he here met with *Mephibosheth* to have informed himſelf of *Mephibosheths* behaviour, and of his innocency?

It is ſaid in *verſ.* 17. that a thouſand men of *Benjamin* met him at *Jordan* when he was returning, and is it likely that he would not inquire of them about him, or that they could not or would not inform him of his demeanor, who was now the chief man of their Tribe? Had they ſo loſt the love and remembrance of their old Maſter *Saul* and his good ſon *Jonathan*, as to ſee his ſon ſo undone by a cheat, and none of them to teſtifie his integrity.

III. His very beard and cloaths might bear witneſs for him, if no body elſe would: and theſe might give *Ziba* the lie, and ſatisfie *David* that the poor man was falſely accuſed: *for he had neither trimmed his beard nor waſhed his cloaths ſince the Kings going away, until his return again*, but had utterly neglected and been careleſs of himſelf, as ſhewing really, that he was really afflicted for the Kings affliction. And would not *David* think you believe ſuch clear and evident teſtimonies as theſe?

IV. It

IV. It is said 1 *King.* XV. 5. *That David did that which was right in the sight of the Lord, and turned not aside from any thing that he commanded all the days of his life, but only in the matter of Uriah the Hittite.* Truly it might very well have been added, *And in the matter of the wronged Mephibosheth:* if he did so condemn him to the forfeiture of his land upon a false accusation.

V. And lastly, Can *David* be so ready as he was, to pardon *Shimei* who cursed him to his face, and be so hard to be reconciled to *Mephibosheth* who was only accused behind his back? And the Holy Ghost hath seemeth to hint this very thing, and observation to us: For who observeth not the dislocation of this story we are upon? That it is laid out of its proper place, and that it is placed before its proper time?

In the story immediately next before this you have *David* at *Jordan*, there speaking with *Shimei*, at *vers.* 23. And in the story immediately next after this, you have *David* still at *Jordan* there taking his leave of *Barzillai*, *vers.* 31. And yet in this story between you have *David* met with *Mephibosheth* at *Jerusalem*, *vers.* 25. This is not done at random and by any oversight, as if the Holy Ghost had forgot himself, as we poor fumbling creatures are many time lost in our tale; but the sacred Spirit hath purposely thus methodized the story with such a dislocation, for our more narrow observation and clearer instruction. In the story before, you have *Shimei* and *Ziba* meeting *David* at *Jordan*: a very proper couple and fitly yoked together, like to like. The one of them had cursed the King to his face, and the other had cosened him to his face: the one had abused him with rough railing and the other had abused him with a smooth lie.

What past between *David* and *Shimei* the story tells you, but not a word of what passed twixt *David* and *Ziba*. That is comprehended in this story of what passed twixt *David* and *Mephibosheth*, because *Ziba*'s business was *Mephibosheths* concernment.

The story tells that *Shimei* fell down before *David* and confest his fault and begged pardon: and if *Ziba* did not so too he was a fool, as well as he had been a knave before: for he might well conclude that his knavery either was already, or else would be discovered. Well, whether he did or No, The Holy Ghost as soon as he hath related how *Shimei* had obtained his pardon, comes and relates this conference twixt *David* and *Mephibosheth*; as prompting us to think that if *David* were so readily reconciled to *Shimei*, who had been guilty of so great a crime, he would not be unreconcilable to *Mephibosheth* who indeed was guilty of none. And if he had not given this hint by this strange placing of this story, our own reason might suggest such an argument to us. That certainly if he so easily was friends with *Shimei*, whose villany he himself was an eye and ear witness of, he cannot be so unexorable to *Mephibosheth* his dear *Jonathans* son, against whom he had only the accusation of a false tale. That if he would not hearken to *Abishai* the son of *Zerviah* when he urged him for revenge upon *Shimei*, but puts him back with *what have I to do with you ye sons of Zerviah*, *vers.* 22. Certainly he would not be so harsh and inexorable to *Mephibosheths* fair and just Apology and vindication of himself.

Upon these reasons that I have mentioned, to spare more, I must crave leave to refuse the common and very generally received exposition and interpretation of these words of *David*, that tends not a little to his crimination and reproach: And let me crave your patience and pardon, if I take the humble boldness, to construe his words to a clear contrary sense, and a construction that tends to his honour and vindication.

When *David* takes *Mephibosheth* first to his notice, friendship and Table, 2 *Sam.* IX. He hath these words first to *Mephibosheth*, at *vers.* 7. *Fear not, Mephibosheth, for I will surely shew thee kindness for Jonathan thy fathers sake.* And this at *vers.* 3. he Phraseth, *shewing the kindness of God.* But surely it was neither *kindness of God*, nor kindness of man, if he should so unkindly at last take his land from him, and be so kind as give it to his servant. At *vers.* 10. he hath these words to *Ziba*, *I have given to thy masters son all that pertained to Saul and all his house. Thou therefore, and thy sons, and thy servants shall till the land for him, and thou shalt bring in the fruits, that thy masters son may have food to eat: but Mephibosheth thy masters son shall eat bread alway at my table.* A piece of a riddle and who can unriddle it? *Thy masters son shall always have food at my table, and yet thou must till the land that thy masters son may have his food to eat.* We must plow with *Samsons* heifer to find out the riddle, and the twelfth verse is that that will help us. *And Mephibosheth had a young son whose name was Micha. And all that dwelt in the house of Ziba were servants to Mephibosheth.* And now upon this Text and this case let me ask these two questions.

First, Who was it that *Ziba* must till the land for that he might have food? It was for *Micha*; for *Mephibosheth* himself had food at the Kings Table. But,

Secondly, Whence must *Mephibosheth* have to maintain himself in clothes, and to maintain his port and retinue at the Court, according to his place and rank and quality? Did *David* find him these as he did find him meat and drink? Certainly when he took him to his Table, upon the restoring of *Sauls* land to him, we can little think, that he did it be-

becauſe he would have him to live of mear alms, but he did it out of pure reſpect to him for his fathers ſake. Not ſo much as if *Mephiboſheth* had need to be at the Kings finding, when he had now all his grandfathers land, but that the King would honour him with the participation of his own table and friendſhip and becauſe he would injoy his company.

So in this Chapter out of which the Text is taken, the King invites *Barzillai* to go and live with him at *Jeruſalem*, and he would feed him at his own table, *verſ.* 33. What? Would he have *Barzillai* to live purely upon his alms? No, that he knew he needed not, for the verſe before tells, that *Barzillai was a very great man, and that he had provided the King ſuſtenance whilſt he lay at Mahanaim.* And becauſe he had done ſo, the King invites him to his own table, not out of mear alms, but out of kindneſs and gratitude; and becauſe he would injoy his good ſociety.

Do you not by this time ſee how *Mephiboſheths* land is divided twixt him and *Ziba*? Not to make *Ziba* a Proprietor, but a Tenant, or rather a Bailiff or Steward: He to till the land and to bring in the profits, and the one part to go to find *Micha* food and maintenance, and *Zibas* houſe, and the other part to go for *Mephiboſheths* maintenance and the maintaining his retinue at the Court. And thus he and *Ziba* divide the land from the very firſt, and it was *Davids* own project from the very firſt, that it ſhould be thus divided; *Ziba* to injoy half for the maintenance of *Micha*, and to pay rent for the other half for the maintenance of *Mephiboſheth*.

And to this purpoſe is obſervable, that it is ſaid, *That all that dwelt in Ziba's houſe were ſervants to Mephiboſheth:* And how could they be ſo, when *Mephiboſheth* and they lived ſo far a ſunder, as he at the Court in *Jeruſalem*, and *Zibas* houſe in the land of *Benjamin's* but that they were all ſervants to him in this ſenſe, that they were all under him as chief Landlord, that they were Bailiffs for him upon his land and demeſnes, for the maintenances of his ſon, who was with them in the houſe, and *Mephiboſheth* himſelf who was at the Kings table.

When *David* was ſurprized with *Ziba's* lie, then he ſaid, *Behold, thine is all that pertaineth to Mephiboſheth, Chap.* XVI. 4. But did he mean withal, *behold, thine is all that pertaineth to Micha?* That had been yet a more unjuſt act, than giving away *Mephiboſheths* land; for he had no accuſation againſt *Micha*, though he had againſt *Mephiboſheth:* So that then it was at this point, *Ziba and Micha divide the land*, for poor *Mephiboſheth* was clean thut out. But when *David* was come again to *Jeruſalem*, and come again to himſelf then it is at this, *Now Mephiboſheth and Ziba divide the land*, as it was in the firſt contrival and diſpoſal. *Ziba* to have one part for *Micha's* maintenance, and *Mephiboſheth* the other for his. And to this ſenſe may his ſaying, *I have ſaid*, be very well applied to *Davids* firſt determination about the land: though I know it may alſo be applicable to his preſent ſaying, *why ſpeakeſt thou any more of thy matters*, I ſaid ſom the very firſt when I gave thee thy fathers land, and took thee to mine own table, that the land ſhould be ſo divided twixt thee and *Ziba*, for the uſe of thy ſelf and thy ſon *Micha*, and I hold to the ſame determination, and I ſay ſo ſtill.

Thus have I laid before you with all humble ſubmiſſion to better Judgments, my thoughts and conceptions upon theſe words. And now what can I ſay more upon this Text?

To take up from it any obſervation or doctrine, either *dogmatical* or *practical*, I know not how. For I muſt either frame it according to the common ſenſe given upon the words, which I refuſe, and then I ſhould lay the foundation of my building upon ground I like not. Or I muſt frame it according to mine own ſenſe, that I have given, and then I ſhall lay the foundation of my building upon a ground which it may be you like not. Therefore I ſhall to avoid theſe rocks on either hand, ſteer a middle courſe, and ſpeak to that, which the very ambiguity of the Text, and the diſlocation of the ſtory out of which it is taken, may juſtly call upon us to Obſerve, *viz.*

That the ſtile and difficulty of Scripture requireth all ſerious and ſober ſtudy of the Scripture.

You ſee the ſtile here, and you ſee the difficulties here. The ſtory laid out of its natural and proper order: and the words of the Text capable of two and thoſe even contrary ſenſes. The former not done by heedleſneſs or at peradventure, the latter not as if the Scriptures were not of a fixed and ſteady ſenſe: but both to ſtir up the more ſerious and ſober ſtudy of Scripture.

It is our Saviours preſcription, as our *Engliſh* reads it, *Joh.* V. 39. *Search the Scriptures*, and if you aſk a reaſon he gives you two in that verſe, and divers more may be given. Search and ſtudy the Scriptures, becauſe it is the Scriptures, the writing of God, the diſcovery of the mind of God, the witneſs of the Son of God, the revealing of the glory of

of God. To be ſtudied to make one wiſe, to be ſtudied to make one holy, to make one happy.

But I ſhall not ſpeak of theſe or of what other reaſons of like kind might be alledged to very ſerious ſtudy of Scripture; but I ſhall bring my diſcourſe to a cloſer and narrower compaſs, to urge a reaſon only from its ſtile and difficulty, *The ſtile and difficulty of Scripture requires all ſober and ſerious ſtudy of it.* The thing that I aſſert, will on the one hand pleaſe the *Romaniſt*, if he may limit it to his ſenſe, but on the other hand it will not ſo very well pleaſe the *Enthuſiaſt*. The one will tell you that the Scripture is ſo difficult indeed that it requires all ſerious ſtudy, but of the *Clergy* only, for it is too difficult for *Laity* to meddle withal: the other will tell you there is no difficulty at all in the Scripture to them that have the Spirit, but all things eaſie enough to underſtand and explicate, by revelation, without any ſtudy. So that here are two rocks more for us to ſail, and hold a middle courſe between, leſt we daſh either upon the one or upon the other, and the card and compaſs I ſhall go by ſhall be the Scripture it ſelf.

The Scripture it ſelf tells us there is difficulties in it: and if it did not ſo in words, yet we might eaſily find it in deed. And I might need no other proof of this aſſertion, than ſuch a one as he gave to prove motion, he roſe out of his chair and moved up and down: *Tolle, lege*, take up the Bible and read preſly, and that very thing will ſhew you that you had need to read preſly, becauſe of the difficulty.

Let me but obſerve in our entrance into this matter theſe two things to you.

I. That the difficulty of Scripture doth ſo much require ſtudy, that none but by ſerious ſtudy can perceive its difficulty. As the Philoſopher could not ſo much as imagine how hard it was to define *God*, till he ſet ſeriouſly to ſtudy upon the matter and then he found it. The further you go in *Ezekiels* waters, *Chap.* XLVII. the deeper you go, and the more you ſtudy the Scriptures ſeriouſly, the more cauſe you will ſtill find to ſtudy them ſeriouſly. And it is not the leaſt cauſe of their error, that hold the explaining of Scripture is ſo very eaſie, that they have not attained to ſo much ſkill in the ſtudy of the Scriptures as to ſee their hardneſs. And I doubt not but I could ſhew them ſcores nay hundreds of very hard and obſcure places, which they had never the eyes to ſee: and I doubt as little, that they would find as little eye-ſight to reſolve them, if they ſaw them.

II. The Holy Ghoſt hath purpoſely penned the Scriptures ſo as to challenge all ſerious ſtudy of them. Elſe what think you is the meaning of that, *He that readeth let him underſtand*, *Matth.* XXIV.

Peter tells us that there are divers things in *Pauls* Epiſtles hard to be underſtood, 2 *Pet.* III. 16. and why did the Holy Ghoſt dictate them ſo hard by *Paul*; and why did not *Peter* explain them who had the ſame Spirit? As that paſſage of *Peter*, you may very well remember the Parable of the wounded man twixt *Jeruſalem* and *Jericho*. The *Prieſt* and *Levite* paſs by, look on him, but afford him no help. And why does *Peter* ſo by thoſe hard places, and afford them no explication? Becauſe the Holy Ghoſt hath ſo penned Scripture ſo as to challenge all ſerious ſtudy: He could have penned all ſo plain that he that runneth might have read them, but he hath penned them in ſuch a ſtile, that he that will read them muſt not run and read but ſit down and ſtudy.

It were a very long taſk indeed to ſhew wherein the difficulty of Scripture doth conſiſt in every particular. I ſhall give you but a taſte in two or three heads.

I. To begin with that which the difficulty of the Text may firſt hint to us, *viz.* that there are ſeveral paſſages in Scripture may be eſteemed to a clean contrary conſtruction, may be taken in two ſenſes not only differing one from another, but directly contrary. I ſhall only inſtance in ſome that I cannot but deal withal as I have done with the words of the Text, *viz.* take them in a ſenſe clean contrary to that ſenſe that commonly is put upon them.

The *firſt* I ſhall offer you is that, *Gen.* IV. 7. *If thou doeſt not well, ſin lieth at the door.* Who is there, that reading or explaining this doth not conclude it for a threatning? If thou do not well *judgment* is ready at doors to ſeize upon thee. I cannot but on the contrary conſtrue it for a comfort; and that *ſin* meaneth only a *ſin offering*, as the word in the original is uſed an hundred times: and the very *Engliſh* word is ſo uſed once and again, as *Hoſ.* IV. 8. *They eat up the ſin of my people*, that is, *their ſin offering*; and 2 *Cor.* V. 21. *He hath made him ſin for us*, i. e. a *ſacrifice* for ſin. And the ſenſe to be for the raiſing of *Cain* from dejectedneſs and deſpair, If thou do well, there is undoubted acceptance; and if not, yet deſpair not, let not thy countenance fall for there is a ſin offering to be had that may heal all again lying at the door: and you know in the Law the ſacrifice was to be brought to the Tabernacle door, *Lev.* I. 3. &c.

A *ſecond* is that *Exod.* I. 19. *The Midwives ſaid unto Pharaoh, Becauſe the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.* How many expounding that place do roundly conclude they told a lie

lie to ſave their ſtake; when, as I ſuppoſe, it were no hard thing to ſhew, that the thing they ſpake was moſt true, that the *Hebrew* women in travail were ſo miraculouſly vigorous: and that their words are ſo far from a ſneaking lie to ſive their lives, that they are a bold and holy confeſſion of their faith and piety, to the hazard of their lives; that they ſaw ſo plain an evidence of the wonderful hand of God in that extraordinary vigor of the travail of the women, that do what *Pharaoh* would, they durſt nor would not ſtand or ſtrive againſt it, becauſe they would not ſtrive againſt God.

A *third* is that *Exod.* VIII. 19. *Then the Magitians ſaid unto Pharaoh, this is the finger of God.* How many are there that read and comment upon thoſe words, that without any ſcruple conceive, that they are a fair and ingenuous confeſſion of the power and work of God; whereas, I ſuppoſe, it were no hard thing to ſhew, that they are an horrid blaſphemy againſt the Lord, they aſcribing the miracle wrought to their *Elohim*, their unknown gods or Deity, in ſcorn and affronting of the true God, the *Jehovah* of the *Hebrews*. This is the finger of *Elohim*, this is not the finger of *Jehovah*.

Let a *fourth* and laſt be that *Eſa.* IX. 1. *Nevertheleſs the dimneſs ſhall not be ſuch, as was in her vexation, when at the firſt he lightly afflicted the land of Zebulun, and the land of Naphthali; and afterwards did moſt grievouſly afflict her by the way of the Sea beyond Jordan in Galilee of the Gentiles.* Who but takes theſe words, *the dimneſs* or affliction *ſhall not be ſuch*, to mean, it ſhall not be ſo great as was in her vexation, &c. where it were not hard to ſhew, that the meaning is, *It ſhall be greater.* I ſpare more; theſe with the Text are enough in this head to ſhew and confirm, That *the ſtile and difficulty of Scripture requires all ſober and ſerious ſtudy of the Scripture.*

II. A *ſecond* head let be, paſſages in the New Teſtament directly contrary to the Old, as if the two Teſtaments were fallen out and were not at unity among themſelves. I will give you but *five* inſtances of theſe as I did of the other.

1. *Jechoniah*, *Matth.* I. 12. is ſaid to beget *Salathiel*, whereas *Jer.* XXII. 30. he is threatned with a witneſs, (*O! Earth, Earth, &c.*) that he ſhould be childleſs.

2. In *Luke* III. 36. you have a *Cainan* the father of *Shelah* or *Sala* and ſon of *Arphaxad*, whereas *Gen.* X. 24. *Arphaxad* is the father of *Shelah*, and there is no ſuch man as *Cainan* to be found at all.

3. In *Act.* VII. 14. *Jacob* goes into *Egypt* with *ſeventy five*, whereas in *Exod.* I. 5. you have them reckoned but *ſeventy.*

4. In the next verſe but one you have dead *Jacob* carried over into *Shechem* to be buried, whereas in *Gen.* L. 13. you have him carried over to *Machpelah* before *Mamre* and *Hebron*, ſome ſcores of miles diſtant from *Hebron.*

5. And the ſame verſe you have *Abraham* buying a burying place of the ſons of *Emor* the father of *Sichem*, whereas in the ſame verſe in *Geneſis* and *Chap.* XXIII. you have him buying it of *Ephron* the *Hittite.*

I ſpare more again, theſe are enow in this head alſo to confirm what I ſay, and to ſhew, That *the ſtile and difficulty of Scripture requires all ſober and ſerious ſtudy of Scripture.*

III. A *third* head let be the ſtrange manner of accounting and reckoning of numbers even in the Old Teſtament different from it ſelf, as if that were not conſtant and conſonant to it ſelf. I ſhall give you ſome inſtances alſo of this head, a few amongſt many.

1. In *Joſh.* XIII. 3. The Text is reckoning five Lords of the *Philiſtins*, and it counts them, the *Gazathites*, *Aſhdodites*, *Askelonites*, the *Gittites*, *Ekronites*, and *Avites*; it ſpeaks of *five* but reckons *ſix.*

2. In 2 *King.* VIII. 26. *Two and twenty years old is Ahaziah when he began to reign and reigned one year in Jeruſalem*; but in 2 *Chron.* XXII. 2. *Two and forty years old was Ahaziah, when he began to reign, &c.* And if you look well there and compare his fathers age in the latter end of the Chapter next before, you will find that he is made there two years older than his father.

Need I trouble you with any more inſtances to prove the difficulty of Scripture? I might give a thouſand, ſome in *Chronology*, ſome in *Chorography*, ſome in *Language*, ſome in *Senſe.* So that ſome have taken upon them to pick out ſome places in the Bible which they ſay are paſt all poſſibility of interpreting or underſtanding.

But I may ſeem to have pleaded the *Papiſts* cauſe againſt the Scripture enough and too much. But I am far from making the conſequence and concluſion from the difficulties of Scripture that they make. They ſay the Scriptures are hard, therefore let not the *Laity* and unlearned meddle with them or read them at all. I ſay the Scriptures are hard therefore let the *Laity* and unlearned read and ſtudy them the more. And I need not fetch a warrant of my argumentation from any rule of *Ariſtotle*, for behold a greater than *Ariſtotle* is here, and ſets me a copy, and that is the Holy Ghoſt in the mouth of *Joſhua*. *Joſh.* XXIV. 19. *Ye cannot ſerve the Lord*, ſaith *Joſhua*, *for he is an Holy God, he is a jealous God, he will not forgive your tranſgreſſions nor your ſins.* The *Pontifical* inference after the

the rate they infer about the difficulties of Scripture would be this; therefore let the ſerving of God alone, and go not about to ſerve him at all; whereas the inference the Holy Ghoſt aims at it this is, Therefore give the more diligence and uſe the more care and indeavour to ſerve him as ye ſhould. The parallel in the matter we are ſpeaking of will ſpeak it ſelf.

I ſhall not enter into any deep Scholaſtick diſcourſe for the making of this inference good, upon which ſo many Learned pens have made ſo many large diſcourſes. I ſhall mention only ſome few demonſtrations which carry their own evidence in their forehead and ſpeak it plain to the moſt vulgar and meaneſt underſtanding.

I. It became the Holy Ghoſt, the penner of Scripture, to write in a Majeſty, that the wits and wiſdom of all the men in the World ſhould bow before it. As is the man ſo is his ſtrength, do they ſay, *Judg.* VIII. 21. and as is the Writer ſo is his ſtile and ſtrength of writing. If *Pericles* the Orator at *Athens* ſpoke Lightning and Thunder, as it was commonly ſaid of him, becauſe of the ſtatelineſs and awe of his Oratory, certainly it is no wonder if the great God of glory ſpeak Thunder and Lightning out from Mount *Sinai*. If the Holy Ghoſt wrote the Scriptures, we muſt needs conclude that he wrote them like the Holy Ghoſt in a Divine Majeſty. Nor is it enough that we give to the Scriptures, if we ſhould think only they were written for the benefit of men, if we do not think and conſider alſo that they were written in the demonſtration of God. And how ever a blaſphemous Jeſuite durſt be ſo daring as to take the Bible in his hand, and to ſay, *Thou Spirit that, the Proteſtants ſay, breatheſt in theſe Scriptures, I defie thee*; yet we have better learned the Scriptures: and cannot but tremble at ſuch blaſphemy, but are no whit moved by the boldneſs and confidence of it, the leſs to own and maintain that the Holy Ghoſt that gave the Scriptures, breatheth in the Scriptures in Majeſty and Power. In Power to convert Souls, and in Majeſty to confound confidence in mans own Wiſdom.

We ſhould look upon the Majeſty of Scriptures, *viz.* ſo as to bow to it, and not to make it bow to us. My meaning is not for any adoration to the book or papers wherein Scripture is written, as the *Jews* keep a great deal a do with the very book of the Law, little ſhort of adoration; but to bow to that Divine Wiſdom and Authority that ſhineth there.

That remarkable paſſage of the Apoſtle hath been obſerved by many, as it is very obſervable, *Rom.* VI. 17. *You have obeyed from the heart that form of doctrine whereto you were delivered*; as the Original *Greek* carries it, and ſo ſome of your margins give intimation: whereas in the Text it is, *which was delivered to you.* The Scripture is delivered to us ſo as we rather are delivered up to Scripture: much like the ſame Apoſtles expreſſion in another place and another caſe, *Phil.* III. 12. *I apprehend, but am apprehended.* We are delivered up to the Scriptures as they are to be our Maſters and not we theirs. As another Apoſtles expreſſion is, *We are to be doers of the Law and not Judges*; to be ſtudents of the Scriptures, doers of the Scriptures, not their judgers.

You know who ſay, I will not believe the Scriptures for themſelves, unleſs they could ſhew their own Authority: Let them ſhew me in Scripture where the Scripture tells, that all the books in the Bible are Scripture; where it ſaid, ſuch a book was written by ſuch a pen-man, or elſe how ſhould I believe that all the Bible is Scripture? How ſhould I believe that the books were written by ſuch and ſuch pen-men? Let them chuſe whether they will believe it or no, may God ſay, but at their own peril. He never intended to ſatisfie every mans curioſity and croſneſs and cavilling, but he hath given the Scripture in Authority and Majeſty, and if men will bow and ſubmit to it well and good, and if they will not, let them ſee how they will anſwer it another day. If a priſoner at the bar ſhould not own the Authority of that venerable Peer to judge him, unleſs he ſhould particularly fetch out his Commiſſion and ſhew it him, what would you call ſuch, peeviſhneſs, madneſs, or impudency, or both, or worſe. The application is eaſie enough.

II. Difficulties and things hard to be underſtood in Scripture, is one part of the majeſtickneſs of Scripture, and it is good to judge of ſuch difficulties aright. One once reading the crabbed and moſt obſcure Poet *Perſius* and not being able with all his ſtudy and endeavour to make ſenſe of him, he flung him away with this ſaying, *quoniam non vis intelligi: becauſe thou haſt written ſo as if thou reſolvedſt not to be underſtood, I am reſolved not to be at pains and ſtudy to underſtand thee.* Are the difficulties of Scripture of this nature? Are they the reſolved purpoſes and purpoſed reſolutions of the Holy Ghoſt not to be underſtood? Did he write them intentionally that men ſhould never come to know the meaning of them? If this were ſo, the inference of the *Papiſts* were *conſequ* ſomething reaſonable; therefore meddle not with them, for they are inſuperable: but it is no ſuch thing, for the difficulties of Scripture are of another end and intention. And let us conſider of them briefly in theſe two or three Particulars.

1. Though

1. Though we ſay, There are difficulties in Scripture, yet we dare not ſay the Scriptures are difficult. *Peter* ſaith, *Some things* in *Pauls* Epiſtles *are hard to be underſtood:* he will not ſay, *Pauls* Epiſtles are hard, 2 *Pet.* III. 16. The Holy Bible is like the Holy Land: ſome part indeed mountainous and rocky, and hard to be travailed over, but the greateſt part pleaſant, plain, champaigne, and valley. Like any clean beaſt or fowle that might be eaten, ſome bones but the far greateſt part fleſh: now it were but a mad kind of inference, *never go about to eat the fleſh becauſe thou canſt not eat the bones.*

Men indeed have made an obſcure Bible, but God never did. As *Solomon* ſpeaks, *God made man righteous, but they found out ſundry inventions.* So God made the Bible plain as to the main of it, but men have found out inventions of Allegorizing, Scepticizing, Cavilling, that would turn light into darkneſs, but that *the light ſhineth in darkneſs, and the darkneſs comprehends it not. That which God hath ſanctified do not thou call common,* and that which God hath made plain, do not thou darken, nay do not thou ſay it is dark. How plain as to the general is the hiſtory in Scripture? How plain the commands, exhortations, threatnings, promiſes, comforts, that are written there? Take a Sunbeam and write, and is it poſſible to write clearer? And what? Muſt not the Laiety and unlearned meddle with Scripture, becauſe it is too obſcure? I doubt their meaning indeed is, becauſe it is too clear and will diſcover too much.

2. Theſe difficulties that are in Scripture, which indeed are not a few, are not a *noli me tangere* to drive us from the ſtudy of the Scriptures, as the inference would be made, but they are of another kind of aim and tendency. They are not unriddleable riddles, and tyring-irons never to be untied, but they are divine and majeſtical ſublimities, not to check our ſtudy of Scripture or of them, but to check our ſelf confidence of our own wit or wiſdom. They are not to drive us from the holy ground where God ſhines in Majeſty in the flaming buſh, but to teach us to put off our ſhoos at the holy ground; not to ſtand upon our own ſkill or wiſdom, but to ſtrike ſail to the Divine Wiſdom and myſteriouſneſs that ſhineth there. Not to diſharten us from ſtudy of the myſteries of God, but to teach us in all humility to ſtudy them the more. That obſcure paſſage, *Dan.* IX. 27. *about the abomination of deſolation*; is not, that for the obſcurity we ſhould caſt away the book, not meddle with it, but that we might read and ſtudy the more preſſly that we may underſtand, *Matth.* XXIV. 15.

It is true, That God never intended that all men in the World ſhould underſtand Scripture alike; nor that all men in the World ſhould be able to ſtudy the Scriptures alike, or have opportunities to do it: yet theſe two things we may obſerve as to Gods will and diſpoſing in this caſe.

I. That God would have all to ſtudy and meditate on the Scriptures according to their capacities: The Scriptures do ſo frequently and urgently call upon all to this purpoſe, that I ſuppoſe it is altogether needleſs to go about to prove it, *Thou ſhalt meditate therein day and night: Thou ſhalt meditate therein when thou ſitteſt down and riſeſt up, when thou ſitteſt in the houſe, when thou walkeſt in the way:* and various ſuch paſſages as theſe, require and ingage all ſorts and conditions of people to this ſtudy and meditation, according to their ſeveral capabilities and atcheivances.

In ſome important points of Divinity, ſome men have ſometimes miſtaken in ſtating them by mens benefit rather than by their duty. If you did ſo in this point, it would make one very good piece of an argument; ſtudy the Scriptures for you may benefit by ſtudy of them: But take the other and it argueth more ſtrongly, ſtudy the Scripture for it is your duty: God calls for it, lays his command upon you to do it the beſt you can.

II. Therefore upon this we may make ſuch another inference as *Samſons* mother doth, *Judg.* XIII. 23. *If the Lord were pleaſed to kill us, he would not have accepted an offering, neither would he have ſhewed us all theſe things.* If the Lord were pleaſed that the Scriptures ſhould not be underſtood, he would never have written them, he would never have charged all to ſtudy them. God never writ the difficulties of the Scripture only to be gazed upon and never underſtood: never gave them as a book ſealed, and that could never be unſealed, that learned and unlearned alike might never ſee what is in them, but that they might be more ſeriouſly read, more carefully ſtudied; that ſo being underſtood and practiſed they might become the means of Salvation unto all.

A SERMON

Preached upon

DANIEL XII. 12.

Bleſſed is he that waiteth, and cometh to the thouſand three hundred and five and thirty days.

13. *But go thou thy way till the end, for thou ſhalt reſt, and ſtand in the lot at the end of days.*

DOTH he not ſpeak riddles? Tis hard to tell whether *verſe* is harder. And I have choſen to ſpeak to them, partly that I may explain them, partly in ſubſequence to my late diſcourſe about *Gog*, *Rev.* XX. 8. I ſhewed that meant an enemy to true Religion (and more particularly the *Pope*) ſtyled by the name of the old Enemy, *Ezek.* XXXVIII. & XXXIX. I ſhewed that *Gog* was *Antiochus*, that laid waſt the Jews Religion, and would force them to turn to the manners of the Heathen: that forbad them Circumciſion, Law, Religion, forbad the daily Sacrifice, and profaned the Altar with Swines fleſh, and ſacrifices abominable and offered to Idols. I cited that that ſpeaks concerning him, *Chap.* VII. 25. *He ſhall ſpeak great words againſt the moſt High, and ſhall wear out the Saints of the moſt High, &c. until a time and times, and the dividing of time:* that is, a year, two years, and half a year; or, three years and an half.

In the verſe before the Text there is mention of the ſame matter, and there are reckoned only a *thouſand two hundred and ninety* days. *From the time that the daily ſacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, there ſhall be a thouſand two hundred and ninety days.* For the Holy Ghoſt reckons by round ſums, near about three years and an half, which he calls a *time, times and half a time*; and does not punctually fix upon the very exact ſum. And ſo in the Book of the *Revelations*, where alluſion is made to the ſame ſpace of time, *viz. three years and an half*, it is ſometimes expreſſed by a *thouſand two hundred and ſixty days*, as *Rev.* XII. 6. *The woman fled into the wilderneſs, where ſhe had a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore days.* Sometimes by *forty two months*, *Chap.* XIII. 5. *And there was given to the beaſt a mouth ſpeaking great things and blaſphemies, and power was given him to continue forty and two months.* You have both in *Chap.* XI. 2. *They that tread the holy City under-foot forty and two months.* And *verſ.* 3. *I will give power unto my two witneſſes, and they ſhall propheſie a thouſand two hundred and threeſcore days.*

Now let your thoughts conceive the caſe and ſtate of the people and Temple in this time, a thouſand two hundred and ninety days, three years and an half or there abouts: no Law, no Religion, no Sacrifice, but what is abominable; the Temple filled with Idols, the Heathen there ſacrificing ſwines-fleſh, and other abominable things to their abominable gods. Ah! Poor *Jeruſalem*, what caſe art thou in! *How is the gold become dim*, nay changed to dros? What deſolation of Religion is come upon thee, and what bondage and thraldom under irreligion? How it goes againſt their heart not to circumciſe their children? But they dare not do it. How grievous to ſee the Books of the Law burnt, and they upon pain of death dare not ſave them, nor uſe them? How bitter to ſee Altar, Temple, Holy of Holies all defiled with abomination, and all Religion laid in the duſt, and they cannot help it, dare not reſiſt it? What ſhould theſe poor people do? Wait Gods deliverance: for *Hæc non durabunt in ſecula. Theſe things will not always laſt.* Stay but till *one thouſand three hundred thirty five days*, but *forty five* above the *thouſand two hundred and ninety* of the Temples defilement in the verſe before and there is deliverance.

And

And read two verſes together. *From the time that the dayly ſacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, there ſhall be a thouſand two hundred and ninety days. Bleſſed is he that waiteth and cometh to the thouſand three hundred and five and thirty days.* Add but *forty five* days further, the ſum to come up to a *thouſand three hundred thirty five* days, and there is ſome remarkable thing done; as pleading the cauſe of the people and Religion, that had been ſo abuſed: which in all probability was the death of the Tyrant, that had brought this miſery upon them: or at leaſt ſome ſignal thing done by God for the relief of the people, who had been ſo oppreſſed. But I rather believe the former. The ſtory of whoſe actions and death you may read in the firſt Book of the *Maccabees*, *Chap.* I. *beginning*. The ſtory of which book goes almoſt ſtep by ſtep with *Joſephus*. However his death was the Mercy, or ſome other ſpecial providence, the words afford plainly theſe two Truths.

I. *That the time of the affliction of the people of God is determined with God.*
II. *That it is a bleſſed thing for the afflicted to wait his time and determination.*

The former Obſervation lies in the latter clauſe, the latter in the former. The two things, the latter an inference upon the former, or the former a Doctrine, the latter the Uſe and Application of it, I ſhall handle in the ſame method and order. *The time of the affliction of the people of God is determined with God*; Therefore it will prove *a bleſſed thing for the afflicted to wait his time and determination.*

In proſecuting either, I ſhall not ſo much prove as clear them; and to begin with the former, I muſt begin with clearing a ſcruple or objection or diſcouragement.

Tis true, will an afflicted people and perſon ſay, that in the times of the Old Teſtament God did determine the time of his peoples affliction, but we can find no ſuch determination now. The affliction in *Egypt* determined to *four hundred* years, *Gen.* XV. 13. And though the time were long, yet they knew when it would expire; and there might be the more patient bearing, becauſe the end was known, and the end would come. So for their wandring in the wilderneſs, God told them before that it ſhould be *forty years*, and they might the more contentedly bear it, becauſe they ſaw ſome ſhore, and knew that that calamity would laſt but to ſuch a time. So the affliction upon *Judah* by *Iſrael* or *Ephraim*, it was told before hand, that it ſhould laſt ſo long, and no longer, *Eſa.* VII. 8. *Within threeſcore and five years ſhall Ephraim be broken, that it be not a people.* What need I ſpeak of the Captivity in *Babylon* told of before, and limited to *ſeventy years*, and no longer. And theſe miſeries of the people in the Text, it is told them before that they ſhould expire at the end of *a thouſand three hundred thirty five days.*

But now there is no ſuch prediction, no ſuch limitation, that men can know of. Poor afflicted Chriſtians may take up that mournful Ditty, *Pſal.* LXXIV. 9. *There is no more any Prophet, neither is there among us any that knoweth how long.* We are afflicted, oppreſſed, trodden under foot, and we cannot tell when theſe things will come to an end. *How long, Lord, holy and true, doſt thou not avenge our blood, &c.* is their cry, *Rev.* VI. 10. But they cannot tell how long that *How* long will be. Is not this ſome diſadvantage to poor Chriſtians above what thoſe had in antient times, that God hath not, doth not certifie them before hand of the end of their calamities? Their caſe ſeeming ſomething like theirs, *Eſa.* LIX. 10, 11. *We grope for the wall like the blind, we grope as if we had no eyes. We roar like bears, and mourn ſore like doves; we look for ſalvation but cannot diſcover how far it is from us.*

I ſhall not inſiſt to diſcuſs, why God gave that people of *Iſrael* ſuch revelations before hand of the term and date of their miſeries, and hath not imparted ſuch forehand diſcoveries to his people now. It is enough to ſay as the Apoſtle, *Theſe things* were done to them, and *are written* before us *for our learning:* that ſince he is the ſame God ſtill that changeth not, and hath the ſame regard of the afflictions of his own people yeſterday and to day, and the ſame for ever; we might believe and be aſſured, that the affliction of his people is determined now with him, as well as then; that he ſets his period now as well as then, that he numbers the days of it now, as he does theirs in the Text.

But what am I the better as to my comfort, if I know not when this period, date and time is ſet?

I remember the ſtory of him, that carrying a baſket covered very cloſe, and being aſked what was in it? Anſwered, It is covered ſo cloſe purpoſely that none ſhould aſk or know what is in it. And I remember withal the ſaying of our Saviour, *Act.* I. 7. *It is not for you to know the times and the ſeaſons, which the Father hath put in his own power.* That was ſpoken in the beginning of the going forth of the Goſpel, and may very well be taken notice of in all ages after.

It pleaſed God ſo to reveal the term and end of *Iſraels* affliction to them, as being a peculiar people, and a people of whom Chriſt ſhould at laſt deſcend, and they not fail from being

being a people till Christ was come of them. Therefore when such calamities came upon them, it pleased God to tell them still of the end of them, that they might still bear up in their subsistence and expectation of Christ to come. Let me observe these two things to you.

I. That you have some old women and barren till old, bare children in some generations before Christ: *Elizabeth* in the very half year before Christs birth; but you read of no such thing after. The reason whereof is, because their supernatural child bearing was to make way to the belief of the supernatural child bearing of the Virgin *Mary*. For thus may reason justly argue, if these bear children when past the course of nature, why not a Virgin beyond the course of nature? But after the birth of Christ, such births of old women ceased, because in the birth of Christ, that which they related to was fulfilled.

II. That the Holy Ghost draws up a Chronicle of times from the Creation to the Redemption, from the beginning of time to the fulness of it, *viz.* from the beginning of the World to the Death of Christ, and there he leaves and counts the time no further, save only that he mentions *Pentecost* fifty days after. The reason whereof is, because by links and links of time God would draw men on to observe, how God was numbring and counting out times toward that great time of promise and expectation, and to observe, when that great matter was accomplished, how faithful God was through all changes and vicissitudes of times, to carry on that great promise. Accordingly it pleased God in the time before that great work of Redemption to certifie his people oft when they fell into misery, nay oft before, how long the time of their affliction and oppression should be; that still they might be carried on to look for deliverance: and by the deliverance might still have an eye to the promise, and be confirmed in the promise concerning deliverance by Christ.

So *Jacob* foreseeing in *Gen.* XLIX. 17. the great deliverance of *Israel* from the *Philistins* by *Samson* of the Tribe of *Dan*, that *he should be as a Serpent by the way, and an Adder in the path, that bites the Horse-heels that he throws his rider:* So he caught the heels of the Philistins Horse, the posts of the house on which they were mounted, and overthrew house and riders, even three thousand. I say, *Jacob* foreseeing this, presently cries out, *vers.* 18. *O Lord, I have waited for thy salvation.* His eyes look beyond that deliverance of *Samson* to the deliverance or salvation of Christ; and in the sight of that Type his belief of that greater matter signified is confirmed. So in this very thing we are speaking of: Till Christ came God very frequently acquainted his people before hand of what times were to come upon them? What miseries? What deliverances? What oppressions? What deliverance? Seventy years captivity in *Babylon*, and then deliverance: three years and half oppression under *Antiochus*, and then deliverance; and so in other examples: that still in their afflictions their hearts might be held up patiently to wait Gods time of deliverance: and the deliverance answering and verifying the promise of deliverance, they might be built up in belief and expectation of the truth of the promise of the great Deliverer when he should come.

But when Christ was come and had done that great Work; and there being now no such peculiar people to be born up in hope of their subsistence, till Christ should descend of them: but the Church of God being scattered through the World, and Christ having sanctified the bearing of the cross to them by his own bearing it, and having allotted the cross to them for their portion, and assured them, 1 *Cor.* X. 13. *That they should not be tempted above what they were able, but that with the temptation he would make way to escape, that they might be able to bear it.*

First, It cannot be imagined that every particular Church in the World should be acquainted with what persecutions and afflictions should come upon them, and how long they should last, and when they should be removed, as God was pleased to acquaint that peculiar Church. Nor,

Secondly, Is it requisite, that God should punctually and exactly tell them the end of their persecution and affliction, but that they should always be kept to their duty, waiting, patience and dependance. When *Peter* would be curious to enquire concerning what should become of *John*, Christ answers, *If I will that he tarry till I come, what is that to thee, follow thou me:* Look not thou at his end but mind thou thine own duty. So if any people now should be inquisitive, *How long Lord*, and what, and when will be the end of this calamity? God might justly answer, *It is not for you to know the times and the seasons*; but keep to your duty, possess your Souls in patience, and wait to see the salvation of God in his own time and way. For let me repeat my Doctrine again, and now come to clear it further.

The time of the affliction of the people of God is determined with him.

He knows it, nay he hath set it. For these two are the main things we shall speak to in this Point.

That no times, no mens times are hidden from God, *Job* makes it a principle, as of which there is no queſtioning; *Job* XXIV. 1. *Why ſeeing times are not hidden from the Almighty, do they that know him, not ſee his days?* The latter half of the verſe is of ſome ſcruple, and tranſlations are various, and ſcrupulous upon it; but the former is of no ſcruple, but of undoubted conceſſion; that times are in no wiſe hidden from God. Only the botching *Greek* Tranſlation, which ſome would authorize above the divine *Hebrew* original, reads it clean contrary, *Why are times hidden from God?* As if they were hidden from him. Point the latter clauſe right as you ſhould do (for I obſerve in ſome Bibles it is miſpointed) and the paſſage is much cleared. *Why ſince times, &c. do they that know him, not ſee his days?* Or, not more conſider of his Eternity?

Dan. VIII. 13. There is a word ſomething ſtrange in the Original פלמוני the *Engliſh* Text reads it, *That certain Saint, Then I heard one Saint ſpeaking, and another Saint ſaid unto that certain Saint that ſpake, How long ſhall be the Viſion? &c.* But the margent reads it, *The numberer of ſecrets*, or, *the wonderful numberer*. His name is *Wonderful*, *Eſa.* IX. 6. And *Judg.* XIII. 18. *Why askeſt thou after my Name, ſeeing it is ſecret?* Marg. *Wonderful.* When he is now treating concerning *times*, he is called the *wonderful numberer* of them. *Mene, mene, Tekel.* He *numbers* and he finiſhes the Times of Men and Kingdoms: he *weighs* men and their Times and their Conditions. He is the *Wonderful Numberer*, in whoſe hand and knowledge and diſpoſal are the times of all men, as *David* ſaith of his own, *Pſal.* XXXI. 15. *My times are in thy hand.* Concerning Gods knowing and dating the Times of men, and their affairs, I might largely ſpeak to theſe two things for evidence to it.

I. His foretelling of times and affairs before they come. By this very thing he proves himſelf to be the true God; and by coming ſhort of this, the Gods of the Heathen to be but lies and vanity; *Eſa.* XLI. 22, 23. *Let them bring forth, and ſhew us what ſhall happen, let them declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are Gods.* But *Chap.* XLIII. 12. ſaith God of himſelf, *I have declared, and ſaved and ſhewed, when there was no ſtrange God among you.* And *Chap.* XXVI. 9, 10. *I am God, there is none like me. Declaring the end from the beginning, and from antient times the things that are not yet done, ſaying, My Counſel ſhall ſtand, and I will do all my pleaſure.* How did he determine the time of the ſojourning of the children of *Iſrael* before their coming out of *Egypt* four hundred and thirty years before to the very day? *Exod.* XII. 40, 41. *Now the ſojourning of the children of Iſrael who dwelt in Egypt, was four hundred and thirty years. And it came to paſs at the end of the four hundred and thirty years, even the ſelf ſame day it came to paſs, that the Hoſts of the Lord went out from the land of Egypt.* How did he foretel of the Death of Chriſt ſeventy ſevens of years, even four hundred and ninety years before it was, to the very hour? *Dan.* IX. 21. *At the hour of the evening ſacrifice*, the Angel *Gabriel* tells *Daniel* the time to that very hour Chriſt ſhould ſuffer: for he ſuffered at that hour. Is not the time of the affliction of his people determined with him, who foreſees, foretels of times and affairs to a day, to an hour, ſo many hundred of years before they came?

II. His harmonizing of times in ſo ſweet an union as he hath done, doth not that ſhew that he is the *wonderful Numberer* of times, and Numberer of times of the affliction of his people? The Scripture is moſt copious, and the providence of God moſt ſweet and heavenly in this kind of conſort; and it may much refreſh and raviſh the Reader of Scripture to obſerve ſuch harmony. *Henock*, that glorious ſhining light upon Earth, to run his courſe here juſt in as many years, *three hundred ſixty five* years, as the Sun doth his courſe in Heaven days, *three hundred ſixty five* days; *Gen.* V. 23. *David*, to reign exactly ſo long a time in *Jeruſalem*, as Chriſt the ſon of *David* lived here upon earth, *thirty two* years and *an half*; 1 *Kings* II. 11. No rain in *Elias* time *three years and an half*, *Luk.* IV. 25. *Antiochus* deſolating of Religion *three years and an half*, in the verſe before the Text, and Chriſts Miniſtery to be *three years and an half*, *Dan.* IX. 24. Doth not this Harmony tell that God is the wonderful *Numberer* of time, and *Weigher* of all affairs?

Multitudes of ſuch Harmonies of times are to be found in Scripture: which all ſound out this truth we are upon, that with God the times of the afflictions and Condition of his people are moſt certainly determined, becauſe all times are determined by him.

For the further clearing of this Point, I might diſcourſe diſtinctly of theſe two things.

I. *That it is Gods determination, that his children ſhall be afflicted.*

II. *Gods determining of their afflictions leaves not the time, they ſhall laſt, undetermined.*

It is the latter of theſe I ſhall proſecute. The Providence of God herein is not like the Oſtrich, that lays Eggs, and leaves them in the ſand: as if he determined of the thing, and left the time of its laſting at random, but he weigheth and ſetteth the one as well as the other. In *Mene, Mene, Tekel, Upharſin*, the two latter words are either of them two ſeveral Languages. *Tekal* in *Chaldee*, is, *He hath weighed: Tekel* in *Hebrew*, *Thou art light. Parſin* in *Hebrew* is the *Perſians*; in *Chaldee*, *They divide:* And accordingly *Daniel* doth render them. So in Gods determination of the Saints affliction (as thoſe words ſpeak

ſpeak of Gods determining that Kingdom) there are two ſeveral providences, *viz.* as to the thing it ſelf, and as to the manner and time of it: theſe two are twins born together in Gods decree, and when he determines the one he determines the other.

In thoſe paſſages in the *Revelations* where the Church is in the Wilderneſs in a ſad and ſolitary condition a *thouſand two hundred and ſixty days*, *Chap.* XII. 6. And where the beaſt blaſphemes and tyrannizes *forty two months*, *Chap.* XIII. 5. though the time be not that time definitely, yet the very expreſſions ſhew the times defined and determined with God. Alluſion is made to the time of *Antiochus* tyrannizing over Religion three years and an half: not as though the Church was to be bewildred three years and an half, and no more and no leſs: but by uſing the memorial of that ſum of three years and an half, he ſpeaks the ſad condition of the Church in that time it was in the wilderneſs, as the times under *Antiochus* were ſad. And ſo concerning the Beaſts blaſpheming, tis not meant, as though he were to blaſpheme and tyrannize forty two months exactly; take them either of days, which make three years and an half, or of years, a thouſand two hundred and ſixty years: but by the memorial of the time of *Antiochus* rage and miſchief, the rage and miſchief of the Beaſt is intimated. So, I ſay, though the time intended be not exactly and punctually the time named, yet when ſo punctual a ſum is named, it muſt needs argue, that the time intended is punctually determined with God.

But need I to ſpend time to prove this to them that have learned that *not a ſparrow falls to the ground without our Father*; and that *the hairs of our heads are all numbred*, *Matth.* X. 29, 30. which laſt paſſage puts me in mind of that, *Luk.* XXI. 18. *There ſhall not an hair of your head periſh.* Obſerve, *verſ.* 16. *Some of you they ſhall cauſe to be put to death.* And yet, *Not a hair of your head fall to the ground*; *not a hair periſh.* With many a Saint of God head and all have fallen to the ground, as it was with them, *Revel.* XX. 4. *that were beheaded for the witneſs of Jeſus.* And yet not an hair of their head periſh? Some Expoſitors take this to have its accompliſhment in the Reſurrection, when the Saints, ſay they, ſhall riſe with all their hair. Which granted, yet the Expoſition is far fetched. The expreſſion is a Proverbial ſpeech, as appears by 1 *Sam.* XIV. 45. *Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid*; *as the Lord liveth, there ſhall not one hair of his head fall to the ground.* The meaning is, he ſhall not ſuffer the leaſt hurt or injury. And to apply it to that paſſage of our Saviour, and it ſpeaks this comfortable Doctrine,

That the Saints of God in the bittereſt perſecution, yea in death it ſelf, ſuffer not the leaſt hurt or damage.

But however take it in what ſenſe you will; if our hairs be numbred, and it be promiſed, that not one of them ſhall fall to the ground, then undoubtedly nothing befalls the Saints concerning affliction fortuitous or by hap hazzard, but the thing, matter, manner, meaſure, time of affliction is determined by God.

Is there not an appointed time for man on Earth, *Job* VII. 1. *There is an appointed time for every man*, *which he ſhall not paſs*, *Job* XIV. 5. Be his end never ſo caſual, accidental in the Eyes of men, yet it is prefixed by God, and *he cannot paſs it*, or go beyond it. And can we think any thing occurs to a Saint of God in the way to his end, that is not likewiſe fixed?

A SERMON

Preached upon

HEBREWS X. 29.

And hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing.

THE whole Verse runs thus, *Of how much soever punishment, suppose ye, shall he be thought worthy, that hath trodden underfoot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?* The spring head of this verse is at *vers.* 26. and that bubbles out fire and brimstone. Not a more dreadful portion of Scripture at the first reading and hearing in all the Bible: A Text which speaks, much like as the Law was spoken, in Fire and Thunder. *If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin. But a certain fearful looking for of Judgment, and fiery indignation, which shall devour the adversaries.* No sacrifice for sin, if any sin wilfully after receiving the knowledge of the Truth; and nothing but fearful expectation of judgment, and fiery indignation. If the *Truth* mean here the Gospel, as undoubtedly it doth, then, *Men and brethren, what shall we do?* Who hath not *sinned wilfully*, since he received the knowledge of the Gospel? Nay our *English* translation is as favourable as may be; for the word in the Original is ἑκουσίως, *willingly:* and that makes the case still sadder. For who hath not sinned willingly: nay, who not wilfully, since he received the knowledge of the Truth of the Gospel, against Knowledge, against Truth, against the Gospel?

That Chyrurgeon had need of a tender hand, that is to dress a wounded heart gashed with the keen and cutting edge of this dreadful Scripture. If any heart should be darted through with this arrow of the Almighty, and that the reading or hearing this Text wounds his heart to the very root: as the story is, *Origens* heart after his Idolatry, was wounded with reading those words in *Psal.* L. 16, 17. *But to the wicked, God said, What hast thou to do to declare my statutes, or to take my Covenant in thy mouth; seeing thou hatest instruction, and castest my words behind thee?* So that upon reading them he sat down and wept, and all the Congregation wept with him. What could be said to the comfort of such a bleeding soul? Should a soul wounded with these words of the Apostle, cry out, as that Prophet in another case, *My bowels, my bowels, I am pained at the very heart, my liver is cut through as with a javelin,* to hear that there is no sacrifice for sin, that sinneth wilfully, after receiving the Knowledge of the Truth, and I have sinned so of, and so wilfully against that Knowledge and Truth as I have done: What plaister? What lenitive could be applied to allay the aking smart and torture of so sad a cut? As our Saviour of the smarting and cutting days of affliction before the ruine of *Jerusalem, Except those days should be shortned, no flesh should be saved:* So if there were no allay to the soreness of such a stroke and case, what flesh could but perish? But there is some allay, and that is this.

That the Apostle speaks not of that common, willing or wilful sinning, to which who is not incident at one time or other, in one degree or other? But of a willing, wilful, total apostatizing, and revolting from the Truth and Gospel once professed and received. If you observe in the Epistles of the Apostles, and in the story of the New Testament, you will find that the very topping up of the wickedness of the Jewish Nation, and of their perdition was this, that as the unbelieving part of the Nation, continued enemies to Christ and his Gospel; so those that had believed did by infinite numbers and droves revolt and apostatize from what they had belived, and became, if possible, worse ene-

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mies than the others, and drew as many of the believing Gentiles as they could, into the ſame Apoſtaſie and condemnation with themſelves.

I might evidence this by inſtances heaps upon heaps: And hardly any one of the Apoſtolick Epiſtles but it is ſo plain in it, that he that runs may read it. I ſhall only give you *three* paſſages inſtead of ſcores, that might be given.

Firſt, Weigh that 1 *Joh.* II. 18. *Little children it is the laſt time: and as ye have heard that Antichriſt ſhould come, even now there are many Antichriſts.* And who were they? *verſ.* 17. *They went out from us, but were not of us.* Once Profeſſors, and following the Apoſtles, now revolting, and fallen from them; once Diſciples, and now Apoſtates and Antichriſts.

Secondly, Who can paſs that of the Apoſtle without ſerious obſerving, 2 *Tim.* I. 15. *This thou knoweſt that all they which are in Aſia are turned away from me.* A ſad Apoſtaſie! Ah poor *Paul*, all turned away from thee? Where now haſt thou any friend? Nay rather, Ah poor ſouls, ah unhappy ſouls, that turned away from S. *Paul*, and the bleſſed Goſpel, that he brought with him.

Thirdly, And that for all. How ſadly does our Saviour foretel this in the Parable of the Devil caſt out of the poſſeſſed, but comes again with ſeven other ſpirits worſe than himſelf, and repoſſeſſes: And obſerve the cadence at *Matth.* XII. 45. *Even ſo ſhall it be alſo with this wicked generation.* The Application is eaſie.

Of ſuch Apoſtaſie it is the Apoſtle ſpeaks, at *verſ.* 26. where he calls it, *wilful ſinning after receiving the knowledge of the Truth.* And of ſuch an Apoſtate he ſpeaks in this verſe, when he ſaith, *He hath trod underfoot the Son of God, and counted the blood of the Covenant, wherewith he was ſanctified, an unholy thing.* Many think that the Apoſtle ſpeaks here of the ſin againſt the Holy Ghoſt. I am ſure he ſpeaks of that *ſin unto death* of which the Apoſtle *John* hath mention, 1 *Joh.* V. 16. Not but that the ſin againſt the Holy Ghoſt is a ſin unto death; but the *ſin unto death* may be diſtinguiſht from the *ſin againſt the Holy Ghoſt* in this reſpect, that the Scribes and Phariſees, whom our Saviour layeth under the guilt of ſinning againſt the Holy Ghoſt, never received the knowledge of the Truth, and acknowledgment of the Goſpel. But this wretch that ſins this *ſin unto death*, had received that knowledge, but was apoſtatized and revolted from it.

Their Apoſtaſie or falling back from the Truth was into a two fold gulf. Some fell to horrible Libertiniſm to abuſe the liberty of the Goſpel, to eat things ſacrificed to Idols, and to commit fornication: Of which you have intimation in ſeveral places of the Epiſtles, and particularly in *Revel.* II. 15.

But the moſt general Apoſtatizing was from the true liberty of the Goſpel to the ſlavery of *Judaiſm* again, to ſeek juſtification by the works of the Law. Againſt this you find the Apoſtle ſpeaking copiouſly almoſt in all the Epiſtles; and particularly S. *Paul*, the pen-man of this Epiſtle, (For I make no doubt at all to aſcribe it to him,) ſets himſelf purpoſely to ſtay the *Hebrews*, to whom he writes, from ſtaggering and falling in ſuch Apoſtaſie. And you may obſerve, how in the whole current of his diſcourſe, he bends himſelf to ſhew, that thoſe *Moſaick* ceremonies and ſervices, by which they thought and looked to be juſtified and ſaved, were but ſhaddows, that did but ſignifie greater things to come: but ſhaddows, that were but for a time, and were to fade away.

The ſame ſubject, that he is upon at this portion of Scripture, he is handling, in *Chap.* VI. 4, 5, 6. Where we may have an expoſition of ſome words or paſſages in our Text. *Receiving the knowledge of the Truth*, he calls there, *Being inlightned, taſting of the heavenly gift, of the good Word of God, of the powers of the World to come. Sinning wilfully* here, is *falling away* there with him: and the fate and puniſhment of ſuch a wretch here is *no ſacrifice for ſin*, there in few words *it is impoſſible to renew them again to repentance.* His wickedneſs in this verſe is threefold, and his judgment in the verſes before threefold alſo.

I. *He hath trodden under foot the Son of God.* For as the Apoſtaſie generally was from the grace of the Goſpel, to ſeek to be juſtified by their own works, then what need of Chriſt at all? What value is he of to ſuch wretches any more than the mire under their feet? As S. *Paul*, *Act.* XIV. was firſt accounted a God, then preſently ſtoned: So theſe wretches uſed Chriſt not much unlike. Firſt, They profeſſed him, embraced him, looked to be juſtified and ſaved by him; preſently they looked to be juſtified by the works of the Law, and caſt away Chriſt, and ſcornfully trample upon him, as a thing altogether uſeleſs.

II. *He accounted the blood of the Covenant a thing unholy*, or a thing *common*, as the *Greek* word moſt ſtrictly ſignifies: Not ſo holy, not ſo valuable, as the blood of Goats and Calves. For that blood was ſhed for ſomething, but this wretch makes Chriſts blood ſhed for nothing. And indeed what was his blood ſhed for, if men can juſtifie and ſave themſelves?

III. *He hath done deſpite unto the Spirit of grace:* Or hath reproached, deſpiſed the Spirit of grace, and the grace of the Spirit. He is now revolted from that, and expects to be

be saved by his actings, and puts a scorn and reproach upon the Spirit of grace. A sad wretch! Look on him, look on his villany, and of how sore punishment do you think him worthy? The Apostle reads his doom.

I. That there is *no more sacrifice for his sin*, to keep off vengeance, when he hath trod under foot the great sacrifice, and counts the blood of attonement but a *common thing*.

II. That that could not but follow, when there was no sacrifice for attonement, *viz. A fearful expectation of judgment, and firy indignation.*

III. That that at last was to seize as sure, and sorer than the punishment of him, *that despised Moses Law, who* yet *died without mercy.*

In the words that I have chosen to insist upon, which speaks the *second* part of this wretches villany, *He accounted the blood of the Covenant wherewith he was sanctified, an unholy thing:* A great question is, who is the *He* that is here said to be sanctified? Doth it mean this wretch himself? He ever *sanctified?* Ever *sanctified by the blood of the Covenant*, that he now so undervalues? I am not ignorant what is disputed upon this case; which dispute I shall not take upon me to determine; but the sense of the place it self I suppose, may be otherwise determined without any great difficulty or dispute, *viz.* that the *He* here mentioned to be *sanctified* is the Son of God, mentioned in the clause next preceding. And I should read the *two* clauses together to this sense, *He hath trod under foot the Son, and hath accounted the blood of the Covenant, wherewith* He, the Son of God himself *was sanctified, an unholy thing.* And I am induced to believe, that this is the Apostles meaning in this place, upon these *two* or *three* reasons.

First, Because the same Apostle hath much like such an expression in this very Epistle, *Chap.* XIII. 20. Where he saith, that God *brought Christ again from the dead by the blood of the everlasting Covenant.* Now if it be proper to say, Christ was *raised* by the blood of the Covenant, it is not improper to say, Christ was *sanctified* by the blood of the Covenant. For,

Secondly, As the words both in the Original and your *English*, do as fairly carry that sense, that I put upon them, in Grammatical construction; so do they in that sense carry a most undeniable truth in Theological Doctrine,

That Christ was sanctified by his own blood.

Not indeed as a Saint of God is sanctified by the blood of Christ, who was once unholy, but by it now is made holy: But as the word signifies to *separate*, set apart, and capacitate to a holy use or office. As *Aaron* is said to be sanctified by his cloths, and unction, *i. e.* set apart, fitted, accomplished for his office, and Priesthood. So Christ *sanctified by the blood of the Covenant*, *i. e.* fitted, capacitated to be perfect Mediator. And so,

Thirdly, The Apostle that he may aggravate the sin of this wretch, that he is speaking of, doth enhance the blood of the Covenant by the highest dignity and excellency that is possible to intitle it to. This wretch accounts it an *unholy*, common, trivial thing: Whereas the Son of God himself was *sanctified* by it, by it capacitated and fitted to be a perfect Redeemer: An *High Priest, who by his own blood entred into the holy place, having obtained eternal redemption for us.*

I shall not be urgent with any to entertain and espouse this construction, that I make of the words. If the fairness and probability of the sense I propose, will not speak and plead for it, let it alone, and remember that of the Apostle, *Prove all things hold fast that that is good.*

But that that I shall insist upon shall be to consider of the meaning of *the blood of the Covenant.* And in our consideration of that we shall see the infinite preciousness and value of that blood, which yet the wretch in the Text doth so undervalue, that he accounts it but unholy and common; And there are but too few, too few that value it at its proper rate. I need not tell among Christians, that *the blood of the Covenant* means the blood of Christ, of which such glorious things are spoken in Scripture, *viz.* that we are *washed, redeemed, justified, saved* by his blood, *the blood of the everlasting Covenant.* And this very intimation parts our discourse into two branches, *viz.* to consider it, as the blood of Christ, and to consider the blood of Christ as the blood of the Covenant.

It is observed by a pious pen, how Malice cankers things where it comes. For those words, *Sanguis ejus super nos, &c. His blood be upon us and our children*, spoken in a right Christian pious sense, speaks a thing, that a more excellent, happy and desirable cannot be prayed for, *viz.* The blood of Christ to be upon us, and upon ours, as it is upon all true believers, to wash, clense, justifie, save. But in their cursed, cankered sense the Nation finds it to this day; their direful and doleful infelicity, that the blood of Christ is upon them, as they wished. So there is much spoken, and much of comfort spoken concerning

concerning the ſprinkling of Chriſts blood, and the ſprinkling of his blood in that Scripture ſenſe brings all happineſs with it. But take it according to the bare letter there is no ſuch thing, nay there is the contrary in ſome reſpect. Take his blood barely to mean that ſubſtance of his blood, that iſſued from his wounds, as he hung upon the Croſs; and ſome of it was ſprinkled upon the Croſs, and ſome of it ran upon the ground, and what happineſs either to the Croſs or ground from ſuch ſprinkling? Nay, ſome of it was ſprinkled and daſhed upon his murtherers, and proved ſo little happineſs to them, that it made them the more unhappy, nay the moſt unhappy men under Heaven.

Therefore as the Scripture ſaith, *The life is in the blood*, ſo are we to look for ſomething beſides the bare ſubſtance of his blood, that flowed from him, and beſides the bare flowing of his blood from him; ſomething that was as the *life* of that blood, that gave it the vigor, virtue and efficacy of juſtifying and ſaving. And what was that? You will ſay, His infinite ſufferings; let me add, His infinite obedience. In both which is concluded the ſuppoſal of the *Dignity of his perſon*; and the whole is ſpoken.

I ſhall not much inſiſt upon his ſufferings, becauſe his obedience to thoſe ſufferings was the life of thoſe ſufferings, the very life of his death, as I may ſo phraſe it, and that (the Dignity of his Perſon computed in) that gave virtue, vigor, efficacy to his ſufferings, death and blood.

Of his *ſufferings* I ſhall only ſay thus much, That he ſuffered as much as God could put him to ſuffer, ſhort of his own wrath; and that he ſuffered as much as the Devil could put him to with all his wrath. You will ſay, I ſpeak too high, when I ſay, *He ſuffered as much as God could put him to ſuffer*; and that I ſpeak too low, when I ſay, *ſhort of his own wrath.* I dare not ſay, He ſuffered the *wrath* of God, as many do; but the Prophets and Apoſtles teach me, that he ſuffered the *tryings* of God. And more he could not be put to ſuffer than what he did *It pleaſed the Lord to bruiſe him and to put him to grief*; *Eſa.* LIII. 10. And more could not be laid upon him, than what was laid. Have you ſeriouſly weighed the meaning of thoſe words of our Saviour himſelf, *Luke* XXII. 53. *This is your hour, and power of darkneſs?* The plain *Engliſh* of it is: *This is your hour*, that God hath let you looſe upon me to do with me what you will without reſtraint: And ſo hath he let looſe upon me the Kingdom of darkneſs in its utmoſt power, at the full length of the chain, to do againſt me the utmoſt it can do. *I was daily with you in the Temple, and ye ſtretched out no hands againſt me.* For then Providence reſtrained them, becauſe the *Hour was not yet come. But this is your hour*, and now Hell and all its power, and all its Agents are let looſe againſt him; and Providence does not check them with any reſtraint.

I might inſiſt to ſhew you, that whereas God, from the day of *Adams* fall, had pitched a combate and field to be fought twixt the Serpent, and the ſeed of the Woman; in which the *Serpent ſhould bruiſe his heel*, and he *break the Serpents head:* the hour of that incounter being now come, the Godhead of Chriſt ſuſpends its acting, the providence of God ſuſpends its reſtraining; and lets Satan looſe to do the utmoſt of his power and malice, and leaves Chriſt to ſtand upon the ſtrength of his own unconquerable holineſs. The Providence of God hath the Devil in a chain, yea, as to wicked and ungodly men. Elſe why are they not carried bodily to Hell by him? Why are they not hurried to their own place by him body and ſoul together? But here God let the chain quite looſe: Satan, do thy worſt againſt him, uſe all thy power, rage and malice: but all would not do, for God very well knew what a Champion he had brought into the field to incounter him. And therefore I may very well ſay it again, That God put him to ſuffer as much as he could put him to ſuffer on this ſide his own wrath; and the Devil put him to ſuffer as much as he could do with all his rage and power.

But his ſufferings were not all, that gave his blood and death that virtue, that moſt juſtly is aſcribed to it, of juſtifying and ſaving. The torments that he ſuffered were not the Godfather, that named his blood by that precious Name of juſtifying and ſaving; but it was that infinite *Obedience*, that he ſhewed in bowing ſo low as to undergo thoſe ſufferings. And there eſpecially does the Scripture lay and lodge the ſtreſs of it, *Rom.* V. 19. *By the* obedience *of one ſhall many be made righteous.* Phil. II. 8. *He humbled himſelf, and became* obedient *unto death, even the death of the Croſs. Heb.* V. 8. *Though he were a ſon yet learned he* obedience, *by the things which he ſuffered.*

Our Saviour in his ſufferings and death; for to that I will confine my diſcourſe concerning his Obedience, as the Text confines us to treat only of his blood, and as the Scripture more peculiarly lodges his Obedience there. For though he performed Obedience to God all his life, yet the Obedience that he ſhewed to and in the ſhedding of his blood, was the very *apex* and top-ſtone of his obedience. And for this it is, that I ſcruple to ſay, that he ſuffered the wrath of God in his ſufferings; becauſe it is hard to think, that he lay under the depth of Gods diſpleaſure, when he was now in the higheſt pitch of obeying and pleaſing God. I ſay, That Our Saviour in his ſufferings and death had

to

to deal with God and Satan upon different accounts; with *God* to satisfie him, with *Satan* to destroy him. And with one and the same instrument, as I may call it, his Obedience, he effected these contrary effects. As the pillar of fire, *Exod.* XIV. was darkness to the *Egyptians*, but light to *Israel*: So his Obedience was destruction to the Devil, and satisfaction to God.

I. Christ was to break the head of the Serpent, as the Serpent had broke the head of *Adam* and all mankind. He was to conquer the Devil, who had conquered Man. And what was that by which he conquered him? By his divine power as he was God? That had been no great Mastery; for the great God, by his omnipotent power to conquer a creature. When he did but exert a little of his divine power at his apprehension, he made *Judas* and all his band of Ruffians to *go backward, and fall to the ground*, *Joh.* XVIII. 6. But he was to conquer Satan by righteousness, holiness and obedience to God. He had not needed to have been incarnate, to conquer the Devil by his omnipotent divine power; but he was to conquer him, and he did conquer him, by obedience and holiness.

Joh. XIV. 30. *The Prince of this World cometh*, saith he, *and hath nothing in me.* And he came with all his forces, all his fury, all his power; and do all he could, he could find nothing in him, that could serve his turn. All that he did or could do, could not move him one hairs bredth from obeying God, and persisting in his holiness. The Apostle in the *ninth* of this Epistle, *vers.* 14. saith, *He offered himself* without spot *to God.* One spot had spoiled all the offering; but the Devil could not fix one spot upon him, though he flung against him all the sink of Hell: but still he keeps to his obedience and holiness. *Vicisti, Galilæe. Julian*, a child of the Devil, once said, *O Galilæan, thou hast overcome me.* The Devil himself hath cause to say so now. The Devil let loose upon him, to do the utmost against him that he could without any restraint, to bring him from his obeying of God, and so to foil him; and all will not do. All the temptations, and tricks, and assaults, that the anvil of Hell could forge and sharpen, were bent and used against him, and all return blunted and avail nothing. All that Satan can do cannot bring from him one repining word for all his tortures, not one desponding thought for all his pangs, not one unbecoming passage for all his passion. But still he will oby God, come what will; he will still retain his holiness and integrity, let Devils and Men do what they will.

Satan, art thou not conquered? O Devil, where is thy power now; O Hell, where is thy victory? Thanks be given to God that hath given us such victory through Jesus Christ our Lord. Satan, thou hast not the first *Adam* now in handling, who was foiled by one Devil; and in one and the first temptation presented to him. Now all the power and army of Hell is let loose, all the machinations of the bottomless pit put in practise against the second *Adam*; but all to no purpose; he stands like a rock unmoved in his righteousness and obedience, and by such a *death destroys him that had the power over death, the Devil.*

II. As the Devil must be conquered, so God must be satisfied. And as Christs obedience did the one work, so it did the other. Obedience was the debt of *Adam* and mankind; and by disobedience they had forfeited their Bonds. Then comes this great Undertaker, and will satisfie the debt with full interest, yea and measure heaped and running over. Does not the Apostle speak thus much, *Rom.* V. from *vers.* 12. forward; particularly at *vers.* 19. *By the disobedience of one man many were made sinners, so by the obedience of one shall many be made righteous?*

Nor was this all, that *mans debt* must be paid, but *Gods honour* lay at stake too, and that must be vindicated. God had created man his noblest creature, that he might glorifie and honour his Creator by his obedience, Satan brings him to disobey his Creator, and to obey him. How might Satan here triumph, and the honour of God lie in the dust? I have mastered the chief Creation of God, might Satan boast, and made him, that carried the badge and livery of *his* image, now to carry *mine.* I have frustrated the end and honour of the Creator, and now all is mine own. How sad a time were those three hours or thereabouts, that passed betwixt the Fall of *Adam*, and the promise of Christ?

Adam in darkness, and not the least glimpse of promise or comfort: Satan triumphing, and poor mankind, and Gods honour trampled underfoot. But then the Sun of righteousness arose in the promise, that *the seed of the woman should break the head of the Serpent.* And *shall this uncircumcised Philistin* thus *defie the honour and armies of the living God*, saith Christ; shall Satan thus carry the day against man, and against God? I will pay obedience, that shall fully satisfie to the vindication of Gods honour, to confound Satan; and to the payment of mans debt, to his reinstating and recovery.

And

And that was it that he paid conſummatively in his Obedience to the death, and in it, and to the ſhedding of his blood. Of which to ſpeak in the full dimenſions of the height, depth, length, bredth of it, what tongue can ſuffice, what time can ſerve? Tis a Theme the glorified Saints deſervedly ſing of to all Eternity. I ſhall ſpeak in little of that which can never be extolled enough, theſe *two* things only.

I. That *he died merely out of obedience.* The Apoſtle tells us in *Phil.* II. 8. *He became obedient to the death, the death of the Croſs.* And what can ye name, that brought him thither but Obedience? Chriſts dead body imagine lies before you. Call together a whole College of Phiſitians to diſſect it, and to tell you what it was of which he died. And their Verdict will be, *Of nothing, but Love to man, and Obedience to God.* For Principles of death he had none in his nature. And the reaſon of his death lay not in any mortality of his body, as it does in ours, but in the willingneſs of his mind. Nor was his death his wages of ſin, as it is ours, *Rom.* VI. *ult.* but it was his choiſe and delight, *Luke* XII. 50. *I have a baptiſm to be baptiſed withal, and how am I ſtraitned till it be accompliſhed?* Aſk the firſt *Adam*, why he ſinned, when he had no principles of ſin in him; and the true anſwer muſt be, *Becauſe he would ſin.* And ſo aſk the ſecond *Adam* why he died, when he had no principles of death in him; his anſwer muſt be to the like tenor, He would lay down his life, becauſe he would be obedient to the death.

He came purpoſely into the World, that he might dye. Behold! I tell you a myſtery: Chriſt came purpoſely into the World, that he might dye, and ſo never did Man but himſelf; never will man do, but himſelf. True, that every Man that comes into the World muſt dye, but never Man came purpoſely that he might dye, but only He. And he ſaith no leſs than that he did ſo, *Joh.* XII. 27. *Father, ſave me from this hour, but for this cauſe came I to this hour.* And *John* XVIII. 37. *For this cauſe came I into this World, to bear witneſs to the Truth.* Even to bear witneſs to the Truth, to Death and Martyrdom.

II. Now add to all this *the dignity of his Perſon*, who performed this Obedience: that he was God as well as Man. That as he offered himſelf according to his Manhood, ſo he *offered himſelf by the Eternal Spirit*, or as he was God: as this Apoſtle ſaith, *Chap.* IX. 14. And now his obedience, his holineſs that he ſhewed in his death is *infinite.* And what need we ſay more? So that lay all the diſobedience of all men in the World on an heap, as the dead frogs in *Egypt* were laid on heaps, that they made the land to ſtink again; yet here is an Obedience that out-vies them all. For though they be infinite in number, as to mans numbring, yet lay them all together they are finite upon this account, becauſe committed by creatures finite. But here is an Obedience, a holineſs paid down, by him that is infinite.

And now Satan, where is thy Triumph? Thou broughteſt the firſt *Adam* to fail of *perfect Obedience*, that he ſhould have paid his Creator; and here the ſecond *Adam* hath paid him for it *infinite Obedience.* And what haſt thou now gained?

Therefore to take account from whence comes that infinite Virtue of Chriſts blood and death, that the Scripture ſo much and ſo deſervedly extols and magnifies: Becauſe, as the Evangeliſt ſaith, *Out of his ſide came water and blood*, ſo out of his wounds came obedience and blood, holineſs and blood, righteouſneſs and blood; and that obedience, holineſs, righteouſneſs infinite: becauſe he that paid it down and performed it was infinite.

And now judge, whether it may not very properly be ſaid, That *Chriſt was ſanctified by his own blood?* As *Aaron* was ſanctified for his Prieſthood by his Unction and Garments. Chriſt was conſecrated, fitted, capacitated by his infinite obedience and righteouſneſs, which he ſhewed to the death, and in it, to be an *High Prieſt, able to ſave to the uttermoſt all thoſe that come to him.*

For firſt as in reference to himſelf, it is ſaid by this Apoſtle, that he was *raiſed from the dead by the blood of the Covenant*, *Chap.* XIII. 20. And it was not poſſible but he ſhould be raiſed: for when he had performed ſuch obedience and righteouſneſs, as in it was infinite, in its validity ſubdued Satan, in its alſufficiency ſatisfied the juſtice of God, it was impoſſible that he ſhould be held of death, which is the wages of ſin and diſobedience. And as he was thus raiſed by the virtue of his blood, *i. e.* of his obedience and righteouſneſs, ſo ſee what the ſame Apoſtle ſaith of his Exaltation, *Phil.* II. 8, &c. *And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs. Wherefore God alſo hath highly exalted him, and given him a Name which is above every Name. That at the Name of* JESUS *every knee ſhould bow*, &c.

And think here, Chriſtian, what a ſtock of obedience and righteouſneſs here is for thee, to anſwer and ſatisfie for thy diſobedience and unrighteouſneſs, if thou become a child of the Covenant, as this blood was the blood of the Covenant. It is ſaid in *Dan.* IX. 26. That *Meſſiah ſhould be cut off, but not for himſelf.* This blood of the New Teſtament was not ſhed for himſelf, but *for many.* And here is enough for every ſoul, that comes to him, be they never ſo many: Like the Widdows oyl in the Book of the Kings, there is enough and enough again, as long as any Veſſel is brought to receive it.

And this may direct us toward the forming of the reliance of our Faith upon the blood of Chriſt, the great work that a Chriſtian hath to do for his Juſtification and Salvation. Which will be the more cleared to us, by conſidering how his blood is the blood of the Covenant. Which is the next thing we ſhould ſpeak to, had we time to do it.

A SER-

A SERMON

PREACHED UPON

HEBREWS XIII. 10.

We have an Altar whereof they have no right to eat, which ſerve the Tabernacle.

THERE is one that asks our Saviour, *Good Maſter, what good thing ſhall I do that I may have eternal life?* Mat. XIX. 16. And another that asks his great Apoſtle, *What muſt I do to be ſaved?* Act. XVI. 30. The queſtions mean one and the ſame thing, but only propoſed in different expreſſions. And the anſwers tend to one and the ſame purpoſe, though propoſed in terms very different. Our Saviour anſwers, *If thou wilt enter into life keep the Commandments.* The Apoſtle anſwers, *If thou wilt be ſaved, believe on the Lord Jeſus Chriſt.* The one propoſeth *Faith*, the other propoſeth *Good works*; not in ſuch contrariety as the Apoſtle *James* ſpeaks of *Faith* and *Works*, *Chap.* III. but in ſuch conſonancy as that the one is ſubſervient unto the other, keeping of the Commandments towards the bringing on of Faith, and Faith to the breeding and forwarding the keeping of the Commandments, and both to obtain eternal life.

I will ſpeak at preſent of the abſolute neceſſity of Faith for the obtaining eternal life; and therefore have I choſen theſe words, which I have read to you, which ſeem at firſt ſight to be meer ſtrangers to ſuch a ſubject, but when explained and rightly underſtood, are very pertinent to ſuch a matter. I ſay *rightly underſtood*, for there are many, the Popiſh Expoſitors eſpecially, that underſtand them exceedingly wrong, and as far from the Apoſtles meaning as likely can be.

By *we have a Altar*, they underſtand the Altar in their Churches, *viz.* the Table where they adminiſter the Sacrament, and thence they call the Sacrament, *The Sacrament of the Altar*. A title that hath been too common in *England*, and which hath coſt many a good man very dear. The Lord grant the title be never known here any more. But the title of the *Altar* is commonly known among us ſtill; and ask many why they call it an *Altar*, they will be ready to produce this place of the Apoſtle, *We have an Altar*. As if the Apoſtle, who had been crying down the ſervice and ſacrifices of the Altar all along this Epiſtle, and ſhewed that they were but *ſhadows*, and to vaniſh when the ſubſtance appeared, ſhould ſet them up again; and build up anew, what he had ſo earneſtly ſet himſelf to deſtroy. As if *Gedeon* that deſtroyed the Altar of *Baal* in the night, ſhould fall awork in the morning and build it up again.

But the *Altar* in the Apoſtles meaning here is *Chriſt* himſelf. And as he had called him an *High Prieſt*, and a *Sacrifice* along in the Epiſtle before, ſo he calls him alſo the *Altar* here; ſhewing that all thoſe things did but repreſent him, and that he was the ſubſtance and reality of thoſe ſhadows. He ſhews how he was the *Great High Prieſt* in the later end of the *fourth*, and along the *fifth* Chapter. He ſhews how he was the *great Sacrifice* in the *ninth* and *tenth Chapters*; and how he was the *great Altar*, he ſhews at this place, *We have an Altar*.

And that he means *Chriſt* by the *Altar* is apparent by *two* things, that follow, to omit more, that might be collected by the context.

The *firſt* is, in the words immediately following, *For thoſe beaſts whoſe blood was brought by the High Prieſt into the holy place for ſin, their bodies were burnt without the Camp. Therefore Jeſus alſo that he might ſanctifie the people with his own blood, ſuffered without the gate.* His argumentation is this: The great ſolemn Sacrifice for ſin on the day of attonement was not burnt upon the Altar in the Temple, but was burnt without the City; ſo Chriſt

Christ was sacrificed *without the gate*; so that whosoever will partake of that true Sacrifice for sin, must go to the Altar there, and not to the Altar within the Temple.

And in the next verse but one he shews yet more plainly that he means Christ by our Altar, *ver.* 13. *Therefore by him let us offer the sacrifice of praise continually to God.* As on the Altar in the Temple they offered their Sacrifices and Thank-offerings, so *by him*, as on our Altar, *Let us offer our sacrifice of praise to God.*

So that in the words you have an *Affirmative* assertion, and a *Negative*. *The Affirmative*, That we have Christ for our Altar. The *Negative*, That they that serve the Tabernacle have no right to eat of this Altar. The *Affirmative* comfortable to every true *Christian*; the later seems comfortless for every true *Jew*. The reason of the *Negative* assertion we may inquire more particularly into afterwards. To the former to speak at present, we take up this *Observation* from it;

That he that will offer any sacrifice acceptable to God, must go to Christ as the true Altar, on which to offer it. No sacrifice among the *Israelites* could be accepted if it were not offered on the Temple-altar. And it was Gods special command, *Thou shalt not offer thy sacrifice in any of thy Cities, but shalt go to the Altar of the Lord thy God in the place which he shall chuse.* Nor can any sacrifice be acceptable to God of any Christian, but what is offered to him upon the Altar of his appointment, the Lord Christ, where alone is attonement for sinners. As *Priesthood* and *Sacrifice* were typical, and signified to this purpose, so also was the *Altar* of the same signification. And whereas there were two Altars at the Temple, one for Sacrifice, the other for Incense, they did both but represent Christ and his acting in his two great works, *viz.* His offering himself a sacrifice by his death, and his offering the continual incense of his mediation. And how methodically did the representation proceed suitable to the reality? For first the Priest offered the Sacrifice upon the Altar, and then went in within the Tabernacle, and offered incense. So Christ first offered himself at his death, and then went into the highest Heaven to make Intercession.

The *Papists* in their *Mass* take upon them to offer Christ as a Propitiatory sacrifice for quick and dead. So they are the Altar, and Christ is the offering. But we learn better, to make Christ the Altar, and we our selves, and our services the offering offered upon it.

For the clearing of the thing before us, and to reduce these words of the Apostle to a Doctrine of Faith, whither he intends them, let us premise these *four* things.

I. That every Christian hath *three* spiritual Sacrifices to offer to God, *Himself*, his *Devotions* and Religious services, and his *good works* and Religious walking. 1. *Himself*, *Rom.* XII. 1, 2. *I beseech you Brethren, that you present your bodies a living sacrifice, holy, acceptable unto God.* 2. His *prayers*, Devotions and Religious services, *Mal.* I. 11. *In every place incense shall be offered unto my Name, and a pure offering.* And, 3. His *holy walking*, 16 *ver.* of this Chapter, *To do good and to communicate forget not, for with such sacrifice God is well pleased.* Christ is to be offered to God no more, as *Papists* take on them to offer him every *Mass*; but man is to offer himself to God, the only sacrifice that God now requireth. Now,

II. On what Altar is this spiritual Sacrifice to be offered, and presented to God? On some spiritual Altar, as it is a spiritual offering. Those Sacrifices that were earthly and material required an earthly and material Altar; but those that were spiritual must be offered on some spiritual Altar; else the manner of offering them contradicts their nature. Now what the Apostle speaks concerning the *Rock* in the Wilderness, *The Rock was Christ*; so we may say concerning the Altar under the Gospel, *The Altar is Christ*. In the Law the offering was to be put into the hands of a Priest, or it could not be accepted; so our services are to be put into the hands of Christ to be presented to God, else no acceptance. And the sacrifice was to be laid upon the Altar, or it could not be accepted; so must ours be laid on the altar Christ, or no acceptance. For,

III. The Altar must sanctifie the Sacrifice to make it acceptable; and so our Saviour tells, *Mat.* XXIII. 19. It was not enough that the Sacrifice was a clean Beast, and not unclean, nor that it was without fault or blemish to make it an acceptable Sacrifice. But it must be laid upon the Altar, for that to sanctifie it, and to make it a right Sacrifice.

IV. And here I cannot but take up the *Jewish* Doctors most true and pertinent explication of that point about the Altars sanctifying the gift, *viz. The Altar sanctified that that was fit for it.* The Altar could not sanctifie an unclean Beast, a Dog or an Ass, or a Cat, to make it a Sacrifice, but only a Beast that was clean. And if the Beast were a clean Beast in his nature, yet if he had faults or blemishes, the Altar did not sanctifie him for a fit Sacrifice; but it sanctified only that that was fit for it.

By all which laid together we may learn and observe the great Doctrine of *Faith*, about our acceptance with God only by Christ. Which to view particularly, let us begin from this.

First,

First, None can come to God to find acceptance with him, but he must first give himself into the hand of Christ to bring him to God for acceptance. The Apostle tells us that all acceptance is in the *Beloved*, and to be expected no other way, *Ephes.* I. 6. This is the great mystery of the Gospel. For the want of which duly owned, *Turks* and *Jews* are at loss, and are lost from God for ever. They both pretend for Religion, pretend for Heaven; but they both miss the door by which alone they are to enter, and so are excluded eternally, missing of Christ, by whom only we come there. Our Saviour indeed speaks of entring, and getting into the sheepfold some other way than at the door, but he saith, they are *thieves and robbers*. His meaning is of false teachers, that can find a way to creep into the sheepfold, the Church, to seduce and destroy the sheep, some other way than at the right door. But whosoever will get either into Heaven, or indeed into the true and sincere Religion that leadeth thither, must enter by Christ the Door, or he will never come there. *Joh.* XIV. 6. *I am the Way, the Truth and the Life, none can come to the Father but by me.* Consider of that, I am so the *Way* that none can come to the Father but by me. Then sure the *Papists* are out of the way, as well as *Turks* and *Jews*, when they think to come to God by the mediation of Saints and Angels. *None can come to God but by me*, saith our Saviour; but I can come to God, saith a *Papist*, by the Virgin *Mary*, by *Peter*, *Paul*, and the mediation of other Saints in Heaven. Certainly they must have some nice distinction here, or they contradict Christ to his face, and take his honour and give it to another.

Heb. VII. 25. *Christ having an unfailing Priesthood is able to save to the uttermost those that come to God by him.* If you come to God you must come *by him*; and that only is the way to be saved. But if you expect to come to God by any other means whatsoever, you are out of the way and will be lost. 1 *Pet.* III. 18. *Christ suffered once for sins, the just for the unjust, that he might bring us to God.* If there were any other way to come to God than by Christ, the death of Christ was but to little purpose, and our believing in him to as little. And we may justly say with the Apostle, 1 *Cor.* XV. 14. *Our preaching is in vain, and your faith is also vain.* It is said of Christ, that *he is a Priest for ever after the order of Melchizedek*, Psal. CX. Though he died and offered himself the great Sacrifice for sinners; yet he is a Priest for ever, still offering sacrifice to God; but no more himself, but his peoples sacrifice; And that offering is twofold, *viz.* offering the *persons* of his people to God, as an acceptable living sacrifice; and offering their *services*, as an acceptable spiritual sacrifice to God. Of the former you have testimony from his own words, *Isa.* VIII. 18. *Behold I and the children which the Lord hath given me.* Of the later, *Revel.* VIII. 3. where you read of his *offering the prayers of all Saints upon the Golden Altar, which was before the Throne.*

What the *manner* of Christs mediation is, is too curious to inquire after; but what the *matter* of his mediation is, these *two* things make evident, *viz.* his presenting his people to Gods acceptance; and his presenting their services to the like acceptance. For what acceptance can any soul under Heaven find upon his own account? What can a man do toward his own justification before God? *Job* VII. 20. *I have sinned, what shall I do unto thee?* A very pertinent question. A man is so little able to find acceptance with God of himself, that he may rather stand amazed, that ever sinful men do find acceptance. The Apostle accounts it not an ordinary thing, to *comprehend with all Saints the bredth and length, and depth and height* of this mystery. *Ephes.* III. 18.

Before Christ, a Mediator, was set up, imagin how *Adam* could deal with God to find acceptance with him, after he was now become sinful *Adam*. Nay it is not easie to conceive how he dealt with God, even while innocent. For certainly it was his duty to pray in his innocency; thereby to shew his dependance on God; but upon what interest to pray, when he had no Mediator, is something difficult to apprehend. But after he was fallen, and Christ not yet promised, those three hours that he lay in darkness before the promise of Christ came to him: How could he then pray to God, and upon what account beg his pardon? But I need not to use many words to shew the need of Christ a Mediator.

Secondly, This that we have spoken concerning the *Altar* may give us some measure and scantling, how to come to Christ and believe in him for acceptance, *viz.* to relie upon him intirely for our acceptance with God; as the *Israelite* cast himself intirely upon the Priests offering, and the Altar sanctifying his gift, that it might be acceptable.

If there may be any distinction made betwixt coming to Christ, and believing in him (which indeed may very well signifie the same thing) let us observe it here, and observe it upon the comparison before us about the Altar.

An *Israelite* comes and brings a sacrifice along with him to the Priest and Altar, and prays him, I pray, Sir, offer this to God for me for acceptance. You must first observe the nature and quality of his sacrifice, whether it be fit for the Priest to meddle with, and for the Altar to receive upon it. I remember a distinction the *Jews* have in their writings

tings concerning a first-born child, *viz.* that *he may be fit for the inheritance, but not fit for the Priest*, that is, may have some blemish or defect that he may not be fit to be consecrate to God, as the first-born ought to be; yet may be fit enough to inherit his Fathers land. A man may be fair and fit for this and that employment in earthly things, and very useful in his place and station, when in the mean while he may be little fit for Christs employment or receiving. An *Israelite* brings a Dog, Cat, *&c.* to the Priest, and entreats him to offer that upon the Altar for him. Was this a fit offering for the Altar? Could the Altar with all its holiness sanctifie such a gift as that? *Antiochus* the wretch when he offered Swines flesh upon the Altar, it was to defile the Altar, and not for the Altar to sanctifie the Sacrifice.

This shews what kind of person he must be that goes to Christ to desire him to present his person an acceptable sacrifice with God, and that he may find favour with him. He must bring him a clean sacrifice, or no coming there. In *Isa.* LXVI. 3. where the Prophet speaking about abolishing the *Jewish* Sacrifice under the Gospel, he saith, *He that killeth an Ox is as if he slew a man; he that sacrificeth a Lamb is as if he cut off a Dogs neck; and he that offereth an oblation as if he offered Swines blood.* Think not that when offering of clean beasts is ceased, offering of unclean will be accepted. Men think to obtain acceptance and favour from God through Christ at an easie rate, and with a little ado, when there is more in it than they conceive. They must first be such as are fit for Christ to own, and to present to his Father a sacrifice, fit to be offered to God upon his Altar, and not a Dog or Swine. The Apostle tells us how to come to this our Altar, *Heb.* X. 22. *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* It is the custom in our *University*, that when any one presents another to the *Vice-Chancellor* and *University* for the taking of any degree, he undertakes to them, that he is fit for such a degree. Christ never presented any to his Father to graduate him in his acceptance and favour, but such an one as was qualified and fit for that acceptance. When I say *fit*, I mean not out of *merit*, but so qualified as God requires those to be qualified that he will accept.

A thing very well worth the deep consideration of us all, that we be not deceived concerning believing in Christ, as too many are deceived. Who is he among us, but he thinks at one time or other so to believe in Christ as shall serve his turn for salvation; while in the mean while he walks in the clean contrary way to believing? To believe in Christ is indeed to relye upon him for salvation, but it is relying upon him on such conditions as Christ will admit of; not at a mans own pleasure. A man takes on him to get to Christ, through him to find acceptance of God, though his tongue be full of vanity, hands of filthiness, heart of evil, life of profaneness; yet through Jesus Christ our Lord he hopes to speed well enough. It is true indeed, that *there is no other name under Heaven*, whereby acceptance with God is to be found; but this man does no better than bring a Dog or a Swine to be offered on the Sacred Altar, when he thinks that Christ will present such a filthy beast as he for a person to be accepted of God. No, *Wash you, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil, learn to do well.* And then come to the Altar, and you may hope for acceptance.

Those that Christ presents to his Father are such, as of whom he is not *ashamed*, *Heb.* II. 11. and XI. 16. But would not Christ be ashamed to present a Dog or a Swine, a filthy and ugly sacrifice to his Father, a wretch that is all dirt and filth, and pollution, and wallows in it still, and will not out of it?

He in the Law that must come nigh the Altar, must wash himself in water, and change his garments, or he must not come to offer there. The application is so easie that I need not to insist upon it. And by this very thing we may observe *two* things.

I. That reliance upon Christ comes not into date, till a man do the best he can to fit himself to be a sacrifice for that Altar. The Altars sanctifying of the gift came not in date, till the offering was fit for the Altar. There must be these concurrents, First, It must be of the clean kinds of Beasts or Birds, Oxen or Sheep, or Goats, Sparrows, Pigeons, or Turtles; not Dog, Cat, Ass, Bear, not a Crow, Raven, Owl, or Vultur. Then it must be viewed by some skilful person, that it be without blemish, as well as that it be clean, *viz.* That it be not a blind Bullock, or Lamb, that it be not broken, diseased, *&c.* And lastly, the Offerers free-will and mind in his offering must be concurrent. And thus qualified it was fit for the Altar, and the Altar sanctified it. Now was there all this care about the offering of a beast upon a material Altar of brass or stone; and is not as much at least required for the offering of a souls own self on Christ the Altar? Must any thing polluted or unclean come near that Altar?

Faith in Christ is not so easie a matter as men take it for; a man must first do all he can in purifying himself, before he can believe. For his believing is his refuging to Christ, to make out for him, when he sees he cannot do it himself.

And by this appears the vast difference 'twixt the believing of a *Jew*, and the faith of a true

a true *Chriſtian*. The *Jew* as he thought performed the Law, and believed that he ſhould be juſtified by his performance, and looked no further. A true *Chriſtian* obſerves the Law the beſt he can, but when he hath done all, he finds himſelf but an unprofitable ſervant, and that he comes infinitely ſhort of Juſtification by all he can; therefore caſts himſelf upon Chriſt to ſatisfie for him. *The ſacrifices of God are a broken heart, a broken and a contrite ſpirit, O God, thou wilt not deſpiſe, Pſal.* LI. 17. Under the Law nothing that was broken or bruiſed was to be offered; under the Goſpel no heart but broken or bruiſed, is to be offered. And whereupon bruiſed and broken? not only upon ſight of the evil they have committed, but alſo upon ſenſe how little they can do of good, when they have done their beſt. And then lay ſuch an heart upon the Altar, Chriſt and the Altar ſanctifies the gift, and makes out for it.

Brethren, take heed you be not deceived about Faith, by which you muſt ſtand or fall to all eternity. It is more than fancy, or thinking or hoping you ſhall be ſaved by Chriſt, it is more than taking on you to pray in the name of Chriſt, more than begging mercy for the ſake of Chriſt. It is working and labouring in the way of Gods Commandments till you be weary and heavy laden; and then reſting your ſelves in Chriſt for ſafety and refreſhing. It is doing your duty all you can, and ſtill leaning on Chriſt to make out all failings for you. It is that that muſt bring up the reer of your beſt endeavours. As *Simon* of *Cyrene* was laid hold upon to bear the Croſs of Chriſt after him, when it was too heavy for him. So on the contrary lay hold on Chriſt, and get him to bear your burthen for you, when you your ſelves are not able to bear it.

II. By this alſo we may obſerve the abſolute neceſſity of keeping Gods Commandments for ſalvation, as well as the abſolute neceſſity of faith for ſalvation, and the amicable and indeed unſeparable agreement 'twixt theſe two. It is impoſſible to find acceptance with God for juſtification and ſalvation, unleſs by faith in Chriſt we be preſented as living ſacrifices upon him, the Altar. And it is impoſſible to be fit ſacrifices for that Altar, unleſs by keeping the Commandments of God we be purified and fitted. For as Faith *purifieth the heart* where it is once come, *Act.* XV. 9. So keeping the Commandments of God is purifying the heart, that Faith may come. Conſider of that, 1 *Pet.* I. 22. *Seeing you have purified your hearts in obeying of the truth.* Now what is obeying of the truth, but doing what God in the word of truth directeth and commandeth? and this alſo purifieth the heart toward believing, as Faith doth, when a man now believes.

And thus *believing* and *obeying* are ſo twiſted together, that without keeping of Gods Commandments the beſt you can, you cannot come by Faith; and Faith when it is come, it cannot be without keeping of Gods Commandments the beſt you can. For as to the former we may not unproperly apply thoſe words of the Apoſtle, *Gal.* III. 23. *For before faith came we were kept under the Law, ſhut up unto the faith which ſhould afterwards be revealed.* And as to the later, that in *Jam.* II. 26. *As the body without the ſpirit is dead, ſo faith without works is dead alſo.*

And now to make ſome Application upon what hath been ſpoken, and to take up the words in order.

Firſt, From the title here given to our Saviour, that he is our *Altar*, upon and through whom to offer our ſelves, and all our ſervices to God, we may obſerve that the bare offering of Chriſt himſelf upon the Croſs is not the *all* that a Chriſtian hath to look after for his ſalvation, but he himſelf is alſo to offer himſelf through Chriſt to God. Chriſt was a dying ſacrifice, a Chriſtian muſt be a living; and as Chriſt voluntarily offered himſelf to God, ſo is he alſo to do in his place and ſtation. How oft do we find in Scripture that the death of Chriſt doth challenge our dying to ſin, and not living to our ſelves, 1 *Cor.* V. 7. *Purge out the old leaven that ye may be a new lump, for even Chriſt our Paſſover is ſacrificed for us.* 2 Cor. V. 15. *And that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him that died for them.* And ſo there are divers other places to the like tenor.

The obedience of Chriſt does not diſſolve the obedience of a Chriſtian, but enhance it. For his obedience was not to diſannul our obedience, but to challenge it, to love him who loved us firſt. His offering himſelf was to lead us the way, and to teach and engage us to offer our ſelves alſo. He to die according to the will of God, and we to live according to his will; that is, *to die unto ſin, and to live unto righteouſneſs.*

Secondly, Now ſince every one that is accepted of God is to be preſented to him as a ſacrifice offered through Chriſt, as the moſt Sacred Altar, it may give us juſt cauſe daily to examine our ſelves, how fit we are to be preſented to that Altar, and from that Altar to God. The Sacrifice under the Law was to be examined, whether it were fit or no, by one that was skilful in ſuch a ſcrutiny. The work now under the Goſpel muſt be our own; every one to examine his own heart, ſince the heart ſhould be that that is chiefly offered.

And

And let our hearts ſpeak to us, if they will but learn to ſpeak truth, how many of us, think we, are fit for the hands of Chriſt to preſent us at his own Altar, and to offer us to his Father? Will his pure and moſt holy hands meddle with any thing that is impure and filthy, to bring us to his Altar? A man is worldly and covetous, filthy and laſcivious, cruel and envious; is ſuch a beaſt, ſuch an unclean beaſt fit for Chriſt to hand to his Altar, to make him a ſacrifice to God? Do we believe that ever he will or can ſay to his Father, *Father, I preſent this filthy man to thee, to be accepted of thee, as a well pleaſing ſacrifice?* Who of us would be willing that Chriſt ſhould preſent us to God, to take us as we are, and deal with us as we deſerve? Who of us can think that we are ſuch, as that Chriſt may call us *Brother or Siſter, or Mother*, and commend us unto Gods acquaintance and favour under ſuch titles?

Let us compare the caſe with thoſe the Apoſtle ſpeaks of here, that *have no right to eat of our Altar, viz.* thoſe that ſerve the Tabernacle of the Levitical Prieſthood. And why have they no right?

I. It may be ſaid, they had no right to eat of the ſin-offering of attonement; for that was all to be burnt, and nothing to be eaten of it, as the Apoſtle toucheth immediately after. Now in this regard the parallel will not hold, becauſe Chriſt was not conſumed as that ſin-offering was; but he was ſacrificed that he might be eaten, or ſpiritually fed upon.

II. What the Prieſts did eat of the Sacrifices, they ate within the verge of the Temple, and might not bring thoſe holy things out of the holy ground. But as the Apoſtle tells here, Chriſt was ſacrificed without the Gate, whether it was not lawful for them to come to eat any ſacrifice. But this, I believe, is not the reaſon why the Apoſtle ſaith, *They had no right to eat of the Altar that we have.*

III. The *Jews* have a tenet, which is conſiderable, and not impertinent, כהנים אוכלים ובעלים מתכפרים *The Prieſts eating of the Sacrifices was for expiation of them that offered them.* It is very true, that God allowed the Prieſts ſuch and ſuch parts of the beaſt ſacrificed, for their diet and maintenance. But that was not all, but there was ſome religious concern in their eating them, *viz.* for the benefit of the offerer. Now if you take the Apoſtle ſpeaking in reference to this matter, the Prieſts that ſerved the Tabernacle could not eat of the Altar or Sacrifice that we have under any ſuch notion. For the offering of Chriſt, as it was not by men but by himſelf and God; ſo the feeding on him cannot benefit either them, or any other, but him only that feeds on him.

IV. Therefore the Apoſtles reference is to the Prieſts very ſerving in the Tabernacle; that they themſelves that ſtood upon thoſe Sacrifices and ſervices in the Temple, as ſufficient enough to attone for ſin, by that very conceit outed themſelves out of benefit by Chriſt our Altar, who is the only attonement; and they that can feed upon any other way of attonement have nothing to do with him.

We cannot but be affected with the expreſſion of *Having no right to eat of our Altar*, as a very doleful accent, which ſpeaks having no right at all to Chriſt. Which very ſound may make a heart to tremble. No right to Chriſt? No portion in the Son of God? The very mention of the thing may juſtly move us to the examination of our ſelves, whether we think we have any portion in him, yea or no. Take heed it be not with too many, as it was with the Church, *Rev.* III. that ſaid, *I am rich, and encreaſed in riches, and want nothing*, whereas *ſhe was wretched, and miſerable, and poor, and blind, and naked.* Take heed that we think not we have ſhare in Chriſt, and have none at all; and that we periſh not with ſuch a dead child in our boſoms, ſuch a fancy and deluſion in our hearts.

Look upon theſe men that *ſerved the Tabernacle*; they are men that are careful and attendant upon their ſervice, blameleſs in their lives, zealous in their Religion, and fervently looking after attonement and ſalvation. And yet becauſe they relyed upon their ſervices, and thought to be ſaved by the very works they did, they miſs of Faith, and ſo miſs of Chriſt, and have no right in him; and ſo periſh from him for ever and ever. How many of us have gone ſo far in a religious way as we may ſuppoſe theſe men to have gone, and ſought for juſtification and ſalvation ſo earneſtly as they have done, have been ſo conſtant in devotion and duty, as they have been? and yet they had no right in Chriſt. What juſt fears may this create in us that we alſo have no right at all in him?

A SER-

A SERMON

PREACHED upon

LUKE XV. 7.

I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth more than over ninety and nine just persons, that need no repentance.

THE occasion of these words is at *vers.* 1, 2. where the Evangelist tells us, that *all the Publicans and Sinners came* unto our Saviour *to hear him.* Which is something strange to hear. For it was much, that any such came to him; but exceeding much, that *all* should come. And not a much unlike expression you have at *vers.* 1. of *Chap.* XII. Ἐπισυναχθεισῶν τῶν μυριάδων, that *Tens of thousands of the multitude*, or common people, *were gathered to him:* twenty thousand at least according to the strict propriety of the *Greek* expression. Which was a very vast company.

But if you observe the beginning of the *Tenth Chapter*, it gives light to these stories. A little above half a year before our Saviours death, he sends forth Seventy Disciples by two and two to every City, and Town, and Place, whether he himself was to come. These were to certifie the people of his Person, that he was Messias; and to certifie them of his coming to them, and to prepare them for the receiving of him against he should come. This raises vast multitudes to harken to him, hearing of Messias coming, and knowing where to meet him. And amongst others a very great and general conflux of *Publicans and Sinners*, men of an infamous name, and scandalous conversation among the Nation. The *Scribes and Pharisees* quarrel our Saviour for entertaining such and conversing with them. An evil business, but proves occasion of good, and light ariseth out of that darkness.

For thereupon our Saviour proposeth the three Parables of this Chapter. And in them transmits comfort to all posterity that should repent, and encouragement to all to repentance. The words of the Text are the Application of the first Parable. As a man that hath lost one sheep out of a flock of an hundred, rejoyceth more for the finding again that *one* that was lost, than for the *ninety and nine*, that went not astray. So *I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth more than*, &c.

In the words you see there are *two* assertions. The one, *Positive*, the other *Comparative*. The *Positive*, That *there is joy in Heaven over one sinner that repenteth*. The *Comparative*, That *there is more joy in Heaven over one sinner that repenteth, than over ninety nine just persons*, &c. The *former* something strange, but very comfortable. The *later* more strange, and something difficult.

It is something to hear of *joy in Heaven* for a *sinners repentance*. But more strange to hear of any men on Earth, *that need no repentance*. There is nothing but joy in Heaven, and one would think enough and enough again in the fruition of God. It may seem something strange, that any addition should be made to it by the conversion of men. And it were no great news to hear of ninety nine thousand, that did not repent, but strange news to hear of any one person that needed no repentance. The wisest of Men tells us, That *there is not a just Man upon Earth that doth good and sinneth not*, *Eccles.* VII. 2. And then is there a just Man upon Earth, that needeth no repentance for his sinning? And the Apostle *James* assures us in *Chap.* III. 2. That *in many things we offend all:* and that very thing may assure us, that we have need to repent of many things.

For

For the apprehending of the meaning of our Saviour in this *Compariſon*, we may obſerve, that he ſpeaks either *by way of oppoſition* to ſomething in the *opinion* of thoſe, to whom he ſpeaks; or *directly* in reference to the *Perſons* of whom he ſpeaks.

I. It was common with the Nation of the *Jews* to diſtinguiſh *juſt* Men into two ſorts. Thoſe that had been ſinners, but had repented, and were become new Men; theſe they acknowledged to be *juſt* Men in compariſon of wicked Men, and in compariſon of what themſelves had been before. But thoſe that had not been ſinners, and faulty, and vitious Men, but had led a fair courſe of life all their time, like that *young Man*, *Matth.* XIX. that *had kept all the Commandments from his youth:* theſe Men they account חסידים *good or holy Men*, and צדיקים גמורים *perfectly juſt Men.* And oh! How far were theſe beyond thoſe Men, that had needed repentance? How they ſpeak plainly and copiouſly to this Tenor in their writings, it were eaſie to produce. I ſhall give you but *two* inſtances according to the *two* things I mention, *viz.* Their making ſuch a diſtinction, and their under-ranking Men of repentance below the other. As to the *firſt.*

I. At the Feaſt of Tabernacles, while the Temple ſtood, the Elders and Grandees of the Nation uſed to dance in the Temple every night, and to ſing theſe Songs. Some of them this, *Bleſſed be my youth, that hath no way ſhamed my old age.* *Theſe were* חסידים (ſay they) *good and holy Men*; and that had been *Men of good works* מעקרא *from their firſt ſprouting*, or growing. The other ſung this, *Bleſſed be my old age, that hath made amends, and expiated for my youth.* And *theſe*, they ſay, *were* בעלי תשובה *Men of repentance.* And,

II. How far they undervalued theſe *Penitents* and Repentance below the other, they ſpeak in their interpretation of thoſe words, *Eſa.* LXIV. 4. *From the beginning of the World Men have not heard, nor perceived by the Ear, neither hath the Eye ſeen, O God, beſides thee, what he hath prepared for him, that waiteth for him.* *The good things*, ſay they, *that the Prophets propheſied of, were for* Men of Repentance, *and thoſe things were revealed to the Prophets: but the things that are laid up for thoſe that are* perfectly Juſt, *never Prophets Eye ſaw, nor Ear heard, nor were they ever known to any but God.* This diſtinction the Apoſtle alludes to, *Rom.* V. 7. *For ſcarcely for* a righteous Man *will one dye:* that is, for one that is barely a *righteous* Man by repenting himſelf of his unrighteous ways: *yet peradventure for* a good Man *ſome will venture to dye*; that is, for one that is *perfectly juſt from the beginning*, and that needeth no repentance.

They do indeed prefer *Repentance* before *perfect righteous ones* in this one regard, that *Penitents* have taſted the pleaſures and ſweet of ſin, and have forſaken them, and caſt them off: *when it is doubtful*, ſay they, *whether thoſe perfect righteous ones would have done ſo, if they had taſted the pleaſures of Sin, as the others did.* Yet howſoever they account it better always to have been of a holy converſation, than once to have been unholy, though now become holy. And better never to have needed repentance, than to have needed it, and betaken to it.

And if you underſtand our *Saviour* as facing this *Opinion* of theirs, there is no difficulty in his words, but they are plain and eaſie. As if he ſhould thus ſpeak out at large. *You think your ſelves very righteous, and that ye need no repentance, and therefore ye deſpiſe theſe poor creatures, Publicans and Sinners, as men of a hopeleſs and deſperate condition*; but I ſay unto you, There is more joy in Heaven over ſuch an one repenting, *than over an hundred ſuch as you conceive your ſelves to be, not needing any repentance at all.*

II. Or doth our Saviour ſpeak of thoſe that have been *Good*, not in their own conceit, but indeed and in reality, from the very firſt, and never run into any extravagancies from a child? As *Joſiah* ſought the Lord from eight years old, and ſo continued; and as *Timothy* trained up in piety from a child: and as others, that have been ſo happy as to *remember their Creator in the days of their youth*; and have begun to be pious, and ſo have continued from their cradle. Doth our Saviour ſpeak of ſuch as theſe on the one hand, as well as he ſpeaks of ſinners, that come at laſt to repent on the other? Is there more joy in Heaven for a penitent Thief upon the Croſs, that had been a vilain to that very time, than for a good *Obadiah*, that *had feared God from his youth?* More joy in Heaven for a *Mary Magdalene* repenting, who had been an arrant ſtrumpet a long time, than for a holy *Hannah*, that had never trod awry? It ſeems ſo by the Parable of the *Prodigal* and his elder Brother: more joy for the return of that mad, rambling, debauched, vitious fellow, than for his elder brother, who had ever kept at home with his father, and never tranſgreſſed his commands. And how the Parable may admit this conſtruction we ſhall obſerve afterwards.

However though as to the *compariſon*, there may be ſome difficulty, and about the *Perſon* that is ſaid to *need no repentance:* yet as to the *Poſitive*, and about a *ſinner that repents*, there is no ſcruple at all. And ſo we will ſpeak to that eſpecially; and ſpeak to the *Compariſon*, as occaſion offers it ſelf. The *Poſitive* being this:

There

There is joy in Heaven for a ſinner that repenteth. Joy in Heaven when a ſinner repenteth? Or, *for a ſinner that repenteth?* When we have wondred a while at the thing it ſelf, then we may aſk, Joy among whom?

And truly we have very juſt cauſe to wonder at the *thing* it ſelf. And it is as feeling a paſſage as likely we can meet with in all the Scripture, *Joy in Heaven upon a ſinners repenting.* How then may you conſtrue that expreſſion, *Well done, good and faithful ſervant, enter into thy Maſters joy?* Mutual joy, thou rejoycing in thy Maſter, and thy Maſter rejoycing in thee. The good ſervant by his very repentance rejoycing his Lord, as well as his ſalvation with his Lord rejoycing him. I cannot but think of that paſſage concerning the Eunuch, *Act.* VIII. That when he was converted and baptized, *he went away rejoycing.* And there was rejoycing in Heaven for it by our Saviours relation here, as well as there was with him on earth: *one deep calling upon another through the noiſe of the waterpipes.* And like two Lutes tuned in Union, the very ſame ſtring of joy ſounding in Heaven, that was ſtruck here upon Earth. Not much unlike the ſtile of that paſſage, *What ye bind on Earth ſhall be bound in Heaven.*

We read of ſome, that upon reading or hearing ſome particular Texts of Scripture have been converted, and become new men. So was S. *Auſtin* by reading a verſe or two in *Rom.* XIII. *Junius* by reading three or four verſes of *Joh.* I. And ſo others by others.

Now can you find a more winning, melting, piercing paſſage almoſt any where in all the Bible than this, if we well conſider of it, *There is joy in Heaven over a ſinner that repenteth?* That for yours, or mine or any of our repentances, there ſhould be joy in Heaven? Alas! if we were all in Hell, what were Heaven the worſe for it? And yet that it ſhould be joyful news to Heaven, if we repent! Do we not know how joyful news takes upon Earth? And do we not wonder, that our repentance ſhould bring joyful news to Heaven?

We read how *Jacob* was raviſhed and revived, when the joyful news came to him, that his ſon *Joſeph* was alive. And are there thoſe in Heaven would be ſo affected, if we repent? Yes, the great King of Heaven tells us ſo, *That there is joy in Heaven*, &c. How full are we, if we have good news to tell, till we tell it? *Ahimaaz* and *Cuſhi* ran as if they ran for their lives, who ſhall firſt bring the good news of Victory over *Abſalom.* And is it poſſible for any of us to bring good news to Heaven? Yes, the Text tells us we may. For our repentance would ſet Heaven a rejoycing; and be very gladſome tidings there. And who is it, that runs aſtrife, that he may firſt bring ſuch rejoycing news thither? As the four Lepers ſaid at the Camp of the *Syrians*, *We do not well, that we tarry here, for this is a day of good tidings, and we are to blame, if we go not, and tell them.* Men and Brethren, more joyful news cannot come to Heaven than of our repenting. And are we not moved at the thoughts of it, and do we not blame our ſelves for delaying to ſend ſuch news thither? Do we by muddling here for mony, and pleaſures, and preferments, and I know not what, as thoſe Lepers did in the Tents of the *Syrians*, when our repenting and turning to God would ſet Heaven it ſelf on rejoycing for us?

It is no wonder, if a Soul rejoyce, when it gets to Heaven: but it may raviſh us with wonder and amazement, that Heaven ſhould rejoyce for a mans making thither. For what need hath Heaven of ſuch poor, wretched creatures, as we are? Who would not dwell upon ſuch a ſubject as this? But it muſt be rather in Meditation than Elocution. For aſtoniſhment at the thing may ſwallow up words, that we are not able to ſpeak of it, to ſpeak it out. Make out by your memory, meditation, and admiring what my Tongue wants in expreſſing and uttering. Let ſuch a raviſhing truth as this, *That there is joy in Heaven*, &c. never ſlip out of your memory. Cheriſh the warm thoughts of it in your ſpreading meditation. Meditate your ſelves into rapture at ſuch comfortable tidings from Heaven, that your repentance would be joyful tidings to Heaven: that there would be joy in Heaven for your repenting.

II. But joy *among whom* there? And let that be a *ſecond* thing to meditate of, and to warm our meditation. The Text only tells of joy in Heaven, and particularizes no more, but the reſt of the Chapter ſpeaks out *with whom.* The *laſt* Parable in the Chapter tells you there is joy with *God* the *Father*, by that intimation, How the Father rejoyced upon the return of his *loſt Prodigal ſon.* The *firſt* Parable in the Chapter tells you, there is joy with *Chriſt*, the *great ſhepherd*, by that intimation, How the man rejoyced upon the finding and bringing again his *wandring* and *loſt ſheep.* And the application of the *middle* Parable ſpeaks it out, *verſ.* 10. That *there is joy in the preſence of the Angels of God over one ſinner that repenteth.*

Joy with *God* the Father, joy with *Chriſt* the Son, joy with the holy *Angels.* Do we need to enquire, whether with the bleſſed Saints in Heaven? We have more reaſon to ſtand admiring at this, that is ſo plain before us, than to intricate our ſelves with that that is more obſcure. God and Chriſt, and the Angels know a mans repenting here; which

which the glorified Saints in Heaven, for ought we know, know not. And God and Christ and Angels can be helpful to a Soul in the ways of repentance here, which the glorified Saints in Heaven cannot be. I know who they be, that will maintain, that the Saints in glory know a mans repentance, and can be helpful to him in the ways of repentance. And that therefore they are to be prayed unto. But we leave them to their proofs and practises: we have no such Doctrine, nor custom; nor the Churches of Christ. We doubt not, but

First, The Saints in glory desire the consummating of the mystical body of Christ in glory. It is their desire here, and it leaves them not there, *Rom.* VIII. 23. *They grone here for the Adoption*, that is, *the Redemption of the Body*. And they carry the same affection of desire of it into Heaven.

Secondly, We may very well conceive, that the Saints in glory rejoyce as this his mystical Body comes on to be glorified, when a Soul comes to Heaven.

But that they know what men do here below, is neither proved, nor is it material to be believed. Therefore I shall not intangle my self in that question, but leave it to them that do believe it, to prove it, when they are able.

That God and Christ and Angels rejoyce over a sinner, that repenteth, is that that is before us: and it is a thing that may be wondrous in our Eyes, and we can never meditate too much upon it. That God should rejoyce over a repenting sinner with, *Oh! this my Son was dead, and gone, but he is alive and found again.* That Christ should rejoyce with, *Oh! this my sheep was wandred and quite lost, but here he is found out, and brought back again.* And that the Angels should rejoyce with, *Oh! here is a poor Groat, that was quite lost and gone, but now found and recovered again.* Certainly these are strange things to hear, and who could have believed such a report, but that word of it is brought from Heaven by him, that came to reveal the will of the Father, which is in Heaven?

Upon the hearing of it, whether shall we first stand to *admire* the wondrous goodness of God, Christ and Angels: or to *consider* the admirable excellency and virtue of repentance, that comes off so happily and comfortably with the rejoycing of God, Christ and Angels?

When we rank Angels so roundly with Christ and God, it is only in reference to the particular we are speaking of, their rejoycing for the Conversion of a sinner. For who else knoweth not the great distance between them, as between the Creator and Creatures. But in reference to the subject before us, let us consider these *two* things of them.

I. That their *Wills* are so intirely agreeing with the Will of God, that they can will nothing, but as he willeth. Their Dial goeth exactly with his Sun, and their Will set only by His, *Psal.* CIII. 20. *They do his Commandments, and harken to the voice of his words.* And they cannot go a hair bredth from it to the right hand or left. That is, the fair Copy we have before us in that petition when we pray, *Thy will be done on Earth, as it is in Heaven.* So that what God mindeth towards the good of men, they do the like. Doth he desire the salvation of men? They do the same. Doth he look and wait for any mans repentance? They do so also. Doth he rejoyce for a sinners conversion? They rejoyce also. And that,

II. Not only out of their intire agreement with the Will of God, but also out of their intire *love* of Men. They are *Ministring-spirits for the good of them that shall be saved*, *Heb.* I. *ult.* And they do their Ministration most willingly and readily, and out of intire love, and desire of the good of men. Guess them by their contrary, the Angels that fell. The Devils seek the mischief of man all that they can: the good Angels seek his good. The Devils do heartily desire that all men might be damned; the good Angels desire that all may be saved. The Devils rejoyce in any mans Perdition, the good Angels rejoyce for his Conversion. And they willingly and readily attend upon men for that end, as God doth appoint them; and they require no pay or reward for their attendance, more than the mans amendment, and repentance, and that he would do as God would have him.

The *Papists* will tell you of *worshipping Angels:* and the Apostle tells you there were some so deceived as to worship Angels, *Col.* II. 18. But will you hear what an Angel himself saith upon that point? Read *Rev.* XXII. 8, 9. *I fell down to worship before the feet of the Angel, which shewed me these things. Then saith he unto me, See thou do it not. For I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the sayings of this book. Worship God.* Yes, that is all they desire for their attendance about us. Let us *worship God*, fear God, serve God, and they account themselves very well paid. Their Will is so intirely resolved into the Will of God, that they desire no more for all their service, than that our Will might be resolved so too. And their love and affection is so intire to man, that for their Ministration they desire no better pay, than that man would love God for his own everlasting good.

Therefore

Therefore though Angels be infinitely below God, as being his creatures; and though they cover their faces before God, *Eſa.* VI. as owning themſelves ſo infinitely below him: yet when the good of man is the buſineſs that is tranſacted; as the ſeeking of his good, rejoycing for his good: it is no wonder if Angels be alſo named with God and Chriſt in ſome concurrence for ſuch a thing.

But in what ſenſe are we to underſtand God and Chriſt and Angels rejoycing at a ſinners repentance? Are they ſubject to ſuch a kind of paſſion, and ſuch a change of paſſion and affection as we are? Conſider the contrary. As God is ſaid to rejoyce at ſinners repentance, ſo he is ſaid to be grieved at their ſinning and impenitency, *Pſal.* LXXVIII. 40. and XCV. 10. and *Epheſ.* IV. 10. &c. Now is their ſuch a change in God, as one while to be grieved, another while to rejoyce; one while to be ſad, another while to be glad? This is for ſuch changeable things as we are, that are twenty things in an hour; but not for the Lord of Hoſts, *with whom is no change, nor ſhaddow of turning.* But theſe expreſſions are uſed concerning God, the things themſelves, *Joy* and *Grief*, being ſo well known to us, that from theſe known things we might judge, how God looks upon ſin and impenitency, and how he looks upon repentance: how the one takes with him, and how the other.

Joy is the higheſt expreſſion of our Contentment, and being well pleaſed: for it ſpeaks that we have ſped of that contentment we deſired. For conſider of theſe *three* degrees, *Deſire*, *Hope* and *Joy*. There is a thing that would give us contentment, if we could obtain it, and thereupon we *deſire* it. *Hope* to obtain it doth ſomewhat add to the contentment, and doth warm the *Deſire* after it. But *Joy* comes when we have obtained it. Our joy is in our enjoying that content we deſire. So that by God, Chriſt and Angels rejoycing at a ſinners repentance, is expreſſed, how great contentment and ſatisfaction and well pleaſing a ſinners repentance is to them. It is that that they have mainly and earneſtly deſired: and now when it is obtained, oh! how contentive and well pleaſing is it to them. I have now found the *Sheep* that I long looked for: I have found the *Groat* that I long deſired to find: and my loſt *Son*, that I have long longed for his return, is now come ſafe home again.

There is nothing more deſireable to God, Chriſt and Angels than a ſinners repentance.

Let that be the *firſt* thing, that we ſpend our preſent thoughts upon. *Wine glads God and Man, Judg.* IX. So *Repentance* glads God and Angels. I remember that *Job* XXXVIII. 7. where there is mention of the creation of the World, and of *laying the foundation of the Earth*, and *the corner ſtone of it:* and then it is ſaid, *The morning Stars ſang together, and all the ſons of God ſhouted for joy.* The whole Quire of Angels ſang, and ſhouted for joy to ſee that great work of the Creator to go ſo wonderfully. And it was worthy of all their ſhouting and ſinging and rejoycing. But here is a buſineſs, that God himſelf joyns himſelf with the Quire, and rejoyces and triumphs with Angels too.

And what can move God and Chriſt and Angels to rejoyce but this? Think ſeriouſly of this queſtion, What could move them to rejoyce but only this? Look all the World through, and think what in it might move joy in Heaven but this. Gold and ſilver and wealth, and earthly pomp is but a drug, as we ſay, reputed there. And bring tidings of that, and what is that to Heaven? That that we ſo dote on, that we are ready to venture Soul, Body, Eternity, all for, *i. e.* the pelf and proſperity of the World, offer it to God, Chriſt, Angels or glorified Spirits by bags, barns, by heaps, by mountains, what are all theſe to Heaven? As much deſpiſed, as Earth is below Heaven. No, it could be none of theſe earthly treaſures that moved the joy of Heaven: nothing but the repentance of a ſinner.

Moſt true, God and Chriſt would be never the leſs bleſſed and holy and glorious, if never man in the World ſhould repent. For God receiveth no addition from man, but man from God. And the bleſſed Angels would be never the leſs bleſſed and happy, if never Perſon ſhould repent. For their happineſs is *Primitive* and *Original* to them, and not *Accidental*. If all the World were in Hell, what were God leſs in Majeſty and Glory? And what were the Angels leſs in bleſſedneſs and purity? And therefore it is the more raviſhing a conſideration, that God and Angels ſhould rejoyce when any come to Heaven. But the Repentance and Salvation of men is not a thing that God could not be without. For he was the ſame God before there was a World, that he will be for ever. Nor is it a thing the Angels could not be without. For the Angels were what they are before man was in being.

But God would not, Angels would not be without mens repentance and ſalvation: and as I may ſay with reverence, they are not ſatisfied, will not be ſatisfied without mens ſalvation. The principle of this deſiring is in the goodneſs of their own will, not in any pinching

pinching urgency in their own want. A poor miſerable begger, a poor miſerable priſoner; that the one ſhould come to a better eſtate, and the other obtain his liberty; if we have any whit Divine or Angelick hearts, we ſhould wiſh it ſhould be ſo, and we ſhould rejoyce if it were ſo: but this not out of any pinching need we have of the bettering of their eſtate: for we are not the worſe, while they are in poverty and priſon, and we ſhould not be bettered by their being out. But ſomething within of Love, Charity, Pity and Goodneſs is that that moves us to deſire their bettering, at leaſt ſhould do.

And how many inward Principles, as with reverence I may call them, there are to move God and Chriſt and Angels ſo to deſire mans repentance, the way to his ſalvation, not a ſmall time would ſerve to diſcourſe. I ſhall only obſerve theſe *two* things concerning it.

Firſt, God created the World for Man, and Man in the World, more eſpecially to ſhew and communicate his Goodneſs. Conſult *Pſal.* CXXXVI. and it will inform, that the bottom of Gods deſign in creating all things was to impart his *Mercy*. *He made the Heavens.* Why? *Becauſe his* Mercy *endureth for ever. He ſtretcheth the Earth upon the Waters.* Why? *Becauſe his* Mercy *endureth for ever. That made two great Lights. Becauſe his* Mercy *endureth for ever*, &c. Shewing all along that that which moved God to create the World was *Mercy:* and becauſe he would impart *Mercy* to the Creature, eſpecially Man, for whom he created all things. It is true, that he Created the world to ſhew *his Eternal Power and Godhead*; and ſo the Apoſtle intimates, *Rom.* I. 20. But he created the World more eſpecially to ſhew that which he meant to communicate, which was his *Mercy*: whereas his Eternal Power and Godhead he cannot ſo communicate.

But,

Secondly, By the fall of man the brave workmanſhip and deſign of God is ruined. Man that he created to be his ſervant, is now become the Devils bondſlave: and he to whom he intended his mercy, hath now utterly loſt his mercy, and is under the worſt of miſery. Satan hath now got the day, and all is his own: but *the Zeal of the Lord of Hoſts* will not ſuffer it. *Mercy* doth not forſake poor man in miſery, but doth double it ſelf, and become *Grace*. *Mercy* had made him of a condition happy. *Grace* reſtores him from a condition miſerable. *Mercy* had made him able to do for himſelf, and when that was loſt, *Grace* raiſeth up Chriſt to do and ſuffer for him. *Mercy* had made him partaker of the Divine Image; *Grace* makes him *partaker of the Divine Nature.*

There is a Principle in God, as I may call it, that cannot but be moving for the good of man. And a Principle in Angels, that cannot but delight in that Principle of God. I ſay, *that cannot but be moving*; when indeed the wheel that ſtirs all, and neceſſitates that notion is only the goodneſs of God, and the Love of Angels to Men. As the moving, ſo the reaſon of the moving is within themſelves.

Object. Why then are not all men ſaved? If there be ſuch an eſſential moving in God for the good of Man, why do not all men partake of that goodneſs? And if ſuch joy in Heaven for a ſinners repentance, why doth not God bring all the World to repentance? For if he would, he could do it; and if he ſo delight in it, why doth he not do it?

Anſwer, I remember the ſaying of the Prophet, *The Lord is pleaſed for his righteouſneſs ſake, to magnifie the Law and make it glorious.* As the Lord is pleaſed to magnifie his *Grace* in mans Salvation, ſo God is pleaſed to magnifie the *means* of Grace, and that man ſhould magnifie the means of Grace, or no Salvation. God never intended that men ſhould leap into Heaven without more ado; but that they ſhould take *Jacobs* ladder, the means that he hath appointed, to get up thither. In that poſition, that God ſets in the Prophet betwixt his ways, and mens ways, (*Are not my ways equal, are not* your *ways unequal*) he plainly directs to take *his ways* whoſoever intends to come to him. For it is not *mans ways*; it is no other way, that will bring to him.

Now the *means* of Grace and Salvation we may diſtinguiſh into what God hath afforded for mans *direction* and forewarning, and what a man is to *practiſe* according to that direction. The Word and Ordinances of God is that that God hath afforded for *direction* and forwarding. And for the *Practical means*, I ſhall mention but theſe *three* inſtead of more. A mans *ſtriving to get clear from Satan*; his *labouring to have part in Chriſt*; and his *glorifying God by obedience.*

Here

Here are the reaſons of the *joy in Heaven*, when a ſinner repents. Becauſe a Soul is delivered from Satan. Becauſe there is one come in towards the making up of the Body of Chriſt, and to the glorifying of God, and his Word, and his Son, and Grace. I might enlarge copiouſly upon all theſe particulars. Now though there be ſuch joy in Heaven for a ſinners repentance upon theſe reaſons, yet can we not think for all that joy, that men ſhould be brought to repentance, that either deſpiſe ſuch means, or are far from applying themſelves to them.

Upon theſe things that we have hitherto ſpoken, we may the better judge of our Saviours *compariſon* here, of more and leſs rejoycing over a *penitent ſinner*, and a *juſt perſon*. A perſon that hath followed righteouſneſs from his youth, this man is not loſt to God, becauſe he hath always been in his ways. But a perſon that never came into the ways of God, and hath always been extravagant, that man is as yet loſt to God. He is twice or thrice loſt, in *Adam*, in himſelf, and by both loſt to God. Now when ſuch a perſon as this repents and turns into the ways of God, Oh! how is God and Chriſt delighted and well pleaſed to ſee ſuch a converſion. Not but that God tenders the ſoul of a *Juſt* perſon, as well as ſuch a *Penitents*; but by how much the greater and more apparent danger he is delivered from, the more is God, as I may ſpeak, affected with his Deliverance: and his own Grace and Word is the more apparently glorified in ſuch a Deliverance.

A SER-

A SERMON

PREACHED upon

LUKE XXIII. 42, 43.

And he ſaith unto Jeſus, Lord, remember me, when thou comeſt into thy Kindom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in Paradiſe.

OUR Saviour upon his Croſs was like *Joſeph* in his Priſon, in regard of this circumſtance, that he was between two Thieves that had offended againſt the Law of the Land, as *Joſeph* was between two Servants of *Pharaoh*, that had offended againſt the Law of the life of their Maſter. One of theſe Delinquents was delivered, and the other Executed: as one of theſe Thieves is ſaved and the other periſhed. But here is a very great difference and diſcord, that *Joſeph* intreats one of theſe Offenders to remember him, when it ſhould be well with him, but he forgot him: but here one of the Offenders intreats Chriſt, that he would remember him, when he came into his Kingdom, and he does it and forgets him not.

O! Who would not love thee, O thou King of mercies, though the King of ſorrows, that forgeteſt thine own tortures to remember a poor Petitioner; and mindeſt not the wrecking of thine one Croſs, to take care of another ſouls deliverance? And who would be aſhamed, nay who would not triumph in a *Crucified Jeſus*, that evidenceth ſuch Salvation in his very Crucifying? That in the deepeſt of his ſhame, and in the higheſt of his pain, and greateſt of his weakneſs, ſhews ſuch pity, ſuch ſtrength, ſuch deliverance, towards a poor wretch, when there is but a ſpan betwixt him and deſtruction: when the roaring Lion had him in his mouth, and it was but three or four hours journey to have got him into his Den. But in comes this great deliverer in the very needful nick of time: and in the midſt of all his weakneſs and anguiſh, he wrings the Lamb out of the jaws of the devourer, and ſecures him; *Verily I ſay unto thee, to day ſhalt thou be with me in Paradiſe.*

For the conſtruction of the words, only theſe *two* carry ſome difficulty with them. One in the Thief's *Petition*, What he means by *Chriſts Kingdom*. And the other in Chriſts *Anſwer*, What he means by *Paradiſe*. The *former* we will refer to ſpeak to afterwards: and indeed the explication of the *later* will explain the *former*. But as for the later, who ſhall explain it to us?

If you will believe ſome, they will make it ſomething different from the higheſt and happieſt Heaven: though, if the Apoſtle were wrapt into the higheſt Heaven, he ſaith, *he was taken up to Paradiſe*. But here you muſt believe that our Saviour ſpake according to the common notion and apprehenſion of the Nation; and our ſureſt way to underſtand it, is to take the ſenſe in which they underſtood it. In their Writings they commonly ſpeak of *The Garden of Eden*, which ſpeaks but the ſame thing with *Paradiſe*: and that what they meant by it was the place and ſtate of the *Bleſſed*, may appear by theſe *two* things.

I. That they conſtanly oppoſe it to *Hell*, or *Gehennah*. Inſtances out of their Writings might be given numberleſs. Their explication of thoſe words of *Solomon* may ſuffice, *Eccleſ.* VII. 14. *God hath ſet the one againſt the other; that is*, ſay they, *the Garden of* Eden, *and* Gehennah, *i. e. Paradiſe* and *Hell*. Now as *Hell* in their conſtruction was the place of the wicked and damned in torment: ſo *Paradiſe* on the contrary in their conſtruction was the place of the righteous and bleſſed in glory. And,

II. This

II. This appears in their Writings more plain, in that they tell us, *that* Abraham *when he dyed, went to* Paradiſe; Moſes, *when he dyed went to* Paradiſe. Which elſewhere they expreſs after this manner, *That* Abraham *and* Moſes, *and all righteous ones, when they dye, are laid up under the very throne of God.* To which that ſeems to allude, *Rev.* VI. where mention is made of the holy *Souls under the Altar.* For the *Altar* they accounted the ſeat of the *Divine Preſence.* The Thief very well underſtood the meaning, for he was no ſtranger to the phraſe in the Nation: and he knew his Petition of being *remembred* by Chriſt *in his Kingdom*, was ſufficiently granted, when Chriſt ſecured him, *To day ſhalt thou be with me in Paradiſe.*

So that in the two verſes you have the Thief turned to Chriſt, and Chriſt to him; the Thief *petitioning*, and Chriſt *promiſing*: the Thief *begging* for Heaven, and Chriſt *granting* it: the great power and work of divine grace appearing in the Thiefs *converſion*, and the great freeneſs and abundance of divine grace appearing in Chriſts *pardon.* The *mans requeſt*, as happy a prayer as ever man made: and our *Saviours return*, as happy an anſwer as man could deſire. I.

We muſt firſt look upon the *man* and his *Prayer.* The *man* in the Evangeliſts character of him was λῃςης, a *Thief*, for ſo one calls him: and κακοῦργος, a *Maleſactor*, for ſo another: one that had traded in miſchief, and it had now brought him to the Gallows. And on the Gallows for a while bad enough too, if you will take the words of *Matthew* in ſtrict propriety; for he joyns both the Thieves as companions together in reviling of Chriſt, *Chap.* XXVII. 44. *The Thieves alſo that were Crucified with him caſt the ſame in his teeth.* That is, the *ſame* that other ſtanders by reviled him with: *If he be Chriſt let him come down from the Croſs: And let God deliver him, if he will have him.* And ſo it doth magnifie Divine grace the more, if it checkt him in his very reviling, and made that tongue that reproached Chriſt, in the very next inſtant to confeſs and adore him. So *Saul* was happily checked even while he was breathing rage and revenge againſt the Church, and he brought to be a moſt ſpecial member and miniſter in it. I.

The *cauſe* of this mans Converſion we muſt all aſcribe to Gods infinite grace and goodneſs. But the *means* that that grace and goodneſs uſed for his converſion, I cannot but aſcribe to theſe *two* things: a *Doctrine*, and a *Miracle*; as in thoſe times Doctrines and Miracles went very commonly together.

I. I cannnot but ſuppoſe, that the darkneſs, that then began to be over all the Land, wrought ſomething with this man to bring him to ſome conſideration with himſelf, of the preſent caſe, which he had not before. His fellow Thief it ſeems was not moved with it at all, but I cannot but believe, that *This* was ſo deeply affected with it, that it proved a means of his Converſion. They both of them knew very well, that *Jeſus* ſuffered meerly becauſe he profeſſed himſelf to be the Chriſt. That is plain by their ſaying to him, *If thou be the Chriſt, ſave thy ſelf and us.* And now this man ſeeing ſo ſtrange an occurence, as had been not ſeen, or heard of at any mans Execution before, begins to be convinced, that he was the Chriſt indeed, for whom ſuch a wondrous miracle was wrought and manifeſted. And then,

II. It may very probably be conceived, that he remembred thoſe paſſages of the Prophet *Eſay*, deſcribing his Paſſion and ſuffering, *Chap.* LIII. and particularly that, *verſ.* 12. *He was numbred with the tranſgreſſors.* A clauſe which the *Jewiſh* Expoſitors wreſt, ſome one way, ſome another, becauſe they cannot abide to hear of Meſſias ſufferings. But (which we may very well think) that as Divine grace brought his Soul to the acknowledgment of Chriſt, ſo it brought alſo that prediction of Chriſts ſufferings, and with ſuch company, to his remembrance, as a means to work him to that acknowledgment. For how might he argue, *This* Jeſus *after all the great miracles that he hath done, agreeable to the working of Meſſiah, hath aſſerted and maintained, that he is Meſſiah to the very death: this ſtrange and wondrous darkneſs, that is begun over all the Land cannot but bear witneſs to ſuch a thing. And when it is ſo plainly propheſied by the Prophet* Eſay, *that he ſhould ſuffer, and be numbred with ſuch Maleſactors as I and my fellow are: I am paſt all doubting that this* Jeſus *is the promiſed Meſſiah.* Therefore, *He ſaid unto Jeſus, Lord remember me, when thou comeſt into thy Kingdom.*

A great *faith*, that can ſee the Sun under ſo thick a Cloud; that can diſcover a Chriſt, a Saviour under ſuch a poor, ſcorned, deſpiſed, crucified *Jeſus*, and call him *Lord.* A great *Faith*, that when he ſees *Jeſus* ſtruggling for his own life, and no deliverer come to him; yet ſees reaſon to caſt himſelf upon him for his Eternal ſtate and Everlaſting condition, and pray to him, *Lord, remember me.* A great *Faith*, that could ſee Chriſts Kingdom through his croſs and grave and death, and where there was ſo little ſign of a Kingdom; and pray to be remembred in that *Kingdom.*

I doubt the Apoſtles reached not to ſuch a Faith in all particulars. They acknowledged *Jeſus* indeed to be Chriſt, while he lived, but when he is dead, they are at it, *We truſted that it had been he that ſhould have redeemed Iſrael*, Luk. XXIV. 21. But now they could not tell what to make of it. But this man, when he is dying doth ſo ſtoutly own him. They looked for a *Kingdom* that Chriſt ſhould have indeed, but they little looked that *Chriſt ſhould ſuffer*, and ſo *enter into his kingdom*; as it is intimated in the ſame Chapter, *verſ.* 26. But this man looks for it through and after his ſufferings. That it is no wonder if he ſped at the hands of Chriſt, when he brings ſo ſtrong a Faith with him; and that when he pours out his Prayer, *Lord, remember me*, &c. in ſuch ſtrength of believing, it is no wonder, if he hear from him in whom he ſo believes, *Verily I ſay unto thee, To day ſhalt thou be with me in Paradiſe.*

And could ſuch a Faith be without a parallel and ſutable meaſure of *Repentance?* Our Saviour very well ſaw that it was not. And the Evangeliſt gives ſome intimation, that it was not. For he tells, that he confeſſed his own fault, which is one ſign of his Repentance; *We are here juſtly, and receive the due reward of our doings.* And that he reproveth his fellow, and would fain have reduced him, which is another: *Feareſt thou not God, ſeeing thou art in the ſame condemnation?* And that he pleadeth for the innocency of Chriſt, which is a *third: This man hath done nothing amiſs.* And in what words and meditations he ſpent the three or four hours more, that he hung alive upon the Croſs, it is eaſie to conjecture, though the Evangeliſt hath ſpoken nothing of it.

The great ſum and tenor of the Goſpel is, *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* And as Chriſt himſelf did ſeal the truth of the Goſpel with his own death, ſo was he pleaſed, that that main truth of the Goſpel ſhould be proved and confirmed by this noble and notable example, even whilſt he was dying. And accordingly it hath pleaſed the Spirit of God to give a demonſtration of this mans *believing* in the Lord Jeſus Chriſt, more copiouſly and apparently than of his *repantence*; though he hath given very fair demonſtration of that alſo. That as all poſterity was to read that great Doctrine of *Believing in the Lord Jeſus Chriſt for Salvation*, ſo they might have this illuſtrious and lively Commentary of the truth and proof of it in this mans believing, and in his Salvation.

And now having ſeen this great monument of Faith and Repentance and Pardon, What ſay we to it? As the Evangeliſts tell us, that they that had ſeen the paſſages at Chriſts death, *returned* from the Croſs, *ſtriking upon their breaſts*; and no doubt very full of cogitations. So what are the thoughts of our hearts upon this paſſage, which was not the leaſt remarkable among them? A great matter that the light of the Sun ſhould be ſo darkned; and not a ſmall, that ſuch a dark ſoul ſhould be ſo enlightned. A great matter, that the Earth ſhould quake, the Rocks rent, and the Vail of the Temple be torn from top to bottom: and not a ſmall matter, that ſuch a ſtupid ſoul ſhould be moved, that ſuch a ſtrong heart ſhould be diſſolved, broken and brought to ſoftneſs. The ſpectators then preſent conſidered of *thoſe* things. Our preſent work is to conſider of *theſe*: and what do we think of them?

I move not the queſtion without reaſon, becauſe many men aſſume vain hopes from ſuch demonſtrations of mercy, as theſe, without any ground. Therefore inſtead of looking what uſe may be made of this paſſage, let us conſider that we make not an abuſe of it. And the Apoſtle *Peter* gives the proper reaſon of it, *Becauſe they wreſt the ſcripture to their own deſtruction*, 2 *Pet.* III. 16. Here are things recorded indeed, that may juſtly be admired for their excellency by Men and Angels, the wondrous power of grace in converting ſuch a ſinner, the wondrous readineſs of Chriſt in pardoning ſuch a ſinner, and the infinite mercy of God in ſaving ſuch a ſinner. And yet even Manna it ſelf, the bread of Angels, proves worms and rottenneſs and ſtink to thoſe that uſe it not aright; as well as it proves wholeſome and pleaſant food to thoſe that do.

It is but too common with the rotten heart of Man to miſconſtrue ſuch demonſtrations of mercy to the more boldneſs in ſinning, and to make moſt baſe *concluſions* from moſt noble *premiſes*. Here is a great and notorious ſinner pardoned; he is pardoned upon his firſt begging of pardon; he begged not pardon, till he was juſt in dying, and yet was pardoned. And therefore thinks the carnal heart, I hope I ſhall as eaſily obtain pardon; and though I put off my ſeeking of pardon ſtill and ſtill, yet I hope I ſhall find it as well as he, when I ſeek it. And Men that put off repentance, and ſeeking pardon and ſalvation from day to day, and from year to year, do but ſpeak too plain, that they are of the ſame thoughts, though their tongue do not confeſs, and it may be, their hearts take no notice of it neither.

II. The Thief's *Petition* we may the better underſtand, if we conſider ſome Doctrines of the *Jewiſh* Nation, in which he was trained in his Religion, if he had any at all: which laid againſt his preſent thoughts, will make his *Petition* appear the more pious.

I. It

I. It was the common Doctrine in their Schools and Pulpits, That *a condemned Malefactor, when he was to go to Execution, if he made but confession of his sins, that that and his death did expiate for his sins.* To that Doctrine about Death expiating for sin, which was their Doctrine in that case and all others, do those words of our Saviour relate when he saith, *The blasphemy against the Holy Ghost shall never be forgiven neither in this life, nor in that which is to come.* Which words *Papists* abuse to maintain forgiveness of sins by *Purgatory* in the world to come: whereas our Saviours meaning is, that it shall never be forgiven either before death, nor by death it self, as the *Jews* held it might.

Now it is very likely this Man had been at his *Confession*; and by his *Confession* had been encouraged to expect expiation of his sin by that, and by his death. But now that serveth not his turn, his mind is not satisfied with that; but he finds something else is needful, *viz.* To trust in the Messias, and to be saved by him. And therefore being satisfied now, that Christ is *He*, he addresseth himself to him in that Petition, That *he would remember him*, and that through him he might find and obtain Salvation. For to that tenor does his request run; *Lord, remember me*, &c.

II. It was the common Doctrine of the Nation that *they needed nothing from Messias for redemption, but only that he would deliver them from their dispersion, and from under the yoke of the Heathen.* They speak this out in plain terms in their Writings. For as for *justification* and *salvation*, they thought they could do that by their own works. And as for teaching and instruction, they concluded that they had as much as they needed, or as could possibly be contributed to them, by their Traditions, which they dreamed God delivered to *Moses* at Mount *Sinai*.

But this man you see looks upon the deliverance by the Messias with another kind of eye. He values it at its proper rate; *viz.* That his Redemption is the *Redemption of Souls*; that it is, as the Apostle most truly calls it, *Eternal redemption:* and thereupon he bequeaths his departing soul to his goodness for its eternal welfare.

III. The Scriptures had taught that Messias should have a Kingdom, and their Schools had taught, That *this Kingdom must be an earthly, pompous, flourishing Kingdom*; that *he should restore the Kingdom to* Israel, as the Apostles phancy, *Act.* I. 6. And that *Israel should enjoy that Kingdom in all worldly prosperity, and earthly flourishing.* But this man you see looks upon his *Kingdom* under another notion: he looks for his reigning in Heaven, rather than upon Earth, and his Saints reigning there eternally with him. And accordingly he begs that he may obtain that like felicity from him, and that he may have interest in that blessedness; *Lord, remember me when thou comest into thy Kingdom.*

Who taught him this wisdom, we need not to ask, if we but consider who or what it was, that brought him to his conversion. Divine grace must have the honour of all attributed to it: and so no doubt did he attribute it with all his soul, and ascribed it to his Divine goodness. Whose further goodness he still begs, that he would consummate that grace in glory, and compleat what he had begun in his Everlasting Kingdom.

And now look upon the Man thus converted, thus inlightned, and thus praying, and we may say of him, as our Saviour of the *Syro-Phenician* Woman, the title of the sex only changed, *O Man, great is thy Faith.*

II. In our Saviours *Answer* we may observe his *ready granting* the Thief's *Petition*, and his *assuring* the Man that it was granted. His *granting* of it, *Thou shalt be with me in Paradise.* His *readiness* of granting it, that it should be accomplished that very day. *This day shalt thou be with me.* And his giving him *assurance* of it, *Verily I say unto thee.*

What is meant by *Paradise* hath been some dispute. Some not thinking it means the compleat state of blessedness in Heaven, but something short of it; but how much short of it, it is not worth the examining. I believe the blessed Apostle (that was rapt into the third Heaven, or into *Paradise*; and he makes them one and the same thing) would determine the question after another manner, and assure us, that where he heard those unutterable things that he heard, was in the highest Heavens, where is the throne of God, and the habitation of the blessed.

When I think of mens wresting such passages of mercy, as these, to their own destruction, I remember that cross conclusion, that the Chief Priests and Scribes make upon very good premises, *Act.* IV. 19. *That indeed a notable miracle is done by these men, is manifest to all them that dwell at Jerusalem, and we cannot deny it.* What then? Therefore let us take care, that *this doctrine spread no further.* Whereas the direct contrary had been the proper inference; *viz.* Let us take care not to hinder it. So, that indeed a notable and renowned miracle of grace and pardon is shewed here, is manifest to all the world and all generations: what then is the conclusion, that such men make upon it? Therefore we hope we shall get pardon and salvation with a little ado: and if we put off the seeking of it till our death-Bed, we hope we may find it then, as this man did. Whereas the proper conclusion should be to no other tenor, *viz.*

Why

Why ſhould I ſin againſt ſuch a God, that is ſo good and merciful? Let us conſider of *two* or *three* things.

Firſt, Monuments of mercy were never ſet up in Scripture to be encouragements of preſumption, and examples of pardon never recorded to ſtate the rate and price of pardon. *David*'s concluſion is, *There is mercy with thee, that thou mayſt be feared*, *Pſal.* CXXX. But God never ſhewed mercy, that he might be made the more bold withal, and the leſs feared. And the inference he makes upon the pardon of his ſin is this, *Pſal.* XXXII. 5, 6. *I acknowledged my ſin, and thou forgaveſt the iniquity of my ſin.* What uſe is here for others to make of that example? *For this ſhall every man that is godly make his prayer in a time, when thou mayſt be found:* and not put it off to what time he himſelf ſhall find, he knows not when. Whoſoever is emboldned by this rare example before us, to think he ſhall ſo eaſily obtain his pardon, though he put off the earneſt buſineſs of it to a ſick bed: Let him but hit on ſuch a nick of time as this man did, and he may poſſibly ſpeed. But it was ſuch a nick of time as the world never ſaw, nor ever muſt ſee the like: the very inſtant of time when *Pardon* and *Salvation* were purchaſing. And whereas he looks upon the Thief's ſin ſo eaſily pardoned, and thinks his own may be ſo too; Let him bring the ſame *Faith* and *Repentance*, that he did; and he may be likely pardoned as readily as he. For herein are men deceived about the facility of pardon, that becauſe God can eaſily forgive ſin, therefore it is eaſie to get ſin forgiven: and becauſe he hath ſo readily forgiven others, therefore he will as readily forgive me. As if no difficulty elſe lay in the way. Whereas,

Secondly, The great difficulty is to get the party fit and capable of pardon and Salvation. For that is an oyntment not to be poured into every Veſſel. There is no ſin but it may be pardoned, if it can be repented of, but all the buſineſs is to get repentance. The Scripture tells you of two ſins impardonable, the *ſin againſt the Holy Ghoſt*, *Mark* III. and the *ſin unto death*, or final Apoſtacy, 1 *Joh.* V. Now the reaſon of the unpardonableneſs of theſe ſins, lay in the men themſelves, that were guilty of them, *viz.* becauſe they were paſt repentance; and ſo the ſins could not be pardoned, becauſe they could not be repented of. There are thouſands in Hell whoſe ſins in themſelves were pardonable, and had been pardoned, had not they themſelves been the cauſe, why they were not pardoned, becauſe they did not repent of them.

If I were to Anſwer this Queſtion, What hope the greateſt ſinner may have of the pardon of their greateſt ſinning: I might reckon up how great ſins and ſinners have been pardoned from *Adam* upward. But this doth not reach the queſtion. For the queſtion is not, whether ſuch ſins be pardonable, nor whether God be able to forgive them; but what hope may the party have of pardon being ſuch a ſinner. For in this caſe ſomething more is to be looked at, than either Gods power or his mercy, and than either the quality of ſin or the quantity: And this *ſomething more* is a man coming into the way and capacity of pardon. When our Saviour prays for the forgiveneſs of thoſe that Crucified him, he never meant they ſhould be forgiven, while they continued in their cruelty, wickedneſs and unbelief; but that they might be brought into a compoſure and capacity fit for forgiveneſs.

Thirdly, The *Providence* of God was never the rule for men to go by, but his *word*. It were not good ſenſe to ſay, that Gods extraordinary actings ſhould be mens ordinary rule. He that would not plow nor ſow, but expect bread to be rained for him from Heaven, becauſe God once rained Manna upon *Iſrael*, may ſit and ſtarve: and he that will look for Ravens to bring him bread and fleſh morning and evening, becauſe they did once ſo to *Elias*, may walk with a hungry belly, but he will never be fed.

Gods extraordinary actings are peculiarly for the magnifying of his own glory, but never were intended for mans rule to go by. They ſhew what God can do, but little intend that man ſhould either expect the like or do the like. Here was a moſt ſingular acting of God, to pardon and ſave ſuch a wretch as this, who had put off his repentance to the very laſt; becauſe there was an extraordinary occaſion in hand, and becauſe God would ſignally glorifie the death of Chriſt. He that puts off his repentance, and ſeeking for pardon to the very laſt in relyance upon this example, does but tempt God, and turns that to his own poyſon, which God intended for a better end. And he forſakes the bridge that would carry him ſafe over *Jordan*, and ventures to go through the River to his own drowning; expecting a miracle for the drying of it up, becauſe it was once dryed up before the Children of *Iſrael*.

God hath appointed the wages and means to come to repentance, and thoſe we are to wait upon: and if he brought this man to repentance by a way extraordinary, we have to admire the peculiar diſpenſation of his grace, but ſtill to have an eye to our own rule.

The mercies of God are never recorded in Scripture for mans preſumption, and the failings of men never for imitation. Here is the memoral of a ſingular *mercy* of God in ſaving this ſinner: and a *failing* of this man, that he never ſought ſalvation till

till this very inſtant. Now he makes but an evil application, that reſolves to imitate his failing, and yet hopes to ſpeed as he did, who had an unparalleled mercy: and whom God would ſet up for a monument to all generations. Not for mens preſuming upon mercy, becauſe of this mercy, nor to imitate the delay of repentance in this man: but rather from Gods mercy he ſhould be ſtirred up the more unto it.

For the ſtating of the ſure grounds, whereupon a man may comfortably hope and expect pardon and ſalvation at the hands of God, it were a mad doing, to lay for the *two* corner ſtones in ſuch a building, *Preſumption upon Mercy*, and *delaying of Repentance*. This is worſe than building upon the *ſand*, for this is building upon *Impiety*.

Now the word of God, which is to be our rule tells us theſe *two* things:

1. That *Repentance is the gift of God*, as well as Pardon. It is he that *pours out the ſpirit of grace and ſupplication*, Zech. XII. 10. *Him God hath exalted to be a Prince and a Saviour for to give repentance to Iſrael and forgiveneſs of ſins*, Act. V. 31. Therefore that man takes the intereſt of God and Chriſt out of their hands, that preſumes he ſhall give himſelf Repentance, and that when he pleaſeth. Can ſuch a man give himſelf life, when God will not give it; health, when God will not give it; And can he give himſelf Repentance, when God will not give it? They in the Apoſtle *James*, that ſay, *To day or to morrow we will go into ſuch or ſuch a City*, &c. are juſtly confuted, by the uncertainty of their life; that can ſo little maintain it, that cannot tell how long or little it ſhall be maintained. So thoſe that promiſe to themſelves repentance the next year, or the other; beſides that they cannot promiſe to themſelves to live to ſuch a time; and if they do, can they any more give themſelves repentance then, than they can now? Or can they preſume, God will give them repentance then any more than now? I remember that paſſage of the Apoſtle 2 *Tim.* II. 15. *If peradventure God will* give them repentance. If the Apoſtle put it to a *Peradventure* whether God will give them repentance, I dare ſay it is paſt all *peradventure* they cannot give it themſelves.

It is God that gives repentance, as well as he gives pardon. For he and he only is the giver of all grace: and repentance is the gift of *ſanctifying* grace, as pardon is of *juſtifying*.

2. He that hath ſet *conditions*, upon which to give repentance: a *rule* whereby to come to repentance, as well as he hath ſet repentance the rule whereby to come to pardon. And his rule is, Take Gods time, as well as take Gods way. His *way* is to attend upon his word, that calls for repentance; to caſt away every thing, that may hinder repentance. So his *time* is, Betake to repentance, when God calls for repentance. And that is *this day*, this very hour, every day, every hour. We hear of *to day*, and *while it is called to day*, in the claiming of mans duty; but we never hear of *to morrow*, or the next day, much leſs of the next month, or next year, or I know not how long to come.

How ever this man in the Text neglected Gods time all his life, and yet ſped well enough at his later end, becauſe God would make him a ſingular example of Gods mercy and Chriſt's Purchaſe, and triumph: yet canſt thou find no reaſon in the world to expect the like mercy, if thou neglecteſt Gods time; unleſs thou canſt think of Gods ſetting thy name in the Bible for a monument to all poſterity, as he did this mans? The *Rule* of our duty that we go by, and not by *Providence*, eſpecially miraculous and extraordinary. Now the rule of our duty teacheth, that we delay not any time, but to it *to day, while it is called to day*. And as our Saviour's leſſon is about *not taking care for to morrow*, in reſpect of food and clothing; ſo we may ſay, We are not to put off the care till to morrow in reſpect of repentance and amendment.

Object. But do you think, that Death-bed repentance never ſpeeds well? There have been many, that have not betaken themſelves to repentance, nay nor never thought of repenting, till death hath been ready to ſeize on them; and yet then have ſhewed great tokens of repentance, and have made a very hopeful end.

Anſwer. We muſt diſtinguiſh the rule of our *duty*, and the rule of *judging others*. The rule of our *duty* is plain and legible; the rule of our *judging* others is not ſo plain; if ſo be we have any rule at all, beſides the rule of *Charity*, which not ſeldom is miſtaken. It is not for us in ſuch caſes to be ſo wiſe as either to limit God, or to be too confident of our own determinations, or too ready to judge. The words of our Saviour may hint unto us a good caution in this caſe, *Joh.* XXI. 22. *What is that to thee, follow thou me.* Be not inquiſitive after other mens occaſions, but mind thine own. And this may be very pertinent counſel. Venture not Salvation upon ſuch late Repentance, and venture not to have the queſtion determined in your caſe, but keep to the ſtated and fixed Rule.

A SER-

A SERMON

PREACHED upon

ACTS XXIII. 8.

For the Sadducees say, that there is no Resurrection, neither Angel nor Spirit. But the Pharisees confess both.

TWO *Parties* mentioned in the Text, that are oft mentioned, and oft mentioned together in several other places in the New Testament, *viz. The Pharisees and Sadducees: Simeon and Levi.* Brethren in evil, though at enmity among themselves: *Samsons* Foxes looking with their faces several ways, but their tails meeting together in heresie and mischief. Their Doctrine different in many particulars; but both corrupt leaven, and equally to be taken heed of, *Mat.* XVI. 12. Their manners different and their hearts envious one against another: yet both agreeing to be vexatious to Christ, and both proving alike a generation of Vipers, *Matth.* III. 7.

Parties that differed not only about this Article of Religion, *viz.* The *resurrection* and the *World to come*; but that differed even about the whole Frame of Religion. For the *Pharisees* would have their Religion to be built upon *Traditions*: and the *Sadducees* would admit of no *Tradition* at all. The *Pharisees* admitted all the Books of the old Testament, to be read in the Synagogue: the *Sadducees* the Books of *Moses* only. The *Sadducees* found in this particular, that they would not admit of *Traditions*, as the *Pharisees* did: But as unsound again in that they would not acknowledge the *Resurrection.* The *Pharisees* found in that particular, in that they acknowledged the *Resurrection*, which the *Sadducees* did not: But as unsound again, in that they so denoted upon *Traditions*, as they did. Both erring from the truth, and not a little; and both maintaining opinions directly contrary to the way of Salvation; and directly contrary to one another.

It is a saying of the *Jewish* writers, and is very true, That *after the death of the later Prophets* Zechary *and* Malachi, *the Spirit of Prophesie departed from* Israel, *and went up.* So that there was no Prophet thenceforward among them, no Vision, no Revelation, no Oracle by *Urim* and *Thummim*, at the least for four hundred years, till the rising of the Gospel. Ah! poor nation, how art thou not stript of thy great jewel and privilege, the Spirit of Prophesie and Revelation? What will now become of thee, when thy Prophts are gone, and such divine Guids, and Teachers are no more? Time was, when thou mightest in thy doubting have recourse to them, and they could resolve thee: in thy fear, have recourse to their prayers, and they would prevail for thee: in thy desire to know the mind of God, and they would inform thee. But now what will become of thee, when those thy Treasures, those thy Teachers are no more?

Why, naught become of them. For presently after the death of those Prophets, and the departure of the Spirit of Prophesie, the Nation parted into two deadly heresies, *viz.* The *Pharisees*, *teaching for Doctrines the Commandments of men*, *Mat.* XV. And the *Sadducees*, teaching for doctrines the very dictates of Devils; That *there is no resurrection, nor Angel, nor Spirit, nor world to come.*

The *first* thing that I observe hence is, That two such different Parties should be in the Nation together, should sit as they do here, in council together: So great a difference betwixt the parties, and a continual contestation about that difference: and yet both parties admitted to be in the Church to bear office in the Church, and to sit Judges in the great Council. There

There were *Sadducee*-Prieſts, as well as *Phariſee*. And the *Jews* Records have a ſtory of a *Sudducee*-Prieſt, that was to offer the drink offering upon the Altar at the Feaſt of Tabernacles: and becauſe he miſſed ſomething of doing exactly as he ſhould have done, all the Company preſent fell a pelting him with *Pomecitrons*, which every one uſed to carry at the Feaſt. And there were *Sadducee* Magiſtrates and Judges, as well as *Phariſee*. And the *Jews* Records do give us notice, that there was once a time, that the great Council at *Jeruſalem* conſiſted almoſt all of *Sadducees*, if not altogether. In reading of the Context at your leiſure, you will ſee, that in that great Council now as *Paul* ſtands before it, there were not a few *Sadducees*, as well as there were divers of the other Sect.

And what toleration there was of a diſſenting Party in that Church is worth the conſidering of thoſe, that have to diſpute about that Caſe.

Another Gloſs, that I ſhould make upon both theſe opinions, ſhould be this queſtion, II.
Was it poſſible that a Sadducee and a Phariſee ſhould be ſaved? Some will maintain, that a man may be ſaved in any Religion, in any opinion, ſo that he live honeſtly toward men, and devoutly towards God. Whereas a man may take up an opinion and belief, which may put ſuch a bar againſt his ſalvation, as to make it impoſſible for him to be ſaved, let him live never ſo honeſtly. For it is not bare civil honeſty, nor blind devotion will bring to Heaven.

Let a *Sadducee* live never ſo honeſtly, never ſo devoutly, was it not utterly impoſſible for him to be ſaved, while he held the opinions, that he did, which were directly againſt Salvation? And a *Phariſee*, while he made it the great Article of his Faith, that he could be juſtified and ſaved by his own works, put a bar againſt all poſſibility of his juſtification and ſalvation.

Men think it a ſmall thing to be medling with this or that new ſtrange opinion, or (ſhould I not ſay?) they think it a great thing, a brave matter to invent and vent ſome new opinion or other: when that very thing and opinion may be the very lock and key, and bar to keep them out of Heaven. Inſtance and example of ſuch opinions might be given in men of ſeveral profeſſions and religions in too great plenty. But we will look more particularly on this before us. *The Sadducees ſay there is no reſurrection, neither Angel nor Spirit.*

The *Sadducees* here are marked for their Heretical opinions about ſome main Articles of Faith; and it gives us occaſion,

I. To obſerve, that they denyed ſuch Articles.

II. To conſider the Articles they denyed.

As to the *Firſt*, we may firſt remember that ſaying of the Apoſtle 1 *Cor.* XI. 19. *For* I.
there muſt be hereſies among you, that they that are approved may be made manifeſt among you. That is a ſad accent, *there* muſt *be hereſies*. And whence comes that *muſt be*, or that neceſſity? Hath God any hand in it, that it *muſt be*, becauſe he will have it? Or is there any ſuch neceſſity, that it *muſt be*, becauſe the Church hath need of Hereſies? There muſt be weeds in the garden. Is it, becauſe the garden hath need of weeds? It hath need of weeding, rather than of weeds. But the *muſt be* proceedeth from the corruption of men of evil minds, that will raiſe up hereſies. And it cannot be otherwiſe, while their minds are and will be ſo evil. That we may take ſome view of this unhappy neceſſity, proceeding from ſuch an unhappy cauſe, let us gradually obſerve theſe things.

I. That God gives forth his word and truth to men authoritatively, that men ſhould beleive them at their peril. He ſends forth his word not to go a begging for belief of it and obedience to it: but let men disbelive and diſobey it at their peril, *Ezek.* I. *Whether they will hear, or whether they will forbear, yet ſhall they know that there hath been a Prophet among them.* And let them anſwer it according as they have recieved him.

II. Now the cauſes of mens not believing the Word, and not obeying the truth, are in themſelves, and not at all in God. He that gave his word to be believed and obeyed, would not be the cauſe that it ſhould not be believed nor obeyed. It is the wickedneſs of mens own hearts that cauſeth it: and it is the voluntary doing of their hearts not to obey it. It is ſaid *Joh.* XII. *They could not believe*; but the firſt cauſe was becauſe they would not believe. And ſo by the continual practiſe of not willing to believe, they came to the fatal diſtemper, that *they could not believe*. The Prophet *Eſa. Chap.* LIII. cryeth out, *Who hath believed our report?* Why, no body. And what is the reaſon? Was not the word worth believing? Or could they ſay, they could not believe it? The truth was, they had no mind to it. They had a mind againſt it. They in *Jeremy, Chap.* XLII. deal plainly and ſpeak out, *We will not hear the word of the Lord*

Lord, which thou haſt ſpoken to us. And what was their reaſon? They had no mind to it, becauſe it was not to their mind. Now had they been diſputed with, and queſtioned, Do you not think that God is wiſer than you? Are not his Councils better than your Councils, and the words of his mouth more to be valued, than the ſuggeſtions of your hearts? What anſwer do they make? Be it what it will, we will have our own minds.

This is the cauſe of the *muſt be*, becauſe men will have it ſo; and no perſwaſion to the contrary can prevail with them. *We have the mind of Chriſt* is the Apoſtles rejoycing: but *we will have our own minds*, is the worlds language and practice. And upon this mad wilfulneſs it is, that *there muſt be Hereſies.*

III. Now it is too tedious to enquire into all the immediate cauſes and originals of Hereſies, they are ſo many. The Father of them was an *Amorite*, and the Mother an *Hittite*, the whole breed a *Canaanite*, a curſed generation: a monſtrous generation, bred very oft of clean contraries, bred ever of what is contrary to *Right* and *Good*. Sometimes Hereſie is bred of *ignorance*; ſometimes of too much *knowledge*; ſometimes of too much *carleſneſs* about the word of God; ſometimes of too much *curioſity*; ſometimes of *leaning* too much to *ſence*; and ſometimes too much to *carnal reaſon*: moſt commonly of *pride*, of mens *ſeeking themſelves*, of *croſneſs*, of *boldneſs* about divine things; and ever of mens *wilfulneſs* to have their own minds.

Might I not inſtance and give example in all theſe things? And hath not the *Church* had too ſad experience of theſe things in all generations? Weeds ever creeping up in that garden out of one peice of curſed ground or other, and is never free of them. *There muſt be Hereſies*, ſaith the Apoſtle: there *have been* Hereſies, ſaith Experience; and there *will be* Hereſies, ſaith the corrupt nature and heart of man, that will be ſeeking it ſelf, and hath no mind of obeying the truth. Weighty is that ſaying of the Apoſtle, 2 *Theſ.* II. 10, 11. *Becauſe they received not the love of the truth, that they might be ſaved. For th is cauſe God ſends them ſtrong deluſion that they ſhould believe a lie.*

It is more proper to ſay (and it is more commonly done) that men rather fall into Hereſie, than that Hereſie falls upon them. That is, that they rather chooſe it themſelves, than that they are any way inforced to it. *Hereſie* is a *Greek* word put into an *Engliſh* dreſs. And the word in *Greek*, as *Grammarians* will tell you, ſignifies a *Wiſh*, a *choiſe*. Hereſie is a thing that a man takes up of his own wiſh and choice. And I think it might be a diſputable poynt, *Whether a Heretic ever took up and maintained his opinions purely out of conſcience.*

The great Hereſie abroad in one party, is *Popery*. And can I, or you believe, that the ring-leaders of that Religion, that lead the poor, ſilly people blindfold, do maintain that Religion purely out of the principles of a good conſcience: when we ſee they make no conſcience of Maſſacres, Powder-Plots, killing Kings, and diſquieting Kingdoms?

The great Hereſie abroad in another party is *Socinianiſm*. And can I think or believe, that the ring-leaders in that doctrine do maintain that doctrine purely out of the principles of conſcience: when even the whole Syſtem and Body of that Divinity doth clearly ſpeak it ſelf to be a croſſing even all the Articles of Religion, of what hath been received for ſound and orthodox in the Church in all ages?

And I muſt be excuſed, if I take *Quakeriſm* to be a direful Hereſie, and that it is hard to find out that the ring-leaders in it do maintain it purely out of the principles of conſcience; while they are ſo bitter, high, croſs and cenſorious. You remember the ſaying of the Apoſtle, *The Wiſdom that is from above is firſt pure, then peaceable, gentle, eaſie to be entreated*, *Jam.* III. 17. If their wiſdom or profeſſion carry thoſe marks; and if their Doctrine carry even any badg of Truth, we do not yet underſtand it or them.

And as for the Hereſie that the Text ſpeaks of, the *Sadducees* denying thoſe great Articles of Religion, The *Reſurrection*, *Angels*, and *Spirits*. Can we think they maintained their opinions meerly out of the principles of conſcience; and not rather out of Faction, Sectariſm, or ſome other by-reſpect and regard? Our Saviour chargeth them with *Ignorance* in the Scripture, and in judging concerning God. *Do ye not err*, ſaith he, *not knowing the Scriptures, nor the Power of God?* And it is not very ſuſpicious, that there was *wilfulneſs* in the matter too, that they were reſolved to ſtick to their opinion for ſome by-ends, that they had, of their own.

Let us a little conſider of the *Perſons*, and then of their *Opinions*.

I. Of the *Perſons*. We read not of *Sadducees*, but under the ſecond Temple, or after the return out of Captivity: but when and how they roſe then, is ſomething queſtionable.

Some think there were *Sadducees* in the time of *Ezra*, and the Prophets that lived after the Captivity, *Haggai*, *Zechariah* and *Malachi*. And they think that thoſe words, *Mal.* III. 13. *Your words are ſtout againſt me*, do refer to the *Sadducees*. And there are of

of the *Jewiſh* Writers that ſay, that in the time of *Ezra*, there were *Sadducees*, that denyed the World to come. And therefore to affront that Hereſie, they of the great Council ordained, that in the end of ſome prayers, inſtead of ſaying *Amen*, they ſhould ſay *for ever and ever*. As inſtead of *Bleſſed be the Lord* Amen, they ſhould ſay. *Bleſſed be the Lord* לעולם עלמים *For ever and ever*, or as the words do properly ſignifie *To worlds of worlds*, or *to ages of ages*.

Others aſcribe the original of *Sadducees* to a later date: and that one *Sadoc* was the firſt author of the Hereſie, divers years after theſe holy Prophets were dead and gone. Which opinion is moſt embraced both by *Jews* and *Chriſtians*.

II. Well, be it the one way or the other; the firſt *ſingularity* of this ſect was, that they would receive no poynt of Faith, but what they could ſee plainly grounded in the Books of *Moſes*. For the other Books of the Old Teſtament they admitted not of, to be of ſuch authority, as were the Books of *Moſes*. And becauſe they could not find the *Reſurrection*, and *the World to come* ſpoke of in plain terms in all *Moſes*, therefore they would not take thoſe Articles into their Creed. I.

They would be their own chooſers, and what they will have to be Scripture muſt be Scripture; and what they would not have muſt not be: The great cauſe of Hereſie, which we mentioned before, mens *wilfulneſs* to have their own minds. It is a bleſſed thing to be led by Scripture; for that will lead to Truth and to Heaven. But on the contrary, a curſed thing to lead the Scripture whether a man would have it: For that will certainly end in error and miſcarriage.

It is but too common a thing, for men to take up an opinion, or doctrine of their own heads or minds, and as pleaſe themſelves: and then to lead and ſtrain the Scripture to ſpeak to their opinion, and to maintain it: to make the divine Oracles of God to truckle to their fancies. Like that that *Solomon* accounts ſo abſurd, and prepoſterous; *to ſet Servants on horſeback, and Princes to lacquy by their horſe ſide*, and to trudge afoot. Theſe *Sadducees* had learned from their Maſter *Sadoc*, that there was no Reſurrection, nor world to come. And to maintain that opinion they will make ſo bold with Scripture, that that which ſpeaks not plainly of thoſe things, ſhall be Scripture, but that that does, ſhall not be at all.

How the Church of *Rome* dealeth in this kind is very well known. That Church hath taken up curſed and abominable Opinions and Doctrins: and ſhe cries down the Scriptures, and would not have them meddled with. And you know who among us talk ſo much of the *light within* them as all-ſufficient for their guidance, and ſalvation: and how they undervalue the Scriptures by that very opinion. But yet will own and wreſt, and ſtrain the Scriptures, where they think it may ſerve their opinion. Men will have their own minds; and would have every thing to ſerve their humor, and to maintain their conceits.

The *Arian* and *Socinian* will have Chriſt to be a Creature, and not God; the Holy Ghoſt a Creature, and not God. What do they gain by this toward Heaven? Do they not ſet themſelves further off, when they make him that ſhould *redeem* them, but a Creature like themſelves; and him that ſhould *ſanctifie* them, to be but a Creature like themſelves? But they muſt have their own minds. Theſe *Sadducees* what gained they by their opinion againſt the Reſurrection and world to come? What either profit, or credit, or comfort could their opinion carry with it; that men ſhould die like dogs, or other beaſts, and there is an end of them? But they muſt have their own minds.

And it is like they were well content, there ſhould be no Reſurrection nor World to come. For this opinion might very well ſerve a voluptuous life. For a man to live as he pleaſed in all voluptuouſneſs, and pleaſure, and to hear no more of it: never to be judged, or called to account for what he had done. This is a brave opinion to maintain luſt and looſneſs, and all manner of villany. They in *Eſai.* XXII. cry, *Let us eat and drink for to morrow we die.* One would think they ſhould have been in another tune, when they thought death was ſo near; and left their jovializing *to day*, when they think they muſt dye *to morrow*. But dying was all the buſineſs they looked on, and looked no further. That was bitter to think of, when they muſt periſh with all their delights and pleaſures and braveries, but beyond death they little thought of any thing. And ſo Hiſtorians report of the *Egyptians*, that when they were feaſting, and in the height of their frolic and joviality, a man brought in a dead mans skull, and ſhewed to every one of them, with theſe words added, *Eat and drink, and make merry, for you know not how ſoon you may be like to this.* One would think, that the ſight of ſuch a ſpectacle ſhould have called them to repentance, and mourning and weeping and girding with ſackcloth. But they aimed it a clean contrary way: *viz.* that ſince they were ſure they ſhould die, they ſhould take as much pleaſure as they could, while they lived; and loſe no time from their voluptuouſneſs, becauſe they knew not how long or ſhort their time might be, and how ſoon they might be cut off from thoſe delights.

It is more than probable, that the *Sadducees* maintained their opinion to the like purpose; and were very well content to forgoe the world to come, that they might the freer and with leſs diſquieture enjoy this. The *Phariſee* faſted, and was of a ſtrict and ſevere life and converſation; but the *Sadducee* thought it more delightſome to live more at large, and not to deprive himſelf of thoſe contents and pleaſures that he might have here. And it is more than probable, that he ſo maintained his opinion upon that account: at leaſt his opinion did ſuite moſt properly with ſuch a courſe.

The *Sadducees* denying of the Reſurrection may juſtly mind us to make it our Hope, and Awe, unleſs we alſo ſhould be *Sadducees*. Let me uſe the ſtrain of *Paul* to *Agrippa*, Men and Brethren, *do you believe a Reſurrection? I know you believe it.* May I add and ſay, I know you remember it? This I dare ſay, that if you do not, I know you have no cauſe not to remmember it. A thing of the greateſt concernment, that ever will befal you: a thing as ſure to come to you, as you are ſure you have come hitherto: a thing that you can as little avoyd, as you can avoyd death, and a thing that muſt determine of your eternal ſtate. And do you not remember it? I am ſure we have all cauſe to remember it.

The Prayer of *Moſes* for the people is very reaſonable, pathetical and affectionate, *Deut.* XXXII. 29. *O that they were wiſe, that they underſtood this, that they would conſider their later end.* Do you not conſider this out of theſe words, That *they that are not wiſe do not conſider this*; and out of the thing it ſelf we are ſpeaking of, that the Reſurrection is our *later end* beyond our *later end*? Death is our *later end*, but the Reſurrection is a *later end* beyond it. And if the continual remembrance of death be needful (as who will deny it?) the continual remembrance of the Reſurrection is as needful. I had almoſt ſaid, is more needful; according to the rate that moſt men think of death. *Oh! how bitter is the remembrance of death to them that are at eaſe*, and in earthly proſperity. But upon what account? Becauſe they muſt part with all their delights here, and muſt be no more, as they have been, jocund and jovial and florid. The *Roman* Emperor of old ſpoke not only his own ſenſe, but the ſenſe of others, when dying he cryed out, *Ah! poor ſoul, wither muſt thou go now? Thou muſt never jeſt more, nor enjoy thy pleaſures more, as thou haſt done.* So they thought of death, but as an end and determining of their bravery here. But, the Reſurrection muſt determine of their ſtate for ever hereafter. And if *Solomons* whips be whips, *Rehoboams* whips are ſcorpions. If death be ſo ſharp to them, to part them from their preſent delights, what will the Reſurrection be, that will ſtate them in a ſtate undelightſome for ever?

Oh! how many ſins might we have avoided in the courſe of our lives, if we had had the ſerious remembrance and apprehenſion of the Reſurrection? And how many might we yet avoid? In the midſt of all our ſecurity and mirth and muſick to have this as *Belſhhazzars* hand writing upon the Wall in our eye, *But will this hold in the day of Reſurrection? Will this follow me in another world?* In the midſt of our Pride and Bravery to think, ſhall I be ſo dreſt at the Reſurrection at the laſt day? And will this Gallantry ſtand me in any ſtead in that day? I cannot but fancy how a *Sadducee*, that denies the Reſurrection, or any that are mindleſs of it, will be ſurprized at that day. He thought none ſhould ever riſe from the dead at all, and he himſelf will be raiſed whether he will or no. Oh! let me lye ſtill in the duſt, will his heart cry; Let the earth cover me, and the Mountains and rocks lie upon me. *No*, will the alarm of the great Trump ſound, *Ariſe thou wretch, and come to judgment.* And thou muſt come, and no avoyding, *Eccleſ.* X. 9 *Know that for all theſe things God will bring thee to Judgment.* He will do it, and thou canſt not hinder him.

II. And ſo much concerning the firſt Article, that a *Sadducee* put out of his Creed; He would not own, that there will be any *Reſurrection*. It follows, *Neither Angel nor Spirit*. Now why he ſhould deny this, is a great deal harder to find out, than to find out why he denyed the Reſurrection. For that he denyed becauſe he could not find mention of it in plain terms in all *Moſes*. But he finds mention of *Angels and Spirits* in terms plain enough there.

There is indeed no mention in *Moſes* of the creation of *Angels* in the Hiſtory of the Creation. And that might haply give the *Sadducee* occaſion to think there were no ſuch creatures made. But then what will he ſay, when he meets with the mention of *Angels* ſo frequently after? *Gen.* XXXII. 1. *Jacob went on his way, and the Angels of God met him. And Jacob called the name of that place* Mahanaim; that is, *two Armies: viz.* The army of the Angels that met him, and the other army or great train of his own Family. An Army of Angels then, and not one now? *Thouſands of Angels at* Sinai, *Deut.* XXXIII. 2. and not one extant now? What could a *Sadducee* think was become of thoſe Angels of which there is ſo frequent mention in *Moſes*? Were they dead, and not in being, or were they confined to Heaven, and no more to converſe with men?

It

It is not eaſie to unriddle an *Hereticks* fancy, a *Sadducees* miſtery. And it is very excuſable ignorance, to be ignorant of the depths of Satan, of the depths of a *Sadducean* Heretick.

There is not indeed mention of *Spirits* in *Moſes* in ſuch plain terms, but only of the *Spirit of God*, and the *Spirit of Men*. But though there were no more, yet one would have thought that enough to have ſtopped his mouth, that he ſhould not ſay, *There was no Spirit*: when it is ſaid in the very ſecond verſe in all *Moſes*, *The Spirit of God moved upon the face of the Waters*. And *Numb.* XXVII. 16. *Let the Lord, the God of the* Spirits *of all fleſh ſet a man over the congregation.*

The *Firſt* that offers it ſelf to our conſideration in this caſe, is, The diſtinction that is here made twixt *Angels* and *Spirits*; *Neither Angel nor Spirit*. And in the next verſe, The *Phariſees* cry out, *We find no evil in this man, but if a* Spirit *or* Angel *have ſpoken to him, let us not fight againſt God*. Where the queſtion is, What is meant by a *Spirit* thus diſtinguiſht from *Angels*, when the *Angels* themſelves are called *Spirits*? A further diſtinction of the *Jews* may help to clear this. They in their writings thus diſtinguiſh, *Angels and Spirits and Devils*. And among other ſayings that hold out this diſtinction, they have this, *All things are ſubſervient to the will and command of the Holy Bleſſed God*, Angels *and* Spirits, *and* Devils. Where what is meant by *Angels* and *Devils* is eaſie to underſtand; but what is meant by *Spirit*, when ſo diſtinguiſht from both? *viz. walking Ghoſts* of the dead, as they ſuppoſed, or *Spectra* appearing in the ſhape of this or that Perſon, that was dead. So the appearing of a repreſentation of *Samuel* raiſed by the Witch of *Endor*, they would account a *Spirit*. And that remarkable paſſage, *Luke* XXIV. 36, 37. *As they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you. But they were terrified and affrighted, and ſuppoſed they had ſeen a* Spirit. That is, They did not think that it was *Jeſus* in his own perſon, that ſtood in the midſt of them, but ſome apparition only in his ſhape. I.

Now the *Phariſees* thought there were ſuch Ghoſts and Apparitions. And ſo did the *Heathen* alſo conceive. And *Tully* a *Heathen* from that very thing doth plead the *Immortality* of the Soul. *For*, ſaith he, *ſince men that are dead, appear to the living, it is a ſign that they alſo live, though they be dead: and that they are not quite extinguiſhed.*

That there have been, and may be ſuch Apparitions, there is no queſtion, and Hiſtories give us ſome inſtances in this kind. As one among many, that famous ſtory of the Ghoſt of *Julius Ceſar* after his being murthered in the Senate, appearing to *Brutus*; who had had a chief hand in the murther, and telling him, *Videbis me apud Philippos, Thou ſhalt ſee me again at Philippi*. And ſo he did.

And the very forbidding of *Necromancy* in Scripture doth argue that there may be ſuch Apparitions, *Deut.* XVIII. 10, 11. *There ſhall not be found among you an Inchanter, or a Witch, or a Charmer, or a conſulter with familiar Spirits, or a Wizzard, or a Necromancer*. Now what is a *Necromancer*? The very *Greek* word ſpeaks it, that it is *one that conſults or asks Council of the Dead*; as the Witch of *Endor* would do of *Samuel*. And there is a hint of ſuch a thing, *Eſai.* VIII. 19. *ſhould not a people ſeek unto their God?* ſhould they ſeek *for the living to the dead?*

Now though the *Phariſees* with the Law condemned this wickedneſs, and witchcraft of *conſulting the dead*: yet if any ſuch Apparition offered it ſelf voluntary without ſuch calling forth by Sorcery, they accounted it to be harkened to. Therefore they ſay, *If a Spirit or an Angel have ſpoken to him, let us not fight againſt God*. But the *Sadducees* denied there was any ſuch thing as *Spirit* or *Angel*.

Where a *Second* queſtion ariſeth *Whether they thought, there were no ſuch Incorporeal ſubſtances, as* Angels *or* Spirits: Or *whether their meaning was, that the appearing of* Angels *and* Spirits *was now ceaſed, and to be no more.* II.

There is an expreſſion ſomething like this later. *Joh.* VII. 39. *The Holy Ghoſt was not yet, becauſe Jeſus was not yet glorified. The Holy Ghoſt was not yet*, for ſo the original *Greek* hath it exactly. And was there ever a time when the Holy Ghoſt was not in being? Our *Engliſh* hath well reſolved it in adding one word, *The Holy Ghoſt was not yet given*. He was in being from all Eternity, but he was not given and beſtowed upon men, as he was to be, when *Jeſus* ſhould be glorified. And ſo in that anſwer of certain *Epheſians* to *Paul*, *Act.* 19. 2. *We have not ſo much as heard, whether there be any Holy Ghoſt*. Yes, they had heard that a thouſand times over, that there was an *Holy Ghoſt*. But their meaning is, we have not heard, whether he be reſtored again to *Iſrael*, ſince his departing away after the death of *Zechary* and *Malachi* and thoſe laſt Prophets. So if the *Sadducees* did acknowledg ſuch things in being, as *Angels* and *Spirits*; yet they might deny, that ſuch things were in acting then. No appearing of *Angels* and *Spirits* then, for that was clean vaniſhed.

It was most true, that after the death of those last Prophets, the Spirit of Prophesie and Revelation departed from *Israel*, till the coming in of the Gospel. For a matter of four hundred years, no Vision, no Prophesie, no appearing of Angels, no Oracle by *Urim* and *Thummim*, no extraordinary gifts of the Holy Ghost. *Samsons* locks and strength shaved off and gone. And those great privileges, that that people had been blessed and honoured withal, clean departed and gone away. And hence it was that the *Samaritans* durst compare with the *Jews* for the better Religion, and mount *Gerizim* at *Sechem* compares with *Jerusalem*, as the truer and purer place of worship. For the honour and ornaments of *Jerusalem* were gone, her *Prophets* and the *Spirit of Prophesy*.

III. It is observable what is said in the last clause of the Text, *The Pharisees confess both*, Why? He had spoken of *three* things that the *Sadducees* denyed, *The Resurrection*, *Angel*, *Spirit*. And therefore it seems more proper to have said, The *Pharisees* confess *all* when he speaks of *three*, than to say they confess *both*, when he speaks of *three*. But he makes these two later but as *one*; and so distinguishes the things into *two* parts: the *Resurrection* was one thing the *Sadducees* denied, and *Angels* and *Spirits* was another one thing. And so by the addition of the word *Spirit* he intimates, that the *Sadducee* denyed all *Angelical* and *Spiritual Substance*. And so Expositors observe upon this: That he thought that even God himself is not a *Spiritual*, but a *Corporeal* or bodily substance: That the *Good* or *Evil Angels* that are mentioned, mean nothing but *good* and *evil motions* of mens minds. And that the Soul of man is not a *Spirit*, but a *Crasis*, or mixture of some certain humors, and temperaments. And that by the *Spirit of God*, is meant only his *Mind*; and by the *Spirit of man* his *breath*.

Strange and mad Divinity and Philosophy! And a strange world that this man conceives! A world that hath neither *Angel* in it, nor *Devil*: and only a *Corporeal God* in it. *Souls* that are *bodily* in the midst of the body, and that must dye as well as the body, when the body dies. And a world that must comprehend all that ever must be. And that there is to be no world to come, nor any other world but this.

Men of gross and thick and muddy minds! that either could not believe but what they saw; or could not but believe, that what they saw not was like to what they saw. That could not believe that there were *Angels* or *Spirits*, because they saw them not: and could not but believe, that *God* and *Souls* were like to bodily thing that they saw.

Their sad and fatal case and blindness may justly give us warning and advise what clear minds we ought to get to judge of divine things, and rightly to apprehend of things, that are above sense or seeing. The greatest things of our concernment are out of sight, *viz.* God, our Souls, Guilt, Grace, Hell, Heaven and Eternity, to omit to speak of *Angels* and *Devils*. *We are not to look to the things that are seen, but to the things that are not seen*, as the Apostle gives us intimation, 2 *Cor.* IV. *ult.* and in divers other places.

Now what are we to do in this case? Not believe them because we do not see them? This is *Thomas* his faith or infidelity rather *not to believe that Christ is risen, unless we see in his hands the print of the nayls*. Or shall we cavil with God, for that he hath not made these things visible, and not laid them conspicuous to our eyes, as he hath done bodily things? God would be loved, served, feared. Why doth he not shew himself visibly to us, that we might see him, and so love and serve and fear him? He would have us to avoid sin, and guilt: if he had made these things visible, as a dangerous pit or gulph or precipice is visible, we should then avoyd them. But now we must avoid a thing we see not. We are bidden to *resist the Devil*. Why, we cannot see him, and we would not see him. And we are bidden to take care of our Souls. They are things invisible and we cannot see, what they are, and how they are.

Yes; God hath given us an eye to see those things; an invisible eye to see things invisible. So it is said of *Moses*, that *he saw him that was invisible*. For the discerning of any thing, there are *three* things requisite, an *Eye* to see, and *Light* to see by, and a just or competent *distance*, that the thing to be seen be not too far; for then it is not to be seen. God hath provided for us all these things, for our seeing and knowing the things, which it concerns us to know, though they be invisible; if we be not wanting to our selves.

How much is comprehended in those words of God, which he uses, when he is about to create man? *Let us make man after our own image*. And *God made man after his own image*. Now you must refer this Image or Similitude more especially to the Soul: for the Body can little be said to be the *Image of God*, who is not a Body. But in how many things doth the Soul *resemble* him?

God is { *Invisible* / *Spirit* / *Immortal.* } And so is the *Soul*.

But

But more eſpecially doth the Soul reſemble God in the faculty and conſtitution of the mind: God being a pure Intellect or Mind, and all-knowing: and the mind of man repreſenting him in its great capacity of knowledge and underſtanding. That the Soul repreſents God in being *Inviſible*, *Spiritual*, *Immortal*, as He is, we may call it a *paſſive* repreſentation of God, pictured upon the conſtitution of the Soul. But the Souls repreſenting God in *knowing*, *underſtanding*, *diſcerning* of things, we may very properly call an *active* repreſentation of him: laying forth in action, as he alſo acteth. The Serpent in tempting *Eve*, concludes that the proper and moſt compleat reſemblance of God is in *Knowledge*. *Ye ſhall be as Gods knowing good and evil.* And he gueſſed not amiſs, as relating to that repreſentation of God, that is in the Eſſence of the Soul. For obſerve that of the Apoſtle, *Col.* III. 10. *And have put on the new man, which is renewed in knowledge after the image of him that created him.*

And the only *ſpecimen*, or evidence and declaration that *Adam* gave of the perfection of his nature, while he ſtood in innocency, was the demonſtration of his wiſdom or knowledge, in that he could and did name all creatures according to their nature. God brought all creatures to him, to ſee what he would name them: and he had the knowledge upon the very firſt ſight of them to underſtand their nature; and he named them according to their nature. Knowledge and Underſtanding was natural and eſſential to *Adam*, as he was a man, a reaſonable creature. Therfore by his fall he did not loſe that Faculty, though he abated of the meaſure of it. For it was eſſential to his Soul to be an underſtanding Soul, and it could not be a Soul without it.

Let us compare the *Angels* that fell and *Adam* falling, together. They were both created holy and righteous alike. For I make no queſtion, but *Adam* was created every whit as holy as thoſe Angels were created. And they were both created of great knowledge and underſtanding but not both alike; for I make no queſtion, but the Angels were endued with the more knowledge. But how was it with them when they fell?

Firſt, they both did quite loſe their *holineſs* and *righteouſneſs*. For that was not eſſential to their being but additional to their perfection. And their *perfection* they loſt by their Fall; their *Eſſence* and being they could not loſe. Now though they both alike loſt, and quite loſt their Holineſs and Righteouſneſs: yet their loſs of it was not alike. For the fallen Angels loſt alſo the capacity, the poſſibility of ever being holy and righteous again: fallen man did not ſo.

Secondly, As to their *Knowledge* and *Underſtanding*, they neither of them utterly loſt that; nor what they retained of that did they retain alike. For fallen man loſt the greateſt and main part of that knowledge, wherein he was created; but the fallen Angels loſt not ſo much. Whatſoever they loſt of the knowledge of *Spiritual* things, they loſt little of the knowledge of *Natural*. But fallen man loſt the knowledge of both. But he loſt not the capacity of *recovery* of the better part, *viz.* the knowledge of *Spiritual* things again.

Thoſe *Hebrew* words of *Moſes*, *Gen.* I. 14, יהי מאורת which our *Engliſh* hath rendred *Let there be lights in the Firmament of Heaven*; ſome would have rendred, *Let there be Light-fats*, or *Light-Veſſels*; *viz.* to receive and hold that light, that had ſhone the three firſt days of the Creation before Sun and Moon were made. As if the Sun and Moon were not light bodies of themſelves, but only bodies fitted to hold that light that ſhone before. Our minds now under our Fall, God knows, are opacous and dark things; and we can know nothing as we ought to know. But yet our minds are Veſſels capable to receive and hold that knowledge and underſtanding that we have loſt. And it is not impoſſible for us to receive and recover that knowledge, the loſs of which hath undone us. As the Schools diſtinguiſh between *Potentia* and *Actus*, ſo are we here between *Capacity* and *Activity*. Our natural minds as of themſelves are far from knowing ſpiritual things, as we ought to know them: but there is a poſſibility, a capability in our minds to know them. Any one mind is able to receive and hold all the knowledge that is in the world, if God put it there.

The mind is *capable* to know things diſtant, things out of ſight, things inviſible, all things that are needful to be known, and to know them as they ought to be known. And if a *Sadducee* will not believe what he cannot ſee, it is not through any *uncapability* in his mind, wanting in the conſtitution of his Soul; but it is through his own perverting of his mind, that he will not labour his mind to diſcern what he might do.

It is an old queſtion in the Schools, *An animæ ſint æquales*, *Whether all Souls are alike?* Is the Soul of him that ſits upon the throne, and of the ſervant behind the mill alike? Are the Souls of the learned Doctors in the chair, and of him could never read a letter alike? *All Souls are mine*, ſaith God, *Ezek.* XVIII. And all Souls are his alike under divers notions. But are all alike in themſelves? Yes, as to the eſſential conſtitution of the Soul they are alike. The *beggars* Soul Intellectual, Spiritual, Immortal, as well as the Soul of the *Prince* or Potentate. The Soul of the moſt unlearned indued with Will, with

with a Conſcience; I, and with capacity of knowing, as well as the profoundeſt Scholar: *viz.* Of knowing thoſe things, that are needful for him to know. If there be concurrence of thoſe circumſtances that may bring that capacity into act.

IV. You know who they are, that cry up ſo much the *light within them.* Which when they have the made beſt of they can, they can make no more of it, than *The light of nature*, which is but a dim light to lead to Heaven May we not diſtinguiſh between the light of *Morality*, and the light of *Divinity*? The light of nature is the light of Morality. And even a natural, unregenerate perſon hath the light of Morality within him; that teacheth him, *Thou ſhalt not ſteal, thou ſhalt not kill, nor commit adultery, nor be a falſe witneſs*, and *Thou ſhalt do to another, as thou wouldeſt be done to thy ſelf.* Though too commonly ſuch perſons put the light under a bed, or under a buſhel. but can this light teach him the great miſteries of ſalvation, *Grace, Faith, Juſtification, Eternity, Hell and Heaven?* Another kind of light is required for this, than the dim candle of the light of nature. *David* made the *Word of God* the light to his feet, and the lantern to his paths; and *the light within* him did not ſerve his turn.

And the very reaſon why both *Sadducees* and *Phariſees* fell and continued in their error and blindneſs, was becauſe they would not uſe the Scripture for their guid to lead them better. The *Sadducees* refuſed the other parts of Scripture, beſides *Moſes*, which would have inſtructed them better about the Reſurrection and the World to come. And the *Phariſees* abuſed both *Moſes* and the other parts of Scripture by their Gloſſes and Traditions. Whereby they made them ſpeak their own mind, and not the mind of God. And it is no wonder, if they both walked blindly in the dark, when they refuſed the *light*, that ſhould have guided them.

V. It is true that there is a *capability* in the minds of all men to know what they ought to know for their ſalvation: but that that capacity ſhould come into act and reality, is required more than the more compoſure of our natural minds. For the Apoſtle tells us, That *the natural man receiveth not the things of God; nor can he diſcern them, becauſe they are ſpiritually to be diſcerned.* The Lamps in the Tabernacle and Temple were to burn continually; but the Prieſt was to dreſs them morning and evening, elſe they would not burn, as they ſhould do. The mind or *Spirit of man within him*, as *Solomon* tells us, *is the Lords candle.* But every man is to be a Prieſt to himſelf in this regard, to dreſs and ſnuff and take care of this candle, that it may burn bright. For you read of a *corrupt mind*, of a *fleſhly mind*, of a *vain mind*: and ſuch a candle is like to burn but courſly, if there be not conſtant care to mend it.

VI. The word *Mind*, or the thing, the *Mind of man*, doth ſignifie and import two things, *viz.* The *Underſtanding*, and the *Bent* or *Inclination of the Soul*: The *Mind* and the *Spirit of the mind*, as the Apoſtle expreſſes it, *Be renewed in the Spirit of your Mind*, Eph. IV. 23. The mind knows and underſtands ſuch and ſuch things, but the *Spirit of the mind* may ſway clean contrary to what it underſtands. And it is too commonly the cauſe of mens erring about things of Religion, that the bent of their mind is averſe to embrace and receive that that their mind doth or might know.

In a natural and unregenerate Soul, the *Will* generally ſways both *Underſtanding* and *Conſcience*. But in a good Soul, *Underſtanding* and *Conſcience* ſways the *Will*; it is moved by thoſe wheels, but it moves not them. You remember that ſaying of the Apoſtle, *they would not receive the love of the truth, therefore* &c.

And this is a very common cauſe of ignorance and error, becauſe men will not know and embrace the truth. *My people love to have it ſo*, as God complains in the Prophet. There is no ignorance like the ignorance that is *wilful*; and none ſo blind as he that will not ſee, but will put out his own eyes. Theſe *Sadducees* might have ſeen better, might have known better, but they would not know, nor ſee. The *Phariſees* might have taught them better in thoſe poynts about which they erred, but they ſcorned to be taught by them. The *Word of God* would have taught them better, if they would have embraced it. But they were prejudiced againſt it, and foreſtalled by their own opinion. They had drunk in their error about *No reſurrection and no Angel nor Spirit*, from their Teachers and from their Youth; and to that they will ſtick and hear nothing againſt it. As he of old, *Though I ſee reaſon in that thou teacheſt*; when one taught the Goſpel, *yet I have been taught and trained up otherways, and there I muſt and will hold.*

And this is all the reaſon that the moſt in the *Romiſh* Religion can give of their Religion: It is the old Religion, the Religion in which their Fathers, Grandfathers, and Anceſtors were born, bred, lived and dyed; and by no means muſt they forſake their Fathers Religion. As he in the ſtory, that profeſſed that he would go to Hell, whether

ther he was told his Anceſtors were gone, becauſe they were *Heathen*, rather than to go to Heaven alone.

In enumerating the immediate cauſes of hereſie and error, this comes not in the laſt rank of them, that men are and will be wedded to their own opinion, and will not be moved from the fancy, that they have enclined to and taken up. And thoſe words of the Apoſtle may hint another cauſe and reaſon of it, 2 *Pet.* III. 5. *For this they are willingly ignorant of.* And that *willing* and *wilful* ignorance is moſt commonly the parent of ſuch a paradox and ſtrange brood.

The only *Inference* I ſhall make from the whole diſcourſe is, that we labour to know the truth and to keep it. *Chriſtians*, it is not a ſmall promiſe that our Saviour maketh, *Joh.* VIII. 32. *Ye ſhall know the truth, and the truth ſhall make you free.* There is a wheel within a wheel: one promiſe within another. Firſt, *the truth ſhall make you free.* Secondly, *Ye ſhall know the truth*; without which the other promiſe would little avail them. The freedom he ſpeaks of is freedom from ſin, as he ſhews in his diſcourſe following; and the way, the only way to come to attain this freedom is by the knowledge of the truth. So great a thing is it to know the truth, to embrace the truth, and to keep in it. And it is not ſo ſlight, and ſmall a thing, as men commonly make of it to take up new opinions either impertinent to the truth, or contrary to it. By our ſtanding to the truth or falling from it, we muſt ſtand or fall. And as we have ſtood to it, or fallen from it, we muſt be judged at the laſt day.

But in the different and various opinions that are abroad in the world, how ſhall I do to pitch upon the right? I am unlearned, and cannot ſift differing opinions with reaſon and argument, as learned men can, and therefore how ſhould I do to chuſe the right and keep in it? An objection that a ſtander by at *Jeruſalem*, that was neither *Phariſee* nor *Sadducee* might have made about the poynts in controverſie between theſe two Sects. The *Phariſee* ſays, *There is a Reſurrection of the dead, there are Angels and Spirits.* And the *Sadducee* denies *both.* How ſhould I that am unlearned know whether ſide to take, and whether opinion to cleave to?

The *firſt* anſwer I ſhould make, not to wade into any Scholaſtic diſpute upon this matter, ſhould be, *Pray earneſtly to God for his direction:* to the God of truth, that he would direct you into the way of truth. At the Tabernacle and Temple, when the Lamps were dreſſed, and mended, *Incenſe* alſo was offered at the ſame time. *Prayer* is to go along with the dreſſing of the candle of our minds. It was *Davids* conſtant prayer for himſelf, that God would inlighten his underſtanding: and it was the Apoſtles prayer for *Timothy*, *The Lord give thee underſtanding in all things.* It was the Profeſſion once of a very good man, and a very learned, *I ever obtained more knowledge of divine things by prayer, than by all my ſtudy.* He took the right way to attain knowledge, following the rule preſcribed by the Holy Apoſtle, *If any man want wiſdom let him ask it of God*, *Jam.* I. 5. And he had *Solomons* copy before him, *Lord give me wiſdom.* And it is not the leaſt cauſe of the ignorance that is in the world, that men do no more pray for underſtanding. How needful is ſuch prayer every Lords day morning, but how few do conſcientiouſly make it?

We think we are wiſe enough, and know enough, and that a little ado will help us to ſtock enough of underſtanding. So did the great wiſe ones among the *Jews.* They were called the *Wiſe men*, and they thought they were *Wiſe men*; And, *This people that knoweth not the Law are curſed:* but they knew it. And, The people are blind; but, *Are we blind alſo?* And yet thoſe *Wiſe men knew not the things of their Peace, nor the day of their Viſitation.*

Secondly, A means and an only means to know truth, to avoid error, and to judge clearly of the things we ought to know, is to get and keep our minds clear from luſts. *If thine eye be ſingle thy whole body ſhall be full of light.* And 2 *Pet.* III. 1. *Stir up your* pure *minds.* Such minds are likely to receive the truth in love. As *the pure in heart ſhall ſee God.* So they ſhall ſee the things of God. *Luſts*, like coloured glaſs, make men misjudge. Hereſie ſeldom proceeds from bare ignorance, but from one luſt or other.

A SER-

A

SERMON

PREACHED upon

JOHN XI. 51.

This ſpake he not of himſelf, but being High Prieſt that year he Propheſied, That Jeſus ſhould dye for that people.

AND *is* Caiphas *among the Prophets?* And is his counſil among the Propheſies? *He* the wickedeſt man then upon Earth, excepting *Judas Iſcariot:* and *His* the wickedeſt counſil that ever was given, ſince the Serpent counſelled *Eve* to deſtroy mankind. Had not the Spirit of Propheſie, by the pen of this our Evangeliſt, made this Interpretation of it, who could ever have thought it of ſuch a conſtruction?

If it may be wiſhed, I would the ſame Spirit had gloſſed upon the words of the whole *Sanhedrin* in *verſ.* 47, 48. *What do we? For this man doth many miracles. If we let him thus alone, all men will believe on him; and the Romans ſhall come and take away both our place and Nation.* If they grant he did ſo many miracles, why were they afraid that men ſhould believe on him? Why did they not believe on him themſelves? And afraid the *Romans* ſhould deſtroy their City and Nation, if he were believed in? Whereas their deſtruction was, becauſe they did not believe in him. Truly, *Caiaphas* ſaid but truly of them, though he aimed it at another ſenſe, *Ye know nothing, neither do ye conſider.* (No, nor thou, O *Caiaphas* neither.) For *had they known, they would not have crucified the Lord of life*; had they *conſidered*, they had not brought that guilt upon themſelves and the City, that they did.

But in what ſenſe he makes them ſo ſenſeleſs, is ſomewhat obſcure; *Ye know not, neither conſider, that it is expedient for us, that one man ſhould dye for the people, and that the whole Nation periſh not.* That they knew as well as himſelf, that any States-man, any reaſonable man might know well enough, that it was better to put to death a ring-leader of miſchief, as they took Chriſt to be, than that a whole Nation periſh. That old Maxim in *Politicks* and reaſon, *Pereat unus, potius quam unitas*, would eaſily be obſerved by leſs States-men, than they. And the *one* that they would have to dye, they all agreed in: but herein *Caiaphas* reſolution ſeems to have out-vied theirs: namely, that whereas they were afraid to take Chriſt off for fear of the multitude, he bluſters through that doubt and ſcruple, and would have it reſolved, that he muſt dye and be taken away.

So that in thoſe words of his, you may obſerve him ſpeaking as a *Caiaphas*, and as a *Prophet*. As a wretched *Caiaphas*, counſelling the *Sanhedrin* not to fear or boggle at the buſineſs, but reſolve on it, for *it is expedient he ſhould dye.* And as a *Prophet*, or one inſpired, ſignifying, that it was neceſſary Chriſt ſhould dye for the preſervation of that Nation, that it ſhould not periſh: namely, thoſe that believed in him; and ſo for the preſerving of all in other Nations, that ſhould alſo believe: The former he ſpake and meant with all his heart, to ſtir up the Bench to deſtroy Chriſt, for all the danger of the multitude. But this later he ſpake indeed, but meant it not, neither underſtood what he ſpake: and therefore the Text tells us, *This he ſpake not of himſelf, but being High Prieſt*, &c.

There had not been a High Prieſt, a *Prophet*, among the Nation for above four hundred years before; and muſt *Caiaphas* now become a Prophet? Nay the *Jews* tell us, and they tell us truly, that *there had not been any Prophet at all in the Nation of ſo long a time:* and it is wonder God ſhould now inſpire, ſuch a wretch as *Caiaphas*. They tell us, that *upon the death of Haggai, Zechariah and Malachi, thoſe laſt Prophets, the ſpirit of Propheſie* left

left Iſrael, departed and was no more. In which they ſpoke juſt as *Caiaphas* does here, very *truly* and very *maliciouſly*: very *maliciouſly*, becauſe they would exclude the Apoſtles and Diſciples of Chriſt from having the Prophetick ſpirit: but withal very *truly*, as to the ſpace between the death of thoſe laſt Prophets, and the appearing of Chriſt and his Apoſtles. There was not a man endued with the ſpirit of Propheſie in all that ſpace of time: nay, not a man that did *pretend* to the ſpirit of Propheſie in all that time.

It is obſervable, that about the coming of Chriſt many aroſe, pretending themſelves to be *Chriſt*, or to be *Prophets*: but ye find not that any from the death of *Malachi* had done ſo before. And the reaſon was becauſe the Prophet *Daniel* had ſo exactly pointed out the time of Chriſts coming, that the Nation knew the time, and expected it: and when it came, ſuch *Deluders* then ſtart up with ſuch pretences, becauſe they knew there would be then a brave change of times. But till that came, they lay ſtill, convinced that the *Spirit* was departed, and ſhould not be reſtored, till Meſſias coming.

What I ſpeak, there is clear proof for in the New Teſtament. That they knew when Meſſias ſhould appear is plain by theſe words, *Luke* XIX. 11. *He added and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought the Kingdom of God ſhould immediately appear.* And by that concourſe of all the Nation out of all Nations to *Jeruſalem*, *Act.* II. 5. being inſtructed by *Daniel* in his *ninth* Chapter, of the compleat time of Meſſias, *ſealing Viſion and Propheſie, and bringing in everlaſting righteouſneſs*: which he had pointed out to the very hour.

And that they were convinced of the departure of the Holy Ghoſt, not to be reſtored till the coming of Meſſias, appears plainly by the anſwer of thoſe *Jews* at *Epheſus*, *Act.* XIX. 2. *Paul ſaid unto them, have ye received the Holy Ghoſt, ſince ye believed? And they ſaid unto him, We have not ſo much as heard, whether there be any Holy Ghoſt.* Not that they doubted at all of the being of the Holy Ghoſt: but that they had learned with the whole Nation, that the Holy Ghoſt was departed upon the death of thoſe Prophets; and they had never yet heard that he was reſtored.

The *Jews* ſay again, that *from that time, there was no Urim and Thummim with the High Prieſt under the ſecond Temple.* And there is confirmation for it in *Nehem.* VII. 65. *And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood up a Prieſt with Urim and Thummim.* And the reaſon of its ceaſing was, becauſe Propheſie was ceaſed. For the Oracle by *Urim*, as I once ſhewed you, was given by the Prieſt being inſpired and propheſying.

Now after all the long ceaſing of Phropheſying in the Nation, and of Propheſying among the Prieſt-hood, for a *Caiaphas* to ſtand up a Propheſier, ſeems ſomething ſtrange; and what ſhall we ſay to it? The *Rhemiſts* will reſolve you the ſcruple with a wet finger, if you will but believe them. Will you give me leave to give you their Gloſs upon the place? *Marvel not*, ſay they, *that Chriſt preſerveth his truth in the Church, as well by the unworthy as the worthy Prelates thereof: the gift of the Holy Ghoſt following their* order *and* office, *as we ſee here in* Caiaphas, *and not their* merits *and* perſon. And they conclude, *How may we then be aſſured that Chriſt will not leave* Peters *ſeat, though the perſons that occupy the ſame were as ill, as the blaſphemous and malicious mouths of Hereticks do affirm.* The aſſertion falſe, and the inference ridiculous. The *aſſertion*, that *Caiaphas* propheſied by virtue of the order of his Prieſthood, being moſt falſe. For none of that order had propheſied of four hundred years before. And the *Inference* ridiculous. And it ſhews they are hard ſet, when they muſt make *Caiaphas* a copy, after whom to write the *Infallibility* of their Papal chair. But they gazed ſo much upon the chair, when they wrote this Note, that they clean looked off the Book, and Text they had before them. For had they looked well upon that, that would have given them a more proper reaſon of his propheſying, and indeed the proper reaſon of it: namely, not ſo much, becauſe he was High Prieſt, as becauſe he was High Prieſt *that year. This he ſpake not of himſelf, but being High Prieſt* that year.

High Prieſt that year? Why? He had been High Prieſt ſeveral years before. So *Luke* tells us *Chap.* III. that he was High Prieſt, when Chriſt was baptized, three years and an half ago: and *Joſephus* tells us as much and more, and of his being High Prieſt after this year alſo. And therefore why that circumſtance added, *He was High Prieſt* that year? To ſpeak the proper reaſon of his propheſying.

Firſt, I might ſay, That was the year, nay even the hour, of the laſt gaſp of the High Prieſthood. It propheſied, and inſtantly breathed out its laſt.

There is much diſpute upon thoſe words of *Paul*, *Act.* XXIII. 5. which our *Engliſh* renders, *I wiſt not Brethren, that he was the High Prieſt.* If I ſhould render it, *I know not that there is an High Prieſt*; I am ſure it hath warrant enough of the *Original Greek*, and warrant enough of the truth of the thing it ſelf. Did not the High Prieſthood dye and ceaſe, and was no more, when the great High Prieſt of Souls died, and by death made

made expiation for his people? If you will allow the other Prieſthood, and the employment of it to live ſtill after the death of Chriſt, and his ſacrifice offered by the eternal Spirit, till the fall of *Jeruſalem*, and diſſolution of the Temple: yet can you find nothing, that the High Prieſt had then to do, that it ſhould ſurvive any longer, after Chriſt was ſacrificed.

The other Prieſthood had ſomething to do, beſides what was moſt plainly *typical* in it, and referred to the death of Chriſt; as ſacrificing, and ſprinkling of blood did. For they had to offer the firſt fruits of the people for their Thankfulneſs, to purifie women after child-birth, to preſent the firſt born to the Lord, *&c.* But the diſtinctive work of the High Prieſt, in diverſity from the other Prieſthood, was on the day of Expiation to go within the Vail, into the moſt holy place with blood, and make an Attonement. Which when Chriſt had done *through the Vail of his fleſh*, through his own blood, as the Apoſtle tells us, *Heb.* X. 20. what had the High Prieſthood to do any more?

To this peculiarly related that which occurred at the death of the great High Prieſt, *Matth.* XXVII. 15. *The vail of the Temple was rent in twain from the top to the bottom.* Which when you come narrowly to examine, you will find to be the vail, that hung between the *holy*, and *moſt holy* place. Which the *Jews* in their writings call by a *Greek* word, παρόχθις. This was the vail, that the High Prieſt turned aſide, as we do hangings at a door to go into the room. And he went into the moſt holy place only once a year. But now it is rent in pieces: no ſuch diſtinction or ſeparation thenceforward to be had; and no ſuch work of the High Prieſt to be done any more.

So that if we take theſe words of *Paul* to the ſenſe I mentioned, *viz. I know not, Brethren, that there is now any High Prieſt, or any High Prieſthood at all; that Function is long ago laid in the duſt:* it was ſpoken like a *Paul*, boldly, and as one that very well underſtood, and could well diſtinguiſh twixt ſubſtance and ſhadow; and how long thoſe Ordinances of that Oeconomy were to laſt, and when to decay.

And if accordingly, we take that circumſtance in the Text, *He propheſied, as being High Prieſt* that year, in the ſenſe I mentioned, namely *that laſt year* of the being and life of the High Prieſthood, it gives a ſtory not much unlike that of the ſon of King *Cræſus*. Who, when he had been dumb from the birth, and never ſpake word, at laſt ſeeing in a battel an enemy ready to run his Father through, he forced his Tongue ſo, as that he broke the ſtring of ſilence, and cryed out, *O man, do not kill Cræſus.* So the High Prieſthood having been dumb from Propheſying for above four hundred years together, and never ſpoken one Prophetick word; when now the *King* is ready to be ſlain, its Tongue is looſed in *Caiaphas*, and propheſieth of the Redemption of all *the Iſrael of God*, and preſently expireth. But

Secondly, That year was the great year of *pouring down the Spirit* of Propheſie and Revelation, as in *Act.* II. the great year of *ſealing Viſion and Propheſie*, as in *Dan.* IX. And then it is the leſs wonder, if this dog get ſome crumbs, that fell from that plentiful table of the children; and ſome droppings from that abundant dew, that fell upon the Fleece of *Gedeon*. Something like the caſe of *Eldad* and *Medad*, (but they were better men) *Numb.* XI. 26. that in that great pouring out of the Spirit there, had their ſhare, though they were not in the company of thoſe, that were aſſembled at the door of the Tabernacle of the Congregation.

And thus was the caſe with *Caiaphas*, as it was with *Balaam*, that wretch, inſpired till then by the Devil, but then by God. Who went purpoſely to curſe *Iſrael*, but God ſo overpowered and turned the ſtream, that he could not but bleſs them. So this wretch inſpired with malice from the Devil to plot and compaſs the death of Chriſt, is now alſo inſpired by the Spirit of Propheſie, to foretel his death, and to proclaim it Redemption to his people. A very ſtrange paſſage, that while he was ſinning againſt the Holy Ghoſt, he propheſied by the Holy Ghoſt; and that in thoſe very words that he ſpake againſt Chriſt, to deſtroy him, he ſhould propheſie of Chriſts death and Redemption, to magnifie it.

So can the Spirit of God overpower the Hearts and Tongues and actions of Men, to ſerve the deſign of his own glory.

And this is that that I ſhall ſpeak to.

I might obſerve *obiter*, how great diverſity there is twixt the Spirit of *Propheſie* and *Revelation*, and the Spirit of *grace* and *holineſs*. The ſame Spirit indeed is the Author of both; but there is ſo much diverſity in the thing wrought, that a *Balaam*, a *Caiaphas* have the Spirit of *Propheſie*, who are as far from having the Spirit of *Sanctification*, as the Eaſt is from the Weſt, Hell from Heaven. A miſtake hath taken the Spirits of too many, to account this good Language and Divinity, *I am a believer, converted, ſanctified,*

fied, therefore I have the Spirit of Revelation; and I can preach and expound Scripture by that Spirit: little conſidering the vaſt diverſity of the gift of *Propheſie*, and of *Grace*, in its nature and end.

But that that I ſhall inſiſt upon ſhall be, to conſider ſomething concerning the Spirits overpowering of Men, their Actions, Tongues, Hearts, or all. And though here was no overpowering the *Heart* of this wretch, but of his *Tongue* only: yet I ſhall ſpeak more eſpecially of overpowering of the *Heart*, as moſt material in this ſubject: and which underſtood, the Spirits overpowering of the *Tongue* and *Action* will be underſtood with little ado. I ſhall couch what I have to ſpeak under theſe following *Obſervations.*

I. I may take up that *Gen.* VI. 3. *And the Lord ſaid, My Spirit ſhall not always ſtrive with man.* He ſaith not, with this, or that, or the other man in particular; but *with man* in general. Becauſe the Spirit of God ſtrives with every man in the World at ſome time, and in ſome degree or other, *Act.* VII. 51. *Ye ſtif-necked, and uncircumciſed in Heart and Ears, ye do always reſiſt the Holy Ghoſt.* The Spirit ſtrove with thoſe wretches, though this ſtriving was to no purpoſe or effect, becauſe of their reſiſtance. And ſo in that exhortation, 1 *Theſ.* V. 19. *Quench not the Spirit,* is intimated, that they that *quench the Spirit*, and let not his ſparks grow to any thing; yet that they have theſe ſparks ſtriving together, if they would let them alone.

Chriſtian, I ſhall not be ſolicitous to prove this, becauſe it needs not. And I muſt tell thee it is not ſo well and right with thee, as it ſhould, if thou findſt not the proof and experience of this truth in thine own Heart: if thou find not ſome knockings at that door, that calls and tells, *It is time to awake out of ſleep*, and ſet to work ſome checkings of Conſcience, when thou goeſt about knowingly to ſin; and ſome reprovings of Conſcience, when thou haſt ſo ſinned: ſome ſtirrings of Heart upon hearing the threatnings and curſes of the Law of God in a powerful Miniſtry: ſome trouble of Soul upon ſight of Gods judgments upon thy ſelf or others: in a word, if thou find not thy Conſcience, as a *voice behind thee*, calling after thee, *This is the way, walk in it.* If thou find any ſuch things, liſten and improve them. *It is the voice of my beloved, putting*, as it were, *his finger in at the hole of the door*, to ſee whether thou wilt open. It is the Spirit of God ſtriving with thy Heart. But if thou find not any ſuch thing, take heed leſt thou haſt wearied the Spirit of God, that he will ſtrive no more.

II. The Spirit is able to overpower any Heart, that he ſtrives withal. I need not to prove this neither to any that underſtand, what the Spirit of God is: which I hope you all underſtand. A *Macedonian* or *Socinian*, that denies the Godhead of the Holy Ghoſt, yet I ſee not how he can deny this, if he do but confeſs the Holy Ghoſt to be the *Spirit of God.* Let me even challenge of you, that have been better taught, to atteſt this truth with me, and to look up towards Heaven with due conſideration of the ſacred Spirit, and to acknowledge in the words of *Job*, *Chap.* XLII. 2. *I know thou canſt do all things, and that no thought can be holden from thee.* God in *Jer.* XXXII. 27. proclaims, *Behold, I am the Lord, the God of all fleſh. Is there any thing too hard for me?* If we ſhould take the words as ſpoken particularly of the holy Spirit, are they not moſt true to every tittle? Is not the Holy Ghoſt *Jehovah?* Is he not the *Lord?* Is he not the *God of all fleſh*, and all Mens Spirits? And then can *any thing*, can any Heart, *be too hard for him?*

But if any deſire a particular proof of the thing we aſſert, *viz. That the Holy Spirit is able to overpower any Heart whatſoever, that he ſtrives withal:* Let him either look at a profane wretch, that always reſiſted the ſtrivings of the Spirit, now come under horror of Conſcience. Or let him well ponder upon the ſtate of the damned in Hell, who were ſuch reſiſters, while they were here. And *firſt*, let him read that *Eſa.* XXX. 33. *The breath*, or Spirit, *of the Lord, like a ſtream of brimſtone, doth kindle it.* In that horrid torture of Conſcience of theirs, where the *worm* ever gnaweth, and never dieth, do you not think their Hearts are overpowered? Are not now thoſe brazen gates, and iron doors, that would bar out the overcomings of the Spirit, broke open, and broke all to pieces? *Viciſti, Galilæe*, as *Julian* once, ſo do not they everlaſtingly confeſs, that God is proved too hard for them? And how is this alto-ſhattering of their Hearts and Conſciences come upon them? *The breath*, or Spirit, *of the Lord, like a river of brimſtone*, is guſhed in upon them, and overflows them with horror; and they cannot reſiſt. It is the everlaſting vengeance of the Spirit of God upon them thus to cruſh their Conſciences with everlaſting confuſion and torture; becauſe they did, they would reſiſt his ſtrivings, while they were here. No, no, reſiſt, *damned Souls*, now reſiſt, and keep the doors faſt barred, that the power, the vengeance of the Spirit cannot break in. No, it will not be: the Spirit is all powerful; if he will, is able to overpower any Heart he ſtrives with here: he will with vengeance do it to him, that reſiſts hereafter.

III. The first aim of the Spirit in his striving is to try men. It is apparent by Scripture, that God by the motions of his Spirit comes to try those men, who, he knows will not receive the motions of his Spirit. As in 2 *Chron.* XXXII. 31. *In the business of the Ambassadors of the Princes of Babylon, God left him to try him, that he might know all that was in his Heart.* God withdrew, or suspended the acting of the Spirit of grace *to try him.* So God doth on the other hand employ some actings of the Spirit, to try whether men will entertain them.

God tries men by his *Word*, whether they will obey him or no, *Exod.* XX. 20. *God is come to prove you, and that his fear may be before your faces, that ye sin not*; saith *Moses* to the people of *Israel* concerning Gods giving them his Law, *Mat.* XXIII. 37. *O Jerusalem, Jerusalem*; *thou that killest the Prophets*, &c. *how often would I have gathered thy children together, as a hen gathereth her chickins under her wings, and ye would not.* I tried whether thou wouldest be gathered, but thou wouldest not. He tries men likewise by his *Providences*, how they will demean themselves under them, *Deut.* VIII. 2. *Thou shalt remember all the way, which the Lord thy God led thee these forty years in the Wilderness, to humble thee, and to prove thee, to know what was in thine Heart, whether thou wouldest keep his Commandments or no.* So he doth by his *Spirit*; in that noted place *Revel.* III. 18. *Behold I stand at the door and knock.* He that stands at the door could break down the door: but he tries, whether the door will be opened to give him entertainment.

And in this regard, it is no wonder, if men be said to *resist*, and *quench* the Spirit; because he comes only to try, whether they will imbrace or resist, quench, or cherish. This work of his differs from the effectual working of grace, when he comes resolvedly to *overcome* and *overpower*.

A SER-

A SERMON

PREACHED upon

ROMANS IX. 3.

For I could wiſh that I my ſelf were accurſed from Chriſt, for my Brethren, my Kinſmen according to the fleſh.

A Dreadful paſſage at the firſt reading! and which may make us even to tremble, a man to wiſh himſelf to be *accurſed from Chriſt! accurſed from Chriſt!* The very words may make us to quake to think of ſuch a thing. And can we believe that a *Paul* ſhould make ſuch a wiſh, that he might be *accurſed of Chriſt*, who knew ſo well what it was to be *bleſſed* of him? Can he make ſuch a wiſh? Or rather can any one but ſuch an one as he, make ſuch a wiſh upon ſuch a ground, upon ſuch a condition, upon ſuch a warrant?

The Apoſtle is here beginning his Diſcourſe concerning the caſting off of the *Jewiſh* Nation and ſeed of *Iſrael*; as at the *nineteenth* verſe of the Chapter foregoing he is beginning his Diſcourſe about the *Calling* of the *Gentiles*. *Them* there he ſtiles by the title of the *whole Creation*, πᾶσα κτίσις, an expreſſion uſual among the *Jews* to ſignifie in that conſtruction. *Theſe* here he calls his *Brethren and Kinſmen*; for ſo nature had made them, he and they coming of the ſame ſtock and original. He ſpeaks *there* of ſome mourning out of deſire that the *Calling* of the *Gentiles* ſhould be accompliſhed. *Here* he ſpeaks of himſelf mourning out of grief for the caſting off of his own Nation. There the *whole Creation* of the *Gentiles* themſelves *groaning to be delivered from the bondage of* their ſinful *corruption*. Here himſelf grieving for the not delivering of his own people from theirs, at *ver.* 2. he hath grief, *and great grief*; and ſorrow, and *continual ſorrow* for them; *and could wiſh himſelf to be accurſed from Chriſt*, on condition it might be better with them.

And one would think he had very ſmall cauſe to be thus affected towards them, if it be well conſidered how they had continually demeaned themſelves toward him. They had continually bred him trouble, always perſecuted him, five times beaten him, conſtantly ſought his life, and contrived his death. And yet the good man grieves for them that grieved not for themſelves, and that always were grieving him; and could wiſh himſelf to be *accurſed* for them that could wiſh him curſed to the pit of Hell.

A ſtrange wiſh, and a ſtrange charity! that he himſelf might be *accurſed*, that they might not be ſo; that he might be *ſeparated* from Chriſt, that ſo they might be *united* to him. A paſſage ſo ſtrange that it hath but one parallel, *viz.* that of *Moſes*, *Exod.* XXXII. 32. where he prays, *God to blot him out of his Book*, when God was now ready to cut off the ſeed of *Iſrael*. A paſſage ſo ſtrange that it ſeems directly to croſs the whole courſe of his *profeſſion and practiſe*. He *profeſſeth*, Phil. III. 8. *That all things in the world were but loſs for the excellency of the knowledg of Chriſt Jeſus*. And yet here he can upon ſome condition be content to loſe him. He *practiſeth* (1 *Cor.* IX. ult.) *to bring his body into ſubjection, leſt when he had preached to others, he himſelf might be a caſt-away*. And yet he could wiſh upon ſome condition to prove a *caſt-away*. So ſtrange a paſſage, that ſome *Expoſitors* cannot endure to look upon it in its full proportion, but take as it were a diminiſhing glaſs to look upon it withal; and they make thoſe words of the Apoſtle to ſpeak leſs a great deal than ever they meant. They will have his meaning to be but this, *For my Brethrens ſake the ſeed of Iſrael, I could be content to be ſeparate from Chriſt for a while, and to continue upon earth from that glory that is prepared for me in Heaven, that I might labour for their ſalvation.* Do you think, that being *Anathema*, or *accurſed* from Chriſt means no more than this? Others

Others conceive that the Apoſtle only uſeth an high expreſſion, whereby to ſignifie how intirely he deſireth the good of his own Nation. As if he had needed ſo full and feeling an aſſeveration, as, *I ſpeak the truth in Chriſt Jeſus, my conſcience alſo bearing me witneſs in the Holy Ghoſt*, ver. 1. to intimate that he ſo intirely deſired their ſalvation.

But to omit more, by this ſtrong aſſeveration, it is plain, that he thinks as he ſpeaks, and ſpeaks as he thinks. For it was ſo ſtrange a wiſh, that he himſelf ſees reaſon to uſe many aſſeverations to ſhew that he ſpeaks in good earneſt, otherwiſe he would hardly be believed. As,

Firſt, His double aſſeveration, *affirmatively* and *negatively*, ver. 1. *I ſpeak the truth, I lye not.*

Secondly, He lays his Conſcience for earneſt, that he did not lye, but ſpoke truth, *My Conſcience bearing me witneſs.*

Thirdly, He doth as it were call *Chriſt* and the *Holy Ghoſt* to witneſs, *I ſpeak the truth in Chriſt: my conſcience bearing me witneſs in the Holy Ghoſt.* And ſo under the atteſtation of *three* witneſſes, his *Conſcience*, *Chriſt*, and the *Holy Ghoſt*, he would have what he ſays to be confirmed for a truth, and that he may be believed.

Well, we believe that he ſpeaks from his very heart, and as he thinks, *that he wiſhes himſelf accurſed from Chriſt for his Brethren, his Kinſmen according to the fleſh.* Doth he piouſly in ſo wiſhing, or prudently? St. *Auſtin* once wiſhed that he might have heard him Preach, but what would he have thought, think you, at ſuch a wiſh as this? Doth he not curſe himſelf, when he wiſheth to be *accurſed?* And doth he not undervalue Chriſt, when he could wiſh to be *ſeparate* from Chriſt?

That paſſage, *My conſcience bearing me witneſs in the Holy Ghoſt*, doth plainly evidence that what he doth is neither raſhly done, nor impiouſly, nor imprudently, but from a good conſcience, good affection, and not without the *Warrant* of the Holy Spirit.

Indeed at *ver.* 38. of the Chapter next going before, *He is perſwaded that neither life nor death, nor principalities nor powers, nor things preſent, nor things to come, nor any creature is able to ſeparate him from the love of God, which is in Chriſt Jeſus.* And yet at this place he could wiſh that he were *ſeparate* from Chriſt on the condition he propoſeth. Not that either he undervalueth his uniting to Chriſt, or that he thought he ſhould be ſeparated from him, or that he *ſimply* deſired it; but *comparatively* he could wiſh it; on condition the ſeed of *Iſrael his Brethren and Kinſmen*, might be united to him. He could wiſh to be damned on condition they might be ſaved. Which may ſeem a dreadful wiſh; but ſo much doth he value the ſalvation of ſo many *thouſand* ſouls above the ſaving of his own *one ſoul*; and ſo much deſire the glorifying of Chriſt and his Grace in the ſalvation of them.

Thus doth he *love the Lord his God with all his heart, and with all his ſoul*, when he prefers the glorifying of his Grace before his own benefit. And thus *he loves his neighbour as himſelf*, nay *more* than himſelf, when he prefers the good of their ſouls before his own. It had been much if he had been willing to be impriſoned, to be ſcourged, to be killed for their ſakes; but what love could be more than to be willing to be *accurſed of Chriſt* for them?

Ah *Paul*, if thou be *accurſed from Chriſt*, thou art undone for ever. If thou be ſeparated from Chriſt, it had been better for thee thou hadſt never been born. However, *the love of Chriſt conſtrains me*; whoſe blood and grace I would have glorified in theſe mens ſalvation; and the *love of ſouls* conſtrains me too; for I would not, if I might redeem them upon any terms, have ſo many to periſh.

For the viewing of the words, and the whole matter before us, let us leiſurely and more particularly conſider of theſe things following.

I. The Apoſtle knew that the far greateſt part of the ſeed of *Iſrael, his Brethren and Kinſmen according to the fleſh*, was to be caſt off by God, and *accurſed by Chriſt*, for their diſobedience and unbelief. And this he knew well enough from the *Scriptures* of the Old Teſtament, whatſoever he knew beſides by *revelation.*

Firſt, That ſo infinite a number of them ſhould periſh, and ſo ſmall be ſaved, the Scripture is ſo abundant in ſhewing, that it is needleſs to cite places that ſpeak it. The Apoſtle himſelf cites *two* in *Chap.* IX. 27. That of *Iſaiah*, *Though the number of the children of Iſrael be as the ſand of the Sea, yet a remnant, i.e.* but a remnant, *ſhould be ſaved.* And how little that remnant ſhould be, he cites another place of the ſame Prophet, *ver.* 29. *Except the Lord had left us a very ſmall remnant, we had been made as Sodom, and we had been like to Gomorrha.* Which you have, *Iſa.* I. 9. a *ſmall remnant* like *Lot* and his family, to eſcape, the reſt like *Sodom* and *Gomorrha* to be deſtroyed.

To the ſame tenor is that *Iſa.* XVII. 6. *Gleaning grapes ſhall be left in it, as the ſhaking of an olive-tree, two or three berries in the top of the uttermoſt bough, four or five in the outmoſt fruitful branches thereof.* But *gleanings*, but *two* or *three berries*, but *four* or *five olives* of the bearing of a whole tree. And that *Jer.* III. 14. *I will take you one of a City, and two of a Tribe,*

a Tribe, and will bring you to Zion. One of a City is but a ſmall number to a whole City; *two of a family or a Tribe*, but a pitiful quantity to a whole Tribe. And yet only ſo ſmall a remnant that muſt be brought to *Sion*. How great then is the quantity of them that periſh?

Nay, if we ſhould take that literally which you have, *Revel.* VII. *Twelve thouſand ſealed* of every Tribe; an *hundred forty four thouſand* in all; yet how ſmall a number is this in compariſon of the thouſands of thouſands of the ſeed of *Iſrael*, that was ſcattered through the whole world. As that account in the days of *Elias* of *ſeven thouſand, that bowed not the knee to Baal*, was ſmall to the many hundred thouſands that were in all *Iſrael*. *So likewiſe*, ſaith our Apoſtle, *There is a remnant*, and but a remnant, *at this preſent*, Chap. XI. 5.

And if we compare how many thouſands of *Iſrael* there were, that never would receive the Goſpel, and how many thouſands that having received it, revolted from it, we ſhall find an infinite number periſhing in unbelief and apoſtacy, in compariſon of thoſe that believed and were ſaved. To omit how many millions of them have periſhed in unbelief and obduration, and ſo have periſhed all along theſe ſixteen hundred years.

This goes to the very ſoul of our holy Apoſtle, to ſee ſo vaſt a deſtruction of his people and Nation. Let us take ſome glimpſe of his proſpect from the ſtory of a ſlaughter in the *Eaſt-Indies*, a Tyrant cauſed all the Inhabitants of a great City and Country about it, to the number of ſix hundred thouſand, to be fettered in chains, and manacles, and to be laid ſo bound in a great plain, and thither he comes himſelf, and at his command his Souldiers ſlay that vaſt number of people at one clap. What a ſight had been here for a tender heart, Six hundred thouſand throats of men, women and children cut at one inſtant. Our tender hearted Apoſtle is looking upon a proſpect of ſlaughter incomparably beyond that for ſadneſs, though that were ſad enough and enough again. If you regard ſlaughter of bodies, thoſe of his Nation outvied the number of theſe that were ſlain. Here were Six hundred thouſand, but at the taking of *Jeruſalem Eleven hundred thouſand* periſhed by ſword, peſtilence and famine; beſides almoſt an *hundred thouſand* taken captives.

But *ſecondly*, It is not the periſhing of *bodies*, that he mourneth over, but the periſhing of *ſouls*. A whole Nation ſcattered over the whole earth, and ſo periſhing by thouſands of thouſands *ſoul* and *body* to all eternity. It grieves him to the ſoul to look upon ſuch a numberleſs ſlaughter of ſouls periſhing and going to eternal flames: His whole Nation to become a *Calvary*, a *place of ſculs*, of ruined ſouls, periſhing in blindneſs and unbelief. According to that *Iſa.* LXVI. *ult.* He *goes forth* in his meditation, *and looks upon the carkaſſes of thoſe that had ſo rebelled againſt God*; and thinks of their *worms never dying*, and their *fires never quenched*. And the thoughts of this pierceth his ſoul through and through, as with a ſword; that he thinks *Jeremies* wiſh too low and little for him, *Oh that my head were a fountain, and my eyes ciſterns*; but he takes a deeper ſigh, and a deeper wiſh, *I could wiſh to be accurſed from Chriſt*, &c.

II. Is it only the vaſtneſs of the *numbers* that were to periſh that he looks upon with ſo much regret and yearning of bowels? That is not all, but he cannot but obſerve alſo the ſad *manner* of their periſhing, *viz.* under a peculiar quarrel of Chriſt againſt them, and a ſpecial curſe and vengeance upon them.

This very Apoſtle denounceth the doom and equity of it in that paſſage, 1 *Cor.* XVI. 22. *If any man love not the Lord Jeſus Chriſt let him be Anathema, Maranatha.* Or, *Accurſed at the Lords coming.* Which direful thunderbolt that it is directly and more eſpecially levelled and aimed at that Nation, may be collected, partly becauſe he uſeth their own language to ſpeak it in, *Maran Atha*, and chiefly becauſe no people under Heaven did leſs *love the Lord Jeſus*, or ſo much hate him.

The word *Anathema*, that he uſeth there, he uſeth here; there denouncing a curſe upon that people, and here wiſhing a curſe upon himſelf, on condition they might eſcape it. He ſeeth it threatned in ſo diſmal terms upon them in many places of Scripture, and now he ſeeth it coming in ſo diſmal a manner upon them, that what would he not give, what would he not be, that they might eſcape it?

Such Thunderclaps as *theſe* that follow, ſound dreadfully againſt them, and light heavily upon them, which makes the tender hearted Apoſtle to tremble for their ſakes. *Deut.* XXXII. 22, 23. *A fire is kindled in my anger, and it ſhall burn unto the loweſt hell*, &c. *I will heap miſchiefs upon them, I will ſpend mine arrows upon them.* And ſo he goes on in fire and thunder, *Iſa.* I. 9. Set a very *little remnant* aſide, and *they ſhall be as Sodom, and ſhall periſh as Gomorrha*; monuments of Divine vengeance to all generations, *Iſa.* LXV. 15. *Ye ſhall leave your name for a curſe unto my choſen.* And the very laſt verſe of that Prophet leaves them in *fire* with the *never dying worm* for their rebellion. And the laſt words of the Old Teſtament threaten a *curſe* upon the land, if they diſobey; which they did to the higheſt degree, and ſo fell under the loweſt curſe.

This

This Apoſtle very well knew, that that ſaying of the Prophets, *Iſa.* XI. 4. *He ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips he ſhall ſlay the wicked one*; did aim more eſpecially and directly at that *wicked* Nation. And ſo he himſelf applies it in 2 *Theſ.* II. 8. *And then ſhall that wicked one be revealed*, &c. He very well knew that thoſe words of our Saviour, *As for theſe mine enemies that would not have me to rule over them, bring hither and ſlay them before me*, did moſt peculiarly reflect upon that people, whom Chriſt deſtroyed as *direfully*, as they rejected him *ſcornfully*. And in a word our Apoſtle knew, that Chriſts fearful deſtroying of that Nation is expreſſed and charactered in Scripture as his great victory and triumph, and glory, as indeed it were endleſs to cite places to ſhew. So fatally did they fall under Chriſts peculiar quarrel againſt them, and curſe and vengeance upon them. That whereas *Revel.* VI. 2. he is deſcribed as mounted and *riding forth conquering and to conquer*; if you look well upon what follows all along that Chapter, you will find his *conqueſt* to be the deſtroying that Nation.

This is a *ſecond* thing that pierceth the heart of this our moſt charitable Apoſtle through and through, to think that it ſhould be ſo with that Nation.

III. Nor are theſe things alone in the Apoſtles thoughts, but he remembers they had been Gods old and Covenanted *people*; a people upon whom *his name had been called*; a *people* for whom he had done ſo great things as he had done, and theſe now to be deſtroyed and periſh. Read the very next words after the Text, *Who are Iſraelites, to whom pertain the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the ſervice of God, and the promiſes*; *of whom are the Fathers, and of whom Chriſt came as concerning the fleſh.* And now all to be ſo horridly changed, ſo as to them ſhould now pertain the *Curſe*, the *Wrath*, the *Vengeance*; and that Chriſt ſhould come to rejoyce and triumph in their deſtruction. This makes the tide of his affection to flow ſo high, nay to flow even above all meaſure, as it does here in the Text.

And what wilt thou do for thy great Name? How would the Heathen ſay, *Where is now their God?* How would the Nations that were about them, (not conſidering how they had deſerved deſtruction at the hands of God) be ready to fly in the face of God with ſcorn and blaſphemy, as if he were not ſo faithful to them, as he ſhould have been; and that he could not do for them as he ſhould have done? So *Moſes* of old pleads with God, when he was ready to deſtroy them in the Wilderneſs, with ſuch an argument, *The Egyptians will ſay, that God could not perform his word, and bring them into the land that he had promiſed them.*

So that our Apoſtles *charity* looks towards them, and would not have them periſh; and his *Zeal* looks towards God, and would not have him diſhonoured. And from both theſe together, his *wiſh* and words, *For I could wiſh that I my ſelf were accurſed from Chriſt for my Brethren.*

Upon the words we have occaſion to obſerve theſe *three* things:

I. The *terms of his wiſh*, or *what it is* he could wiſh, to be *accurſed from Chriſt.*

II. The *terms* or condition *wherenpon* he could wiſh it, *For his Brethren and Kinſmens* ſake of the *Jewiſh* Nation, that they might not periſh. And,

III. The *cauſe* or original of his being thus content ſo to wiſh; his great *zeal* for God, and his great *love* to their ſouls.

To explain a little the *firſt*, *viz.* the thing that he could *wiſh*: In the Original it is Ἀνάθημα εἶναι ἀπὸ τοῦ Χριστοῦ, *To be Anathema from Chriſt*; which the Text of your Bibles renders, *to be accurſed from Chriſt*; the Margin, *to be ſeparated.* And the word indeed means both, or indeed but one and the ſame thing in both. The *Greek* word is uſed in *Levit.* XXVII. for a thing *ſeparate*, or *ſet a part*, as a thing *accurſed* to him that ſhall meddle with it. And ſo the ſpoil of *Jericho* is ſaid to be an *accurſed thing.* It was indeed a *conſecrate* thing, ſacred and dedicated to the Treaſury of the Lord; but an *accurſed* thing to him that ſhould meddle with it, to take it for his own; as it proved to *Achan* with his *wedg.*

But the word is uſed not only of things, but of *perſons*, men or women; to wit, ſuch as were undoubtedly doomed to deſtruction. And ſo it is taken alſo in *Levit.* XXVII. and ſo in 1 *Cor.* XVI. 22. *He that loveth not the Lord Jeſus let him be Anathema*, that is *accurſed.* And to the like ſenſe the Apoſtle here, *I could wiſh my ſelf to be an accurſed thing from Chriſt*; that he ſhould have nothing to do with me, that I ſhould be an *execrable thing* unto him.

The Apoſtle to expreſs how earneſtly he deſires the ſalvation of his Nation, names the worſt thing that can be named or thought; and profeſſeth that he could willingly undergo that, that they might obtain ſalvation. And his expreſſion intimates *two* degrees of miſery, one above another. *Firſt*, that he may be *ſeparate* and ſet a part from Chriſt, ſo as that Chriſt ſhould have nothing to do with him. *Secondly*, that he ſhould become a *curſe* or execration to Chriſt, or as an *accurſed* thing to him. Direful and dreadful things to be ſuppoſed or ſpoken of! Than which no ſadder or more doleful can be imagined or conceived. Only

Only this we may obſerve, That the Apoſtle doth not down right wiſh himſelf *accurſed*; but intimates that if his being ſo would redeem his Nation from the Curſe, he could be content to be ſo.

His Expreſſion may give us occaſion to *meditate*, What a ſad thing it is to be *ſeparate* from Chriſt, as a thing accurſed: and to *conſider* with our ſelves, how the caſe may be with us as to this particular.

Now he that knows what Chriſt is, needs no more proof to ſhew, what it is to be *ſeparate* from him. If in him alone be *life*, *Joh.* I. 4. to be ſeparate from him can be nothing elſe but *death*. And if there be *no Condemnation to them that are in Chriſt Jeſus*, *Rom.* VIII. 1. there can be nothing but *condemnation* to him that is not in him. It is the ſaying of our Apoſtle 2 *Cor.* XII. 2. *I knew a man in Chriſt, taken up into the third Heaven.* What by the rule of contraries can become of him, that is *out* of Chriſt? I would we could but ſeriouſly lay theſe *three* things to heart, which are the particulars of the matter before us. I.

Firſt, How ſad a thing it is for Chriſt to *have nothing to do* with a man, but to diſclaim him?

Secondly, How ſadder, if ſadder needs be, is it for Chriſt to be *aſhamed* of a man, and diſdain to own him? And,

Thirdly, Yet ſadder, if poſſible, for Chriſt to curſe a man, or at leaſt to look upon him as a thing *accurſed?* Are not all theſe included in the Apoſtles expreſſion here? And is not any of theſe the ſaddeſt thing, that can poſſibly befal a man? It may be, you will ſay *Hell* fire is worſe than theſe; the *Worm* that never dyes, Eternal wrath and vengeance are worſe than theſe. But doth not this *ſeparation* from Chriſt include all theſe? And can any other come of it but Fire and Wrath and Vengeance?

How then is the caſe with thee as to this particular? Oh! I doubt not but I am Gods: I hope Chriſt owns propriety and intereſt in me. But upon what ground doſt thou think, that God owns thee? What reaſon haſt thou to think, that Chriſt acknowledges thee for a ſheep of his, againſt the claim of the Wolf and the roaring Lion? II.

I have heard of a man that laid claim unto a very great Eſtate upon no other ground in the world, but becauſe he dreamed one night, that that Eſtate was his. Mens confidence about their ſpiritual welfare moſt commonly proceeds from no other ground but merely becauſe they dream ſo: like them who in reference to outward welfare, 1 *Theſ.* V. dreamt of *Peace, Peace*, when *ſudden deſtruction* was juſt entring in at the door. It makes me remember that ſaying of *Jude*, *verſ.* 8. *Theſe filthy Dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignites.* And why does he call them *Dreamers* rather than any other title? Becauſe all their confidence in what they did, came but from a fancy and *dream*, and had no better foundation: and though they did this evil, yet they dream they ſhall ſpeed well enough.

God lays claim to no man, but becauſe he ſeeth that in him that pleaſeth him. He calls none his, that is offenſive to him. The wit of man cannot invent a reaſon, why God ſhould own a man, that goes on in his wickedneſs, and lay claim to him for his own, that is continually offending him. Plead *Election*, plead the *infiniteneſs* of Gods *mercy*, plead the *freeneſs* of his *Grace*, plead what you can; you can never give real ſatisfaction to your own heart, that God claims any intereſt in you, or owns you for his own, till you walk ſo as to pleaſe him. For what does an ungodly and wicked man differ from a *ſeparate thing* from Chriſt, and one that he hath no claim to, and nothing to do withal? The Scripture tells us, That God *hates the proud, abhors the covetous, ſcorns the ſcorners, frowns upon the ungodly*, and *deſpiſeth evil doers.*

And this fruitful *Meditation* I have gathered from the mention that is here made of being *accurſed* or *ſeparated* from Chriſt. Now from the conſideration of the *perſon* that could be willing to undergo this *ſeparation*, and of the *reaſon* why, *viz.* the ſaving of the ſouls of the *Jews* his Brethren, I may gather as fruitful a *Doctrine*. And that is this,

That *the ſouls of other men ſhould be dear to us, as well as our own.* And that *it is cauſe of grief to ſee any ſoul periſh.*

That the ſouls of theſe men were dearer to the Apoſtle than his own, in that he could be content that *his* ſhould periſh, ſo that *theirs* might not, is a thing of rare Example: and whether we are to write after ſuch a copy is a *queſtion* yet to be diſcuſſed. But that the ſouls of others ſhould be dear unto us, is ſo plain in this copy, that he that runs may read it.

It is not for kindreds ſake barely, that he is ſo affectionate to them, though he call them *Brethren and Kinſmen*; but it is their *ſouls* that he looks after, *that the* ſpirit *might*

be ſaved in the day of the Lord Jeſus, and not periſh. It were needleſs to ſhew, how earneſtly he laboured to ſave as many ſouls as poſſible, and if it were poſſible, that no ſoul ſhould periſh. His pains, and Preaching, his actions and Epiſtles breathed ſuch affection every where, and to all perſons.

But this, you will ſay, belonged to his Function, as he was an Apoſtle and Miniſter. But doth this belong to every private perſon to be ſo tender to the ſouls of all?

I am loath this *Queſtion* ſhould be asked; it is ſo like *Cains* queſtion, *Am I my Brothers keeper?* Have I any thing to do with another mans ſoul, that I ſhould trouble my ſelf about it?

But how ſhall we interpret that great Command, *Thou ſhalt love thy neighbour as thy ſelf.* But firſt, Who is my *Neighbour?* Our Saviour Anſwers it with a *Parable*. Let me Anſwer it with another *queſtion*; nay, Who is not thy *Neighbour?* In that *Parable* of the Man that fell among Thieves, and the good *Samaritan* relieving him, our Saviour ſhews, that even one of another Nation, even one of an Enemy Nation is to be accounted a *Neighbour*. For ſo were the *Samaritans* to the *Jews:* and yet the *Samaritan* that pitied, was *Neighbour*, in our Saviours conſtruction, to him that fell among Thieves. The *Greek* and *Latine* word that is uſed to ſignifie a *Neighbour*, ſignifies properly one that is *near* to one; but it means *nearneſs* of *relation* and *affection*, rather than *nearneſs* of *place*. Nearneſs of *relation*, that is, as all are made of one *blood:* and nearneſs of *affection*, that ſhould be, as all are of one *ſhape* and image. Every one is our Neighbour of what Land or Nation, ſtate or condition ſoever; becauſe every one is related to us by theſe reſpects.

Well; every one is our *Neighbour*, and we are *to love our Neighbour*, that is, every one, *as our ſelves:* to hate none, to malice none, to be enemy to none, but to love every one. And what eſpecially to love in him? That that is the chief and moſt regardable, and moſt precious in him; and that is his *Soul*. To have an affection, a regard, a kindneſs for every mans *Soul*, and to owe, and pay a duty that we owe to them: and that upon as urgent obligations as likely can be; and thoſe are, the duty of *Charity*, and the *preciouſneſs* of every ſoul: or to knit them both in one, Charity to every one becauſe of his Soul.

If we ſhould queſtion, why we are to *love our Neighbour as our ſelf?* What is the proper Anſwer? Becauſe God hath commanded it. But did God command it without reaſon? And what is the proper reaſon of the Command? Does not that lye eſpecially in reference to the *Soul* of every man? *David* hath a ſaying, *Pſal.* XXXIII. 13, &c. *The Lord looketh down from Heaven, and beholdeth all the Children of men. He faſhioneth their hearts alike.* From whence ſome argue, that the ſouls of all the Inhabitants of the Earth are *alike*. And ſo indeed as to their eſſential conſtitution they are all *alike*. That very thing may huſh all exceptions againſt the loving of every man; and may quell malice and enmity againſt any. Conſider theſe things.

Firſt, That man that loves not every man for his ſouls ſake, knows not the value and excellency of a *Soul*. For did he, that very thing would move affection in him towards it. Beauty of it ſelf is an *Attractive* of affection, and it doth as it were charm the heart to love it, and delight in it. And if a *Soul* in its eſſential conſtitution be not beautiful and lovely, what thing upon earth can be counted beautiful and lovely? A *Soul* that carries the image of God in its very conſtitution: a *Soul*, that is like to the nature of *Angels* in its eſſence and being: a *Soul*, that is capable of the *Divine Nature:* a *Soul*, that is capable of Eternal Life and Glory. If this be not lovely, what is lovely?

It is accounted a great piece of *Policy* to ſtudy Men; to obſerve and take notice of the tempers, humors, paſſions, carriages of men: and ſome have come to be great Statesmen by ſuch obſervation. I am ſure, it is a great piece of *Wiſdom* to ſtudy *Souls*, and to obſerve the nature, worth, price, excellency both of our own, and other mens. And there is not a more general and comprehenſive cauſe of the ruine of Souls, than mens ignorance of, and unacquaintedneſs with their own ſouls. And it is no wonder, if men be not tender of the ſouls of otherss when they are thus regardleſs of their own. And the cauſe of that is, becauſe they are ſo unacquainted with the great value of any Soul.

Secondly, I might inſiſt to ſhew, that he that is not tender of the *Soul* of another, is not tender towards his own: becauſe he neglects ſo great a Duty, *viz.* his being regardful of his Neighbours Soul: the Duty of that great Command, *Thou ſhalt love thy Neighbour.*

I might ſhew alſo, that a heart, that is right ſoftned, and made tender by Grace and Charity and Religion, is ſoft and tender to every one, towards every thing, wherein Religion, and piety and goodneſs may be concerned. A *heart of ſtone* is a heart of ſtone throughout, and no ſoftneſs in it. It is not ſoftned toward God to love him; nor toward its own Soul, to love that; nor to its Neighbour, to love him. But a heart of fleſh is ſoft and tender throughout towards every thing, toward which it ought to be ſoft and tender. Yea, as *Solomon* will tell you, *A good man is merciful* and tender *towards his very Beaſt*; when *the very mercies of the wicked are cruel.*

But

But what affection is it, that we owe to every Soul in the World? Muſt we come up to write after this copy of the Apoſtle before us: to be content and wiſh, that our own ſouls ſhould periſh on condition other mens ſouls ſhould be ſaved?

So far, you will ſay, he was within compaſs, to tender their ſouls, to deſire that they might not periſh, and to mourn for their perdition: this is ſomething within reaſon. But to wiſh that himſelf might periſh, that they might eſcape it; to be *accurſed from Chriſt*, that they might not be ſo; Who required this at his hands? And muſt our Chriſtian Charity come to that pitch, or we come not to the right pitch of Charity?

Toward the anſwering this *Queſtion*, let me *firſt* ask another. Would he have wiſhed thus in behalf of any other Nation but his own? Would he have been content to have been *accurſed* from Chriſt for the people of *Edom*, *Syria*, *Greece*, *Italy*, or any other Country? You will ſay, It may be he would not: for they were not ſo near akin to him as the ſeed of *Iſrael* was. But *kindred* was the leaſt thing that wrought with him here, though that was ſomewhat: but that his people periſhed, the old people of God periſhed, the old Church of God periſhed; there was an end of the Covenant of God with them, an end of the Promiſes to their Fathers; and they that had been more to God than all the world beſides, were now to fall under his wrath and curſe more than all the world beſides: this wrought deeply with him.

An *Occurrence*, ſuch as the like was never to occur again; an *Occurrence* ſo ſtrange and dreadful, that the ruine and deſtruction of that Nation is commonly charactered in Scripture, as the ruine and deſtruction of the whole world: as if *Heaven and Earth paſſed away*, when that Church and State paſſed away: and as if *Sun and Moon and ſtars fell to the ground*, when the ſtate and Ordinances of that Church fell.

Lay all theſe things then together, as on heaps of miſery and ſadneſs, and conceive our Apoſtle looking on them, and we ſhall ſee both the *reaſon* of his extraordinary ſorrow (which we have in part ſeen already) and *warrant* for his extraordinary Wiſh.

He ſees with ſad eyes and tears in them his whole Nation and blood and kindred, to be rejected, ſcattered, deſtroyed, ruined. It fetcheth more tears to think, that all thoſe *Souls* muſt periſh, as well as their *outward eſtate*. But it makes the tide flow above meaſure, to think of a whole Church deſtroyed, the Ordinances of God laid in the duſt, all the Providences of God for that people come to ſuch an end: *The Children of the Kingdom caſt into outer darkneſs*; and the *Name of God blaſphemed* by the enemy for their ſakes.

Theſe indeed you will ſay, were very juſt *cauſes* of his grief; but were theſe juſt *warrants* for him to make ſuch a *wiſh* againſt himſelf, that he might be *accurſed* for them.

This ſtrange *Wiſh*, I ſay again as I ſaid before, came not from *paſſion* or *over-ſight*, but from *Charity* and *Zeal*. And it was *Charity* and *Zeal* above the ordinary meaſure, as the man, whoſe they were, was a man above the ordinary ſtate of men. As he had more revelation from God of the things of the Goſpel and Heaven, than ever man had, as having been *rapt into Heaven* to contemplate them: So had he more Zeal and Charity, we may juſtly ſay, than ever man had. Zeal for God, and Charity for Souls. And it were no hard thing to make a fair probability of the truth of it. So that as he was rapt into Heaven to attain to his revelations, ſo he is wrapt as it were into an altitude and ſublimity of theſe *two* things above other men, when he prefers Gods *glory* in ſaving his Nation before his own ſalvation, and the *Souls* of his Nation before his own Soul. And this abounding, ſuperabounding Zeal and Charity, is that that moves him to make ſuch a *Wiſh*; and his *Conſcience* and the *Holy Ghoſt* warrant it. *I ſpeak the truth in Chriſt, I lye not*; *My* Conſcience *alſo bearing me witneſs in the* Holy Ghoſt, *that I could wiſh my ſelf accurſed*, &c.

But to return then to the former *Queſtion*, Muſt an ordinary Chriſtian write after this copy, and come up to ſuch a pitch of Charity and Zeal?

I might anſwer the *occaſion* is extraordinary, the *perſon* extraordinary, the *meaſure* of Charity and Zeal extraordinary. And therefore it cannot ſerve for an ordinary Rule.

Again, I might briefly anſwer, as we ſometimes anſwer Children. For pardon me, if I take up that homely and familiar compariſon. It is ordinary with Children, when they have meat in their hand to be greedy, and think they have not enough, but they cry for more. But we commonly ſtill them with bidding them firſt eat up that they have, and then they ſhall have more. God hath put thy task into thy hand, *Chriſtian*, viz. *Thou ſhalt love thy neighbour as thy ſelf*. Ply, take out, digeſt that task; and then it may be ſeaſonable to ask, *What muſt I do more?* Here the love of the Apoſtle to others is *more* than to himſelf: God requires of thee to love thy Neighbour *as* thy ſelf: Go and do that, and never trouble thy ſelf to queſtion, what thou haſt more to do toward thy Neighbour, till thou haſt done that.

Keep but pace with the Apoſtle, as he paceth like a *Chriſtian*: this is the task God requires of us. He requires not that we keep pace with him, as he paceth like an *Apoſtle*. We

We poor Children cannot expect to keep even pace with ſo great a Father ofthe Church, as this Apoſtle was. It is our work to follow his ſteps, though *Non paſſibus æquis*, though *not with even pace*, yet as well as we can.

But to conſider of this *caſe* more particularly and diſtinctly. Concerning our *Duty*, or what we are to do, we are to conſider, What is *poſſible*, what is *lawful*, and what is *required*. For that may be *lawful* which is not *poſſible*; and that may be *lawful*, which is not *required*. For example, it were very *lawful* for a man, to be as wiſe as *Solomon*, if he could attain to it, but that is *impoſſible*. So it is very *lawful* for a man to ſpeak with the tongue of Men and of Angels, if he could do it, but it is not *poſſible* to be done. So on the other hand: It is very *lawful* for a man to ſpend all his life in ſtudy and reading of Books, but this is not *required* of all, becauſe they have other juſt and lawful callings to follow. So it is very *lawful* for a Man, as *Timothy*, to drink nothing but water, but it is not *required*; ſince God hath afforded other wholeſome Drinks: and *every creature of God is good, being received with thanksgiving.*

So as to our *Duty*, or what we are to do, we are to determine what is *lawful* by what is *required*. I ſpeak of our Chriſtian *Duty*; for as to our Chriſtian *Liberty*, that is not to be determined by what is *required* but by what is *warranted*. Now as to the thing before us.

I. It is *impoſſible* we ſhould reach to that height of Grace, that this great Apoſtle attained to. We cannot look, that our poor *ſpark* of Grace, if it be any, ſhould ſhine ſo bright, as this glorious *ſtar* of the firſt magnitude: nor that we poor worms creeping altogether upon the Earth, ſhould ſoar to that pitch, that he did, that was rapt into the *third Heaven*. And therefore not being in the ſame capacity with him in Grace, we cannot think we are in the capacity of making the ſame *wiſh* with him: which came merely from the abounding Grace of *Zeal* and *Charity*, that was in him.

II. Then, which we muſt eſpecially look after, is it *required* from us that we ſhould wiſh ſuch a *wiſh* to our ſelves to be *accurſed from Chriſt* for any mans ſalvation? Is it either our Chriſtian *Duty* and we bound to do it; or is it with in our Chriſtian *Liberty*, and we licenced to it?

I check my ſelf for that I go about to diſcuſs ſuch a *caſe* as this; when there is a great deal more need to bewail the ſad want of common Duty, that the Apoſtle paſſed through, to come to that pitch he did. Which when any man hath paſſed through, then if he have *warrant*, as the Apoſtle had, let him wiſh as he did. The *pitch* that he came to, was to love his Neighbour *above* himſelf, when he could wiſh ſo much *evil*, to himſelf for their *good*. But the way that he went up thither was by *loving his Neighbour* as *himſelf*.

And this is the way that we are to ſet into, and to keep in: and to write after him in this, though we *cannot*, nor are *required* to do, in the other.

There are then *three* ſteps or degrees of the Apoſtles Charity. *Firſt*, He hated no man in the world. *Secondly*, He loved his Neighbour *as* himſelf. *Thirdly*, He loved him *above* himſelf. Now it is without all doubt, in the *two* former of theſe we are all abſolutely bound to follow him.

I. *To hate no man in the world*, to be enemy to none. That Gloſs that the *Jews* made upon the Command, *Matth.* V. 43. *Thou ſhalt love thy Neighbour, and hate thine Enemy:* was a Gloſs from Hell, and not from Heaven; from *Satan* and not from *God*. And how our Saviour confutes it; and how he teaches what a Chriſtian is to do in that caſe, you may ſee there, *Love your Enemies, bleſs them that curſe you, do good to them that hate you.* As he of old ſaid, *He knew not what* to morrow *meant, becauſe he looked upon every* preſent *day, as his* laſt: So a true Chriſtian knows not what enmity or hatred to any Man means, becauſe he looks upon every Man as his *Brother*. And it was a moſt noble commendation, that one gives of another; *Our Friend* Sturmius *hated no Man, but only Vice, Wickedneſs, Hereſie and the Devil.*

A true Chriſtian hates no Man upon his own quarrel. *David* profeſſeth to God, *Do not I hate them that hate thee?* Yes, *I hate them with a perfect hatred.* But it was upon no quarel of his own, but becauſe they hated God. Nor was it their *Perſons* he hated, but their *Qualities*. So this Apoſtle would have thoſe that *loved not the Lord Jeſus to be accurſed*, 1 *Cor.* XVI. 22. It was not becauſe they loved not him, or he them, but becauſe they loved not Chriſt.

There is nothing in the world more common than the *hate* of one againſt another; whereas there is nothing in the world, of which you can give leſs a reaſon. Why a Man ſhould love every Man in the world, I can give variety of reaſons; but why any one ſhould hate any one Man in the world, the invention of Men and Devils cannot give a ſolid reaſon. He hath wronged thee: So haſt thou done others. He hath deceived thee: So haſt thou, but too oft, done thy ſelf. He hath been offenſive to thee: So haſt thou been to God. Thou canſt give no reaſon, why thou ſhouldſt hate thy Brother,

ther, but the ſame will be retorted upon thee, that for the ſame cauſe thou ſhouldſt hate thy ſelf.

II. *To love our Neighbour as our ſelves:* This is a *Royal Law*, *Jam.* II. 8. or the *Law of the King*. And that which the *King* of his Church hath not only given, but a *Law*, which he put himſelf alſo in ſubjection to. Deny elſe his doing for mankind. Did he not *love his Neighbour*, Man, *as himſelf*, when he left the boſom of his Father, to take the nature, the infirmities, the ſins of Man upon him? Did he not *love his Neighbour*, Man, *as himſelf*, when he laid down his life for him: and that with as exquiſite cruelty, anguiſh and torture executed againſt him, as Men and Devils could invent? And if you doubt of his love to *Man*, his Neighbour; look into the wound in his ſide, *and put your finger into the print of the nails* in his hands and feet; and ask how thoſe came there.

And when this Patern and Copy of Love ſends his choiſe Apoſtle into the world, to teſtifie his love to the world; he warrants, and he inables him to expreſs as much love to Men, as it was poſſible for Man to expreſs. Look elſe upon his indefatigable *pains* for the good of Men, his *ſufferings*, his *troubles*, his *bonds* and impriſonment, and in a word, the conſtant *courſe* of his life and miniſtry: And all for the benefit of Men in the ſervice of his Maſter. And then believe the better, what he ſpeaks here, That *he could wiſh himſelf accurſed*, that they might be ſaved.

This is the Copy of a *Chriſtian*, and not of an *Apoſtle* only. And this muſt every one of us write after in the beſt degree we can.

Now if any inquire what is the proper *reaſon* and ground of the love of our Neigbour, I might treat at large of theſe things; That a Chriſtian is to love every one.

I. For his *own* ſake.

II. For *Gods* ſake.

III. For his *Souls* ſake.

I. For his *own* ſake. If any ask, why? the Anſwer is ready, becauſe he is thine own fleſh and blood. All the Nation of *Iſrael* is akin to our Apoſtle, as all deſcending of one blood. So this ſame Apoſtle tells, that all the men in the world do, *Act.* XVII. 26. *God hath made of one blood all Nations of Men.* Men of all Nations are akin, for they are all *of one blood.* Nay that of the Prophet ſeems to bring the kindred ſomething nearer, *Eſ.* LVIII. 7. *That thou hide not thy ſelf from thine own fleſh.* The Prophets meaning is, That thou hide not thy ſelf from the poor, when he comes to ſeek relief and comfort from thee. A poor, tattered miſerable creature, that it may be thou wouldſt ſcorn to look upon, or be loath to come near, or have any thing to do withall; yet for all thy goodlineſs, he is *thine own fleſh.*

II. For *Gods* ſake. Becauſe he commands it, urges it, and it is pleaſing to him. Doeſt thou love God? This Love of God is to keep his Commandments. And there is hardly any Command that is urged more, than Love and Unity, and affection one towards another.

III. A third bond that ſhould tye us to love our Neighbour is, For his *Souls* ſake. This was that that eſpecially moved the Apoſtle to ſuch an Affection towards his Nation. He had as little cauſe upon any outward or carnal reſpect to love them, as a man could have. They were indeed his Brethren, but Brethren *Enemies*; they were his Kinſmen, but *ſpiteful* Kinſmen: he never enjoyed peace or ſafety for them. When were they not clamouring againſt, accuſing, whipping, perſecuting, impriſoning him, and ſeeking his life? And yet he cannot but love them, wiſh them well for their *Souls* ſake.

You would think the Apoſtle little loved the *inceſtuous* Perſon, 1 *Cor.* V. but his very ſeverity was out of love to his Soul, *verſ.* 5. *That the ſpirit might be ſaved.* When he gave up *Hymeneus* and *Alexander* to Satan, one would think he heartily hated them, when he dealt ſo ſeverely with them: but it was, that, if poſſible, good might accrue to their Souls. For conſider his reaſon of that action, *I have given them up to Satan.* Why? Not that I might plague them, revenge my ſelf on them, bring them to ruine: but *that they might learn not to blaſpheme*, 1 *Tim.* I. 20. That if it may be, they may learn better manners and Religion.

The Kings Daughter is black but comely, Cant. I. *Black* becauſe the *Sun hath looked upon her.* She was born in the *Morians* Land. But ſhe is *glorious within*; becauſe of her virtuouſneſs and goodneſs. The ſinful Souls of men, as they are *ſinful*, are *black*, deformed things: but as they are *Souls*, and in regard of their *Eſſential conſtitution*, they are *lovely* and precious. And there is more in any *Soul* in the World to move thee to love him, than there is in his *Perſon* or *Actions* to move thee to hate him.

And how great is the beauty of the Soul, when it carries the *image of God* himſelf? Even the pooreſt and moſt contemptible Soul in the world carries the *image of God* upon it. It is Gods own argument againſt Murther, *Gen.* IX. 6. *Whoſo ſheddeth Mans blood, by Man ſhall his blood be ſhed; for in the* image *of God made he Man.* The very ſame may be uſed againſt the hating of our Neighbour, the ſeed of Murther; *thou ſhalt not* hate *thy Neighbour, for in the image of God he made thy Neighbour.*

Object.

Object. But I had thought, that by the fall of Man, the *image* of God had been quite loſt from him. For I have often heard, that every Man is born in the ſinful image of *Adam:* but the glorious *image of God* is utterly gone off from him. And ſo the Apoſtle, *Rom.* III. 23. *We have all ſinned, and come ſhort of the* glory *of God.*

Anſwer. Do you not obſerve that, *Gen.* I. 26. where mention is made of *Adams* Creation, that *God ſaid, Let us make Man in our image, after our likeneſs.* Where the *image of God* refers to the *Eſſence* of mans Soul; the *likeneſs*, to the *qualities.* The *Qualities* were *Holineſs and Righteouſneſs* in the *likeneſs* of God. And ſo the Apoſtle, *Eph.* IV. 22, &c. tells, That when any ſoul is reſtored again to the *likeneſs* of God, it is in *Holineſs and Righteouſneſs.* This is utterly loſt in humane nature, till Grace reſtore it in any Perſon. But the *image* of God, *that* is in the Soul, *viz.* as the Soul is a *ſpiritual, underſtanding, immortal ſubſtance: that* is not extinguiſhed by ſin, nor cannot be by any thing. And ſo when God forbids Murther, he doth it with this argument, That he that kills a Man, deſtroys one that carries the *image* of God. And yet then the *likeneſs* of God in Man, *Holineſs and Righteouſneſs*, was utterly gone: but the *image* of God in theſe eſſential conſtitutives in ſoul were ſtill remaining in him.

Upon that ſaying of God, *Whoſo ſheddeth Mans blood, by Man ſhall his blood be ſhed, for in the image of God made he Man:* if any Man queſtion, Is this meant of every Man in the world? Can any doubt it? Unleſs the Murther of ſome Men were allowed, though of others forbidden. Upon the very ſame argument we may urge the love of every man to every man, becauſe in the *Image of God he created him.* And if thou canſt find any man without the *Image* of God in his Soul, then hate him and ſpare not.

But then it will further be *Objected*, Then by this Argument I ſhould love the *Devil*; for he was created in the *Image* of God: that is, He is a ſpiritual, intellectual, immortal ſubſiſtence, as well as any mans Soul.

I *Anſwer*, He is ſo indeed; but theſe two things make now the vaſt difference.

Firſt, He is in a ſinful eſtate utterly irrecoverable. And ſo we cannot ſay of any ſoul in the world. The Apoſtle ſaith of the Angels that fell, That *God caſt them down into Hell* upon their Fall, 2 *Pet.* II. They are damned already irrecoverably: but you cannot ſay of any ſoul in the World abſolutely, that it cannot be ſaved.

Whether all Souls in the World be *ſalvabiles, in a ſavable condition*, we ſhall not diſpute; nor whence their ſalvability comes, if it be ſo. But certainly you and I, nor no Man in the world can ſay of any Man, that he cannot be ſaved. True, we may truly and juſtly ſay, that if he continue and dye in ſuch and ſuch ſins and wicked courſes, he cannot be ſaved. But of his ſoul conſidered in its bare eſſence we cannot ſay ſo. Nay, we muſt pray for his Salvation. This then is that that beautifies a *Soul*, and makes it lovely, and upon which we are to love every Man, becauſe he hath a ſoul capable of enjoying God and Salvation: Shall I hate any Mans *ſoul?* It may be united to God: Hate any Mans *body?* It may be a *Temple of the Holy Ghoſt:* any Mans Perſon? He may be an Inheritor of Eternal Glory. Scorn not poor *Joſeph* for all his rags and impriſonment, he may come to ſit upon a Throne. Deſpiſe not poor *Lazarus* for all his Sores and Tatters, he may be *carried by Angels into* Abraham's *boſom.*

Secondly, Chriſt dyed for *Souls*, he dyed not for *Devils.* And this is no ſmall demonſtration of the Excellency and preciouſneſs of a *Soul*, *viz.* That the Son of God himſelf would dye for it. It is therefore the Apoſtles Argument, once and again, *Offend not him, for whom Chriſt dyed. Deſtroy not him, for whom Chriſt dyed, Rom.* XIV. 1 *Cor.* VIII. Dareſt thou hate him, for whom Chriſt dyed? Dareſt thou wrong him, for whom the Son of God would ſhed his blood?

A SER-

A SERMON

PREACHED upon

GENESIS III. 20.

And Adam called his Wives name Eve, *becauſe ſhe was the Mother of all living.*

ADAMS ſtory is all wonder: Duſt ſo raiſed to become ſo brave a Creature: that *Bravery* ſo ſoon loſt: ſo ſoon repaired, and ſo hughly repaired to a better condition. That he is ſenſible of in the Text, therefore *he calls his Wives name* Eve, *becauſe Mother to all living.* He had named her *quoad ſexum, as to her ſex*, Chap. II. 23. Now he gives her another name of *diſtinction.* Then ſhe was called *Woman*, becauſe ſhe was taken out of *Man:* Now *Eve*, becauſe *all living* were to come out of her. *Adam* ſhewed *Wiſdom* in naming the Beaſts; here he ſhews that and more, *viz. Faith*, and ſenſe of his better Eſtate. She was rather the *Mother of Death*, having done that, that brought death into the world; but he ſenſible of a better *life* to come in by her, calls her *Eve*, *Life*, as the word ſignifies.

Lay this to that in *Joh.* I. 4. *In him was life*, ſpeaking of *Chriſt, and the life was the light of men. Eve* was the *Mother of all living: viz.* of *Chriſt*, and all that live by him.

So that hence I make this *Obſervation*, That *Adam* and *Eve believed and obtained life.* For the proof of this, let us view their ſtory.

I. God ſaith, *I will put enmity between thee and the Woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel*, verſ. 15. Satan had accompanied with them, till this *Promiſe* came. He keeps to them to chear them; he perſwaded them to *hide* themſelves from the preſence of the Lord. But now ſhe ſets him at defyance. She ſees her error, *The Serpent*, ſaith ſhe, *deceived me*; grows at enmity with him having now a ſurer comfort promiſed, to rely upon.

II. *God clothed them with skins*, verſ. 21. Which is an evidence that they *ſacrificed.* For they had no need of ſlaying Beaſts for any other purpoſe: *Fleſh* they might not eat. They were ſlain for *ſacrifice*, and their skins ſerved for *clothing.* Thus Body and Soul were provided for. And in theſe Sacrifices they looked after Chriſt; and ſaw him in *figure.* The firſt death in the world was Chriſts dying in figure. *Noah* knew clean and unclean Beaſts, and ſacrificed. This undoubtedly he had learned from the beginning.

III. Obſerve that *Luk.* I. 70. *As he ſpake by the mouth of his holy Prophets, which have been ſince the world began.* Hinting that from the very beginning of the world there were Prophets of the Meſſias. Thus *Adam* was a Prophet of Chriſt: and propheſied of him in the name of *Eve*; ſignifying *life.* And *Eve* propheſied of him in the name of *Cain*, *Gen.* IV. 1. *She conceived and bare* Cain, *and ſaid I have gotten a man from the Lord:* Or *I have begotten a man, the Lord:* as the words may be rendred. And in the name *Seth*, *Gen.* IV. 25. *She bare a Son and called his name* Seth; *For God, ſaith ſhe, hath appointed me another ſeed.*

IV. The promiſe of the Meſſiah was not given to a *Caſtaway.* It was given to *Abraham* and *David*, and others, that were righteous men.

V. Religion began to be planted by *Adam. Cain* and *Abel* brought Sacrifice to God. Which ſhews that Religion had been planted before.

VI. Chriſt

VI. Christ prevailed against the Serpent from the beginning, and had a seed. The Church began with *Adam*. Else what confusion would there have been in the world?

VII. The *Sabbath* was given from the beginning, and *Adam* kept it.

VIII. All Gods dealings with him were to forward *Faith* in him. Such were his *Cursing* the ground; his *expelling* him out of *Eden*: his enjoyning him *Sacrifice*, and the *Sabbath*.

IX. *Adam* is ranked with holy ones, *Gen.* V. These things laid together may be sufficient to prove that *Adam* and *Eve* believed and obtained life.

II. Let us now in the next place view the *means* of their believing.

A New Covenant was made with them. They were under two Covenants in one day. As *Noah* saw two Worlds; so *Adam* saw an *old* Creation and a *new*. As it was said of him, *Idem dies vidit Consulem & exulem: The same day saw him Consul, and a banished man.* So the same day saw *Adam* under two vastly different conditions according to the tenor of the two Covenants. The form of either Covenant was not expresst plainly, but resulting. The Covenant of *Grace*, and the Covenant of *Works*, both somewhat obscure to him. But,

I. The enjoyment of God was necessarily intimated in both: not the enjoyment of the Creature. *Adam* was made a reasonable Soul for this purpose.

II. *Obedience* was the way. This is a Duty to God, and this is the way of the enjoyment of him: when we conform to God.

III. He saw he had now lost *obedience*, and the power of obedience. He had lost God, and the power of the enjoyment of him.

IV. God held out one that should recover him. And he, 1. A root of a seed, as *Adam* was. 2. Of an infinite Righteousness and Obedience beyond *Adam*. 3. One that should by Obedience destroy the works of the Devil for his own seed.

V. *Adam* saw no way of recovery, but by trusting in him. God must be satisfied, he could not do it: obeyed, he could not obey. Therefore he had no way but to cast himself on Christs obedience.

VI. The Covenant only held out Christ, to be trusted and believed on. *Obedience* was required even by the Law of Nature, and creatureship *Faith* was therefore enforced, because they could not perfectly obey.

VII. The *Promise* given in the curse of Satan, that God would *put enmity between the seed of the Woman and the seed of the Serpent*, and that the Womans *seed should bruise the Serpents head*: this had that effect upon them, that they set themselves to defy Satan, and cleave to the seed promised.

VIII. That Mercy that created them in an instant so perfect, recovered them in an instant.

III. Let us now in the *third* place view their *condition* under believing.

I. They were now *representative* no more: as they were of mankind before the Fall. They were stated in another *representative*, Christ. Now they acted for themselves, and he for them. Hence their *Faith* was not imputed to posterity, though their *sin* was.

II. They were built on another foundation, than they were before. Then it was on *Nature*, *Self-holiness*, *Freedom* of Will; sandy foundations, because changeable. Now on a Rock, *Grace*, and the *Righteousness* of Christ.

III. Now they have the *Spirit* of God working in them. With Christ God gave his *Spirit*: whereas before they had only natural abilities.

IV. Now they were under a *Promise*, before not. That *Christ should break the head of the Serpent* contained the promise of all good things.

V. They were under such Evangelical revealings, that they wanted nothing needful for Salvation.

The Improvement of this discourse shall be in two or three *Uses*.

I. This magnifies Gods *Grace* to them and mankind. How great is this Grace! which will appear, if you consider these things.

1. There was as much done to provoke God for ever as was possible. Compute the sin of *Adam* with all its circumstances.

2. Here was greater *Mercy* than to the Angels that fell.

3. Nay than to the Angels that fell not.

4. *Grace*

4. *Grace* reſtored man to a better condition than he was in before. We may admire all this, and reſolve all into *Grace.*

What comfort then is here to poor ſinners? Look on an Example, that of St. *Paul*, who was the *chief* of ſinners, yet *Grace was exceeding abundant* towards him, 1 *Tim.* I. 14, 15. *He was a blaſphemer, and a perſecutor, and injurious.* Here were ſins like ſcarlet, yet forgiven. You that are under the pangs of conſcience, conſider this *Grace.* Thou canſt not ſin ſo hainouſly, as *Adam* did, if thou addeſt not wilfulneſs and impenitency, nor fall ſo high, nor damn poſterity, as he did, and yet he obtained pardon. Take one Example more: There were ſome pardoned, that Crucified the ſecond *Adam.*

II. See the wretchedneſs of the *ſin* of Devils, that is beyond pardon. Their unpardonableneſs in what lay it? In theſe *two* things.

1. They ſinned of pride and malice: *Adam* and *Eve* of ignorance and weakneſs. Take heed of ſinning proudly and preſumptuouſly.

2. They were in the ſtate of Eternity: therefore their change to evil was unchangable. *Man* carried the plea of weakneſs in his nature, *they* not.

III. There is the ſame *Grace*, *Chriſt*, *Promiſe*, *Covenant* from the beginning.

A SERMON

PREACHED upon

1 JOHN III. 12.

Not as Cain, who was of that wicked one, and ſlew his Brother; and wherefore ſlew he him? Becauſe his own works were evil, and his Brothers righteous.

THESE words refer to *verſ.* 11. *For this is the meſſage that ye heard from the beginning, that we ſhould love one another:* and indeed to the tenor of all *John*'s Epiſtles, every where exhorting to love, and not to be as *Cain, who was of that wicked one and ſlew his Brother.*

He had given *two* marks of one not born of God, *verſ.* 10. *Whoſoever doth not righteouſneſs is not of God, neither he that loveth not his Brother.* They are both here in *Cain.* Who was ſo far from *love* and *righteouſneſs*, that he hated his Brother and ſlew him.

Wicked mens ſins are ſet down, that we may avoid them as Rocks. 1 *Cor.* X. 6. *Theſe things were our Examples, to the intent we ſhould not luſt after evil things as they alſo luſted.* But *Cain*'s ſin reads more. It is the firſt ſtory after the *Fall:* And it ſhews.

I. The enmity 'twixt the ſeeds.

II. What poiſon Satan bad breathed into mans nature. The Holy Ghoſt in that ſtory bids us look on him: *Thou art the Man.* This is *Man fallen.* Of *Seth* it is ſaid, *Gen.* V. 3. that he was begot in *Adam*'s *image:* here it needs not be ſaid, it is ſo plain.

In the words we have a deſcription of the Father, and the eldeſt ſon, *viz.* the *Devil* and *Cain.*

I. The *Devil* deſcribed by a moſt proper *denomination*, ὁ πονηρὸς, *The wicked one.*

II. *Cain* by his *extraction* and *action. He was of the wicked one and ſlew his Brother.*

We will firſt clear theſe, and then make ſome *obſervations* from them.

I. The *denomination* of the Devil, *That wicked one.* So he is ſtiled, *Matth.* XII. 45. *Then goeth he, and taketh with himſelf ſeven other Spirits more* wicked *than himſelf.* Eph. VI. 16. *Taking the ſhield of Faith, wherewith ye ſhall be able to quench all the fiery darts of the* wicked. So ſome underſtand that petition in the Lords Prayer, ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *Deliver us from Evil:* that is, *the Evil one.* Nay *Epheſ.* VI. 12. the Devil is called *Wickedneſs* in the Abſtract: *We wreſtle,* &c. *againſt ſpiritual* wickedneſs *in high places.*

Firſt, He is called ὁ Πονηρὸς, *The Wicked one*, in oppoſition to ὁ Ἅγιος, *The Holy one.* As the *unclean* Spirit is oppoſed to the *holy* Spirit; ſo the *wicked* to the *holy.* As *the Children of God and the Children of the Devil* are oppoſed, *verſ.* 10. ſo here in regard of their *nature.* There are ſome therefore that define the Devil by *what is moſt contrary to God.*

1. He is *become* contrary. As *Chriſt and Belial, light and darkneſs,* 2 *Cor.* VI. 14, 15. In what? Not in regard of his eſſential ſubſiſtence, as he is a *ſpirit, intellectual, immortal:* nor in regard only of want of righteouſneſs and holineſs: but in regard of the bent of his *will.* As in our ſelves we may read too much of the Devil in that reſpect, that our *Wills* run ſo contrary to Gods. No, contrary to that that will be contrary: as *Hannibal* was to the *Romans.* For,

2. He *ſets* himſelf to be contrary. He is called ὁ Ἀντικείμενος, *He that oppoſeth.* His contrariety is reſolved, and *wilful.* In the firſt *Fall*, he ſet himſelf up againſt God, to be head. He deſpiſed his charge: and would head the creature againſt him. And he

he continually fights against Gods Will and ways. See those *two* things *verſ.* 10. which diſtinguiſh the Children of God and of the Devil, *Love* and *Righteouſneſs*; the ſame make the diſtinction between God and the Devil. God loves *Man*, He hates him: God loves *Righteouſneſs*, He oppoſeth it. He ſtands up againſt Chriſt. There are two Heads in the world, Chriſt and the Devil: and he by his own pride and putting on.

Secondly, He is the *Wicked one*, as he is the Father of Wickedneſs. As *Joh.* VIII. 44: *Ye are of your Father the Devil, and the Luſts of your Father ye will do.* Ask who begat wicked works; the anſwer muſt be, The Devil.

1. He is Father of *his own* wickedneſs. He is his own Tempter, and begat his ſin within himſelf: Whereas *Adam* had ſomething *ab extra, from without*, that tempted him.

2. He is the Father of *others* wickedneſs, *verſ.* 8. *He that committeth ſin is of the Devil.* He was the Father of the *firſt* Sin. How might *Adam* have ſtood, if not tempted by one above him. He could not have believed a Creature could be againſt God; but believed him one, that was as a Meſſenger from God, as Angels were. He is the Father of *all* ſins. He hath *concurrence* to every ſin we commit. A *general* concurrence by poiſon infuſed into our Nature. As ſin hath a general concurrence to death; ſo the Devil hath ſuch a concurrence to ſin. And ſuch a *particular* concurrence, as we cannot ſay any ſin is without him. As no grace is without the *ſpirit*. I ſhall not ſpeak of his *preſence* with all, his *influence* with all.

Thirdly, He is ὁ πονηρὸς, *the Wicked one*, in that he is perfectly wicked. That is *perfect, Cui nihil addi poteſt, vel detrahi. To which nothing can be added or taken away.* So God is *perfect*: and ſo is the Saints Happineſs in Glory *perfect* happineſs. The Devil can be no more *wicked* or leſs: as God can be no more or leſs *good*. In Satans firſt ſin he could ſin no more than he did; nor againſt more light, nor could his ſin be of more pride and malice. He knew he ſhould be damned if he fell, yet he ſinned and fell. His continual ſinning cannot be *more* than it is; he cannot have more hate of God than he hath. For he hates every thing, that is like God, or likes him. And that not becauſe God damned him, but becauſe God is God above him. Nor can he be *leſs* wicked. For an Angel cannot ſin at a leſs rate than the deepeſt willfulneſs and malice: cannot be tempted, deceived, ignorant, wants not power to ſtand. And thus we ſee how the Devil is the *Wicked one*. Now,

II. We come to the *Deſcription*, that is given of *Cain*, and that is twofold, *viz.* by his *extraction*, he *was of that wicked one*. And by his *action*, *And ſlew his Brother.*

I. Let us conſider him with relation to his *Extraction*. He *was of that wicked one.* Such a phraſe you have, *Joh.* VIII. 44. mentioned before, *You are of your Father the Devil.*

It may be *Queſtioned*, Whether all in an unregenerate ſtate may be ſaid alike to be of the Devil. They are all *Children of wrath*, *Eph.* II. 2. Whether are they all alike *Children of the Devil?*

I *Anſwer*, 1. All are alike guilty, and Children of corruption. *Sin is come over all.* One hath as much original guilt, as another. Becauſe *Adams whole* ſin is on all, as Chriſts *whole* righteouſneſs is on His.

2. One hath as much ſinfulneſs and depravation of nature, as another. *Alel* as much as *Cain*. *For all have ſinned and come ſhort of the glory of God*, Rom. III. 23. Becauſe all alike from *Adam*.

3. All *Children of wrath* alike, *Eph.* II. 2. That is, *Firſt*, *Quoad meritum, in reſpect of merit. Secondly*, *Quoad indignationem Dei in peccatum, in reſpect of Gods indignation againſt ſin.* But not *Quoad æternam iram, in reſpect of Eternal wrath.*

4. All ſlaves to Satan alike, which that expreſſion doth ſuppoſe; where it is ſaid, That *we are delivered out of the power of darkneſs.*

But all are not under the claim of Satan alike. The *Elect* have God claiming ſomething in them, even before they eſcape from the bondage of Satan. As *Iſrael* in *Egypt* before their redemption, God had a claim to them.

Therefore Men are not ſaid to be *of the Devil*, but where the viſible acting is according to the Devil. So in the place quoted already, *Joh.* VIII. 44. *Ye are of your Father the Devil, and the Works of your Father ye will do.* 1 Joh. III. 8. *He that committeth ſin is of the Devil.* And in the Text, *Cain was of that wicked one, and ſlew his Brother.* So the *Phariſees* were of the *ſeed of the Serpent*; *Elymas* was the *Child of the Devil.* And from hence I lay down this *Doctrine:*

That *wicked mens wicked actings ſhew they be of the wicked one.* See *verſ.* 8. *Cain* had pious education, taught to ſacrifice. His Parents could tell him more of God and the Devil, than almoſt any ſince. He made an outward profeſſion, for he brought his Sacrifice to God. Yet his works manifeſted him to be of the wicked one. So wicked ones by their wicked actings ſhew that they belong to the *Wicked One*. They are of him, That is, 1. Of his *Kingdom*, and pay a ſubjection to it. 2. Of his *Spirit*. 3. Of his *Acting*. And this brings us to the next particular. *Viz.*

II. To consider *Cain* with relation to his *action*. He *slew his Brother*. *He was of that wicked one and slew his Brother.* Here we may observe *three* things *obiter*, *by the way*.

First, That malice and murther is justly referred to the first Murtherer. As *Joh.* VIII. 44. *Ye are of your Father the Devil and the lusts of your Father ye will do: he was a murtherer from the beginning.* Ye would murther me, because ye are of the murtherer.

Secondly, The first man dying was Christ in figure: as the first death, that of Sacrifice, was Christ in figure also. The *Jews* say that when *Cain* killed his Brother he made wounds in his hands and feet.

Thirdly, That *Cain*, who was first born into the world should so miscarry. So the first estate of Man miscarried. *Eve* hoped well of him, when she named him *Cain*, saying, *I have gotten a man from the Lord*, or *a man the Lord*. But the first born miscarried. And so *Esau* the first born lost his birth-right. But to return to our subject.

He slew his Brother. We may cry *Murther*, *Murther*, with a witness. If it had been a stranger that had been slain, or an enemy, or one that had been too many in the world; but a Brother, an only Brother, the only man in the world, this vastly aggravates the crime. Fratricide is horrid, this without parallel, or possibility of parallel. It is justly said, that he was *of that Wicked one*. Else this story would have choaked all belief. How think you, was *Adam* amazed, when he heard it: but when he resolved it thus, he is of him that murthered mankind, this ceased his wonder. From hence I raise this *Doctrine*.

How much deviliſhness can the Devil infuse into Mans Nature.

This story is set first after the *Fall*, to shew how much of Devil breathed in our Nature, and how far it may be enhanced to deviliſhness. *Seth* was begotten in the image of *Adam*, *Cain* of the *Devil*. See against how many Divine and Humane Laws and bonds he did this Act.

1. It was besides *reason*. There was room enough in the world for both. It was not with them as it was afterwards with *Lot* and *Abraham*, *Gen.* XIII. 6. *The Land was not able to bear them, that they might dwell together.* Nor as it was after that with *Jacob* and *Esau*, *Chap.* XXXVI. 7. *Their riches were more than that they might dwell together: and the Land wherein they were strangers could not bear them because of their Cattel.*

2. It was contrary to *reason*. 1. In that they should have been mutually helpful. And 2. Why should not *Abel* live as well as he?

3. It was contrary to *Nature*. He was his Brother-twin with him.

4. Contrary to the tender *dealing* of God.

5. Contrary to all *reason* and *Religion*. He slew him, *because his works were righteous*: As *Caligula* slew a man, because he was a proper man.

But *Cain* was not alone: I might shew as much Deviliſhness appearing in others; as in *Pharaoh*, *Ahab*, *Nero*, &c. Men in all things like the *Devil* and *Cain*. And the *reasons* of this are,

I. Because the Soul of Man is capable of all evil to all extremity. Not only that, *Gen.* VI. 5. *that the wickedness of Man was great, and that every imagination of the thoughts of his heart was only evil continually*; but he is capable of all manner and degrees of evil. Not only that in *Matth.* XV. 19. *Out of the heart proceed evil thoughts, Murthers, Adulteries, Fornications, Thefts, false-witness, Blasphemies*: but these to the utmost extremity. That in *Rom.* VII. 18. *In me, that is, in my flesh dwelleth no good thing*: is short of the utmost extremity by far.

1. The Soul is large enough to hold all evil. *Immensity* is part of the *Image* of God in it: *desires* it hath never satisfied; *covetousness*, *voluptuousness* never satisfied: it is a gulph that never says, *Enough*.

2. The spawn of Original Sin contains all sin in it: As a spark is enough to consume all, if fuelled: As the Mud after the overflowing of *Nilus* produceth all Monsters: And the Leprosie spreads all over, if let alone. Consider these *three* things of our Nature.

First, It being contrary to God contains all evil, as he all good. It is a question in the Schools, whether sin is contrary to Gods *Nature* or *Will*? Our sinful nature is contrary to both. To his *Will*, 1 *Thess.* IV. 3. *For this is the will of God, even your sanctification.* To his *Nature*; He light, but we are darkness; He holiness, but we sin and impurity. Other Creatures are not *contrary* to God, but *divers* and *different* from him: but sinful Creature is contrary. *Our* nature as *evil* is contrary to the *Divine* Nature. Our misery is not only in the loss of the Image of God, but in the obtaining the contrary Image.

Secondly, There is nothing in our nature to limit its breaking out to evil. It is an untamed Heifer, will bear no yoke. It is like waters running downwards without bounds. Nay there is that in us, that breaks all bounds, as the stirring of Conscience, the Motions

tions of the Spirit, Education, Laws; all bounds, but those of *Grace*. Our principle is to *please self*, to have our own Wills. Now this consists of an hundred unsatiable gulphs, to satisfie Pride, Covetousness, Envy, Lust. *Self* Conjures up these Devils: but there is nothing in us to conjure them down again. The *body* breeds a disease, but can master it: but the *Soul* cannot, because it is overcome with content in its disease.

Thirdly, These distempers of our Nature are boundless in themselves: No bottom, no stop, but *Grace*, or *Death*.

II. Another *reason*, how it comes to pass that there is so much Devilishness in some Mens nature is, because the Devil is still urging, and never saith, Enough. As we are ever stirring evil in our selves, so he is hatching evil in us. We read of some *that were taken captive by him at his will*, 2 *Tim.* II. 26.

But I will not insist any longer on the proof. Let us consider in the next place, what sins are most deviliish, and how men come up to them, *James* III. 15. *This wisdom descendeth not from above, but is earthly, sensual, deviliish.* There are degrees of sin: first *earthly*, then *sensual*, and lastly, *deviliish*. The Devil himself is without an earthly mind, and without sensuality. He is not covetous; he offers Christ *all the Kingdoms of the world*, *Matth.* IV. Nor is he lascivious. They misconstrue *Gen.* VI. 2. that thought from thence, that the Angels lay with Women. Nor is he luxurious. No, the Devil flies at higher game, to defy God, and damn souls. All sin bears his *stamp*, but some his *picture*: As namely these that follow.

1. *Pride*; and to be puffed up against God, and his charge, and bounds, which he hath set. This is the Devils peculiar sin. See 1 *Tim.* III. 6. *Not a Novice, lest being lifted up with pride, he fall into the condemnation of the Devil.*

2. *Hatred* and *cruelty*. *Satan* is an *Enemy*, a Murtherer, *Joh.* VIII. 44. a roaring Lion, and devours them that serve him.

3. *Enmity* against Righteousness, and the ways of God. See *vers.* 10. of this Chapter. His name is *Satan*, that is an *Enemy* to what is good.

4. *Lying* and *falshood*. That appeared sufficiently in the story of the *Fall*. And in *Joh.* VIII. 44. *He is a Lyar, and the Father of it.*

Now are not some as deviliish as the Devil himself in these: 1. In *Pride*. Some will be called *Gods*, as *Alexander*, *Caligula*, *Sejanus*. It is said of *Antichrist*, 2 *Thess.* II. 4. *That he opposeth and exalteth himself against all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God, shewing himself that he is God.* Are not thousands as proud in heart as the Devil himself: as much as they can be, and delight in it? 2. In *hatred* and *cruelty*. One would not believe that Man could be so cruel to Man, but that we have the experience of it, and this truth in the Text tells us the reason of it, because they are *of the Wicked one*. Men are more cruel than Beasts. Beasts have been tamed, but Man cannot, *Jam.* III. 7. *Every kind of Beasts, and of Birds, and of Serpents, and things in the Sea is tamed, and hath been tamed by mankind.* But only mankind it self is untameable. Such an Example was He, that wished *That all Rome had but one head, that he might cut it off at once.* Nay he in the story of *China* went further, who actually slew six hundred thousand innocent persons. 3. Do not some *hate* the ways of God, as the Devil doth? *I hate Miohaiah*, saith *Ahab*. There were some that *spake evil* of the Christians, only *because they ran not into the same excess of riot* with themselves. 4. And so we may say of *Lying*. There are *Children of falshood* among us.

To conclude all with some *Uses* from this Discourse.

I. The consideration of this may draw tears, to think of the *corruption* of our nature: so far degenerate from its excellency and end.

II. It may make us mourn to consider what we carry within us, if God leave us.

III. Not to think so little of *Pride*, *Envy*, *Lying*, as most do. For these sins are the neareſt resemblances of the Devil.

IV. How great a work is *Renovation*: For men to be made *partakers of the Divine Nature*, 2 *Pet.* I. 4. who had so much before pertaken of the Devils.

V. We had need to pray, that God would keep us from such mischief.

A SER-

A SERMON

PREACHED upon

GENESIS IV. 15.

And the Lord ſet a mark upon Cain, Leſt any finding him ſhould kill him.

WE have ſeen *Cain*'s ſin: here we ſee his ſtrange reward. *Cain* ſlew his Brother; God will not have *Cain* ſlain. How is this agreeable to that, *Chap.* IX. 6. *Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed?* How ſtrange this Providence! *Abel* might have done good, if he had lived, *Cain* not; yet behold! this contrary Providence, *Abel* dyes, and *Cain* lives. What would *Cain* wiſh more than this, to live and be ſecure? What would ſome give for ſuch a Patent? If he live, What Murthers more may he commit? What a diſcouragement may he be to Righteouſneſs? How may the eye of humane reaſon ſtand amazed at this providence? We may take up that of *Jeremiah*, *Chap.* XII. 1. *Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy judgments. Wherefore doth the way of the wicked proſper?* And the words of *Habbakkuk*, *Chap.* I. 3, 4. *Why doſt thou ſhew me iniquity, and cauſe me to behold grievance? For ſpoiling and violence are before me; and there are that raiſe up ſtrife and contention. Therefore the Law is ſlacked, and judgment doth never go forth: for the wicked doth compaſs about the righteouſneſs: therefore wrong judgment proceedeth.* And, *Shall not the Judg of all the world do right?* Yet what Righteouſneſs ſeems in this? We may ſatisfie our ſelves concerning this, by theſe conſiderations:

I. *Abel* was happier dying, than *Cain* living. *Balaam* was a parallel of *Cain*, juſtfying this, *Numb.* XXIII. 10. *Let me dye the death of the righteous, and let my laſt end be like his.*

II. The Righteouſneſs of Gods providences is not to be judged of only according to outward appearance. Gods *judgments are a great deep:* and the *footſteps of them are not known.*

III. The greateſt ſeeming earthly proſperity may be the greateſt puniſhment. In the words we obſerve this:

That *God reſerved* Cain *to long life.* But how he managed it, is ſcrupulous. וישם לו *he ſet a mark upon him. Rab. Solomon* ſaith it was a *letter* in his forchead: Some ſay it was a *Horn:* ſome, a *trembling*, that all might know him for a *fratricide*, for a wretch that murthered his Brother. But this one would think, rather was the way to get him killed. For how could all that met him know Gods mind by this *mark*, (whatever it was) namely, That God would not have him killed? Therefore *Aben Ezra* underſtands it that God gave him a *ſign*, till he believed it, *viz.* That God would preſerve his life. And ſo it may beſt be conſtrued. That *God ſet him a ſign*, leſt, *&c.*

In the *fourteenth* Verſe *Cain* ſays, *Behold thou haſt driven me out this day from the face of the earth, and from thy face ſhall I be hid, and I ſhall be a fugitive and a Vagabond in the earth: and it ſhall come to paſs, that every one that findeth me ſhall ſlay me.* It is queſtioned here, whether *Cain* begs death, or declines it. If he begs it, God denies him; if he declines it, he hath his deſire with a Curſe. Hence we gather this *Doctrine.*

That *Gods letting men go on uninterrupted in their ſins, is the greateſt puniſhment they can have here.*

Doubtleſs *Cain* was loaden with puniſhment. Suppoſe a Council were called what to do with *Cain.* You would ſay, *Cut him off:* Gods wiſdom and juſtice ſaith, *Let him*

him live. Long life and prosperity in it self a blessing, but here a prison, a curse; a poison that kills with delight. Consider *Cain*'s temper, and then consider him banished from the Church, and from the memorials of his duty that Gods constant service would give him, turned loose to his lusts, and the councils of his own heart: the longer he lives in this condition, tis not the better, but the worse for him. See *vers.* 24. *Cain was avenged sevenfold.* It was a sore judgment, when God said, *My Spirit shall not always strive with Man*, Gen. VI. 3. I will trouble them no more, *Hos.* IV. 14. *I will not punish your Daughters when they commit Whoredom.* It is a great question, Whether is worse, to be cut off in sin, or to be not interrupted in it. A hard choise, as *David*'s was, when he said, *I am in a great strait.* For the clearing of this observe these *two* things.

I. That sometimes the long-suffering of God to the wicked, is not the goodness of God to them. See 1 *Pet.* III. 20. *Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the Ark was a preparing, wherein few, that is, eight souls were saved by water:* Compared with *Gen.* VI. 3. *My spirit shall not always strive with Man.* God spared the *Canaanites*, that their measure might be full. *Fulfil ye the measure of your Fathers*, saith Christ to the *Jews*, *Matth.* XXIII. 32. And *Psal* LXXIII. 4. *There are no bands in their death, but their strength is firm.* But *vers.* 19. *How are they brought into desolation, as in a moment? they are utterly consumed with terrors.* So God tells *Pharaoh*, *I have preserved thee alive, that I might make my power known in thee.*

II. Sometimes Gods forbearance to cut off the wicked, is for their punishment: not only when he strikes them with horror, as he did *Lamech*, but when they prosper. *Let Ephraim alone*, was *Ephraim*'s punishment.

The *Uses* of this Discourse might be these: 1. To Examine, while we live and prosper; whether it be for our punishment. 2. To be jealous of an untroubled condition. 3. This may teach with more patience and chearfulness to bear the Cross. For as Gods suffering men to succeed and prosper is sometimes a judgment, a token of his displeasure; so afflictions and troubles may be signs of his care and good will. 4. Not to envy the prosperity of the wicked. 5. To labour so to live as to be able to give a comfortable account of long life and age.

A SER-

A SERMON

PREACHED upon

EXODUS XX. 5.

For I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children unto the third and fourth generation of them that hate me.

THE first Commandment with *threatning*, as *Paul* saith, the first of the second Table was the first with *promise*, *Ephes.* VI. And the threatning is most properly affixed to the Command against *Idolatry*. Because God hath a special enmity and quarrel against Idolatry, as one of the greatest derogations to his honour, that can be in the World.

Observe in the Prophets the great complaint against the people is for *Idolatry* and *unrighteousness*. The former the great injury done to God, the later to Men: the former the height of Impiety, the later of Uncharitableness. When man is bound to love his neighbour as himself, to shew him mercy, to be helpful to him, and useful to him in all ways of charity; how high an iniquity is it to defraud, undermine, oppress, and deal injuriously with him? And when bound to worship God alone, as the great, dreadful and glorious Creator of Heaven and Earth, and all things in them; how abominable a wickedness is it to give this honour to a piece of wood, a stock or stone of our own framing?

How God detests this, he hath uttered abundantly in Scripture, partly, by proclaiming Idols to be *abominable* to him: *Deut.* VII. 25. and XXVII. 15. And by giving them names of the greatest abomination: *Vanities*, 1 *King.* XVI. 26. *Jer.* XIV. 22. *Lyes*, *Esa.* XLIV. 20. *Jer.* X. 14. And so is that to be understood, *Rev.* XXII. 15. *Without are Dogs and Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whosoever loveth, and maketh a lye.* *Jonah* putteth both the names together, *Jonah* II. 8. *They that observe* lying vanities. Nay the very name of *abomination* it self is given them, 1 *King.* XI. 7. Nay the very name of *Devils* is given them, *Deut.* XXXII. 17. 1 *Cor.* X. 20. And as thus in his *word* he hath shewed his detestation against Idols and Idolatry; so hath he also in his *providence*, by those fearful judgments that he hath shewed against them that have been Idolatrous. Witness *Jeroboam* and his house: *Ahab* and his, rooted out, and devoured by this deadly canker: themselves, and their posterity undone, according to the threatning here, *Visiting the sins of the Fathers upon the children.*

It were a wonder, and thing of amazement, that the Church of *Rome* should ever be so zealous for Images, were it not that there is something more behind the curtains, than is seen. They distinguish betwixt an *Image* and an *Idol*; and say, *They worship not the Image, but before it only for a memorandum.* But to omit the vanity of such a distinction, which hath been abundantly confuted by our Divines, where is their care of that rule of the Apostle, *To avoid all appearance of evil?* Certainly, if there be not the *appearance* of Idolatry in worshipping before an Image, what call you the appearance of Idolatry? The Heathen persecutors of old thought their turn served, if they could bring *Christians* to cast a little incense into the fire before an Idol. Here the *Christians* might have pleaded, it was not in worship to Idols, but to please their Masters: but they saw in it so much appearance of Idolatry, that they gave up their lives rather, than to consent to such an *appearance of evil.*

But that that is behind the curtains with the *Papists* is *covetousness*, and gain of mony. And if it were not that, I make no question, but they would be far cooler in pleading for

for their Images, than they are. It is upon very good reaſon that the Apoſtle calls *Covetouſneſs* Idolatry, for it is not only making mony our God, but it is the very Father and Mother of Idolatry. This is it that hath made theſe men ſo bold with adoring of Images: ſo bold as to take away this Commandment againſt Idolatry out of the Ten, though a Command ſo needful, ſo dreadful, and that hath ſo terrible a threatning with it, *For I the Lord thy God am a jealous God.*

A Command, that one might wonder at, but that you can never enough wonder at the wickedneſs of mens hearts.

Firſt, One would wonder that ever ſuch a Command ſhould need: *Thou ſhalt not worſhip a ſtock or ſtone: nor make that thy God, which thine own hands have made.* Reaſon, and light of nature, and common ſenſe one would think, ſhould ſo cry this down to men that have their wits about them, that there might not any ſuch Command from God be needful. You may ſee how the Spirit of God does ſtand as it were wondring at the ſottiſhneſs of thoſe that make and worſhip Idols, in *Eſa. Chap.* XL. and three or four Chapters forward. And did you ſee a Heathen, or do you ſee a *Papiſt*, worſhipping and bowing down to the ſtock of a tree, as he calls it there; whether have you more cauſe to mourn to ſee God ſo diſhonoured, or to think what a ſtock, and ſtupid thing ſinful man is become, to pray to, or truſt in a piece of wood or ſtone?

Secondly, One might wonder, that ſuch a Law given ſhould be ſo broken. A Law ſo eaſie to keep, and in ſo ſenſleſs a thing to break it: Of all ſins, what eaſier to avoid, than falling down to the ſtock of a tree? And yet how were men infatuated with it, as the Heathen and *Iſrael* were continually. Who would have thought, that *Iſrael* having ſeen the wonders in *Egypt*, and the glory of God at *Sinai*, ſhould ever, eſpecially ſo ſuddenly, have worſhipped a golden Calf, and ſaid, *Theſe are thy Gods, O Iſrael, which brought thee up out of the Land of Egypt?*

What monſtruous madneſs, and ſenſleſneſs is there in this Idolatry? That 1. Whereas God made man, for man to think that he can make a God. 2. Man that can ſee and hear, and ſpeak and ſtir, to think that his help ſhould lye in that that can neither ſee, nor hear, nor ſpeak, nor ſtir. 3. For a man to fall down before that that he can caſt into the fire, water, dirt, and trample under feet, and the Image not able to ſay, *What doeſt thou?* 4. It being in the power of man to make his image in the likeneſs of man or beaſt, then when it is made to think it hath power over him, and he to owe homage, and duty, and ſacrifice and devotion to it. So brutiſh, fooliſh, beſotted a thing is man, when left unto himſelf, and his own wiſdom.

And therefore there was need of ſuch a Commandment againſt ſuch ſottiſhneſs; and of tyes and terrors added to affrighten men from the folly: as there are *two*, you ſee, in the words I have read.

I. That God proclaims himſelf *a jealous God.*

II. That he profeſſeth, he *viſiteth the fathers upon the children.*

I. It is no wonder God proclaims himſelf *a jealous God* in this caſe, when the love, ſervice and worſhip, due to him, is given to an Idol, to a piece of wood or ſtone, ſilver or gold. Conceive in your hearts, what jealouſie is, and you will find it no wonder, he is ſo in this caſe, or indeed in any other, where his honour is given away, and beſtowed upon any creature. This title is oft given him in Scripture; and if we well conſider what jealouſie is in man or woman, we will read terror in the tittle, when God giveth it to himſelf.

He profeſſeth it to be his Name, *Exod.* XXXIV. 14. *The Lord, whoſe name is jealous, is a jealous God.* Read it again, and tremble, *The Lord, whoſe Name is Jealous, is a jealous God. Moſes* gloſſes upon it with a gloſs of more terror, *Deut.* IV. 25. *The Lord thy God is a conſuming fire, even a jealous God.* As if he had ſaid, Does any aſk, what Gods jealouſie means? It means *a conſuming fire.* And ſo the Prophet *Zephany* explains it alſo, *Chap.* I. 18. *The whole land ſhall be devoured by the fire of his jealouſie.* And again, *Chap* III. 8. *For all the Earth ſhall be devoured by the fire of my jealouſie.* What fire was that, that devoured *Sodom*, and *Gomorrha?* The fire of Gods jealouſie. What fire was that, that conſumed *Jeruſalem*, and laid it in aſhes? Was it the fire the *Chaldeans* put to it at the firſt ſacking of it, and the *Romans* at the ſecond? No, it was indeed the fire of Gods jealouſie. What is that that conſumeth ungodly men, as ſtubble; that unquenchable fire, that devoureth the chaff, when God cometh to purge his floor? It is the fire of Gods jealouſie. The Prophet *Nahum* doth yet clear it further, *Chap.* I. 2. *God is jealous, and the Lord revengeth; the Lord revengeth and is furious: the Lord will take vengeance of his adverſaries, and reſerveth wrath for his enemies.* The reſt of the verſe is an expoſition of the firſt clauſe, *God is jealous.* What means that? And read the firſt clauſe in the Text, *I the Lord thy God am a jealous God.* What means that? An avenging God, a God that avengeth in fury, that taketh vengeance on his adverſaries, and reſerveth wrath and vengeance in ſtore for his enemies, and them that hate him.

But that we may view Gods jealouſie the better, and with the more dread and trembling (and oh! that we could ever feelingly conſider, that *the Lord our God is a jealous God*) let us firſt conſider the nature of jealouſie in men or women, and by that ariſe to apprehend, what this jealouſie is in God.

Zealous and *jealous* are comprehended under one and the ſame word in the *Hebrew* Tongue: and *Zealouſneſs* and *jealouſie* are uttered in that Language in the very ſame ſyllables: קנאה ſignifies both. In thoſe allegations out of *Zephany*, *The land ſhall be devoured* באש קנאתי, *by the fire of his jealouſie:* באש קנאתי, *by the fire of my jealouſie.* Now the ſame word is uſed elſewhere in a ſenſe moſt ſweet and comfortable. That whereas it comes in ſome places like *Elias* his fire, and earthquake and wind, that rent the Rocks in terror and dreadfulneſs; in other places it comes like the ſtill voice, in ſweetneſs and comfort. In *Eſa.* IX. 6, 7. Where he is ſpeaking of Chriſt, his Names and Kingdom, that he ſhould be called *Wonderful, Counſeller*, &c. And that *of the encreaſe of his government, and peace there ſhould be no end, upon the throne of David, and upon his Kingdom, to order and eſtabliſh it with judgment and juſtice from henceforth, ever for ever*, he concludes, קנאת י״י, *The zeal of the Lord of Hoſts will perform this.* And ſo *Eſa.* XXXVII. 32. where he promiſeth comfortable things to his diſtreſſed people, and ſaith, *Out of Jeruſalem ſhall go forth a remnant*, and concludes קנאת י״י, *the Zeal of the Lord of Hoſts ſhall do this.* And one for all, *Eſa.* LXIII. 15. איה קנאתך, *Where is thy zeal, thy ſtrength, and the ſounding of thy bowels?*

In *zeal* is a fervent tincture of *Love*. *The zeal of thy houſe hath eaten me up:* that is, the fervent *Love* I have to thy houſe. And in *jealouſie* is a high tincture of *Love*. And accordingly *Love* and *Jealouſie* are joyned, and made as one thing, *Cant.* VIII. 6. In *zeal* is Love, and forwarding that we are zealous of. In *jealouſie*, Love and anger at that that provokes to jealouſie. A man is jealous of his wife, or the wife of her huſband; the bottom of it is *Love*, but the top is *Anger*. The bottom *Love?* How? It is ſaid, that jealouſie is too much Love. But that rule fails. For a man may be jealous of his wife he loves not. And yet the bottom of jealouſie is love. For a man, though he love not the perſon of his wife, yet he loves to have the affection of his wife intirely to himſelf: and cannot endure, that her affections, that are due to him, ſhould be given to another, but diſdains it, and is angry at it.

By this we may conceive of the jealouſie of God, only adding the obſervation of that expreſſion that is ſo frequent, *viz.* Gods complaining that his people *went a whoring from him*, *Hoſ.* I. 2. *The Land hath committed great whoredom in departing from the Lord:* and ſo *went a whoring after other Gods.* God takes it in anger and diſdain, that men ſhould give away thoſe hearts, affections, that love and ſervice, that is due to God, to any thing beſides God. God doth very oft title the Church of *Iſrael* his *children*, and oft his *wife*, that he had married to himſelf, *Jer.* III. 1. He had taken them for his *wife, ſhe had played the harlot with many lovers*, yet if ſhe would *return*, he would take her again. So *Hoſ.* III. 1. and in divers other places. And the expreſſion is very proper: for he had forſaken all other Nations, and clave only to her.

I ſhall not inſiſt to ſhew, how far the parallel fits any *Chriſtian* Nation, that God hath taken more peculiarly to himſelf by the adminiſtration of his Covenant among them. Nor ſhall I inſiſt to ſhew how far *England* may be called the ſpouſe of God, by his choiſe. It is undenyable that we have all married our ſelves to God by our *Baptiſmal* Covenant, and by our *Sacramental*, and other engagements. And then, what doth the Lord require of us, but that we ſhould be faithful to our huſband, and not give our ſelves, our hearts and affections to any thing beſides him: not our worſhip to an Idol, not our affections to the World, our hearts to pleaſure or profit, or earthly vanities; which is to go a whoring from our huſband? *The Lord our God is a jealous God:* and what can we expect, if we ſerve him ſo, but that his jealouſie will break out in fire and vengeance?

By his Law concerning jealouſie twixt man and wife, he hath ſhewed thee, O man, what thou mayeſt expect twixt thee and God, *Numb.* V. 12. to the end. He appointed that the ſuſpected wife be brought to trial, undertakes to work a miracle for her diſcovery; and if guilty, upon drinking the bitter waters, her belly was to ſwell, her thigh to rot, and ſhe to become a curſe. And doth not the Lord diſcover, whether thy heart hath played the whore, and will he not bitterly puniſh in his own cauſe, as he did in the cauſe of men?

But to return to Gods jealouſie againſt the ſin of *Idolatry* particularly, as this title of his, that he is a *jealous God*, is peculiarly affixed to the Command againſt *Idolatry*. And here I ſhall ſhew ſome particular evidences and inſtances of Gods jealouſie againſt this ſin. And I ſhall name *three* paſſages of the Spirit of God in his ſtyle in Scripture, by which he doth hint his diſtaſt, and abominating of this ſin of Idolatry: and *three* paſſages of God in his providence and diſpoſal, that intimate the ſame: and all ſuch as are not obviouſly obſerved by every Reader of Scripture.

Firſt,

Firſt, To mention the paſſages of the Holy Ghoſt's ſtile in reference to this ſin.

I. Obſerve, That in 2 *Sam.* XI. 21. *who ſmote Abimelech the ſon of Jerubboſheth? Abimelech* was the ſon of *Jerubbaal*, or *Gedeon*, as you may ſee, *Judg.* IX. where you have *Abimelechs* ſtory. Why then does the Holy Ghoſt here miſname *Gedeon*, and inſtead of *Jerubbaal* call him *Jerubboſheth?* The reaſon is, becauſe *Baal* was the general name of an Idol, and the Holy Ghoſt in deteſtation of Idolatry changeth the name *Baal*, which ſignifieth a *Lord*, into *Boſheth*, which ſignifies *Shame*. And he calleth *Gedeon*, *Jerubboſheth*, inſtead of *Jerubbaal*, becauſe *Gedeon* had made an Idol, that all *Iſrael went a whoring after*, *Judg.* VIII. 27.

Of the ſame obſervation is that, that the ſon of *Saul*, whom his father named *Eſhbaal*, the Holy Ghoſt in his ſtory nameth *Iſhboſheth*. You have a large ſtory of *Iſhboſheth Sauls* ſon, in 2 *Sam.* II. Now look among *Sauls* ſons where they be reckoned, and you find no ſuch name; 1 *Chron.* VIII. 33. *Saul begat Jonathan, and Malchiſhua, and Abinadab, and Eſhbaal.* That *Eſhbaal* is he, whom the Holy Ghoſt in his ſtory calls *Iſhboſheth*, as deteſting the name *Baal*, the name of an Idol: changing it into the name *Boſheth*, *ſhame*. As the ſame Holy Ghoſt explains himſelf, and this matter, *Jer.* XI. 13. *According to the number of the ſtreets of Jeruſalem, have ye ſet up Altars to that* Shame, *even Altars to burn incenſe to Baal.*

II. In reading *Revelations*, VII. where the *Sealed* of the Lord of the twelve Tribes are mentioned and numbred, have you obſerved that the Tribe of *Dan* is wanting, and the Tribe of *Ephraim* not named? You will find *Manaſſes* there, but not *Ephraim* by name, but *Joſeph* inſtead of *Ephraim*, *verſ.* 8. And what is the reaſon of this? Publick Idolatry firſt began in *Dan*, *Judg.* XVIII. And the golden Calves were ſet up by *Jeroboam* of *Ephraim*; and the one in *Ephraim* and the other in *Dan*. And the Holy Ghoſt doth point as it were with the finger at thoſe Idolatries, and ſhew his diſtaſt and abhorring of them, when he will not ſo much as name the names where they began, among the Lords *ſealed* for ſalvation.

III. As here mention is made of *viſiting to the third and fourth generation*, obſerve that paſſage, *Matth.* I. 8. and ſee whether the ſtile of the Holy Ghoſt do not hint the very ſame thing: *Joram begat Ozias.* Now look in the ſtory of the *Kings* and *Chronicles*, and you will find, that *Joram* begat *Ahaziah*, and *Ahaziah Joaſh*, and *Joaſh Amaziah*, and *Amaziah Ozias.* So that here three deſcents are wanting or daſhed out: and *Ozias* is grand child to *Joram* in the fifth generation. What is the reaſon? Look into the ſtory of *Joram*, and you will find that he married the daughter of *Ahab*, the great Idolater, and that he walked in the Idolatries of *Ahab*, 2 *King.* VIII. 18. And here the Holy Ghoſt to hint his diſtaſt of ſuch Idolatry, blots out his children to the *third*, nay *fourth generation*, out of the Line and Genealogy of our Saviour.

Theſe and other things of the like nature, may be obſerved in the very ſtile and dialect the Holy Ghoſt uſeth in Scripture. Whereby he ſetteth a brand upon Idolatry, and Idols, as things odious, and abominable, and abhorred of God in ſpecial manner.

Shall I alſo give you three like paſſages of *Providence*, which it may be all of you have not obſerved in your reading; which ſpeak the ſame thing and proclaim the jealouſie of God againſt Idolatry?

I. Obſerve that *Deut.* IX. 21. *And I took your ſin, the Calf which ye had made, and burnt it with fire, and ſtamped it, and ground it very ſmall, until it was as ſmall as duſt, and I caſt the duſt thereof into the brook, that deſcended out of the mount.* And why all this ado, to burn, ſtamp, grind it? And why caſt the duſt into the brook, and not on the earth or into the air? Why not into the dunghil rather than into the water, that the people muſt drink? By this very thing God would ſhew, that he was a *jealous* God againſt Idolatry, by putting the people to the very ſame trial for this Idolatry, that the wife ſuſpected of Adultery was to be put to by the jealous huſband, *Numb.* V. ſhe was put to drink *water* and *duſt*, and if ſhe proved guilty, her *belly ſwelled*, and her *thigh rotted*, and ſo gave plain evidence of her guilt. So in this caſes *Moſes* bids the *Levites*, *Exod.* XXXII. 13. *Put every man his ſword by his ſide, and go in and out from gate to gate throughout the camp, and ſlay every man his brother, and every man his companion, and every man his neighbour.* Now how could they know who had committed Idolatry among ſo many hundred thouſands? How could they pick out the men that were guilty? Why, the diſcovery is in the very ſame way. The people drink the water, in which was the duſt of the Calf, and thereupon thoſe that were guilty, their bellies ſwelled, and ſome other miraculous evidence was given, whereby they were diſcovered, and whereby God diſcovered himſelf to be a *jealous* God, *viſiting* the ſins of Idolaters.

II. A ſecond paſſage is that about the battel at *Gibeah*, *Judg.* XX. concerning which let us firſt take up the words of *Deborah*, *Chap.* V. 8. (For though the hiſtory of that war is ſet many Chapters after the ſtory of *Deborah*, yet was it a great while before her, as might be ſhewed by many evidences, if I would ſtand upon it) *They choſe new gods,*

ſaith ſhe, *then was war in the gates*; *Was there a ſheild or ſpear ſeen among forty thouſand in Iſrael?* No ſooner *Idolatry*, but *vengeance*; no ſooner *new gods*, but *war in the gates*: and war with a witneſs, that deſtroyed forty thouſand of *Iſrael*, and above twenty thouſand of *Benjamin*.

She ſpeaks but of *forty* thouſand that periſhed, as if no *ſheild or ſpear* had been among them all, whereas in all there fell *ſixty five* thouſand. But ſhe hints the ſad ſlaughter of *Iſrael*; which was ſent by God, and encouraged by him to go againſt *Benjamin*: and yet when they went to battel, they fell forty thouſand. Strange! to be ſent by God, and yet miſcarry: to be encouraged by God, and yet fall! Oh, they had *choſen new gods*, and thence this miſcarriage. The Tribe of *Dan* had ſet up Idolatry, and all *Iſrael* quiet, and ſtir not againſt it, and ſo become partakers of it. But when a Whore hath ſome unhanſom and hard uſage at *Gibeah*, then all *Iſrael* is ſuddenly up in arms to revenge her quarrel. Zeal for a Whore to revenge her quarrel againſt *Gibeah*, but not zeal for the Lord to revenge his quarrel againſt Idolatry. And therefore God takes the cauſe into his own hand, and ſhews himſelf a jealous God againſt Idolatry, and cauſed forty thouſand to fall in battel, though he had ſent, and encouraged them to it.

III. A *third* paſſage let be that, which yet comes more near the Text: nay ſeems not only to come up to it, but to go beyond it: and that is *Exod.* XXXII. 34. where after the ſin of the golden Calf, and the *Levites* ſlaying three thouſand men; yet God ſtill hath ſome anger in ſtore for that ſin, and ſaith, *Nevertheleſs in the day, when I viſit, I will viſit their ſin upon them.* When? The *Jews* ſay, That *in every ſcourge and judgment that came upon them, there was a remembrance and a laſh for the golden Calf.* And S. *Stephen* ſpeaks no leſs, or more, in *Act.* VII. 41, 42. *They made a Calf in thoſe days, and offered ſacrifice unto the Idol*, &c. *Then God turned and gave them up to worſhip the hoſt of Heaven*, &c. This ſpeaks God a jealous God againſt Idolatry, and ſeems to ſpeak, that he *viſits the ſins of the Fathers upon the children* beyond *the third and fourth generation* ſucceeding. To which thing we ſhall ſpeak in courſe in handling of the words. To which now we are come.

II. Then, *viſiting the iniquity of the fathers upon the children*, &c. All the queſtion and ſcruple about the thing is *Quo jure*. Where is Gods juſtice in this to viſit the ſins of him that ſinned upon him, that ſinneth not; *ſins of the fathers upon the children*, who probably were never witting or aſſenting to the Fathers ſin? It is Gods ſtrict commandment to men, *Deut.* XXIV. 16. *The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers, but every man ſhall be put to death for his own ſin.* And doth not he go contrary to that rule himſelf, when he *viſits the ſins of the fathers upon the children?* And it is his proclaiming again, *Ezek.* XVIII. 4. *Behold all ſouls are mine; as the ſoul of the father, ſo alſo the ſoul of the ſon is mine, the ſoul that ſinneth it ſhall dye.* And doth he not warp from that aſſertion, when children are puniſhed for the ſins of their Fathers?

That God ſhould impute the ſin of *Adam* to all his poſterity, hath been cavilled at in antient times by ſome Hereticks; and in theſe later ſome are not well ſatisfied about the matter, and cannot, or will not ſee how God is juſt in it. *Viſiting ſins unto the third and fourth generation* ſounds ſomething harſh, this far more; viſiting the ſin of the firſt Father upon all generations. Shall he condemn millions of millions for the fault they never committed, charge upon them the crime they never conſented to? I ſhall not ſtay my diſcourſe upon this. The anſwer is ready: in *Adam* was all mankind: in his Covenant was enwrapped all humane nature: and the violation of that Covenant was the ſin and guilt of whole humane nature.

But we ſhall ſpeak to other kind of examples, that come nearer to the ſenſe of the words before us. And theſe are of two ſorts, *viz.* in reference to the *body* or outward condition, or to the *ſoul*, or inward.

Firſt, Was not that hard meaſure, as you may think, that when *Corah*, *Dathan* and *Abiram*, the Parents only had ſinned, that not only they ſhould go down quick into the pit, but their *houſes* alſo, *and all that appertained to them? Numb.* XVI. 32. The like, that when *Achan* only was in the tranſgreſſion, that his ſons and daughters, and his very cattel ſhould be put to death, as well as he? *Joſh.* VII. 24.

Secondly, Seems it not hard meaſure, that when that generation at the building of *Babel* had only ſinned againſt God in that deſign for ſetting up Idolatry, that not only they ſhould be given up to Idolatry, and blindneſs; but the Heathen, their poſterity, to ſcores of generations? The like, that when that generation only had ſinned in murthering Chriſt, not only they ſhould bear the guilt of his blood, but their poſterity through ſo many ages.

For the unfolding of Gods dealings in theſe things particularly, let me firſt move this general conſideration.

What

What care Parents had need to take, that they ſin not ſo, as to leave ſin and guilt and a curſe upon their children, and poſterity. Among their cares to leave them *well*, as the word in the world goes, *i. e.* rich, to be ſure to take this care, that while they leave them *well*, they leave them not *ill*. Sin not for thy childrens ſake, that they ſmart not for thy faults, when thou art gone. I mention *two* ſins particularly that may draw miſery, and entail a curſe upon the poſterity, *curſing* their children, and unconſcionably *ſcraping* a curſed eſtate together to leave to their children.

Now to aſſert the *Juſtice* of God in this caſe of *viſiting the iniquity of the fathers*, &c. either for theſe ſins or others: whereas it ſeems a wrong to the children. Conſider theſe things.

I. It is moſt juſt with God to puniſh wicked men in their deareſt delights, that judgment may come home to them to the quick: to take away the delight of their Eyes and Heart, that puniſhment may make them ſmart in the tendereſt part. And when Parents are ſo fond of that part of themſelves, their children, that they will venture ſoul and body and all to Hell for the advancement of their children, is it any injuſtice in God to laſh them in that part, that is moſt tender and delicate to them?

II. I might ſpeak, that it appertains to divine juſtice in ſpecial manner to fruſtrate the deſigns of ungodly men, and to have them in deriſion, and to ſhew that they are but fools. To *take the wiſe in their craftineſs*, and to bring their deep plotted counſels and deviſes to nought. How frequently doth Scripture harp upon this ſtring? Do I need to cite places, *Job* V. 12, 13. *He diſappointeth the devices of the crafty*, &c *He taketh the wiſe in their own craftineſs, and the counſil of the froward is carried headlong*, *Luke* I. 51. *He ſcattereth the proud*, ſaith the holy Virgin: as if ſhe pointed at the *proud* deſign of building *Babel*, which the Lord blaſted: and ſcattered theſe *proud* plotters into all quarters of the Earth. Places to this purpoſe are abundant.

Now when an unconſcionable *Gripe* lays his deſign deep, by all means right or wrong, (he cares not) to advance his poſterity, and to build them up an houſe, though in blood and injury; and accounts all cockſure: that divine Eye and Juſtice that ſits in Heaven, laughs at his deſigns, and hath his Counſils in deriſion. The man ſaith, I will lay land to land, and houſe to houſe, and my children ſhall be great, and rich and proſperous in the World, and I will build up a family of renown. But divine Juſtice ſaith, I will daſh ſuch confidence, and lay ſuch unjuſt and unconſcionable undertakings in the duſt; that men may know, that there is a God, and that he is righteous, that judgeth the Earth. *Ariſe, Lord, let not ſuch men prevail*; *let ſuch* heatheniſh contrivers *be judged in thy ſight.*

But all this while, ſtill the *objection* lyes: That this is indeed juſtice to the Father, but where is juſtice to the Son, who ſinned not, nor was partaker in his Fathers wickedneſs?

For *anſwer* to which, we muſt firſt take up the laſt word לשנאי, *of them that hate me.* But who are meant, *Parents* or *Children?* Nay, who are thoſe that *hate God*? Queſtion the World through, and there is not a man upon Earth, but he will deny and diſclaim this. But ſurely the Scripture ſpeaks not in vain, when it ſpeaks ſo much of the *haters of God*, as it doth. That ungodly men are meant, there is no doubt, and in what ſenſe they are ſaid to hate God, we may take occaſion to ſpeak hereafter. Our preſent queſtion is, when it ſpeaks of them, that hate him, whether he means *Parents* or *Children*, or both? I may very truly anſwer, *both.* And the meaning ariſeth to this, *Viſiting the ſins of the Fathers*, that hate God *upon the Children* that hate God: of wicked Parents upon wicked Children.

Obſerve the contrary clauſe, *Shewing mercy unto thouſands of them that love me.* Where *firſt*, we may ſee ſome anſwer to the queſtion juſt now moved, who are haters of God? *viz.* They that love him not; for there is no *medium.* The oppoſites are not, that love him, and love him not; but that *love* him, and *hate* him. They that love him not, hate him. *Secondly*, That which we would obſerve is, That *his ſhewing mercy to thouſands of them that love him*, implies that every one loves him, that partakes of *mercy.* So *Viſiting the iniquity of the Fathers upon the Children unto the third and fourth generation*, implies that every generation hates him, that is ſo viſited, *viz.* when Children imitate the wickedneſs of their Parents. And ſo God ſtates the point, *Ezek.* XVIII. Firſt, He begins with a *righteous man*, *verſ.* 5. and ſpeaks of the particulars of his godlineſs, *hath not eaten upon the Mountains*, &c. and concludes, *He is juſt, he ſhall live*, *verſ.* 9. Then at *verſ.* 10. he propoſeth the caſe, that if ſuch a good man beget a bad ſon, *a robber, a ſhedder of blood*, &c. And of him he concludes, *He ſhall ſurely dye, and his blood ſhall be upon him*, *verſ.* 13. Then at *verſ.* 14. he propoſeth the caſe of that wicked mans ſon, that is not wicked like the father, *that ſeeth all his Fathers ſins, which he hath done, and conſidereth, and doth not ſuch like*, &c. He concludes, *verſ.* 17. *He ſhall not dye for the iniquity of his Father, he ſhall ſurely live.* His Fathers ſins ſhall not be viſited on him, if he follow not his

Fathers

Fathers iniquity, *verſ.* 20. *The ſoul that ſinneth ſhall dye, the ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon: the righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him.*

So that *firſt*, no ſon is *damned* for the iniquity of his father, (we ſpeak not of the guilt of *Adams* ſin charged on his poſterity, which is another caſe) but every one that is damned, is damned for his own ſin. For ſo I take the word *Dye* in the Prophet, *He ſhall dye his blood ſhall be upon him.* A good ſon to be damned for the ſin of a bad father, were to ſpeak the ways of God very unequal indeed; and God contradicts that all along the Chapter. Nay a bad ſon is not damned for the ſin of his father neither: nor does any ſuch thing fall under the notion of Gods *viſiting the ſins of the fathers upon the children.* Becauſe every one that is damned, is damned for his own ſin.

And *ſecondly*, God viſiteth not the ſin of the fathers upon the *Souls* of the children. God never made a *Soul* ſinful, becauſe his father was wicked. Nay God never made, or could make any Soul ſinful, becauſe he cannot be the Author of ſin. Nay God never accounted a child wicked, becauſe his father was wicked. For thus *Ezekiah* had been undone, the good child of *Ahaz* as wicked a father, as who was moſt wicked. We ſpake of the Heathen given up to Idolatry, becauſe of the firſt rebellion at *Babel*; and the *Jews* given up to blindneſs, becauſe of the murther of Chriſt. But neither damned, nor accounted wicked any *Heathen* or *Jews*, that walked not in the ſame ſteps of thoſe their wicked Predeceſſors in their blindneſs, Idolatry or Unbelief, or other ſins. So that

Thirdly, Gods *viſiting the iniquity of the fathers upon the children*, &c. means by ſome bodily or external puniſhment. Whereby the ſon is puniſhed for his own ſins, as well as his Parents. And the meaning of the paſſage is, that when God comes to viſit the ſins of wicked children upon them, he remembers the iniquity of their Parents alſo againſt them, even in the *third* or *fourth generation.*

Shall I give you an inſtance in the ſins of a *good* father ſo viſited upon wicked children, which may clear the viſiting of the ſins of a *bad* father upon wicked children? God had told *David*, that becauſe of his killing *Uriah* with the ſword, that *the ſword ſhould never depart from his houſe*, 2 *Sam.* XII. 10. So his ſon *Amnon* periſhed by the ſword, his ſon *Adonijah* by the ſword, and his ſon *Abſalom* in as violent a manner. Did not God remember *Davids* ſin, and his own threatning in this? And yet did not all theſe periſh for their own ſins? God viſited their ſin, and withal remembred their fathers ſin againſt them alſo. God damned none of them for *Davids* ſin. Nor did God repute them ſinful for *Davids* ſin: but if they were damned, they were damned for their own ſin, and were reputed ſinners in the ſight of God for their own ſin. Yet in the external puniſhment that fell upon them, there was a remembrance of their Fathers ſin alſo. *Hophni* and *Phinehas* periſhed together in battel: their fathers ſin was viſited upon them, which he is charged with 1 *Sam.* II. 29. That *he honoured his ſons more than God.* And yet they periſhed for their own ſin. If they were damned, they were damned for their own ſin, and not their fathers: and were reputed wicked in the ſight of God for their own ſin, and not their fathers. And yet in the external puniſhment that fell upon them, their fathers ſin was called to remembrance.

Objection, But many a child is puniſhed for his fathers ſin, that it may be is a good child; or at leaſt is free and innocent from the ſin of his father. *Jeroboams* ſon was taken away in his prime, 1 *King.* XIV. was not that for *Jeroboams* ſin, that God cut off his child: and he a good ſon, and that had not conſented to his fathers ſin, *verſ.* 13. *In him there is found ſome good thing towards the Lord God of Iſrael?* Here was juſtice indeed againſt the father, but where was it to the ſon, to cut him off ſo ſoon? So *Davids* child begot in adultery muſt dye for *Davids* ſin, and what had the poor child offended? Many firſt born in *Egypt*, it is like, were not guilty of their fathers cruelty towards *Iſrael*, and yet they muſt all go to it, they muſt dye.

It may be, many a covetous unconſcionable wretch hath a ſon that is more honeſt, and yet the ill gotten eſtate moulders away, and comes to nothing with an inviſible canker. Is here juſtice to the children, to ſmart thus for their fathers fault?

To this I anſwer, *Firſt*, We are to conſider children as part of their Parents; bone of their bone, and fleſh of their fleſh. And is it not juſtice in God to puniſh wicked Parents in what part of themſelves he pleaſeth? It ſeems as lawful as for a King to puniſh a Traitor in what part of his body, head or hand or foot, it ſeems beſt to him. If *Jeroboams* hand wither for the ſin of his whole Perſon, is it not juſt with God? And is it not a penalty upon the whole perſon? And upon this account it was not unjuſt with God, when *David* had ſinned in numbring the people, to ſmite ſeventy thouſand of the people; if you conſider *David* as a general father to all the people; they part of him, as he was King, as being part of his Kingdom.

And ſuch an anſwer, if I had not other to give, ſhould I give to an *Anabaptiſt*, that aſks me, why I baptize my child? I ſhould anſwer, he is part of my ſelf, and ſo it is fit he be baptized, becauſe I am: otherwiſe all of my ſelf is not baptized. And this gives ſome

ſome reaſon of what the Apoſtle ſaith, That the child of a believing Father or Mother is *holy*, that is, is a *Chriſtian*, for the believing Parents ſake; becauſe he is part of that Parent.

Secondly, There are ſome puniſhments, that deſcend, as I may ſay, *naturally* from Parents to Children: nay I may ſay, ſome ſins that deſcend ſo naturally, that God ſhould invert the very courſe of nature, if they ſtuck not to the children. *Original* ſin and guilt we derive not from our immediate Parents, but from our firſt Parent *Adam*: but ſome *actual* ſins many children derive from their Parents. When Parents from their childrens infancy let them run into lewd courſes; and either give them example of ſuch courſes, or at leaſt reprove and reſtrain them not; the children grow lewd and wicked. Whoſe ſin is that lewdneſs? It is the childs: but it is the Parents alſo. And many a Parent ſees the juſt puniſhment of his own fault upon himſelf in the miſcarriage of his child, his coming to fearful wickedneſs, and very oft to a fearful end. *Elias* lenity to his wretched ſons, in not reſtraining them, and ſo *Davids* to *Adonijah*; did traduce and derive that ſinful miſcarriage into them. And God even viſited that ſin of the Parents upon the children in ſuffering them to grow ſo abominably ſinful.

Many a Parent is guilty of this, and yet little conſiders it. When their children prove debauched, wild, riotous, they, it may be, will fret to ſee their expenſive and deſtructive courſes. But let them reflect upon themſelves, and conſider whether their children derive not that wickedneſs either from their Example, or want of care for their Chriſtian education. Is it any injuſtice in God, when Parents will have their children ſo brought up in wickedneſs, to let them be wicked: any injuſtice either to Parents or children, that it is ſo, when children will be ſo wicked, and Parents will let them be ſo?

So ſome *puniſhments* deſcend naturally from the ſin of the Parent: as when children are made beggers by the riot, prodigal, lewd courſes of the Parents; when a whoring lewd Parent gets the foul diſeaſe, and ſo traduceth it to his children; when an unconſcionable getter of an Eſtate leaves it to his children, that like a Leproſie, a Canker, and a Curſe ſticks to it; and it cannot but rot and come to nothing. What ſhould the juſtice of God do in this caſe? Bleſs a curſed Eſtate, preſerve Children, that the Parents will infect, and keep them from beggery, whom Parents will make beggers? Shall God work miracles for theſe, that only work rebellion; and change the very courſe of the nature of things for them that will not change one luſt?

Thirdly, We are to diſtinguiſh between puniſhments and trials. A good ſon of a bad father, may come into affliction becauſe of his fathers ſin: and yet that laid upon him not directly as a puniſhment, but trial. A good child of a prodigal, riotous or unconſcionable father may come to poverty, when God aims it not as a judgment on him for his fathers ſin, but for trial, and admonition to him againſt ſuch ſins. The father indeed is ſo puniſhed, when his child comes to miſery: but the affliction in the mean time is to the child for his good. The cutting off of *Jeroboams* ſon was a ſad judgment to *Jeroboam*, becauſe the only hopeful child he had was ſo taken away, but it was not intended as a puniſhment to his child, but in mercy to take him away from wrath to come: As in *Eſa.* LVII. 1. *The righteous are taken away from the evil to come.*

Fourthly, and *laſtly*, The proper meaning is, God *viſits* upon evil children *the ſins of their fathers unto the third and fourth generation.*

This leaves a leſſon to Parents: That they would pity their children; and when they ſin, think of them; and of the miſery they entail upon them.

A SER-

A SERMON

PREACHED upon

EXODUS XX. 11.

For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

THE greatest obscurity we have to speak about is in the last clause, *He hallowed it*: and yet at first sight that seems least obscure of all. The two former clauses may rather, one would think, set us at a stand; and yet the great dispute is about the last: *viz.* in regard of that *Sabbath* we now celebrate. When we look upon the world, it may set us at a wonder, that this vast bulk of all things should be made *in six days*. Heaven and Earth and Seas *in six days?* How many houses in the world have cost the work of six years? *Solomon* was building the Temple *seven* years, and his own house *twenty* years: and this great Universe and all things in it to be built *in six days?*

And yet if we look at the *power* of him that made it, we have as much cause to wonder, that he should be *six days* about it. He that made all things by his word, could have done it in one moment as well as *six days*, and with *one* word as well as *six*. And he that made all things of nothing could also have made all things in no length of time, but in an instant, in a *moment* of time, in the *twinkling of an eye*, as he will change all things, 1 *Cor.* XV. 52.

And so concerning his *resting*, If he were weary with working, that he needed *resting*, why did he work till he was weary? And if he were not weary, why had he need to rest?

Such frivolous, impious and Atheistical Disputes may flesh and blood and carnal reason move about the actings of God, that hath not learned to resolve all his wonderful actings into these *two* great principles, his *Power* and *Will*. That he created all things with the word of his mouth of nothing, is no scruple, if we resolve it into his *Power*. And that he took *six days* to do it, who could have done it in a moment, is as little, if we resolve it into his *Will*. That he was not weary with doing so great a work, it is no scruple, if we resolve it into his *Power*. And that he rested, though he were not weary, is as little, if we resolve it into his *Will*.

And therefore how can we better begin our discourse about the matter we are upon, *viz.* his creating all things by his word, and yet taking six days to do it: and his not being weary with so great a work, and yet resting, though he were not weary; than by adoration of his *Power* and *Will?* And therefore as *David* for all his haste of fleeing from *Absalom*, yet when he came to the top of the Mount *Olivet*, he worshipped God, 2 *Sam.* XV. 32. So let us make so much a stop in the current of our discourse, as to give the Lord his due of his power and pleasure, before we go further. And that let us do in the words, and Oh! that we might ever do it in the devotion of the four and twenty Elders, *Revel.* IV. 11. *Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.*

All *Israel* hears more Divinity and Philosophy in these few words, *In six days the Lord made Heaven and Earth, and rested the seventh day*, &c. than all the great wisdom and philosophy of the Heathen was able to spell out in a thousand years. Some of them were so wide from knowing that the world was made by God, that they thought it was never made at all, but was *Eternal*, and never had beginning. Others, that it was a *God*

it

it ſelf, and made it ſelf. Others, that it grew together at hap hazzard of Atomes, or motes flying up and down, which at laſt met and conjoyned in this fabric of the world, which we behold. So blind is ſinful man to the knowledge of his Creator, if he have no better eys and light to look after him by, than his own. *Iſrael* hath a Divine light here held out before them, whereby they ſee and learn in theſe few words, That the World was not Eternal, but had a beginning, and that it was made; and that it made not it ſelf, but was made by God; that it was not jumbled together by hap hazzard of I know not *What*, and I know not *How*, but that *God made it in ſix days.*

That which God ſpeaks ſo ſhort here, *Moſes* afterward, when he ſet pen to paper to write his books, enlarges upon, and tells you, in the beginning of *Geneſis*, in what manner God proceeded in this great work, and what he created every day. With that you ſee the Bible begins the ſtory of the Creation: the proper foundation, that every Scholar ſhould ſay of his learning there, namely to know his Creator: and to know *of whom, and through whom are all things, to whom be glory for ever Amen*, as the Apoſtle devoutly, *Rom.* XI. 36.

Let us conſider the *two* things ſeverally, That God made *Heaven and Earth*; and *ſecondly*, That he made them *in ſix days.*

When I look up to Heaven the work of thy fingers, the Moon and Stars, which thou haſt ordained, *I ſay*, ſaith *David*, *What is man that thou art mindful of him, or the ſon of man, that thou viſiteſt him?* We may alſo ſay upon ſuch a proſpect, Oh! what is God, what a divine and infinite power and wiſdom and glory, that made ſo great, ſo beautiful, ſo ſtately a fabrick! *Our God made the Heavens*, is the *Iſraelites* plea againſt the Gods of the Heathen, pittiful pieces of wood and ſtone, that could neither ſee nor hear, nor ſmel, nor ſtir, but *Our God made the Heavens.* There is a paſſage very remarkable, *Jer.* X. 11. *Thus ſhall ye ſay to them, the Gods that have not made the Heavens and the Earth, even they ſhall periſh from the earth, and from under theſe Heavens.* That verſe is in the *Chaldee* Tongue, whereas every clauſe of his book beſides is *Hebrew*, and not a Syllable of *Chaldee* in it. And what is the reaſon? The people were ere long to be captived into *Chaldea*, and when they came there the *Chaldees* would be ready to be perſwading them to worſhip their Gods. Poor *Iſrael* new come thither could not ſpeake their Language, nor diſpute the caſe with them in their own Tongue. Therefore the Lord by the Prophet puts ſo much *Chaldee* into their mouths, as to make a profeſſion of their own God, and to deride and curſe the others. Your Gods made not Heaven and Earth, and therefore ſhall periſh from the Earth and be confounded; but *Our God made the Heavens.* I.

O! what an excellent ſtudy is it, to ſtudy God as the great Maker of Earth and Heaven to look ſeriouſly upon this great Fabric, the Variety, Order, Beauty of the Creatures; and deeply to think, what kind of thing is *God*, that made all theſe things with the word of his mouth. How great, dreadful, terrible is the Creator, with whom we have to do! Study upon the firſt verſe of *Geneſis*, *God created the Heavens and the Earth.* And can you find it otherwiſe there, than that he did that in a moment; that in an inſtant, in the twinkling of an eye, he made theſe two parts of the world, Center and Circumference; ſpread out this great Canopy over us like a Curtain, and hung this vaſt Ball, upon which we tread, upon nothing; both at once, and both in a moment? Oh! what an amazing power is here to think of! Oh! what a God have we to deal withall! How can this God cruſh a ſinner, check the pride and preſumption of wicked duſt and aſhes, when he can do ſuch wondrous and incomprehenſible things as theſe? How can this God create comforts to a poor afflicted child of his own? How can he find out means to deliver and releive a poor diſtreſſed Saint, that puts his truſt in him, when with a word he can make a world; nay, if he had pleaſed, could have made a thouſand?

Such uſe and other, might we make of the ſtudy of our Creator, and his creating. And O! that he that created us, and all things, would create in us frequent, ſolid meditations of him, and of his mighty power, and working, whereby he made all things of nothing.

It was once queſtioned by one, What did God before he made the world? And anſwered by another, He created Hell for curious and impertinent enquirers. It was once asked by another, With what inſtruments, tools, and engines did God make the world, if he made it? His own Spirit gives anſwer to this, *By the word of the Lord the Heavens were made*, &c. But we may not unuſefully, and unchriſtianly move this queſtion, Wherefore was it, that God made the world? The Scripture anſwers this too, *Prov.* XVI. 4. *The Lord hath made all things for himſelf.* *Rev.* IV. 11. *For thou haſt created all things, and for thy pleaſure they are, and were created.* But this leaves us to our inquiring ſtill: *viz.* In what ſenſe to underſtand his *making all things for himſelf*, and what his *Will* and *pleaſure* aimed at? Did God create Creatures, becauſe he had need of Creatures? Did he make the Heavens, becauſe he wanted a Houſe for himſelf? And the Earth, becauſe he could not be without Tenants in thoſe tenements below?

And the nayl of this queſtion might be driven further: why did he make this world, ſeeing he will mar it in time, and bring it to deſolation? Why made he millions of men, whoſe end proves to be damned for ever? Had it not been as good, this houſe of the Univerſe had never been; as to be built, and to be fired, and burnt down again? Had it not been better for millions, that they had never been born, than to be born, and brought into the world for a little time, and then to be damned to Eternity?

But, O vain man, who art thou that diſputeſt againſt God? Shall the pot or veſſel ſay to him, that made it, why madeſt thou me thus, or why at all? For his will and pleaſure were all things made: and it is not fit to diſpute his will or pleaſure, that could make all things. But that we may receive ſatisfaction in this poynt, and that we may not be ignorant of ſo great a matter, as the reaſon why God made the world,

Firſt, we may reſolve it without any ſticking, that he that created all things, ſtood in need of nothing; and that gave being to all, needed not any thing from the Creature to amend his own well-being. That is a moſt juſt challenge of all the world, if it can, to ſhew that God is beholden to any, or had ever need of any: the Apoſtle makes it, *Rom.* XI. 35, 36. *Who hath been the Lords Councellor* to teach him, *or who hath firſt given to him, &c.* But

Secondly, We may give him that for a proper and direct reaſon of Gods creating all things, which the Apoſtle ſays, *Rom.* IX. 23. *That he might make known the riches of his glory: viz.* That he might glorifie himſelf, and that he might impart of his own riches to his Creature.

It might almoſt be queſtioned, whether God could chooſe but create the world: not to put a neceſſity, or compulſion upon God, who doth freely whatever he doth, and hath no other tie upon him for his actings than his own Will. But in regard of that infinite goodneſs that is in God, could that do other than flow out upon the Creature? God from all Eternity dwelt in and with himſelf, bleſſed, ever bleſſed in the enjoyment of himſelf, and needed nothing beſide himſelf. But could that infinite Ocean of goodneſs, that was in him, be kept within thoſe bounds of ſelf enjoyment, and not communicate it ſelf to the Creature? A lively, full, flowing fountain cannot contain its ever-flowing waters within its own brims, but it muſt flow out to refreſh and water the places that are about it; The Sun cannot keep its light and heat within it ſelf, but muſt impart it to the world.

We ſhall not impoſe any ſuch neceſſity upon God, as he hath done upon theſe Creatures. And yet if we ſhould ſay, God the everlaſting fountain of Being, of Goodneſs, could not but impart *Being*, and his *Goodneſs* to Creatures; this would ſpeak no imperfection in God, but his infinite perfection. But we will take the thing up in terms of Scripture. He was *willing* to make known his goodneſs; it was his *pleaſure* to create the world, that he might communicate the riches of his glory. God would give being to Creatures, that he might glorifie his own being; would communicate of his goodneſs to his Creatures, that he might glorifie his own goodneſs. So all terminates and centers in that great end, his own *glory*. He created the world to glorifie his *power*: gave being to Creatures that he might glorifie his own *being*: ſhews goodneſs to them, that he may glorifie his own *goodneſs*, and receive glorifying from them. And at laſt, will deſtroy the world to glorifie his *power* and *juſtice*: damn the wicked to glorifie his *truth* and *juſtice*, and glorifie his Saints to glorifie his *grace*. So that God made all things for himſelf, that is for his own glory: doth all things for his own glory: created thee, me, and all fleſh, that he might reap glory from us.

II. But let us conſider of the *ſecond* thing, as it tends to the *End* of this Command, the ſetting forth the reaſon of the Inſtitution of the Sabbath; That he created all things *in ſix days*.

And what needed he take *ſix days*, that could have done all in a moment? He had as little need to take time for his work, as he had of the world, he being Lord of all. What reaſon can we give? but that he by his own proceeding and acting would ſet the clock of time, and meaſure out days, and a week, by which all time is meaſured, by his own ſtandard, *Evening and Morning*, to make a natural day, *i. e.* day and night: and ſeven natural days to make a week; *ſix* days of labour, the *ſeventh* for reſt, *ſix* for man, the *ſeventh* for God.

Shall we trace the ſtory of the *ſix days* a little, that we may the more plainly obſerve the Reſt, and bleſſing of the Sabbath, when it came?

That the world was made at *Æquinox*, all grant, but differ at which, whether about the eleventh of *March*, or twelfth of *September*; to me in *September* without all doubt. All things were created in their ripeneſs and maturity: Appels ripe, and ready to eat, as is too ſadly plain in *Adam* and *Eves* eating the forbidden Fruit. To this we might add that God attributed the beginning of the year to *March*, upon Eccleſiaſtical account, upon their

their coming out of *Egypt*. *Exod.* XII. Which argues it had begun from ſome time elſe before. And ſo the *Jews* well obſerve, that ראש השנה לשנים *The beginning of the year for telling the year, is from September:* ראש השנה לרגלים *The beginning of the year for ſtating of the feaſts, is from March.* See *Exod.* XXIII. 16. *The feaſt of in-gathering in the end of the year.* After which a new year was preſently to begin, when they had gathered in grapes, &c.

So that look at the firſt day of the Creation, God made Heaven and Earth in a moment. The Heaven, as ſoon as created, moved, and the wheel of time began to go. And thus for twelve hours there was univerſal darkneſs. This is called the *Evening*, meaning *Night*. Then God ſaid, *Let there be Light*, and light aroſe in the Eaſt, and in twelve hours more was carried over the Hemiſphere: and this is called *Morning*, or *Day*. And the *Evening* and *Morning* made the firſt natural days; twelve hours *darkneſs*, and twelve *light*.

Accordingly did God proceed in the works of the ſix days, as *Moſes* hath informed us at large; which I ſhall not inſiſt upon, but come to the works of the *ſixth* day. On that day God created *creeping things*, and *beaſts*, and laſtly *man*. And that which is needful to obſerve towards the Lords reſting, and ſanctifying the ſeventh day, is, that before the ſeventh day came, ſin was come into the world, and Chriſt was promiſed.

On the ſixth day all was marred again. Before that day was ended ſin was got into the world, and ſpoiled the beſt of the Creation of God, Men, and ſome Angels. This we have to ſpeak to, wich giveth ſome illuſtration concerning the inſtitution of the Sabbath of the ſeventh day.

That *Adam* fell on the very day that he was created, needs not ſo much diſpute about, for it is eaſie to be proved, as it needs ſorrow and wonder. *Wonder*, that he placed in ſo incomparable happyneſs, and having perfect power to continue in it, ſhould ſet ſo light by that happineſs, as to paſs it off for an Apple, and that he ſhould loſe that happineſs on his firſt day, when he was able to have kept it all his days. And *Sorrow*, that the nobleſt of natures, that God had created, ſhould be ſo ſoon overthrown, and overthrown ſo ſorely.

For proof of this, we may have recourſe to *Scripture*, to *Reaſon*, and to the *Correſpondence* that was twixt the Fall and the Redemption.

I. To prove it by *Scripture*.

Firſt, Obſerve that, *Pſal.* XLIX. 12. *Nevertheleſs man being in honour abideth not, but is like the beaſts that periſh.* The Pſalmiſt in the verſe before ſhews the carnal confidence of worldly men: *Their inward thought is, that their houſes ſhall continue for ever, and their dwelling places to all generations*, &c. And in this verſe he ſhews, how vain ſuch confidences are. For that man hath no abiding here in his *houſe*, or *honour*, but he muſt away. And he lays it down not only as a thing undoubted in it ſelf in the words that you have before you in your *Engliſh* Bibles: but in the Original he includes the moſt proof of it, that could be produced. For in the Original the words ſpeak literally thus, *Adam in honour lodged not all night*, but was flitted out of his honour before his firſt night came. And if it were ſo with him in his great honour, and in his great ability to have ſtood and remained in his honour, it is much more ſo with man, that is become ſinful, mortal, and nothing but fading. I ſay, the words in the Original bear alſo this ſenſe, that *Adam in honour lodged not all night.* And ſo they ſpeak and prove the thing we are upon, that he fell and faded on the very day he was created; and loſt his honour and happineſs before night came.

Secondly, Obſerve that, *Joh.* VIII. 44. *He was a murtherer from the beginning.* The *Syriac* renders it *from in the beginning*; the common phraſe whereby the *Jewiſh* Nation expreſſed the *days* of Creation. So is it their common expreſſion, whereby they denote the *works* of the Creation, to call them מעשי בראשית *the works in the beginning.* And the *Jews* that ſtood by and heard Chriſt ſpeak theſe words, *He was a murtherer from the beginning*, could not otherwiſe underſtand it, than that he was a murtherer even from the *days of the Creation*, that he murthered *Adam* on the very day that he was created. And ſo Chriſt meant in the words, as ſpeaking according to the common and familiar Language of the Nation. For

II. To clear this by *Reaſon*, which the Scripture thus hinteth.

Firſt, It is without all queſtion, that the Devil would ſlack no time, but as he was fallen himſelf through his ſpite and malice at the happineſs and honour of *Adam*; ſo he would haſten all he could, to bring him out of his happineſs and honour, which he ſo much ſpited and maliced.

It is diſputed what day the Angels were created. It is the moſt probable they were created the firſt day with the Heavens: and that they were ſpectators of Gods works in the creation, and praiſed and magnified the Lord for his works all along; ſo God himſelf the great Creator tells us, *Job.* XXXVIII. 4, 5, 6, 7. *Where waſt thou when I laid the foundations of the earth*, &c. *Who hath laid the meaſures thereof, if thou knoweſt, or who hath*

hath ſtretched the line upon it? Whereupon are the foundations thereof faſtned, or who layd the corner ſtone thereof? When the morning Stars ſung together, and all the Sons of God ſhooted for joy. By *Stars*, and *Sons of God* is plainly meant the *Angels*: and they are ſinging and ſhouting, when God lays the foundations of the earth; as they did at the laying the foundation of the Temple, *Ezra*, III. Now the foundation of the earth was laid in the firſt day, the firſt work of the Creation: when God in one and the ſame inſtant created Heaven and Earth, and in the ſame inſtant created the Angels with the Heavens.

Now theſe Angels that fell, were not fallen doubtleſs before man was made. For upon creating of *Man*, who was the laſt of the Creation, it is ſaid, *Gen.* I. 31. *And God ſaw every thing, that he had made, and behold it was very good*: and there was yet nothing *bad* or evil in the world, no Angels fallen, no ſin at all. But when thoſe that fell ſaw the dignity and honour and happineſs, that God had placed man in, a piece of clay, a lump of earth, duſt of the ground; and that he put all Creatures under his feet, as it is *Pſal.* VIII. 5, 6. yea and gave Angels charge to attend him, as it is, *Pſal.* XCI. 11: They maliced this happineſs and honour, and ſcorned this ſervice and attendance; and damned themſelves meerly upon this ſpite at *Man*.

Would they therefore, think you, delay any time of tempting *man*, to try whether they could ſhake him out of his happineſs and honour, and bring him into the ſame condemnation with themſelves? No, the Devil never ſince ſlacked time, and put off any opportunities of doing miſchief, much leſs would he then, when he had miſchieved himſelf with ſuch a ſpleen.

Secondly, I might ſpeak of divers things. As that if *Adam* had kept the Sabbath in innocency, he had kept the Law; that if he had continued any time without ſin, he had begot *Cain* without ſin: if *Eve* had been a little practiſed in obedience, ſhe had not ſo ſoon been ſhaken, when ſhe came to be tried: that their ſpeech ſheweth, that no fruit had been eaten before. But that which is eſpecially conſiderable is, that the *Redemption* was to be ſhewed inſtantly upon the Creation. Since *Chriſt* was to be ſet up Lord of all, the Saviour of all that are ſaved, and the ſecond *Adam* repairer of the ruines of the firſt; it was not only fit, but indeed needful, that he ſhould be proclaimed King and Saviour even the firſt day of man.

I do not ſay, it was needful that *Adam* ſhould fall on his firſt day, that Chriſt might be proclaimed on his firſt day: and yet I ſay, *it was needful that Chriſt ſhould be proclaimed that day, viz.* that he might be ſet up Lord of all men from the firſt day of man: But eſpecially, that what ſtability or firmneſs there is in obedience and holineſs, it might be founded in Chriſt alone. I could almoſt ſay, it was needful, that *Adam* ſhould fall on the day of his Creation, not in regard of any neceſſity God put upon him, but in regard of the fickleneſs of created nature, being left to it ſelf. When I ſay, *it was almoſt needful*, I mean almoſt inevitable, but that he, left intirely to himſelf, and to his own ſtrength, ſhould ſtand the temptation of an *Angel*, a Creature ſo far above him by nature, and ſo far wiſer than he, though he were full of wiſdom. And you ſee Satan did not ſo much tempt his ſtrength, as his wiſdom; and there he overturns him by a trick of ſubtility, out-witting his wiſdom.

However it was fit the *Redeemer* ſhould be held forth, even the firſt day of man, as *the heir of all things*, *Heb.* I. 2. as the root of all to be ſaved, and the ſure foundation of all holineſs, grace and eternal life. And

III. Do but obſerve what correſpondence there is twixt the *Fall* and *Redemption*; and the later will ſpeak the former to have been on *Adams* firſt day. *Redemption* was wrought on the ſixth day, as the *Fall* had been on the ſixth day. And when Chriſt had wrought that great work, he reſted the ſeventh day in his grave, as God reſted on the ſeventh day, when he had wrought the great work of Creation. To this purpoſe I might alſo apply the particular times of the one, and the other. About the *third* hour, the hour afterwards of ſacrifice and prayer, it is very probable *Adam* was created. And *Mark* tells you, *Chap.* XV. 25. *And it was the third hour, when they crucified him*; that is, when they delivered him up to *Pilate* to be crucified. About the *ſixth* hour, or high noon, *Adam* moſt probably fell, as that being the time of eating. And *John* tells you, *Chap.* XIX. 14. that about the *ſixth* hour he was condemned, and led away to be crucified. And about the *ninth* hour, or three a clock afternoon Chriſt was promiſed, which *Moſes* calls the cool of the day: and about the ninth hour Chriſt *cried out with a loud voice, and gave up the Ghoſt*. Such Harmony may be found betwixt the day and hours of the one and of the other: the later helping to prove and clear, that *Adam* fell on the *ſixth* day, the day on which he was created, and *continued not in honour all night*.

Ah! what a glaſſy brittle thing is poor humane nature, when it is ſo ſhaken all to pieces from ſo great perfection, that it holds not whole above three hours, or thereabouts? And that it held whole ſo long, was becauſe it had not yet met with a temptation. And that Satan offered not a temptation all that while, was becauſe he would hold

hold off till they came to their time of eating; and their first meal proves their poyson. But Ah! the glorious and divine power of the grace of the Lord *Jesus*, that inables a poor sinful Soul to hold out against the shocks of all the temptation of Hell, and to break through all, and to get to glory. Compare *Adam* shaken with the first temptation the Devil offers, with *Job* not shaken with all that the Devil could do; and *to the praise of the glory of his grace*, as it is said, *Ephes.* I. 6. we have cause to cry out all our lives, and so do Saints in glory to eternity, *Great is the grace of our Lord Jesus Christ.*

Now read the words carrying this that hath been spoken in your minds, *In six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day; wherefore God blessed the Sabbath day, and hallowed it.* And on the sixth day *Adam* fell, and Christ was promised: and *on the Seventh day God rested, and blessed the Sabbath day*, &c. And so the *Chaldee* Translater of the Psalms considers of the thing. For upon *Psalm.* XCII. which is intituled *for the Sabbath day*, he saith thus, *A Psalm or Song, which* Adam *the first man sung concerning the Sabbath day.* And the same *Chaldee* Translater on *Cant.* I. yet more plainly: *When* Adam *saw that his sin was forgiven, when the Sabbath came, he sung a Psalm, as it is said, A Psalm or Song for the Sabbath day.*

And now looking on this first week of the world in this prospect, *viz.* as sin come into the world, and Christ promised before the *seventh* day came, it will give us a clearer prospect of the Sabbath, and of Gods resting, *viz.*

I. That God had created a new creation, before he rested on the Sabbath. For when *Adam* and mankind, by his fall, was shattered all to pieces, and the noblest Creature, to whom God put all other Creatures in subjection, was himself become like the beasts that perish, the beasts that were put in subjection to him: and when Satan the enemy of God, as well as man, had thus broke all to pieces the chief work-manship of God; here the world was mar'd as soon as made. And as God *in six days made Heaven and Earth, and all things therein*, so before the sixth day went out, Satan had mar'd and destroyed him, for whom all these things were created.

God therefore coming in with the promise of Christ, who should destroy Satan, that had destroyed all; and having now created a new world of grace, and brought in a *second Adam*, the root of all were to be saved; and having restored *Adam*, that not only from his lost condition, but into a better condition, than he was in before, as having ingrafted him, and all believers into Christ, a surer foundation, than natural perfection, which he had by Creation, but had now lost: then he rested, as having wrought a greater work, than the Creation of nature.

But then you will say, that that first Sabbath was of *Evangelical* institution, not of *moral*: that then the law for keeping of it was not written in *Adams* heart, but was of Evangelical revelation.

I may answer truly, that it was both. For though *Adam* had not sinned, yet must he have kept the Sabbath. And to this purpose it is observable, that the institution of the Sabbath is mentioned, *Gen.* II. before the fall of *Adam* is mentioned, *Gen.* III. partly because the Holy Ghost would mention all the seven days of the first week together, and partly to intimate to us, that even in innocency there must have been a Sabbath kept; a Sabbath kept, if *Adam* had continued in innocency: and in that regard the Law of it to him was *Moral*, and written in his heart, as all the Laws of piety towards God were. It is said, *Gen.* II. 15. *The Lord God took the man, and put him into the Garden of Eden to dress and keep it.* Now if *Adam* had continued in innocency, do you think he must have been at work dressing and keeping the Garden on the Sabbath day, as on the other six? He had Gods own copy so laid before him of working six days, and resting the seventh, that he could not but see, that it was laid before him for his Example.

But you will say, All the *Moral* Law was written in *Adams* heart, as soon as he was created: now the Law to keep the Sabbath could not be, because the Sabbath was not yet created, nor come. And by then the Sabbath came, the Law in his heart was blurred by sin and his fall.

I *answer*, The Law writ in *Adams* heart was not particularly every Command of the two Tables, written as they were in two Tables line by line: but this Law in general of piety and love toward God, and of justice and love towards our neighbour. And in these lay couched a Law to all particulars, that concerned either; to branch forth as occasion for the practice of them should arise. As in our natural corruption brought in by sin, there is couched every sin whatsoever too ready to bud forth, when occasion is offered. So in the Law in his heart of piety towards God, was comprehended the practice of every thing, that concerned love and piety towards God, as occasion for the practice was offered. Under this Law was couched a tie and Law to obey God in every thing he should command. And so though the command, *Eat*

not

not of the forbidden fruit, was a *Poſitive* and not a *Moral* Command; yet was *Adam* bound to the obedience of it by virtue of the *Moral* Law, written in his heart, which tyed him to love God, and to obey him in every thing he ſhould command.

And ſo the Sabbath, when it came, although you look upon it as a *poſitive* command in its inſtitution; yet was it writ alſo in *Adams* heart, to obey God in that Command, eſpecially when God had ſet him ſuch a Copy by his own reſting.

II. A *ſecond* thing obſervable in that firſt Sabbath, and which was tranſmitted to poſterity as a Law to keep, is, that now it had ſeveral ends. As in *man* there is ſomething of the perfection of every Creature, a *Spirit*, as Angels; *Life*, as Beaſts; *Growth*, as Trees; a *Body*, as Stones; ſo the Sabbath hath ſomething of the excellency and of the end, of every Law, that was or could be given.

There are *four* ſorts of Laws, which God hath given to men; *Moral*, *Commemorative*, *Evangelical* and *Typical*. *Moral* Laws are given in the Ten Commandments. *Commemorative* Laws, as the Law of the *Paſsover*, to commemorate the delivery out of *Egypt*; *Pentecoſt*, to commemorate the giving of the Law. *Typical*, as *Sacrifices*, *Prieſthood*, *Purifications*, *ſprinkling of blood*, to ſignifie *good things to come*, as the Apoſtle ſpeaks, and to have their accompliſhing in Chriſt *Evangelical*, ſuch as repentance, ſelf-denial, believing, &c.

Now the *Sabbath* is partaker of all theſe *Ends* together, and hath the ſeveral excellencies of all theſe ends included in its ſelf. And ſo had that firſt Sabbath appointed to *Adam*.

Firſt, The *Moral* end is to reſt from labours. So in this *fourth* Commandment, *ſix days ſhalt thou labour and do all thy work, but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of work*, &c. So *Jer.* XVII. 21. *Thus ſaith the Lord, Take heed to your ſelves, to bear no burthen on the Sabbath day, nor bring it in by the gates of Jeruſalem. Neither bring forth a burthen out of your houſes, neither do you any work, but hallow the Sabbath day, as I commanded your fathers.*

Oh! then I celebrate the Sabbath, ſaith the Sabbath-breaker, for I do no work but play and recreate, and drink and ſit ſtill, and do no work at all. Friend, doſt thou think God ever eſtabliſhed idleneſs and folly by a Law? That he hallowed the Sabbath day to be a playing, fooling, ſporting day? But *Chriſtian*, how readeſt thou, as a Chriſtian? *The ſeventh day is the Sabbath of the Lord thy God*; not a Sabbath for thy luſt and lazineſs. And *in it thou ſhalt do no manner of work* of thine own, but the work of the Lord thy God. And the *reſt* that he hath commanded is not for idleneſs, but for piety towards God; for which end he gave all the Laws of the firſt Table, *viz.* to leave communion with the world and worldly things that day, and to have it with God, as in *Eſai.* LVIII. 13, 14. *If thou turn away thy foot from the Sabbath, from doing thy will on my holy days, and call the Sabbath a delight.* As *Moſes* to betake our ſelves to the mount of God, and there to have communion with him. To get into the Mount above the world, and there to meet God and converſe with him. *To be in the Spirit on the Lords day*; and not to recreate the Body, but the Soul. To gather Spiritual ſtrength for that, which it may be hath been ſcattered in our wordly employment.

Secondly, There is a *commemorative* end of the Sabbath, to remember Gods creating the world. Which *Adam* might very well, nay muſt have been employed about, though he had never fallen. When he had been all the week upon his employment, dreſſing the Garden, and keeping it; then on the Sabbath to ſet himſelf to meditate upon Gods creating of the world; and to ſtudy his power and wiſdom and goodneſs, ſhewed in that glorious workmanſhip, and to ſpend the day in prayers to him. Obſerve the work of that day to us, and the ſame it ſhould have been to him, in *Pſal.* XCII. which is intituled *a Pſalm for the Sabbath day*. It tells you what the work of the day is, *verſ.* 1. *It is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy name, O moſt High.* And upon what reaſon, *ver.* 4. *For thou haſt made me glad through thy works, I will triumph in the works of thy hands.* This is a Sabbath days work; after our ſixs days work, to make it our employment to think of Gods: to meditate of his wondrous works of Creation and Preſervation: and there will come in the thoughts of our Creator and Preſerver, and may mind us of our engagement to praiſe him: to whet our thankfulneſs and faith with theſe thoughts.

1. When we have laboured all the week, to think of our Creator, that hath ſuſtained us, fed, cloathed, brought us hitherto. And here is a right Sabbath employment, to let our thoughts ſtream from our wordly employment to God, and to the remembrance of him, *in whom we live, and move and have our being.*

2. To truſt God with our ſupport, though we labour not on the Sabbath, but ſpend it wholly to him, and not to our ſelves. He that created all things, and that hath fed and preſerved us hitherto, can ſupport us without our working on his day; nay, and will do it: for do his work, and undoubtedly, thou ſhalt not want thy wages.

What

What a lecture did God read in his raining of *Manna*, that on the Sabbath day he rained none: thereby to ſhew his own owning of his Sabbath, and checking and chiding thoſe, that for greedineſs and diſtruſt, would go out and think to gather ſome on that day. And when he provided them *Manna* on the ſixth day for the Sabbath alſo, what a lecture did he read, that he that obſerves the Sabbath and does Gods Will, ceaſing from his own labour, and doing his, ſhall never be unprovided for.

Thirdly, There is an *Evangelical* end of the Sabbath, referring to Chriſt: and that in *Adams* Sabbath as well as ours. Let us begin with his.

I have ſhewed that on the ſixth day *Adam* ſinned, and Chriſt was promiſed. So that the laſt work of God in the days of Creation, was the ſetting up Chriſt, and reſtoring fallen man by him. And here God reſted, *viz.* He had brought in his Son in whom his Soul delighted, and made him heir of all things: and thus he reſted in Chriſt, finiſhed his work in Chriſt, reſted, refreſhed, delighted himſelf in Chriſt. Now the next day, when the Sabbath came in, what had *Adam* to do in it, but to remember the Creation, to remember his new creating, when he was broke all to pieces and ſpoiled? To remember his *Creator* and *Redeemer*.

It is ſaid, *Gen.* III. 21. *Unto Adam and his wife did the Lord God make coats of ſkins, and cloathed them.* The Lord and Lady of all the world clad in Leather! Which our ſilks and ſattens now would ſcorn to think of: but from ſo mean a garb comes all our gallantry, though now we ſcorn it. But whence came thoſe Skins? Moſt probably they were the skins of beaſts that were ſacrificed. For, That ſacrifice was from the beginning may be obſerved from that, that Chriſt is called *The Lamb ſlain from the beginning of the world*: and that not only in *prediction*, or that it was determined, and foretold by God, that he ſhould be ſlain: but in *figure*, that ſacrifice was offered from the beginning of the world, which did preſignifie his killing, and offering up. And this further appears from the ſacrifices of *Cain* and *Abel*, which rite and piece of Religion they had learned of their Father *Adam*.

Here then was work for *Adam* on the Sabbath, to ſacrifice in memory of Chriſt to be offered up for redemption: and to praiſe God for creating the world; but eſpecially for vouchſafing Chriſt, whereby a better world and Eſtate is created.

And would not *Adam*, when he had a family, preach to his family of theſe things upon the Sabbath day? "My Children, learn to know, and remember the Creator, "the bleſſed Trinity, Father, Son and Holy Spirit, who in ſix days made Heaven "and Earth, and on the ſixth day made me and your Mother, both of us in his own image, "perfectly holy and righteous, and endued with power of perfect obedience, and to "reſiſt all temptations. But that day we were deceived by the Devil, and fell and un- "did our ſelves, and our poſterity, and came into a ſtate of death and damnation. But "God ſuffered us to lye ſo but a few hours, but promiſed his own Son to take our fleſh, "and to dye to deliver us from death and damnation: and taught us this duty of "ſacrifice in comemoration of Chriſts death, and appoynted this day to commemorate "theſe things, and to be employed in ſuch ſervice, and meditations. Oh! my Children, "learn to know your Creator, to believe in Chriſt your Redeemer, and to obſerve his "Sabbath. Such employment as this had *Adam* with his family on the Sabbath day: that it was even a Chriſtian Sabbath to him, as ours is to us: and the very ſame work is ours, and was his on the Sabbath day; but only that he alſo ſacrificed.

Fourthly, There is a *Typical* end of the Sabbath; to ſignify Eternal Reſt. *Heb.* IV. 3. *For we which have belived do enter into reſt: As he ſaid, I have ſworn in my wrath, if they ſhall enter into my Reſt, although the works were finiſhed from the foundation of the world.* Where the Apoſtle ſignifies, that the Sabbath hinted another reſt, to wit, Gods Eternal Reſt, different from that reſt, when God ceaſed from the works of Creation. The Sabbath typifies the end, *viz. Eternal Reſt*: and the means, *viz.* to reſt in Chriſt. One end was to *Adam* in innocency, both to us. This is a lecture that may be read in the Sabbath; in ſomething that is viſible to ſee ſomething inviſible, as in the water to ſee the Sun. This is a way to reſt, and reſembles that great, and laſt Reſt: as pleaſant walks lead at length to the ſtately Houſe at the end of them.

This is a fit thought for the Sabbath-day morning. Now I reſt from the world, how ſhall I reſt from it eternally? Now I deal with God inviſibly, but one day viſibly. They who love Eternal Reſt, will certainly love the Sabbath.

To all theſe ends, God added another end, as the Sabbath was given to his peculiar people, given at *Sinai*, with all theſe ends, and this more; *viz.* To diſtinguiſh the *Jews* from all others for Gods own people. See *Deut.* V. 15. *And remember that thou waſt a Servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a ſtretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.* And ſo in *Exod.* XXIII. 12. And the Sabbath is reckoned with the *Jewiſh* Feſtivals, *Col.* II. 16. *Let no man judge you in meat or in drink, or in reſpect of an Holy*

Holy day, or of the new Moon, or of the Sabbath days. They were diſtinguiſhed by Times from all other people. But how is this Sabbath diſtinctive? I anſwer,

1. None in the world kept the like reſting day. Therefore the *Jews* were ſcoffed at by other Nations, as *Idle*, and taken advantage of on that day.

2. They kept this Reſt as a redeemed people. *Deut.* V. How had they toyled in *Egypt*, and had not the liberty of a Sabbath: Now on the contrary, when they were delivered out of *Egypt*, they kept the Sabbath, as a ſignification of their reſt from their labours there.

And now look on the Sabbath in its Moral, Commemorative, Evangelical, Typical, and Ceremonial End. Look on it in its Royal Dreſs, with what poſſible it can put on, as Queen *Eſther* was dreſt; and then view its beauty.

Firſt, in its *Antiquity*. It was from the beginning: as it is ſaid of *the word of God*, 1 *Joh.* I. 1. Ask after the antient paths, and the Sabbath will be found to be one of them. This is *not of the Law, but of the Fathers.* It is the firſt born of Ordinances, and hath a double portion of honour due to it. It was the firſt day of comfort in the world, after *Adam* was adjudged to toyl and miſery. The *Jews* ſay of it, that *it is a Mediator.*

The Conſideration of theſe *Ends* of the Sabbath may ſerve to aſſoyl that controverſie about the *Antiquity* of its Inſtitution: *viz.* Whether its Inſtitution was not before the giving of the Law? In the Diſpute about the Sabbath afoot in *England* ſome years ago, there were ſome went ſo high (ſhall I ſay?) or ſo low, as to maintain that our Sabbath was not of *Divine* Inſtitution, but *Eccleſiaſtical* only; not ordained by God, but the Church. And to make good this aſſertion, they would perſwade you, that there was no Sabbath inſtituted before the giving of the Law. None from the beginning, but that the world was two thouſand five hundred and thirteen years without a Sabbath: for ſo long it was from the Creation to *Iſraels* going out of *Egypt*: and that then, and not before was the Law for the Sabbath given.

Then I pray, why ſhould *Moſes* ſpeak of Gods *ſanctifying* the Sabbath, when he is ſpeaking of the firſt week of the world, if he meant not, that the *ſeventh* day of that week was *ſanctified?* And what ſenſe were it to read the Command thus, *For in ſix days the Lord made Heaven and Earth*, &c. *and reſted the ſeventh day, therefore* two thouſand five hundred and thirteen years after, *he bleſſed the ſeventh day and hallowed it?* But read it as it lies before you, *He reſted the ſeventh day, therefore the Lord bleſſed the Sabbath day and hallowed it*, and muſt it not needs mean, he bleſſed that *ſeventh* day, that he reſted, and ſanctified it, and ſo the *ſeventh* ſucceſſively in following generations?

But you may obſerve in *Moſes*, that the Sabbath is given upon *two* reaſons or accounts here, becauſe *God reſted*; but in *Deut.* V. 15. becauſe God *delivered* them out of *Egypt*. Thou, O *Iſrael*, thou muſt keep the Sabbath day in remembrance of thy deliverance out of *Egypt*: but withall he bids them, *Remember to keep the Sabbath* in memory of Gods reſting. Therefore certainly the Sabbath was kept in remembrance of that, before it was given to *Iſrael* to keep in memory of the deliverance out of *Egypt*.

I ſaid, *Adam* ſhould have kept the Sabbath, had he continued in innocency: then certainly he had more need of a Sabbath, for the benefit of his Soul, when he was become a ſinner. And thoſe four *Ends* of the Sabbath already mentioned, were alſo ends of the Sabbath to him, as well as to us. The beauty then of the Sabbath conſiſts Firſt, in its *Antiquity*.

Secondly, In the *Univerſality* of its reception, throughout of all ages. One generation left it to another, from Father to Son. And it is known to all Churches.

Thirdly, The *Bravery* of its inſtitution. It had Gods example. God hallowed, bleſſed, dreſt it nobly: but his example is an addition without parallel.

Fourthly, The *nobleneſs* of its nature.

1. In it there was ſome of every part of the Law. It was Moral, Typical, Ceremonial. As there is ſomething of man in all the Creatures, ſo there is ſomething in the Sabbath of all the Law.

2. By it is the propagation of Religion. See *Eſ.* LXVI. 23. *And it ſhall come to paſs, that from one new Moon to another, and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord.* As *Pſal.* XIX. 2. *Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.* So from Sabbath to Sabbath God is ſpoken of, and knowledge of divine things revealed. This was the Market-day that ſtill furniſhed the *Jews* with what was needful for their ſpiritual food and ſuſtenance. All marketing was forbidden on it, *Neh.* XIII. 15, &c. becauſe a greater market was to be minded. So *Manna* was not rained on that day, becauſe better things were rained.

3. By it came benefit to man and beaſt. It gave them reſt from labour, and renewed their ſtrength.

Fifthly, Its *Durableneſs*. *Exod.* XXXI. 16, 17. *The children of Iſrael ſhall keep the Sabbath, to obſerve the Sabbath throughout their generations for a perpetual covenant. It is a*

ſign

ſign between me, and the Children of Iſrael for ever. It reacheth as the Cherubins wings from one end of the World unto the other.

Hence alſo we may ſee what little difference there is twixt our Sabbath and the firſt Sabbath of the world. Both commemorate the *Creation*, both the *Redemption*: but only that ours is removed one day forward: the Sabbath of old on the *ſeventh* day of the week, ours on the *firſt*.

Much diſpute hath been about this change: into which I will not ravel, only obſerve theſe things in reference to this, that it is changed to the day of Chriſts *Reſurrection*.

I. As great a Change as this do we not read in the Old Teſtament? *viz.* the change of the beginning of the year from *September* to *March*, *Exod.* XII. The year had a natural intereſt to begin in *September*, becauſe then the world, the year and time began: and yet when God wrought for *Iſrael* an extraordinary work in redeeming them from *Egypt*, a figure of our redemption by Chriſt, he thought good to change the year from that time, that naturally it did begin.

So though the *Paſſover* be appointed to be in that firſt month, that began the new year, and be called an Everlaſting Ordinance, *Exod.* XII. 16. Yet upon occaſion the Lord ordained it to be kept in the ſecond month, *Numb.* IX.

To this we may add Gods changing the very end and memorial of the Sabbath to *Iſrael* themſelves. *Changing*, ſaid I? or rather adding a new memorial, which it had not before. In *Exod.* XX. the memorial is to remember Gods creating and reſting: in *Deut.* V. where the Ten Commandments are repeated, it is in memorial of their redemption out of *Egypt*. Not unclothed of its firſt end, and memorial, but clothed upon. So if *Adam* had continued innocent, he muſt have kept the Sabbath; and then it had been to him, but the memorial of Gods creating and reſting. But when Chriſt and redemption by him was ſet up and come in before the Sabbath came in, then it was clothed with another memorial, *viz.* the remembrance of the redemption.

II. Chriſt had power and authority to change the Sabbath, *Mark.* II. 28. *The Son of man is Lord of the Sabbath.* He had power over all Divine Ordinances, *Hebr.* III. 5, 6. *Now Moſes verily was faithful in all his houſe, as a ſervant*, &c. *But Chriſt as a Son over his own houſe.* He is not a Servant in the houſe, but a Son to diſpoſe of the affairs of the houſe, as he ſees good. He is greater than the Temple, and ſo may order the affairs of the Temple, as he ſaw good.

If a *Jew* queſtion, why he laid by the Ceremonies of *Moſes*? The anſwer is ready, becauſe he was greater than *Moſes*, Lord of the houſe, in which *Moſes* was but a Servant. Nay, it was he that appointed *Moſes* thoſe Ceremonies, and he might unappoint them at his pleaſure. That is obſervable, *Act.* VII. 38. *This is that Moſes, that was in the Church in the wilderneſs with the Angel, which ſpake to him at Mount Sinai, and with our Fathers who received the lively Oracles to give us. With the Angel?* who was that? It was Chriſt the great *Angel of the Covenant*, as he is called, *Mal.* III. 1. The *Angel of Gods preſence*, as he is called, *Eſai.* LXIII. 9. Then, who ſpake with *Moſes* at Mount *Sinai?* It was Chriſt. Who gave him the *Lively Oracles*, Laws, Teſtimonies, Statutes? It was Chriſt. And then might Chriſt, that gave them, diſpoſe of them as ſeemed him good.

So that if a *Jew* queſtion, why Chriſt changed Circumciſion into Baptiſm, the Paſchal Lamb into Bread and Wine, the *Jewiſh* Sabbath, into the *Chriſtian* Sabbath, The anſwer is ready, he was Lord of them, and might diſpoſe of them. Het ſet up Circumciſion, the Paſſover, the *Jewiſh* Sabbath, and might take them down, and alter them as he pleaſed.

III. Ye read once and again in Scripture of Gods creating *a new world*, *Eſai.* LXV. 17. *Behold! I create new Heavens and a new Earth.* 2 *Pet.* III. 13. *We according to his promiſe look for new Heavens and a new Earth.* *Rev.* XXI. 1. *And I ſaw a new Heaven and a new Earth.* Now when was this done? The Apoſtle tells us when, *viz.* in his own time, 2 *Cor.* V. 17. *If any man be in Chriſt he is a new Creature.* The meaning of it, is Gods creating a *new Eſtate* of things under the Goſpel: a *new Church*, the *Jews* caſt off, and the *Gentiles* taken in: *new ordinances* in his Church; Ceremonious worſhip taken down, and Spiritual ſet up: *new Sacraments*, Baptiſm and the Lords Supper inſtead of the Circumciſion and Paſſover: a *new Command* of love to one another: a *new Covenant*, a *new and living way* into the moſt holy; a *new Creature*, and in a word, *all things become new.*

Then certainly, a *new Sabbath* was fit for a *new Creation*: Lay theſe two places together *Gen.* I. 1. *In the beginning God created the Heaven and the Earth*, and *Eſai.* LXV. 17. *Behold! I create new Heavens and a new Earth.* In fulneſs of time God created *new Heavens and a new Earth:* and as the firſt Creation had the old Sabbath, ſo was it not fit, the new Creation ſhould have a new Sabbath? As our Saviour ſpeaks, *Mat.* IX. 17. *New cloth muſt not be put into an old garment, nor new wine into old bottles, but new wine muſt be put into new veſſels and both are preſerved.* So in this caſe a new manner of worſhip,

new Ordinances, new Sacraments, to be committed to the old Sabbath? This is improper: but a new Sabbath must be for these, as well as they themselves are new. How pied would Christianity have looked, if it had worn a Coat all new in other respects, but had had on the shirt or piecing of the old Sabbath? And how unfit was it to have tyed *Christians* to the observation of the old Sabbath of the *Jews*?

IV. The Resurrection of Christ was the day of his birth, and beginning of his Kingdom. Observe the quotation, *Acts* XIII. 33. *The promise which was made unto the Fathers, God hath fulfilled to us their Children, in that he hath raised up Jesus:* as it is also written in the second *Psalm*, *Thou art my Son, this day have I begotten thee.* When was the day, wherein Christ was begotten? In the day that God raised him from the dead. That is strange: for as he was God, was he not begotten from Eternity; and as he was man, was he not conceived by the Holy Ghost, and born three and thirty years and an half before his Resurrection? Yes, both most true, and yet that true too, that he was begotten from the day of his Resurrection. And the Apostle tells you how to understand it, *viz.* He was *the first begotten, and first born from the dead*: begotten that day to the *Gentiles* and all the world, from thenceforward a Saviour to them; and by his *Resurrection*, as the Apostle saith, *Rom.* I. 4. *Declared to be the Son of God with power by the Resurrection from the dead.*

So likewise his Resurrection was the beginning of his Reign and Kingdom. Consider upon that, *Mat.* XXVI. 29. *I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers Kingdom*: That is, when I am risen from the dead. And see *Mat.* XXVIII. 18. Now I begin to reign, *All power is given unto me in Heaven and in Earth.* For now he had conquered all his Enemies, Devil, Death and Hell.

Now was not the first day of the week, the day on which Christ rose, fitter to be made the Sabbath, to commemorate his Birth-day from the dead, and his entrance into his Kingdom; than the last day of the week, the old Sabbath, on which day he lay in the grave, and under death? Kings and Potentates use to celebrate their Birth-day, and the day of entrance into their Kingdom, and this King of Kings, was it not fit that such a memorial should be of his Birth-day, and entrance into his Dominion?

And compare the *Creation* and Christs *Resurrection*, whether of them was the greater matter? whether of them the greater work? Was not the *Resurrection*? Not indeed in regard of the Power, that effected both, but in regard of the effect or concernment of man.

1. By his Resurrection he had destroyed him, and that that had destroyed the Creation, *viz.* Sin and *Satan*: and did set up a better world, a world of Grace and Eternal Life.

2. Had it not been better, that Man as he now was, sinful, had never been created, than Christ uot to have risen again to save and give him life? As it was said of *Judas*, *It were better if he had never been born*; so it were better for sinful men if they had never been born, than that Christ should not have been born from the dead, to restore and revive them. Observe, that the Resurrection of the *Heathen* from their dead condition, took its rise and beginning from the Resurrection of Christ, as Christ himself closely compares it from the example of *Jonahs* rising out of the Whales belly, and converting *Nineveh*. To that purpose is that prophesie, *Esai.* XXVI. 19. *Thy dead men shall live, together with my dead body shall they arise; awake, and sing, ye that dwell in dust?* The dead Heathen that had lain so long in the grave of sin and ignorance, when Christs body rose, had life put into them from that time, and they rose to the life of grace. For by his Resurrection, he had conquered him, that had kept them so long under death and bondage.

Now was it not most proper for the Church of the called Heathen, to have a Sabbath, that should commemorate the cause, time, and original of this great benefit accruing to them?

A SER-

A SERMON

PREACHED upon

EXODUS XX. 12.

Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

THIS is the *First* Commandment of the *Second* Table, and it is the *first with promise*, Eph. VI. 2. Why it is the *first* of the *second* Table the reason is easie: because when the *second* Table teaches our duty towards our Neighbour, it is proper to begin with the Neighbour nearest to us, such is our *Father* and *Mother*; and with the Neighbour to whom we owe most peculiar Duty, as we do to those that are comprehended under this title of *Father* and *Mother*. But why this is called the *First Commandment with promise*, is not so easie to resolve. The difficulties are in these two things:

I. Because that seems to be a promise in the *Second Commandment*, *Shewing mercy unto thousands*, &c.

II. And if it be to be understood the *first* of the *Second* Table that hath a promise annexed unto it, that is harsh also, because there is no other promise in the *Second* Table: and the *First* Commandment with promise argues some other Commandments, with promise to follow after. Now to these difficulties I Answer,

First, That in the *Second* Commandment is rather a *description* of God, than a direct *Promise*, *A jealous God visiting the iniquity of the Fathers upon the Children*, &c. *and shewing mercy unto thousands of them that love me.* As much Gall is mingled there as Honey, as dreadful threatnings as comfort; and therefore not to be looked on as a clear *promise*, but as an *argument* and motive to Obedience, taken from both *mercy* and *judgment*.

Secondly, It is true, there is never a *promise* more in the *Second* Table, that comes after this; but there are abundance of *promises* after, in the rest of the Law. And so may this be understood: it is the *First Commandment with promise* in the whole Law, from the Law given at *Sinai*, to all the Law that *Moses* gave them afterwards.

And the first promise in the Law given to *Israel* is the promise of long life, *That thy days may be long in the Land, which the Lord thy God giveth thee.* So that here especially are *four* things to be spoken to.

I. The *nature* of the promise: that it is a temporal promise concerning this life.

II. The *matter* of the promise: *Length of life in the Land, which the Lord thy God giveth thee.*

III. The *suitableness* of the Promise to the Command: *Honour thy Father and Mother*, that *thy days may be long*, &c.

IV. The *extent* of the Promise: to *all*, that keep the Commandment. Which *four* heads will lead us to the consideration of several Questions.

The *first* leads us to this *Observation*, That *the Promises given to Israel in the Law are most generally, and most apparently promises temporal*, or of things concerning this life. 4

First look upon this *Promise*, which is first in the Law; and whereas it may be construed two ways, yet both ways it speaks at first voice or appearance, an earthly promise. There may be an *Emphasis* put either upon, Thy days shall be *long*, or upon, Thy days long *in the land*. *Honour thy Father and thy Mother, that thy days may be long*; that thou mayst have *long life*. Or, *Honour thy Father and thy Mother*, &c. That thou mayst have *long possession* of the Land, which the Lord thy God giveth thee: and mayst not

not be caſt out of it, as the *Canaanites* were before thee. Now take it either way, what ſpeaks it elſe, but a temporal promiſe, and that that refers to this life, and to our ſubſiſtence in this world?

And ſo look upon thoſe promiſes, that are in *Levit.* XXVI. and *Deut.* XXVIII. and you find them all referring to temporal and bodily things.

And hereupon it may be obſerved, that you hardly find mention of any *ſpiritual* promiſes, eſpecially not of *eternal*, in all *Moſes* Law. No mention of Eternal Life, joys of Heaven, Salvation, or Everlaſting glory: none but of things of this life. Hence it was that the *Sadducees* denyed the Reſurrection and the world to come, becauſe they only owned the *five* Books of *Moſes*, and in all his Books they found not mention of any ſuch thing.

And therefore when our Saviour is to anſwer a Cavil of theirs againſt the Reſurrection, *Mark* XII. 18, &c. obſerve what he ſaith, *verſ.* 26. *Have you not read in the Book of Moſes, &c.* For he muſt prove the thing out of *Moſes* to them, or they would take it for no proof. And obſerve alſo, how he proves it by an obſcure collection or deduction, *viz.* becauſe God ſays, *I am the God of Abraham, the God of Iſaac, and the God of Jacob.* Therefore they lived, though they were dead. Which he would never have done, had there been plain and evident proof of it: And which if there had been, they could never have denyed it.

And that which we are ſpeaking to, that the promiſes of the Law are of *temporal* things, is alſo aſſerted by that, *Heb.* VIII. 6. *He is the Mediator of a better Covenant, eſtabliſhed upon better promiſes.* If the promiſes of the Law had been Heavenly promiſes, there could not have been *better promiſes.* Had they been of Grace and Glory, there could not have been *better promiſes:* but thoſe of the Law were of this world, and earthly things.

Now what ſhall we ſay to this, that God ſhould give no better promiſes to his people? How could an *Iſraelite* but look after earthly things, when he had no promiſe, but of earthly things? How could he look after Heaven, when he had no promiſe of Heaven? When much of his Religion might very eaſily become a temptation. The enjoyning them ſo much Ceremonious Worſhip might, indeed it did, prove a temptation to them to turn all Religion into Ceremony. Their *Laws* that enjoyned them to ſeparate from the Heathen, and to have no Communion with them, might eaſily become a temptation to them, and ſo it did, of prizing themſelves, and deſpiſing others. Their *promiſes*, which ſeemed only to relate to earthly things, might, and indeed did, become a temptation to them to mind earthly things: and either not to be acquainted with, or to neglect things ſpiritual and heavenly. What then ſhall we ſay to theſe things?

Truly the firſt thing we may ſay to them may be to ſay nothing, but to ſtand in ſilence and admiration; and beget ſuch a meditation in us as he had, that ſtood weeping over a Toad to think how much nobler a creature than that, God had made him, and yet he had not been thankful. The Apoſtle *Paul* tells us, *Heb.* XI. 40. *God had provided ſome better thing for us, that they without us ſhould not be made perfect.* And the Apoſtle *Peter* tells us, 2 *Pet.* I. 4. That there *are given unto us exceeding great and precious promiſes, that by theſe we might be partakers of the Divine Nature.* And now look upon their allowances and ours, their promiſes and ours: and meditate what God had done to us in compariſon of them, and what we have done towards God in reference to theſe things.

The *promiſes* that God made to them in the Law, of Corn and Cattel, of Land and Money, health and long life; if you look upon them reflexively one way, comparing them with ſinful mens deſerts, and they are great promiſes in compariſon of what any man can deſerve: but look upon them reflexively another way, and compare them with what God hath promiſed in the Goſpel, and they are but ſmall and little to them. They were as the leſſer light, the *Moon*, that ruled the Night, and darkneſs of that myſterious and dark Oeconomy of the Law: but theſe as the greater light, the *Sun*, to rule in the bright and glorious light of the Goſpel.

Compare what is ſaid here in the Command and Promiſe, and what is added, *Deut.* V. 16. *That thy days may be prolonged, and that it may go well with thee in the Land which the Lord thy God giveth thee:* with ſuch paſſages as theſe; *Eph.* I. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt. Heavenly places*, the word is *ambiguous*, (ſhall I ſay?) or *large* to ſignifie either, *Heavenly places*, and *Heavenly things*, as you may obſerve in the Text and Margin. Now whereas the *Jews* bleſſing was in an *earthly place*, the *Land which the Lord their God gave them*, he hath *bleſſed us in* heavenly *places.* Whereas it ſhould be well with them in all outward *earthly things*, he hath *bleſſed us with all ſpiritual bleſſings in* Heavenly *things.* Their Promiſes did capacitate them to be partakers of the *Creature*, and of things below; but 2 *Pet.* I. 4. *There are given to us exceeding great and*

and precious promiſes, whereby we are capacitated *to be partakers of the Divine Nature.*

You ſee the difference: Now *Chriſtian*, where hath been thy gratitude, thy improvement? Thou art partaker of a better Covenant, better promiſes, better things: where hath been thy better Obedience? See what improvement the Apoſtle, or God by his mouth requires of us upon this account, 2 *Cor.* VII. 1. *Having therefore theſe promiſes, Dearly beloved, Let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God.* I leave every one to examine himſelf what *clenſing*, what *perfecting of holineſs* they have made, becauſe of the *Promiſes.*

I come to conſider, why God gave *Iſrael* ſuch Promiſes of earthly things as he did.

And *firſt*, we are to conſider, That God hath given the promiſe of ſpiritual and heavenly things to the Church, long before theſe temporal promiſes were given to *Iſrael.* Chriſt, Grace, Eternal Life, enjoyment of God were promiſed from the firſt day of *Adam:* and ſo that promiſe went all along with the Church before the Law, and continued alſo under the Law. As the Apoſtle ſaith, *Gal.* III. 17. *The Law could not make that promiſe of no effect.* Obſerve the Apoſtles manner of Argumentation there. Ye that ſtand upon juſtification by Works, ye plead that the Law ſaith, *He that doth theſe things ſhall live.* Moſt true, but his life muſt not be by the Works of the Law, but by the grace of the promiſe, which was before the Law, and the Law coming after could not diſannul it.

And how God made ſpiritual and heavenly promiſes before the Law, theſe and other places do abundantly teſtifie, *Luk.* I. 70, 71, &c. *As he ſpake by the mouth of his Holy Prophets, which have been ſince the world began,* &c. Tit. I. 2. *In hope of Eternal Life, which God that cannot lye, promiſed before the world began.* And that one for all, *Joh.* I. 4. *In* Chriſt *was Life.* In him came the promiſe of *Life* and *Grace*, even from the beginning: and that Life was the *Light* that holy men looked and walked after: and that *Light ſhone* in the *darkneſs* of the *types* of the Law, and in the *darkneſs* of the obſcurity of the *Propheſies: and the darkneſs comprehended it not.*

So that *Iſrael*, when theſe *temporal* promiſes were given them, had alſo before them the promiſes of Grace, promiſes of things *ſpiritual* and heavenly: and they were to look through theſe that were temporal, at thoſe that were ſpiritual and eternal. Here is given a promiſe of long life upon earth in the Land which the Lord their God gave them. But they had before them, even from of old, the promiſes of Eternal life to thoſe that obeyed the Commandments of God: and they were to look at, and after this through the other. And ſo the holy men among them did. That in *Levit.* XVIII. 5. *Ye ſhall keep my ſtatutes and my judgments: which if a man do he ſhall live in them:* Which is oft repeated elſe where, doth it mean only This Life? The Apoſtle often ſhews it aimeth higher: *viz.* at Spiritual and Eternal life. And ſo the *Jews* themſelves did generally underſtand it, though they failed in ſeeking that life, that it aimed at. As it is, *Rom.* X. 3. *They being ignorant of Gods Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs, have not ſubmitted themſelves unto the Righteouſneſs of God.* And when that Man enquired, *Matth.* XIX. 16. *What good thing ſhall I do, that I may have Eternal Life?* and Chriſt bad him *Keep the Commadments*; he ſhewed what was meant by that, *Levit.* XVIII. 5. *viz.* That by keeping the Commandments, not only life here, but Eternal life hereafter is obtained. And ſo it is further cleared by his words in *Luk.* X. 28. *This do, and thou ſhalt life.*

So that this here was not barely a temporal promiſe, but had wrapped up in it a further promiſe, of Life Eternal. And ſo had the other temporal promiſes, that were given them. And ſo ſome of the *Jews* interpret that, *Levit.* XXVI. 11, 12. *And I will ſet my Tabernacle amongſt you, and my Soul ſhall not abhor you. And I will walk among you, and will be your God, and ye ſhall be my people:* not only *of God, being among his people here, but of his being in the midſt of them, and they about him in Heaven.* And ſo you find the word *Heaven* in Scripture ſometimes to ſignifie the Church here, as well as it ſignifies the ſtate and place of glory hereafter.

Now if you ask, why God, ſince he meant ſpiritual things and eternal under theſe temporal promiſes, did not ſpeak out, but uſed ſuch promiſes as might prove occaſions of miſſing of thoſe promiſes through miſimprovement? And ſo we find that this very thing proved the ruine of the *Jewiſh* Nation; they being moved hereby to look at temporal things, and to neglect eternal. They looked, and ſtill look for a temporal Kingdom of Chriſt, pompous and reſplendent with worldly luſtre. And this ſtands, as it were a Wood, or a Fog, betwixt them, and the diſcerning of his ſpiritual Kingdom, that they cannot, will not ſee it. This makes them look for their *Canaan* again, and to be planted and ſettled there anew. With which opinion too many *Chriſtians* do concurr, and look for ſome ſuch glorious thing among the *Jews*, even this year, *ſixty ſix.* Why, I ſay, did not God ſpeak out ſpiritual and eternal things, but only obſcurely hinted them in ſuch temporal promiſes as theſe?

I *An-*

I *Answer*, Because God would use the most feeling perswasions to them. Men are not so sensible of things *spiritual*, as they be of *bodily*: have not the feeling of things that concern Life Eternal, as they have of this Life. To have said, *Honour thy Father and Mother, that thou mayst inherit eternal life*, had been a fair argument; but it is not so feeling to flesh and blood. No Man, but is very desirous of long life here; and it is but *one of a City, and two of a Tribe*, that more desires Life Eternal. The *Gadarens* are more sensible of their Swine, than Christ; and not one in many, but a promise of earthly prosperity, or bodily welfare comes nearer his heart, than a promise of everlasting and heavenly glory, health of body, than of soul, showers of rain, than of grace, bags of money, than all the treasures of Christ. Therefore God gave such promises, as might be most feeling and perswasive, those that were most like to take. As the Apostle, *I being crafty caught you with guile*, as the *Jews* describe it. As one that gives his Child Nuts and Plums to bring him on to learn; so God gave to them those things, that he was sure would most please them.

The Church of the *Jews* was a Child under age, *Gal.* IV. 1, 2, 3. and God deals with them as with Children, giving Ordinances and promises according to its childhood; feeds them *with milk, and not with strong meat*, because they were not so able to bear it. It is commonly said, they were not able to bear spiritual dispensations in their abstract simplicity; and therefore God gave them such carnal Ordinances, according as they were able to bear them. It is true, they were carnal enough about the worship of God: but was it not because they had such carnal Ordinances from the first? The use of these made them dote on them. Are there not thousands among Christians as carnal about Gods service as they? That dote as much upon Ceremony and outward formality in Gods worship, as ever they did? And that because they have been brought up in such Ceremonious way, or cannot come up to worship in spirit. And might not the *Jews* have been as capable of the same spiritual manner of Religion, as the *Gentiles* were, if God had set it up among them, when he first took them for the Church?

Wherein then did the Childhood of the Church consist?

First, That it was yet but small of stature, in comparison of that full body and growth the Church of God was to come to. See that, *Eph.* IV. 12, 13. *For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ: Till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* What is the *measure of the stature of the fulness of Christ?* It is the mystical body of Christ in its full proportion, *viz.* Jew and Gentile joyned together. How small a Babe was the Church of the *Jews* in comparison with what the Church was, when the Gentiles of all Nations were become the *Church?*

Secondly, That Church was a Child in knowledge in comparison of the Church under the Gospel. Hence that promise, *Esai.* LXV. 20. *There shall be no more thence an Infant of days.* The Gospel should bring in such light and means of knowledge, that none should be a Child, or infant in knowledge, if they had a mind to learn. 'Tis true, they were so childish, because God afforded no clearer means of knowledge. And it is as true, that in some sort it was needful, the means of knowledge should be but as it was, *viz.* that God by those means might make way to the knowledge and embracing of spiritual things under the Gospel, when it came. Consider their carnal ordinances, and temporal promises: God in the Gospel was to bring in a spiritual Worship and Religion. A better way, to make way for the embracing of that, could not be used, than by shewing before the unprofitableness, the uneffectualness of their carnal worship. This the Apostle speaks to at large in the Epistle to the *Hebrews*, *Chap.* IX. 9. That *gifts and offerings could not make him, that did the service, perfect.* That *sprinkling the blood of Goats and Bulls could not purge the Conscience.* The experience of this was the way to make men harken after the Sacrifice of Christ, that would do the work; that blood of Christ, that could purge to the utmost.

And the like might be instanced in other parts of that carnal service. So God gave them especially promises of temporal things, that he might teach them, that they should not be losers by his service. Their service was chargeable in gifts and offerings, and in going up to *Jerusalem*, *&c.* Therefore it was needful, that God should ply them with promises of temporal good, that they should lose nothing by his service, if they were faithful to it. Observe that, *Exod.* XXXIV. 23. *Thrice in the year shall all your men-children appear before the Lord God, the God of Israel,* What objections might be made against that ordinance; as that while they were absent from home, their Lands might be invaded by their Enemies, *&c.* But he answers all in the next Verse. *For I will cast out the Nations before thee, and enlarge thy borders: neither shall any man desire thy Land, when thou shalt go up to appear before the Lord thy God, thrice in the year.* And so might they except at the costliness of the Sacrifices, but his promise satisfied all, *Thou shalt be blessed in the fruit of thy body and land, in the herds of thy Cattel, and flocks of thy Sheep.*

And

And so had God laid in stock in these promises for the Gospel Church when it should come in: which required so much *self-denial*, and *forsaking House and Lands*; and which foretold of *Persecution*. God had satisfied his people before, that he would take care for their support, that none for Obedience to his Commandments should be a loser.

And thus much of the *first* thing propounded, *viz.* The *Nature* of the promise, That it is *Temporal*.

II. We come now in the *second* place to consider the *suitableness* of the promise to the Command. And what affinity then, and agreement hath this promise with the Duty injoyned in the Command? One would think it were more suitable to have said, *Honour thy Father and Mother, that thou mayest be honoured of thy Children. Honour* thy Magistrate, and thy Superiors, *that thou mayst also come to the like honour.* And such an agreement hath that saying of God, 1 *Sam.* II. 30. *Them that honour me I will honour.* And why therefore is it said, *Honour thy Father and thy Mother, that thy days may be long in the Land?*

I *Answer, First*, There is this harmonious reason: Thy Father and thy Mother under God gave thee *being*, and if thou honour them, thy *being* and *well being* shall be prolonged. If thou desire long life, honour them, that under God gave thee life. I remember here the Gloss of some *Jewish* Expositors upon these words of *Eve*, *Gen.* IV. 1. When *Cain* was born, she said, *I have gotten a man from the Lord.* The *Hebrew* word, that is rendred *From*, in greatest propriety, when it signifies any thing (as sometimes it does not) is *With:* and so they render it, *I have gotten a Man* with *the Lord.* Which they construe to this sense, *In the production of* Adam, *God only had an Agency, and* Adam *none: and in my production out of* Adam, *God only had an Agency, and* Adam *none: but in the production of this my Son, I have been an Agent with God; and I have gotten a Son with the Lord.* But be it the one way, or other, (though I should construe it a third way, *viz. I have gotten a Man, even the Lord:* Or, *I have obtained the Lord to become Man:* as looking to the promise that Christ should be her seed:) It is very well known how much Parents contribute to the production and life of their Children. And therefore it is but a just claim, and a claim very suitable to that matter; *Honour thy Father and thy Mother*, that gave thee life, that the life they gave thee may be prolonged. But,

Secondly, This promise is affixed to very many Commandments in the Law. As,

1. In General, *Deut.* V. 33. *Ye shall walk in the ways, which the Lord your God hath Commanded you, that ye may live, and it may be well with you, and that ye may prolong your days in the Land which ye shall possess.* And so *Deut.* VI. 2. *That thou mightest fear the Lord thy God, to keep all his Statutes and Commandments, which I command thee, thou and thy Son, and thy Sons Son all the days of thy life: and that thy days may be prolonged.* And so *Chap.* XI. 8, 9. &c. And,

2. As thus in general it is promised to the Obedience of all the Commandments, so it is affixed to some special Commandments, *Deut.* XXII. 6, 7. about the Dam and her young. *If a birds nest chance to be before thee in the way in any tree, or in the ground,* &c. *Thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayst prolong thy days.* Deut. XXV. 15, *Thou shalt have a perfect and just weight, a perfect and just measure shalt thou have, that thy days may be prolonged in the Land,* &c.

Now the reason of this affixing is, because life is so desireable by all men: and God useth arguments to perswade, which are most feeling, and come neerest, and warmest to the heart. And as that is a melting perswasive, *Rom.* XII. 1. *I beseech you by the mercies of God:* so this is as melting an one in regard of mens tenderness to themselves, *I beseech you by the mercy* to be shewed to your own selves.

III. And thus we have brought our selves down to the *third* particular to be discoursed, and that is the *matter* of the promise, *length of life.*

But is long life such a Blessing, is it so desirable? What say we to that passage, *Job* XIV. 1. *Man that is born of a Woman, is of few days, and full of trouble?* If *of few days*, where is the long life that is here promised? If *full of trouble*, where is that desirableness of long life, so as to account it such a Blessing? If we well consider, what the Scripture speaks of the *shortness* and *misery* of humane life, it may seem to set us at a stand, to think that God should so often promise *long life*, when there is no such thing, but as *Psal.* XXXIX. 5. *Behold thou hast made my days as an hand breath.* And that he should promise it as a *blessing*, when as *Psal.* XC. 10. *The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow.* If we live to the utmost Nature can hold out, it is but *labour and sorrow.*

To

To ſpeak to theſe ſcruples, and to reconcile the ſhortneſs of Man's life, and the miſeries of the longeſt life, to the promiſe in the Text, we are to conſider life, not *comparatively*, but *ſimply*.

For, 1. The longeſt life compared with the Eternity of God is nothing. So *David* compares it, *Pſal.* XCV. 5. *Mine age before thee is nothing:* That is, compared to thine Everlaſtingneſs and Eternity, is a thing of nothing at all. Though of the longeſt date that ever life was, yet to thy years that fail not, it is leſs than nothing. So when the Prophet ſaith, *Eſai.* XL. 15. *Behold the Nations are as a drop of a bucket, and are counted as the ſmall duſt of the ballance.* This is not to be underſtood ſimply; for all Nations are a vaſt bulk and maſs in themſelves, but compared with God they are but as a *drop*, but as a ſmalleſt grain of *duſt*. And ſo the Pſalmiſt comparing the laſting of Heaven and Earth, with the everlaſtingneſs of God, makes them as of no laſtingneſs at all. *Pſal.* CII. 26, 27. *They ſhall periſh, but thou ſhalt endure, yea, all of them ſhall wax old like a garment: as a veſture ſhalt thou change them, and they ſhall be changed. But thou art the ſame, and thy years ſhall have no end.*

2. The longeſt life compared with the Sanits in Glory is as nothing, 2 *Cor.* V. 1. This *Tabernacle* always *diſſolving*, what is it to an *Eternal building in the Heaven? Here we have none abiding City*, ſaith the Apoſtle; but he ſaith again, 1 *Theſſ.* IV. 17. that *we ſhall be ever with the Lord.* Here *our life is but a vapour*; Jam. IV. *as a Sleep*; Pſal. XC. as nothing: but there we ſhall live as long as the Lord himſelf ſhall live.

3. The longeſt life compared with the long lives, that ſome have lived, to wit, the Patriarchs before the flood, is but of very few days: and but as an inch to an ell. And ſo *Jacob* compares his life, *Gen.* XLVII. 9. *Few and evil have the days of the years of my life been.* That is, few, and full of miſery have they been. *Jacob* was of a very fair age, an hundred and thirty years old; and ſo old a Man as it is likely *Pharaoh* had never ſeen ſo aged and venerable a head; and therefore you find him asking him but that one queſtion, *How old art thou?* And yet in *Jacob*'s computation his age was but ſhort in compariſon of his Fathers, that had gone before him: his hundred and thirty compared with *Adam*'s nine hundred and thirty, or *Methuſelah*'s nine hundred ſixty nine.

So that we are not to judge of long life ſo *comparatively*, but *ſimply*; and to meaſure it by the common ſtint of Nature, that God hath ſet. Which *Moſes* holds out to us, *Pſal.* XC. 10. *The days of our years are threeſcore years and ten, and if by reaſon of ſtrength they be fourſcore years*, &c. And ſo length of life is to be underſtood; that that reacheth up to that ſtint and limit of nature. So that though *ſeventy* or *eighty* years be but a ſhort time in compariſon of the Eternity of God, and of Heaven, and in compariſon of the ages heretofore; yet it is a *long* life, becauſe it reacheth up to the utmoſt on Natures allowance.

And it is a *long* time, if we conſider humane frailty; that a poor piece of clay, a Man as brittle as glaſs, as unſtable as water, as fading and fleeting as a blaſt or ſhaddow, a poor thing that carries death in its principle, and walks in danger of death every moment, ſhould come up to *ſeventy* or *eighty* years, and the pitcher and glaſs not broken. It is a *long* time for that, which is *frailty* it ſelf to hold ſo from breaking. So that though *comparatively* to come up to the full ſtint of Nature be but a ſhort life; yet *ſimply* conſidered, it is a long time for ſo brittle a thing to hold out. A *long* time for an ungodly Man to be provoking of God all along, and a *long* time for a godly man to be from home in this ſinful world, and not got to Heaven.

But if long life be ſo frequent in the mouth of God, as a promiſe of a bleſſing, How was it, that God ſhortned mens lives, when they were at a fair length?

I have formerly obſerved to you, that lives were ſhortned at the Flood, and brought from a *thouſand* years almoſt, to about *five hundred*, or not ſo much. Shortned again at the building of *Babel*, and cut from about *five hundred*, to *two hundred*, or little more. And when God gives the Ten Commandments at *Sinai*, and this promiſe in this Commandment, he was to ſhorten lives again; which he did within a year and an half, or thereabout after he had given this promiſe at *Sinai*. Now if long life were ſuch a promiſe, ſuch a bleſſing, why did he not ſuffer lives to ſtand at their firſt ſtint, or at that length that thoſe lived before the flood?

Let us a little conſider the *length* of thoſe firſt lives, and then the *ſhortning* of them.

Some aſcribe the *length* of them to natural cauſes: as that then their *bodies* were more big, ſtrong and vigourous, than men are now; and that the *Elements* were then more pure and uncorrupted than they became after, and that their *diet* was more moderate, wholeſome and nouriſhing. Which if it were ſo, though ſome queſtion may be made of it; yet certainly there was ſomething more concurrent to the prolongation of their lives to that long extent, than merely natural cauſes. Their *Diet* indeed was changed after

after the flood, from eating herbs and fruits of the ground, to a liberty to eat flesh. and to that referr the words of *Lamech* upon the naming of his Son, *Noah*, *Gen.* V. 29. *And he called his Name Noah, saying, this same shall comfort us concerning our work, and toil of our hands, because of the ground, which the Lord hath cursed.* That is, he shall be a *comfort* to the world in that liberty to eat flesh, that shall be granted to him: which will be a great ease from the toil and tugging used before, to get all the provision they used by toyling in the ground.

But were the *Elements* changed after the flood, as well as their *Diet* was changed?

First, We might ascribe the *length* of their lives something to the promise of life through Christ, that was given to *Adam*. And the nearer they were to the giving of the promise, the more might we conceive they received bodily vigor from the promise, for *temporal* life, as well as *spiritual* life and vigor of soul to life eternal. What was that that made *Israel* to multiply, and to be so fruitful in *Egypt*, even when they were over-toiled and worn out with labour? St. *Stephen* tells you, *Act.* VII. 17. that is was the strength of the *promise*. *When the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.* This it was, and not the strength of nature, that made the men, though over spent with hard toil and labour, yet to be vigorous for generation. And this was it, that made the *Hebrew* Woman so lively and quick in time of travail, and delivery, incomparably beyond the Woman of *Egypt*: as the Midwives do relate of them to *Pharaoh*, *Exod.* I. 19. For that was not a lye of the Midwives, as divers Expositors will tell you it was, but it was a true relation of them, observing the wonderful hand of God in such a strange matter. But,

Secondly, We are to consider that in that minority of the world, God spared men to very long lives for propagation sake, and the peopling of the world. And this methinks is hinted in that constant expression, *Gen.* V. and XI. *and begat Sons and Daughters.*

It might be some Question, whether the holy and prophane before the flood and after, had their lives lengthned alike. *Seth* the Son of *Adam*, a holy Man lived *nine hundred and twelve* years. Do we think *Cain* the Son of *Adam*, that wicked wretch, had such a long life? *Enos*, the Son of *Seth*, the Grand-child of *Adam* in that holy line lived *nine hundred and five* years. Think we *Enoch*, the Son of *Cain*, and Grand-child of *Adam* in that wicked line, lived so long? So after the flood *Heber* lived *four hundred sixty four* years. Do we think, that *Canaan*, or *Cush*, or *Mizraim*, or any of that cursed line lived half so long a life?

There is some reason of this question, because we see in other examples that vigor and strength of nature in some of the holy line, because of the virtue of the promise: which you cannot conceive to have been in any Heathen.

However, if those in the wicked line before the flood and after, did not live to that age that those in the holy line did, yet it is doubtless they lived far beyond the age of men afterwards, for the propagating, and peopling of the world. *Ishmael*, if he were one prophane, as he is commonly reputed to be, yet he lived an *hundred thirty seven* years, *Gen.* XXV. 17. But,

Thirdly, A chief reason of the long life of the holy Patriarchs that may be given, is this, That they might propagate Religion in their generations. God gives testimony of *Abraham*, that he bid so, *Gen.* XVIII. 19. And it was the care and work of the other holy ones to do the like. *Noah* is said to be a *Preacher of Righteousness*; and *Henoch* a *Prophet*. And they and the rest were as a *living Bible* to instruct their Childred, and posterity, in the knowledge, fear and service of God. There was then no Scripture written, but the knowledge of God, and of the ways of God was conveyed from generation to generation, by word of mouth of those holy men. And therefore God carried them on to so very great an age, that they might be props and pillars of Religion in their Families, to the sound and sure establishment of it.

Now it pleased God by degrees to cut short the length of such lives, but it was still in displeasure. He shortned mans life after the flood, because of the sinfulness of men in their long lives before the flood. He shortned them again at the building of *Babel* for the sins of thōse wicked men, that went about to build it. And again in the Wilderness, where he brought in the stint of *seventy* or *eighty* years, because of the peoples murmuring, and despising the pleasant Land. Upon which *Moses* then present makes the *ninetieth Psalm*. See *vers.* 7, 8, 9. *We are consumed in thine anger*, &c. And *all our days pass away in thy wrath. We spend our years as a tale.* And why? *Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.*

So that by shortning lives in judgment, or in way of judgment, he shewed that that we are upon, that prolonging of life is a *mercy* or *blessing*. But this with including the proper end of this promise, and of Gods prolonging life, *viz.* That man may more serve and glorifie God in his generation, and do more good to his generation, and lay up the more stock for eternal life for himself.

Long life to many an one proves a curſe, and it would have been better they had never lived, never been born. *Cain*'s life and preſervation granted him by God, proved but a ſad curſe to him: and that indeed, not ſo much upon the account, that God prolongs his life, as upon the account of his own abuſe of Gods prolongation. Obſerve that, *Gen.* IV. 15. *And the Lord ſaid unto Cain, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſevenfold. And the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him.* *Cain* in *verſ.* 14. reads in his own Conſcience the Law of juſtice, which afterwards was given by the mouth of God, *Gen.* IX. 6. *Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed.* That made him ſay, *Any one that meets me will kill me.* God ſecures him againſt this, and gives him a *token*, that none ſhould kill him. Some think he ſet ſome viſible *mark*, or *brand* upon him, to ſignifie to all that he was *Cain*: but if God did not tell every man in the world, that he ſhould not kill *Cain*, as well as he told *Cain* that he ſhould not be killed, this was the likelieſt way to have him murthered, when all that met him knew that he was the murtherer. Therefore I ſhould rather render it, and ſo the *Original* doth very properly, if not moſt properly bear it, *He ſets*, or *gave him a ſign, that any finding him, ſhould not ſlay him.* *Cain*, take this for a ſign, that none ſhall kill thee, that I denounce ſevenfold vengeance to him that doth it. Now this ſecuring him againſt being killed, and Gods prolonging and preſerving his life, was it in favour or puniſhment? Compare the reſt of the dealing and words of God to him, and it will ſeem, and appear the later, *viz.* that God kept him alive, to anguiſh of conſcience, and the longer miſery here.

But how does *Cain* uſe this his prolonged time? As much as he can to delude the intent of God: he Marries, builds Cities, ſets himſelf to have and reap content in this world, and his portion here. And this is *the way of Cain*, Jud. *verſ.* 11. Had it not been better for him, when all was done, that he had never lived ſo long, never been born? So is it with the wicked of an hundred years old, *Eſai.* LXV. 20. *The ſinner of an hundred years old is curſed.* And ſo it is with thouſands, that ſpending their time in vanity and folly, their life and age be it never ſo long, proves but a ſad curſe to them, and hath but heaped the more guilt upon them.

But where is the fault? Not but that long life in it ſelf is a *bleſſing*: but that man by abuſing it hath turned it to a *curſe*. There is no earthly bleſſing, but by mans abuſe may become a curſe. That is terrible in *Mal.* II. 2. *I will ever ſend a curſe upon you, and I will curſe your bleſſings.* But that is becauſe men make ſuch things a *curſe* to themſelves. *Haman*'s honour, an earthly *bleſſing* in its ſelf, becauſe a *curſe* to him: but it was through his own fault. *Jeroboam*'s promotion, an earthly *bleſſing*, became a *curſe* to him, and his whole Family; but it was through his own abuſe of it. And ſo may I ſay of any earthly comfort. And ſo is *long life* to many, through their miſpending and abuſing it.

This I have ſpoken to take off an *Objection* againſt *long life*'s being a *bleſſing*. There is undoubtedly a *bleſſing* in *long life*, otherwiſe God would never have ſo frequently, as he doth, held it out as a *Promiſe*. And that we may view the *bleſſing* the better, we firſt conſider upon thoſe things that may be ſaid againſt it; that afterwards we may the better view the *bleſſing* it ſelf.

One *Objection* then is, That long life to many proves in the end to be but a curſe; as I have ſhewed before; and they have the longer ſcore to anſwer for; the greater heaps of ſin to be arraigned upon; the ſadder account of ſo much time miſpent.

But for *Anſwer* to this, as I ſaid before, There is no *temporal* thing, which in it ſelf is a bleſſing, but wicked men by abuſe of it make it a curſe. They make their Table a ſnare, their wealth a trap, their long life a curſe. And it is no wonder, if they do ſo by theſe things: for they make Divine Ordinances, which in themſelves are a *ſavour of life*, to become to them the *ſavour of death*; nay Chriſt himſelf to become a *ſtumbling block*, and their ruine. Now the *goodneſs* or *bleſſing* in things is not to be judged of by ſuch mens uſing, but by what they are in their own nature. As thouſands in Hell curſe the time, that ever they lived; ſo thouſands in Heaven bleſs God for ever that ever they lived here ſo long. *Long life* to the one party was *balm*, the other made it *poiſon*.

There is another *Objection*, That *long life* to many proves but long miſery, therefore is not ſuch a *promiſe* and *bleſſing*. Such are the miſeries of this life, even to them that ſpend their time the beſt; that *Solomon* tells us, *Eccleſ.* VII. 1. *That the day of death is better than the day of birth.* And *Chap.* IV. 2, 3. *I praiſed the dead, which are already dead, more than the living which are yet alive. Yea, better is he than both, that hath not yet been, which hath not ſeen the evil, which is done under the Sun.* And how many of the Saints of God, that have ſpent their lives as well as ever men did, as ever men could ſpend their lives; yet becauſe of the miſeries of life, have deſired that their lives might be cut off, and that they might live no longer? How oft is this *Job*'s mournful tune over and over? *Chap.* VI. 8, 9. *O that I might have my requeſt, and that God would grant me the thing I long for: Even that it would pleaſe God to deſtroy me, and that he would looſe his hand*

and

and cut me off. And *Chap.* VII. 15, 16. *My ſoul chooſeth ſtrangling, and death rather than my life. I loath it, I would not live always.* And ſo alomſt in every one of his ſpeeches. And the ſame tune is *Elias* at, 1 *King.* XIX. 4. *It is enough now, O Lord, take away my life, for I am no better than my Fathers.* And *Jeremy* ſings the ſame doleful ditty, when he curſeth the day of his birth, *Chap.* XX. 14. How is long life then a bleſſing, when the ſorrows of it make men ſo weary of it?

I Anſwer, This were true indeed, if the bleſſing of long life conſiſted only in enjoying earthly proſperity: and then the Children of God were of all men moſt miſerable. For they have the leaſt earthly proſperity. But the *bleſſing* of long life conſiſts in things of another nature. For thoſe holy mens deſiring, becauſe of their afflictions here, to have their lives cut off.

1. We neither wronged them nor Religion, ſhould we ſay, it was an humane frailty and failing in them. But,

2. It was not ſo much for that they undervalued the prolonging of their lives, and the bleſſing in having life prolonged, as that they placed not their bleſſedneſs in living here; but were aſſured and longed after a better life. Not one of them was unwilling to live, but becauſe he was very well prepared to dye, therefore he wiſhed for death rather.

And now that we may come to conſider, wherein the bleſſing of long life conſiſteth, let us a little take up ſome places and paſſages of Scripture: and ſome arguments in reaſon, that declare and proclaim it, as of it ſelf to be a bleſſing.

I. *Prov.* III. 16. *Solomon* urging men to eſpouſe and marry *Wiſdom*, tells what Portion and Dower they ſhall have that get her: *Length of days is in her right hand, and in her left riches and honour.* Obſerve that he accounts *length of days* a *right hand* Dower, and *riches and honour* but a *left hand* one. And indeed what are *riches and honour*, if a man have not *length of days* to enjoy? And the ſame *Solomon* commending old age, ſaith, *Prov.* XVI. 31.. It is *a Crown of glory*, or, a glorious Crown, if the long life that brought it up thither, have been ſpent as it ſhould. I might heap up many ſuch paſſages, but theſe ſuffice.

II. Conſider that it is threatned, for a curſe and puniſhment, that the *bloody and deceitful man ſhall not live out half his days*, Pſal. LV. 23. That the men of *Eli's* Houſe ſhould dye in their prime, 1 *Sam.* II. 31. But I will name but one for all; how oft threatned, ſuch and ſuch ſhall be *cut off.* I need not to cite places, the Books of the Law are full of ſuch expreſſions, *ſhall be cut off from his people, from the congregation*, &c. Which ſome underſtand of *Excommunication*, but it means cutting off *by the hand of God*, by ſome untimely or fatal death, or ſhortning of life. It is threatned as a curſe, that his days ſhall not be prolonged, but cut off.

III. Ye have holy men in Scripture praying for prolonging of their lives, and that upon this warrant, that God promiſed long life as a bleſſing, *Pſal.* XXI. 4. *He asked life of thee, and thou gaveſt it him, even length of days for ever and ever.* And *Pſal.* XXXIX. ult. *O ſpare me that I may recover ſtrength.* And *Pſal.* CII. 24. *I ſaid, O my God, take me not away in the midſt of my days.* And ſo in the caſe of *Ezekiah:* how bitterly did he take the tidings of the *cutting off of his days?* Whether it were that it went ſadly with him to dye of the Plague, or that he ſaw not *Jeruſalem* delivered from *Sennacherib:* yet certainly it coſt ſome tears to think he was to be taken away, even in his prime, and his life prolonged no further.

IV. To this may be added, that God promiſed it for a peculiar bleſſing, *Thou ſhalt come to thy grave in a good old age*, Job V. 26. And how feeling a promiſe is that, *Zech.* VIII. 4. *Thus ſaith the Lord of Hoſts, There ſhall yet old Men and old Women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age?* Methinks I ſee the ſtreets full of ſuch venerable heads and gravity, every one crowned with gray hairs, and old age, a crown of bleſſing.

But what need I arguments to prove this? What one thing is there in the world, that hath more votes and voices than this? For who is there, that deſires not to *live long, and ſee many days? And skin for skin, and all that he hath will he give for his life*, that it may be prolonged. And who but will be contented to part with any earthly bleſſing, ſo his life may be preſerved?

Now wherein it is that long life is a bleſſing, is beſt obſerved by conſidering what is the proper end and aim of mens living. *Friend, wherefore cameſt thou hither?* Why did God bring thee into the world, and why doſt thou live? A queſtion very pertinent, and very conſiderable. For the greateſt number of Men and Women in the world, go out of the world before they know or conſider, why they came in. Much like *Ahimaaz*, 2 *Sam.* XVIII. 29. That entreats *Joab* to let him run to *David*, and runs hard, and when he comes to *David*, to his journeyes end, all that he can relate is, *When Joab ſent thy Servant I ſaw a great tumult, but I cannot tell what it was.* God brings men into the world to run their race; they ſee a great buſtle in the world, and they keep a great ſtir themſelves;

ſelves; and when they come to their journeyes end, they cannot give account what the buſineſs was for which they came into the world. What do you think he thought he came into the world for, that when he dyed, commanded this to be written on his Tomb-ſtone, πολλὰ φαγὼν, &c. *I have eaten much, and drunken much, and done much miſchief in my time, and now here I lye?* Who among thouſands in his life, or indeed in his thoughts owns the proper end of living?

The Apoſtle tells us what it is, *Act.* XVII. 26,27. *God hath made all Nations of men*, &c. *That they ſhould ſeek the Lord, if haply they might feel after him*, &c. And the ſame Apoſtle, 2 *Cor.* V. 15. *They which live ſhould not live to themſelves*, but to him by whom they live. The *Schools* do very truly tell us, that *God created reaſonable creatures, Men and Angels, that they might ſerve God, and partake of God, which unreaſonable creatures cannot do.* So that here is the proper anſwer to the queſtion, Why do we live: And the proper end of our living; to ſerve God by whom we live, and to get intereſt in him, and participation of him; to live to God here, that we may live with him, and enjoy him hereafter.

And by this are we to judge of the bleſſing of a long life, and not by any earthly thing, or occurrence in our lives. *Long life* is not therefore a bleſſing to any, becauſe he lives long in peace and proſperity, becauſe he gets much wealth, much credit, experience, wiſdom, in ſo long a time: but becauſe he hath got much intereſt in God, and done much ſervice to God. That of *Solomon* muſt be underſtood prudently, and we muſt be ſure to take his right meaning in it, *Eccleſ.* III. 4. *Better than either living or dead is he that hath not yet been.* Is this *abſolutely* true? No, but only *relatively*; *viz.* relating to earthly miſeries. For the miſſing of theſe he ſcapes beſt, that never was, and never ſaw the evil done under the Sun.

But as to the thing it ſelf abſolutely conſidered, that paradox that is ſometimes maintained in diſpute in the Schools is true in ſome kind and degree, *Præſtat eſſe miſerum, quam non eſſe. It is better to be miſerable, than not to be at all:* He that never was, nor never ſhall be, he that never lived, nor never ſhall live, ſhall never praiſe God, never ſee the works of God, never enjoy God, and that is worſe than induring the miſeries that Men meet withal upon Earth.

This is the proper end of life, and the bleſſing of life, *viz.* to praiſe, ſerve, enjoy God. And by this we muſt ſtate the bleſſing of a long life, *viz.* as allowing more time and ſpace to accompliſh, and perfect thoſe ends. And upon the aim at theſe ends it is, that the Saints of God have begged of God for long life, *Pſal.* XXXIX. *ult. That I may recover ſtrength*, and be fitter for my duty, and thy work, and fitter for thee, when thou calleſt. *Pſal.* LXXI. 18. *Now alſo when I am old forſake me not: until I have ſhewed thy ſtrength unto this generation and thy power to every one that is to come.* Eſai. XXXVIII. 19. *The living, the living, he ſhall praiſe Thee, as I do this day.* This was the end and bleſſing of prolonging *Ezekiah*'s life, that he was ſtill alive to praiſe God. And this is the work of thoſe whoſe lives are preſerved and prolonged.

To prove the bleſſing of prolonging life, let me firſt appeal to any here. Man, or Woman, art thou prepared to dye, if God ſhould call at this very inſtant? If God ſend a meſſenger to bid thee *ſet thy houſe in order for thou ſhalt die*, couldſt thou take it better than *Ezekiah* did? Doſt thou not deſire that God would ſpare, and yet give ſome more reſpite, ſome longer time, ſome more ſpace added to thy life? And why? Thou dareſt not ſay, that I may enjoy the world, take my pleaſure, gather wealth, live in earthly delights yet longer. Why then? O! that I may be better fitted for Heaven; that I may have more repentance, a better compoſure of heart, a better ſtock good works, and proviſion for Eternity. This by thy confeſſion is the *bleſſing*, and a choice bleſſing of a *long life*; that a man may do God the more ſervice, ſerve his generation the more, ſtock himſelf the more fully with grace for glory.

Herein then properly is the bleſſing of prolonged life, that men have time to do for God and their Souls, to lay up good ſtore for Heaven and Eternity, to ſtock up the comforts of a good Conſcience, and ſtore of grace, which in old age makes them freſh and flouriſhing, and does as it were revive them, and make them young again.

And now, Brethren, let my *Exhortation* be to you that are aged, and gone far in years, to conſider ſeriouſly with your ſelves, whether your prolonged time hath been made a bleſſing to you by your improvement, or not. Let me be a Monitor this day to all gray heads here, to remember their age. God hath prolonged your time, ſome to fifty, ſixty, ſeventy years, ſome to more; What bleſſing hath this prolonging been to you?

And to *youth*, that deſire long life, my Exhortation to them is to ſet in a good courſe betime, that God may delight to prolong their life: and that the lengthning of their life may be a *Bleſſing*.

A DIS-

A

DISCOURSE

UPON THE

FOURTH ARTICLE

OF THE

Apoſtolic Creed.

He deſcended into Hell.

THE ground of this Article of the Creed is in *Act.* II. 27. *Thou wilt not leave my ſoul in Hell.* The reaſon of its inſertion we ſhall ſee afterwards. An Article obſcure, and that hath bred many diſputes: and the rendring of it ſo in *Engliſh*, ſome offences. For it ſeemeth harſh, that Chriſts ſoul deſcended into Hell, which in our *Engliſh* Language ſpeaketh moſt plainly, and uſually, The place of the damned: a place very improper to look for the ſoul of Chriſt in, when departed out of his body: He and his betrayer *Judas* to meet in the ſame place: He that had by death purchaſed Heaven for others, himſelf after death to deſcend into Hell. Not an Article in our Chriſtian Faith hath more need of Explication to bring it to common reaſon, or Analogy of Faith.

The courſe I ſhall take in Explication of it, ſhall firſt be to clear it from that meaning, that is improper and offenſive, and that carries not probability with it; and then to unfold the proper and genuine meaning of it.

I. The general interpretation of it in the Church of *Rome* is, That his Soul really and locally deſcended into the place of torment, but upon ſome other errand; namely, as they themſelves expreſs it, *That Chriſt in his Soul went to Hell to deliver the Patriarchs, and all juſt men, there holden in bondage till his death.* So the *Rhemiſts* on *Act.* II. 27. To this they apply, *Eph.* IV. 9. *Now he that aſcended, what is it but that he alſo deſcended firſt into the lower parts of the Earth?* Where the ſame *Rhemiſts*, *He meaneth ſpecially of his deſcending into Hell.* I.

Likewiſe they apply to the ſame ſenſe, 1 *Pet.* III. 19. *By which alſo he went, and preached unto the Spirits in priſon.* And there they go further, and ſay, that Chriſt alſo preached in Hell, and delivered ſome thence, that had been there ſince the days of *Noah.* Some that were good men, but had not believed *Noah* his word about the flood, but when they ſaw it come, believed, and were ſorry for their error, and indeed died by the flood corporally, but in the ſtate of ſalvation: and being chaſtiſed in the next life for their unbelief, were delivered by Chriſts deſcending thither.

Do you not ſee plainly, whither all this ado tends? Namely, To prove their *Purgatory*, and to maintain the profit they get by it. The Doctrine of which buſineſs is this, That ſome dying not ſo bad as to be damned, yet not ſo abſolutely good yet as to go to Heaven, are ſent to *Purgatory*, and there their ſins ſcoured away by fire and torment; yet ſome after an hundred, ſome after two hundred years, *&c.* go to Heaven: but that the Pope by his power, and the Prieſts by their ſinging Maſſes and Dirges, can bring them out ſooner, than otherwiſe their time ſhould be. And hence ſo vaſt revenues have been beſtowed upon their Monaſteries, Chappels and Chanteries, upon this reaſon, that the Prieſts there ſhould ſay Maſſes, and uſe Dirges and Prayers for the Souls of the Founders to deliver them out of *Purgatory*.

And thus they make this Article of Chriſts deſcent a matter rather of Profit, than of Faith; of Mony rather than of Edification. And were not profit or worldly advantage in the Wind, there would never be ſuch ſtrugling with them to maintain points againſt reaſon and religion, as there is.

Some Proteſtants hold *Local* deſcent, but under another notion, *viz.* That Chriſt went to triumph over the Devils and damned. To which opinion, *viz.* The *Local* aſcent to ſpeak in groſs, and to theſe particular reaſons of it.

Firſt,

First, Let us take up the two places last alledged, for the first I shall take up afterwards.

Ephes. IV. 9. *Now that he ascended, what is it, but that he descended first into the lower parts of the Earth?* Where it is first observable, that they conclude Hell to be under the Earth, or within it: which is a fancy of the Heathen Poets, and others, that concluded both the place of torment, and of happiness to be down in the Earth. These men have learned from Scripture, that the place of the blessed is above in Heaven; and so they refuse that part of the Heathens opinion: but retain the other, that Hell is under ground. Upon what ground who can shew? It is neither agreeable to reason, nor at all to Scripture. Not to *reason*, to imagine a place under ground to be a place for Souls and Spirits; which are so far from an earthly substance. Not to *Scripture*, which tells us, *Ephes.* II. 2. That *the Devil is the Prince of the Air*, and not dwelling under ground. That tells us, *Rev.* XIV. 10. That the damned are *tormented before the Angels, and before the Throne of the Lamb:* not in the bottom of the Earth, or under ground. And time will be, when there will be no Earth at all; and where will Hell be found then? May we never know, where the place of Hell is; but certainly it is a most senseless and irrational thing to hold it to be within this Earth.

And to take up the words of the Apostle: he speaks of Christs *ascending* and *descending*. And whence did Christ ascend to *Heaven?* Not from Hell, but from off the Earth, *Act.* I. And what then means his *descending*, but from Heaven to Earth? And whereas he saith, *To the lower parts of the Earth*, he compares Earth to Heaven, not Earth with it self. As if he should say, He descended from Heaven to these lower parts of the Earth, to dwell among men; as the Scripture doth generally expound his descending from Heaven in such a sense.

1 *Pet.* III. 19. *By which he went and preached to the Spirits in prison.* It is plain here, S. *Peter* speaks of Christs preaching by his Spirit in the mouth and Ministry of *Noah:* As I have somewhere explained it.

These Texts thus spoken to, whereby they would prove Christ descended into Hell to preach to, and deliver Souls; now let us take their opinion in pieces, and consider them several.

And first comes to be observed, how improbable, ridiculous, and irreligious an opinion it is to conceive that the Patriarchs were in *Limbo*. *Dato uno absurdo multa sequuntur. Yield one absurdity and many more follow.* So grant this, and these rough and rugged absurdities follow.

1. That it was almost four thousand years before any Soul went to Heaven. Christ died *Anno Mundi* MMMDCCCCLX, but forty short of four thousand: and is it not absurd to think Heaven empty all that while? At the Creation, the Earth, the Air, the Waters were filled with Inhabitants, and Heaven to be a Tenement that stood empty? Sure God was a very hard Landlord, that would take in no Tenant of so long a time.

2. It is as absurd a thing to think a Thief should be the first that went to Heaven. For by this Opinion, the *good Thief* did so. The house to stand long empty, and a Thief, that repents but at the last gasp, taken in first: and *Abraham*, *Isaac* and *Jacob* not yet entertained, nor admitted there. *Publicans and Harlots shall enter in before you.* Yes, before you, *Scribes and Pharisees*, that shut the door of the Kingdom of Heaven against your selves. But for *Abraham*, and *Moses*, and the other antient Prophets and good men, that sought after Heaven all their time, to be shut out, and a Thief and a Robber let in before them; this is hardly hansom to conceive.

3. It is an absurd thing, that *Abraham* while he lived should be a friend of God, converse with God, entertain God at his Table; and when he is dead, he is become a meer stranger to God, thrust into a hole; where there is no sight of God, no communion with him: but God and *Abraham* now are as mere strangers. For *Moses* to converse with God face to face, when alive; and when dead, there is an end of all his communion. How comfortless would he have gone to Mount *Nebo* to dye, had he believed, as the *Papists* do, that he must go to *Limbo*, and never enjoy God for so many hundred years, till Christ should come to fetch him out?

When he appeared in Glory, *Luke* IX. 31. Think ye that he came out of *Limbo* in that glory? And when *Abraham* is proposed in that parable before Christs death, *Luke* XVI. 22, 23. Think ye that he is proposed as being in *Limbo*, or in Heaven?

4 It is absurd to think, that Holy ones, that served God all day, and should at night receive their wages, should be denied it. God forbids to detain wages, and he not to pay his workmen of a thousand, two thousand years after they have done their work? *Abel* a faithful servant of God, died for him, and his truth; and when he comes to expect his reward in Heaven: No, *Abel*, thou must to *Limbo*, where there is no glimpse of Heaven, nor comfort from God for this three thousand five hundred years.

David

David in *Psal.* XXIII. saith, *He will dwell in the house of God for ever.* In the Temple here, and then in Heaven hereafter. No, will a Papist say, *David*, thou must dwell a thousand years in *Limbo*, before thou comest to Heaven. A hard Master! that rewards his servants no better, that serve him here, and when they should come to enjoy the fruit of all their labour, then God puts them away far from him, and they enjoy not what they laboured for.

Such Doctrine is that of the *Romanists*, and such absurdities they make people believe to build up their *Purgatory* for their profit. Nor are they only thus *Absurd*, but as *Irreligious* in this Doctrine.

1. That they will make men believe, that there was not divine and spiritual power in Christ for salvation, without his bodily power, and personal presence: they limit the Spirit, and the operation of Christ to his presence. They give that to Christs presence, that God never meant. They account the Virgin *Mary* so incomparably holy and happy above all others, because she carried Christ in her womb, and arms; as though it were that, and not Faith and Grace, that made her so holy and happy.

Superstition is *standing upon a thing over and above:* leaping over that which is the proper duty and reality of holiness, and resting upon something besides it. So concerning Christ, superstition hath taught men to take up something in opinion, and practise, over and besides what is needful about the worship and love of Christ. To worship the Cross because Christ suffered on it: To put holiness in those places, where he once was, as the Manger, the Sepulchre, *&c.* Of this nature and rank is placing so much in the bodily presence of Christ, and overlooking the efficacy and work of his Spirit. *Transubstantiation* is of this form, and this that we are speaking of, the like, *viz.* That the Patriarchs could not be saved by the divine power and Spirit of Christ, but he must come first in Person before, to bring them to Heaven.

2. They make Grace not sufficient to save, but something else must be added, *viz.* Purgatory fire, to purge out those sins that Grace did not, or could not purge out. It is said, 2 *Cor.* XII. 9. *My grace is sufficient for thee.* They will say, Not; Purgatory fire must help out to sufficiency. They will tell you, It is rare for any to dye so spotless, as instantly to go to Heaven, but he must have some scouring elsewhere before.

And indeed this may deserve our consideration, not to make us think of any *Purgatory* hereafter, but to affect us with what we have to do here.

It is undoubted, that to dye in any sin is damnable. *Ye shall dye in your sins*, is as much as, when ye dye ye shall be damned, because ye shall dye in sin. See *Joh.* VIII. 21. *Ye shall dye in your sins: whether I go, ye cannot come.* He that dyes in his sins, in any of his sins, must never come where Christ is. Imagine a man had got off all his sins but one, and that stuck to him dying, that would damn him, as well as all. Suppose it this, I cannot, will not forgive such an one, that hath done me this wrong; that spot of malice will keep him out of Heaven, as well as if he were dawbed all over with all sins whatsoever. Nay, to come to a lower rate, Be it but a little love of the World, an unwillingness to part with the pleasures and profits of it; is it possible that man should go to Heaven, that had rather be here? Nay, yet lower, Be it some particular sin, that he hath chanced to forget, and not repent of, can he with that go to Heaven?

Hitherto *Papists* and we agree, that there is no going to Heaven with any spot of sin upon the Soul: but here we differ: They say, A man may go out of this World with many spots of sin upon him, yet at last go to Heaven, these being purged out in *Purgatory*. We say with the Scripture, That after death there is no Redemption; that *this* is the acceptable time, and day of Salvation: that if a sinners Sun set in a cloud, it will be dark with him for ever: that if he dye in any sin, his condition is damnable, and no help afterwards, *Esa.* XXII. 14. *Surely this iniquity shall not be purged from you till ye dye.* And then it shall never be purged.

And the *Reasons* of this are,

First, Because any one sin loved, unrepented of, damneth as well as many: by the rule of S. *James*, Chap. II. 10, 11. *For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a Transgressor of the Law.*

Secondly, Because the other World is a World of Eternity; and in Eternity there is no change. He that goes sinful into that, can never be changed.

Thirdly, Because it is impiety to make any thing sharer with the Blood and Grace of Christ in mans Salvation. It is said, *We are saved by his Blood, and by his Grace.* There needs no Purgatory fire, unless these were weak, and insufficient.

Object. But is it possible any one should dye without some sin sticking to him? Original sin sticks: It may be a man has forgot some actual sin to repent of it: it may be there is some impatience upon him, his heart may fly out into passion: never without infirmities.

Answer

Anſwer I. Let me queſtion, Durſt any dye with any ſin ſticking on him? Thou beareſt malice: dareſt thou dye ſo? Thou art proud, covetous; dareſt thou dye ſo? Who is ſo little taught the Doctrine of Salvation, as to put himſelf to ſuch a venture? At leaſt, who is not convinced of the danger? *Balaam* loved the wages, the wages of unrighteouſneſs, yet he could wiſh *to dye the death of the righteous*, *Numb.* XXIII. 10. Even Conſcience beareth witneſs to this truth, that dying in any ſin is damnable.

But how is it poſſible but ſome ſin will ſtick to the beſt of men? I anſwer,

II. True, that there is no man living without ſin: but we are to diſtinguiſh upon two things.

Firſt, Twixt ſin and guilt. If we conſider preſly, it is not the *ſin* that immediately damns, but the *guilt* of the ſin. A thief hanged: the *ſin* of robbing is paſt, and gone; but the *guilt* of it brings him to the gallows: ſo ſin as to the *act* is over and gone, but the *guilt* ſticks. Now there is ſome ſin, which binds not a man over to guilt to condemn him, *Pſal.* XXXII. 2. *Bleſſed is the man to whom the Lord imputeth not ſin.* There is ſin, but the guilt of it is not charged on men. But what ſin is that? I might anſwer, All ſins already pardoned, have they been never ſo great, *Rom.* VIII. 33. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth.* But we ſpeak of ſins that ſtick at the inſtant of death. Therefore,

Secondly, We diſtinguiſh upon the ſticking of ſin to the fleſh, and to the heart. A Saint hath ſin ſticking to the fleſh, not to the heart, *Rom.* VII. *ult.* *With the mind I ſerve the Law of God, but with the fleſh the Law of ſin.* As if we get the diſeaſe from the heart, it is not ſo deadly: ſo Saints having got ſin from their hearts, it is not damning to them. They hate it, but it cleaves to their fleſh. So that, the guilt of ſuch ſins is pardoned all along, becauſe the Saint all along ſtrives and prays againſt them. *It is not I, but ſin in me.* Not my heart, or conſent, but ſin in my fleſh, that will neither be got out, nor quiet. In a word, a dying ſin cannot kill a dying man. Sin is mortified all along, and if in death it ſtirs, yet it is dying, and hath not power to kill.

And this have I ſpoken to remove that error about this Article of the Creed, that Chriſt deſcended to Hell to fetch Souls to Heaven, that yet wanted ſomething to bring them thither.

II. II. A ſecond opinion, and interpretation is, that he deſcended locally to triumph over the Devils and the damned. An Interpretation that ſeems to carry more ſenſe, and innocence; and yet is far from the meaning of the Article. To take it into examination.

Firſt, To conſider ſomething concerning Chriſts Soul, when ſeparate from his body.

I. It is undoubted that it went to Heaven, aſſoon as departed, and it is very unwarrantable to look for it in Hell: unleſs we have good evidence of the Scripture, at leaſt of reaſon for it. His words on the Croſs to the good thief were, *To day ſhalt thou be with me in Paradice*, *Luke* XXIII. 43. and his laſt words to God were, *Father, into thy hands I commend my Spirit*, *verſ.* 46. Now who can doubt, but he was inſtantly in Heaven, and his Soul with God? And when, and indeed why, ſhould it go to Hell? Chriſt was dead but thirty ſix hours; and his Soul to be on the Croſs, in Heaven, and Hell in that time, is a flitting up and down, that unleſs the Spirit of Chriſt himſelf in Scripture tell us ſo, how can we believe it? That it flitted from the Croſs, to Heaven, Scripture is plain: but that it flitted from Heaven to Hell, we are yet to ſeek. *Ye ſhall ſeek me, and not find me.* Truly according to this opinion, we know not where to ſeek him, nor to find him in that time. If you will take the propriety of his own words, (*Luke* XXIII. 46. *Father, into thy hands I commend my Spirit.* And *John* XVII. 11, 13. *I am no more in the World, but theſe are in the World, and I come to thee. And now I come to thee*) you may certainly conclude that his Soul was with God, while it was ſeparate: but that it was in Hell any moment of that time, there is not one tittle of Scripture to give any evidence, but *Act.* II. 27. *Thou wilt not leave my Soul in Hell:* and this Article: of which we ſhall ſhew a far other ſenſe.

II. Was it poſſible that Chriſts Soul ſhould go from Heaven to Hell? The Souls of the glorified Saints cannot; and I queſtion whether Chriſts could or not. See *Luke* XVI. 26. *Between us and you, there is a great gulph fixed; ſo that they which would paſs from us to you, cannot.* Whence I obſerve two things, 1. What is meant by a *great Gulph*; an unſuperable unpaſſableneſs from one to another. But eſpecially, 2. *They that would paſs from hence to you.* Are there any in Heaven, that ever would go to Hell? The Devils indeed choſe it: but I queſtion, whether they underſtood what Hell meant ſo well, as they do now. But never bleſſed Soul did, nor could do it. They are too much delighted with the happy enjoyment of God, to make ſuch a choiſe. But Chriſt by that expreſſion in the Parable does the more ſhew, how it is impoſſible for a Soul once in Heaven to go thence to Hell: that if it could be ſuppoſed, they would do it, it cannot be done. And could Chriſts Soul do it any more? Could Chriſts Soul have any delight to leave the joys of Heaven to go to Hell?

III. There

III. There is no reason, no Scripture to tell us, that Christs Soul had any thing to do, as to the work of Redemption, or Mediatorship, when separate from the body. What will you make of this *Triumphing*? Was it any part of his Redeeming, or Mediatorship? If it were not, what was it? If it were, why not acted *per totum Christum, by whole Christ?* Christ performed the whole Law, as *Totus Christus, whole Christ, viz.* As to his humane nature, in Soul and Body. He was upon the Cross, as *Totus Christus, Whole Christ:* he rose, ascended, sits in Heaven, as *Totus Christus, Whole Christ*, Body and Soul. And we are bound to believe *in toto Christo, In whole Christ*, as Redeemer, and Mediator, as God, so perfectly Man of Body and Soul consisting. And it were but an improper piece of Faith, to believe so great a thing, as his work in Hell is made to be, to be done by a part of Christ; for his Soul was but one part of him. But,

Secondly, Let us speak a little to this *Triumphing.*

I. The opinion is taken up, I suppose, in allusion to the custom of the *Romans.* They conquered and then led their prisoners in Triumph: the Conqueror in his triumphal Chariot, the Captives in chains after it. *Cleopatra* would kill her self, rather than be thus led in triumph. Now what was this, but a pompous, proud, and vain shew. And what will they make of this Triumph of Christ? Nothing but a *shew.* For what did he in this Triumph? Who can imagine what, but shew himself there? Did he conquer Hell then? If he did, what was it with? What *did* his Soul there to conquer Hell? How he conquered Hell and Death by dying and rising, we can tell; but how his Soul conquered with bare going thither, who can tell you?

Or did he augment the torments of the Devils and damned? That needed not, nor indeed could it be done, as I shall shew afterwards. What then did Christs Soul there in its Triumph, unless (as He, *Veni, vidi, vici, I came, I saw, I overcame,*) it conquered Hell by looking into it? *Natura nihil facit frustra. Nature does nothing in vain:* much less the God of nature. And Christ in his life time never did, spoke, thought any thing in vain. And it is unhansom to think, that his Soul after death, should go out of the bosom of his Father into Hell, to do, no body can imagine what. For who can tell what it did in Triumphing there?

II. Was not Christ under his Humiliation, till his Resurrection? Was he not under it, whilst he lay in the grave? He himself accounts it so, *Psal.* XVI. 10. *Thou wilt not suffer,* my Soul being in the state of separation, *my Body to see corruption:* to be trampled on by death, to be triumphed over by *Satan*, that yet had it there. If you imagine his Soul triumphing, or vapouring in Hell (for I cannot imagine what it should do there, unless to vapour) how might Satan vapour again? Thou Soul of *Jesus*, dost thou come to triumph here? Of what, I pray thee? Have I not cause to triumph over thee? Have I not procured his death? Banished thee out of his body, and got it into the grave? And dost thou come to triumph here? Let us first see, whether he can get out from among the dead, before we talk of his triumph over him that had the power of death.

So that if we should yield to so needless a point, as Christs going to triumph in Hell, yet certainly it would be but very unseasonable to have gone thither, when he had not yet conquered, but his body was still under death, and as yet under the conquest of Satan. This had been to triumph before Victory: as *Benhadads* vapour was to *Ahab*, when he received that answer, *Let not him that girdeth on his sword, boast himself, as he that putteth it off.*

The beginning of Christs Kingdom, was his Resurrection: for then had he conquered death, and him that had the power of death, the Devil. And so the Scripture generally states it. I need cite no proof, but two of his own speeches, *Matth.* XXVI. 29. *I will not drink henceforth of this fruit of the Vine, until that day when I drink it new with you in my Fathers Kingdom:* that is, after my Resurrection, when I have conquered the Enemies of God, and set up his Kingdom. And *Matth.* XXVIII. 18. *And Jesus came and spake unto them, saying, All power is given unto me in Heaven and in Earth.* And this was after his Resurrection. But is it not improper, to dream of a Triumph, before a Conquest? That Christ should Triumph as King, before he had put on his Kingdom? As *Esth.* V. 3. *On the third day she put on the Kingdom.* For so it is in the *Hebrew.* The days before, she had been under fasting, mourning, humiliation; and that was not a time of Royalty, and Triumph. So on the third day, Christ rose, and put on his Kingdom: the days before he had been under death, had abased himself: a very unfit and unseasonable time for his Soul to go and triumph.

III. As concerning Christs triumphing over Devils. His Victory over Satan was of another kind of nature, than to go amongst them, to shew terribly, or speak terribly: for what else can we imagine his Soul did in that Triumph in Hell? It is said, *Heb.* II. 14. *That through death he might destroy him, that had the power of death, that is the Devil. Destroy him?* How? We may say of him, as he of the Traitor, *Vivit, etiam in Senatum venit; He lives, yea, he comes into the Council-house.* So, Is the Devil destroyed? He is alive,

alive, walketh, rageth, ruleth. He walked about the Earth, before Chriſts death, *Job* I. So hath he done ever ſince, 1 *Pet.* V. 8. *Your adverſary the Devil, as a roaring Lion, walketh about, ſeeking whom he may devour.* *He was a murtherer from the beginning*, to Chriſts death, *Joh.* VIII. 44 So hath he been ever ſince: he goes about ſeeking to devour, and he doth devour. He wrought in the children of diſobedience before, and *he now worketh*, *Eph.* II. 2. And how hath Chriſt conquered, deſtroyed him? You muſt look for the Conqueſt and Triumph of Chriſt over him, not ſo much in deſtroying his *Perſon*, as deſtroying his *Works*, 1 *Joh.* III. 8. *For this purpoſe the ſon of God was manifeſted, that he might deſtroy the works of the Devil.*

I might here ſpeak of many things; I ſhall only mention two or three particulars, wherein the Victory of Chriſt over the Devil by his death doth conſiſt.

1. By his death he hath conquered the very clamors of Satan, paying a ranſom for all his people, *Rom.* VIII. 33. *Who ſhall lay any thing to the charge of Gods elect?* Satan is ready to ſay, I lay a charge and claim to them, for they have been diſobedient. But Chriſt hath paid a ſatisfaction for all their diſobedience. Satan, thou art caſt in thy ſuit; the debt is paid. How is the Devil confounded at the loſs of ſuch a prize, as he expected? And how does the Death and Merits of Chriſt here Triumph? Now *Goliah*, *David* defies thee: touch one in the Camp of *Iſrael*, if you can or dare: they are all redeemed, and ranſomed: thou haſt nothing to do with them. And *the ranſomed of the Lord ſhall go to Sion with everlaſting joy.* *Rejoyce, O Heathens, for the falſe accuſer is caſt out.* Here is a glorious Triumph by the righteouſneſs, and holineſs of Chriſt, delivering all his people.

2. By his death, he brake the partition wall, and brings in the Heathen. Oh! how did Satan hold them in ſlavery? *Pharaoh, let my people go.* No. *I know not the Lord, nor will I let them go.* But thou ſhalt be brought to it; and by the death of a Paſchal Lamb, they ſhall go, whether thou wilt or no. Two thouſand years had they been in his ſlavery: ſure, thought he, this ſhall be for ever. But by the death of poor deſpiſed *Jeſus* at *Jeruſalem*, the priſon doors are open, and all theſe captives are gone free. Rejoyce, ye *priſoners of hope*, as they are called, *Zech.* IX. 11, 12. I cannot but think of the caſe of *Paul* and *Silas*, *Act.* XVI. in an inner priſon, their feet in the ſtocks, the doors faſt, and a ſtrong guard; and there comes one ſhake, and all fly open, and all the priſoners are looſed. Jaylor, what ſayeſt thou now? Thou mayſt even draw thy ſword, and end thy ſelf: all thy priſoners are gone.

3. Nay yet further; Jaylor, thou muſt to priſon thy ſelf. Ponder on thoſe words, *Rev.* XX. 1, 2, 3. *The great Angel* is Chriſt, *the old Serpent* is the Devil; there Chriſt binds and impriſoneth him; and that with the *great chain* of the Goſpel. Obſerve the paſſage, *He ſhut him up in the bottomleſs pit.* What? In Hell for ever? That he ſhould never go abroad again? Yea, you have him looſe again, *verſ.* 7. and he hath been always going about, as in 1 *Pet.* V. but he tyes him up, that he ſhould not *deceive the Nations*, *verſ.* 3. and when he is looſed again, *verſ.* 8. it is his being looſe to deceive the Nations.

Obſerve by the way, the phraſe, *He ſhuts him up*; that is, reſtrains him from deceiving and ſeducing people. It is Hell and Priſon to the Devil not to be doing miſchief. So the Pſalmiſt ſpeaks of the wicked children of the Devil, *They ſleep not*, reſt not, *if they do not evil.* It is a torment to them, if they may not be ſinning.

Well, how doth Chriſt *bind Satan*, that he do not *deceive?* By ſending the Goſpel to undeceive them. So that this is the Victory of Chriſt againſt the Devil. The very telling of his Death, and Merits, is that that overcomes the Devil: the very *Word* of his Death, and Reſurrection, is that that overthrows the Devil, and his power. So is 1 *Cor.* VI. 3. to be taken, *Know ye not that we ſhall judge Angels?*

Now needed Chriſts ſoul to go to Hell, to tell the Devil theſe tidings, and to triumph there? He felt the building of his Kingdom fall about his ears every moment. He needed no ſuch meſſage to go, and tell him, he had conquered him. This is the Triumph of Chriſt over the Devil by the virtue and power of his death; and not by any Vocal or actual Declaration of it by his Soul now ſeparate from his Body.

IV. As to Chriſts Soul triumphing over the damned, needed there any ſuch thing? Or could his Soul do any ſuch thing?

Think you Chriſts Soul doth, or could rejoyce in the damnation of the damned? There is *joy in Heaven when a ſinner is ſaved.* Is there joy too when he is damned? That tender expreſſion of God, *As I live, I delight not in the death of a ſinner*, doth it give us any room to think, that he can rejoyce in their damnation? That tender Soul of Chriſt, that but ſix or eight days before wept for the deſtruction of *Jeruſalem* with *O! that thou hadſt known in this thy day the things that belong to thy peace?* Can we think, that that Soul could go to Hell to triumph, and inſult over poor damned Souls? He had cauſe to triumph, and rejoyce over the conquered Devils: but had he the like cauſe or heart to triumph over damned Souls? What was the reaſon of his triumphing over the Devils? Becauſe

Becauſe he had ſubdued themſelves only? He maſtered them while alive, in caſting them out, and commanding them at his pleaſure. He caſt them into Hell by his Divine Power; as ſoon as they had ſinned: but his triumph over them by his Death and Reſurrection was for his peoples ſake. We cannot ſay, Chriſt hath any pleaſure in the damnation of the very Devils, but he had pleaſure in the Conqueſt of Devils; becauſe he had delivered his people from them. Ah! moſt Divine Soul of Chriſt, ſo infinitely full of charity, that gave it ſelf a Sacrifice for ſin; that men might not be damned: can that rejoyce and inſult over poor Souls damnation? Look but upon Chriſts tenderneſs and earneſtneſs for Souls here, that they come not to damnation; and then gueſs how little delight he taketh in it, when they are damned. Let us apply theſe two paſſages to this, *Ezek.* XVIII. 23. *Have I any pleaſure at all that the wicked ſhould dye?* And *verſ.* 31. *I have no pleaſure in the death of him that dieth.* In the *Hebrew* it is in the ſtricteſt propriety, *In the death of him that is dead.* I have not pleaſure, that he dye, and no pleaſure in his death, when he is dead.

What is there more plain in Scripture, and in all Gods actings, than this, That God would not have men damned, if they would embrace Salvation? What ſpeak theſe expreſſions, 1 *Tim.* II. 4. *Who will have all men to be ſaved, and to come to the knowledge of the Truth*; 2 *Pet.* III. 9. *Not willing that any ſhould periſh, but that all ſhould come to repentance?* Certainly whatſoever elſe, this is plain enough, that God had rather men ſhould be ſaved, than damned. How is this written in Scripture, as in letters of gold, that he that runs may read it? How was it written in letters of Chriſts own blood; that was ſhed, that men might not be damned, but that whoſoever believeth might have eternal life? And how is this written in Gods patience, beſeechings, in his affording means of Salvation? I need not to inſtance in particulars.

Well, men will not be ſaved, but chooſe death before life. Doth Chriſt delight, rejoyce to damn them, when they muſt come to it? Think ye, he pronounceth, *Go, ye curſed*, with as much delight, as *Come, ye bleſſed?* That he inſults, triumphs, over poor damned wretches in their damnation? Read his heart in ſuch paſſages as theſe, *Gen.* VI. 6. *And it repented the Lord that he had made man on the Earth, and it grieved him at his heart.* What? Becauſe he had made them? No, but becauſe he having made them, muſt now deſtroy them; *Lam.* III. 33. *He doth not afflict willingly, nor grieve the children of men.* So he doth not damn willingly, nor deſtroy the children of men. And once for all, *Eſa.* XLII. 14. *I have long time holden my peace, I have been ſtill, and reſtrained my ſelf: now will I cry like a travailing woman, I will deſtroy, and devour at once.* I will *cry*, and *deſtroy:* but it is grievous to God, as pangs of a travailing woman.

Thus much as hath been ſpoken may ſhew, how unlikely, and indeed how unchriſtian a thing it is to conceive, that Chriſts Soul went purpoſely into Hell to triumph and inſult over the miſerable and damned. And ſo you ſee, that this Article cannot mean his Souls deſcending into the place of torment to triumph over the Devils and damned: ſo that we muſt yet look for another ſenſe of it.

III. A third interpretation then is this, That it means the Torments he ſuffered in Soul upon his Croſs. Some word it, That *he ſuffered the extream wrath of God:* ſome, *the very torments of Hell:* ſome, *that he was for the time in the ſtate of the damned.* I reluct to ſpeak theſe things: but this Gloſs ſome make upon this Article: and while they go about to magnifie the *Love* of Chriſt in ſuffering ſuch things for men, they ſo much abaſe, and vilifie his *Perſon*, in making it lyable to ſuch a condition. III.

The ſenſe of the Article we muſt refuſe, unleſs we ſhould ſpeak and think of Chriſt that which doth not befit him. The dearly beloved of the Soul of God, to lye under the heavieſt wrath of God? The Lord of Heaven and Earth to be under the torments of Hell? And the Captain of our Salvation to be under the condition of the damned? Let it not be told in *Gath*, publiſh it not in the Streets of *Aſcalon.* Let not the *Jews* hear it, nor the *Turks* underſtand ſuch a thing, leſt they blaſpheme our Lord of life more than they do.

The colour which is put upon this opinion by them, that hold it, is, becauſe Chriſt upon the Croſs bare the ſins of men; and therefore that he was to bear the wrath, torments, and damnation, that man had deſerved. And for this they produce thoſe places, *Eſa.* LIII. 6. *The Lord hath laid on him the iniquity of us all.* 1 *Pet.* II. 24. *Who his own ſelf bare our ſins in his own body on the tree.* And they would have Chriſt to mean no leſs, when he cried out, *Eli, Eli Lamaſabachtani, my God, my God, why haſt thou forſaken me.*

For the ſtating of this matter, I lay down theſe two things.

I. That it was impoſſible Chriſt ſhould ſuffer the wrath of God, the torments of Hell, and be in the caſe of the damned for any cauſe of his own.

II. That he did not, could not ſuffer theſe, though he bare the ſins of all his people. I ſhall ſpeak to both theſe under theſe five obſervations.

I. In all the paſſages of Chriſt at his ſuffering, you cannot find that he looks upon God, as an angry God. Begin at his prayer at his laſt ſupper, *Joh.* XVII. Can you find there even the leaſt hint that he doubted of Gods favour to him? It is the rule of the Apoſtle, 1 *Tim.* II. 8. That *we lift up holy hands without wrath and doubting.* Can we think, that Chriſt ever prayed with doubting? Eſpecially, look into that Prayer, and there is not the leaſt tincture of it, *verſ.* 1. *Father, glorifie thy Son.* Did his heart then any whit ſuſpect, that God was angry at him? *Verſ.* 2. *Thou haſt given him power over all fleſh, that he ſhould give eternal life.* Are theſe the words of one that ſuſpected he could come under the heavieſt wrath of God? *Verſ.* 4. *I have glorified thee on Earth; I have finiſhed the work which thou gaveſt me to do.* Are theſe the words of one that thought he could ever be repayed for ſo doing with wrath and vengeance, and the torments of Hell? *Verſ.* 5. *And now, O Father, glorifie me with thine own ſelf, with the glory which I had with thee before the World was.* Verſ. 13. *And now, Father, I come unto thee.* Verſ. 21. *Thou Father art in me, and I in thee.* Verſ. 24. *Father, I will that they alſo, whom thou haſt given me, be with me where I am, that they may behold my glory.* Had Chriſt, when he ſpake theſe things, any ſuſpicion or thought, that he could poſſibly come under the heavy wrath of God?

It is ſaid *Chap.* XVIII. 1. He went beyond *Kidron.* There he is in his agony: then he prays, *Let this cup paſs from me.* Why? What did he ſee in the Cup? Bitterneſs enough, but not one drop of the dregs of Gods wrath. Gueſs his caſe by the caſe of ſinful men. A *Stephen*, a *Cranmer*, a *Ridley*, a Martyr is brought to the Stake: He hath a Cup put into his hand, and that very bitter; but doth he ſee any of Gods wrath in it? Martyrs could not have gone ſo joyfully to death, had they ſeen God angry in that bitter diſpenſation. Chriſt could not have gone ſo readily to his ſufferings, had he thought he had gone to encounter Gods indignation.

Look at his words on the Croſs, *Hodie mecum in Paradiſo. To day ſhalt thou be with me in Paradiſe.* Were theſe the words of one under the torments of Hell, to aſſure the thief of Heaven? *Pater, in manus tuas. Father, into thy hands I commend my Spirit.* Did he apprehend God angry, as at the Damned, when he ſpake theſe words? Nay, thoſe words, *Eli, Eli, Lamaſabachtani*, ſpeak not, that he felt the wrath of God, but a bitter providence; that God had left him to ſuch wrackings and tortures, and to ſuch wicked hands. So that look at Chriſts paſſages at and near his Paſſion, and you find not one word or action, that doth bewray, that Chriſt felt himſelf any whit at all under Gods fury.

Nay, look through the Scripture, whatſoever is ſpoken of Chriſt, it ſets him far from being to be thought liable to the wrath of God. Was *Chriſt a child of wrath, as well as others?* Scripture tells you, no. *Eſa.* XLII. 1. *Behold my ſervant, whom I uphold, mine elect in whom my Soul delighteth. I have put my Spirit upon him.* How far is that from ſuch language as this, Behold Chriſt under my wrath, behold him under the torments of Hell? And ſo that paſſage, *Matth.* III. *ult. Lo, a Voice from Heaven, ſaying, This is my beloved Son, in whom I am well pleaſed:* And at his Transfiguration, *In whom I am well pleaſed.* And does he ever come to be angry at him, as at the Damned, and to lay his fury on him, as on the tormented in Hell? It troubles me to think any Chriſtian ſhould hold ſuch an opinion concerning our Saviour, and indeed, where there is little need to imagine ſuch a thing. Could not Chriſt have wrought Redemption without enduring ſuch heavy wrath, then it were not ſo improper to conceive ſo: But,

II. Chriſt in the work of Redemption had not to deal with the wrath of God, but the juſtice of God: not with his wrath to bear it, but with his juſtice to ſatisfie it. There is a great deal of difference may be made twixt wrath and juſtice; and twixt ſatisfying one and the other. A Judge condemning a Malefactor, weeps and grieves, Is there any wrath? No, but only juſtice. The Malefactor, ſatisfies the juſtice of the Law; no wrath ſtirring. Conſider, what was the debt men ought to God? What oweſt thou to my Maſter? It will be ſaid, Damnation, and ſuffering eternal torments. True, theſe were due to them, but the debt was of another nature, *viz.* Obedience. Damnation was the penalty upon forfeiture of Bonds, but the Debt was Obedience: that which man ought to God before he became ſinful: which he owes to God, as he is God, and which the Law challengeth, and which the Goſpel does alſo. Does man owe Damnation to God, as he is God, as he is Creator, as he is Lawgiver? Or as man is man? No, God rather owes, and will pay, Damnation to man for being ſinful.

Therefore that which Chriſt was properly to pay for his people, was that which was properly their debt, which they could not pay, *viz.* Obedience. And that the Scripture harps upon, *Rom.* V. 19. *As by one mans diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous. Phil.* II. 8. *He became obedient unto Death.*

Now

Now what was Christ obedient to? To say, To the *wrath* of God, were hardly sense: but, To the *will* of God; which would prove and try him, and could do it thorowly without wrath.

It was the Justice of God, that Christ was to satisfie: and if he could not have done that, then there would have been some reason he should have suffered his wrath. The Justice of God challenged obedience of men, or no coming to Heaven; satisfaction for disobedience, or they must to Hell. Here is enough, saith Christ, to serve for both ends. They have disobeyed, here is obedience more than all their Disobediences do, or can come to. They cannot obey as they should; here is that that makes it out, *viz.* Obedience infinite.

III. The truth was, that Christ had to deal with the wrath of the Devil, but not at all with the wrath of God. Consider but these passages, and see what was the stress, that Christ had to deal withal in his Passion. First, That *Gen.* III. 15. *He shall bruise thy head, and thou shalt bruise his heel.* Satan, the seed of the woman shall destroy thee. This is explained, *Heb.* II. 14. *For as much as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him, that had the power of death, that is the Devil.* And 1 *Joh.* III. 8. *For this purpose the Son of God was manifest, that he might destroy the works of the Devil.* And then observe that *Joh.* XIV. 30. *The Prince of this world cometh, and hath nothing in me.* And *Luke* XXII 53. *When I was daily with you in the Temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.* While I preached, there was a restraint upon you; because my hour was not come: but now you and Hell are let loose, to have your full swing against me. There was a Combate proposed in the sufferings of Christ, before God, and Angels. Twixt whom? Christ, and the wrath of God? No, but twixt Christ, and Satan, and all his power. What doth God in this quarrel? Doth God fight against Christ too, as well as the Devil? Was his wrath against him, as well as the Devils wrath? What, against his own Champion, his own Son? No; he only tries him by affliction, not overwhelms him with his wrath. He only lets him alone to him, to be the shock of Satan. He little assists Satan by his wrath laid on his own Champion.

See the great Mystery of this great Dispensation in brief. God had created the first *Adam*, and endued him with abilities to have stood. Thus endued, he leaves him to stand of himself, and permits Satan to tempt him, and he overcomes him, and all mankind are overthrown. God raised up a second *Adam*, endued with power to foil Satan, do he his worst: and not only with power to withstand Satan, if he will, but a will that could not but withstand Satan. He sets him forth to encounter, and leaves him to himself; lets Satan loose to do his worst. Satan vexeth him with all the vexation Hell could inflict upon him. Did not God love his Son, look with dear bowels upon him all this while? It is a very harsh opinion to think, that Christ undertaking the combate for the honour of God against his arch-enemy, that obeying the Will of God even to the death, that retaining his holiness unmoveable in the midst of all his tortures, paying God an infinite obedience: it is harsh, I say, to think, that God should requite him with wrath, and look upon him as a wretched damned person. No, it was the wrath of the Devil that Christ had to combate with, not the wrath of God at all.

IV. Though Christ is said to bear sins, yet for all that God did not look upon him any whit the more wrathfully, or in displeasure, but rather the more favourably, because he would bear the sins of his people. For God looked on Christ not as a sinner, but as a Sacrifice, and the Lord was not angry at him, but loved him, because he would become a Sacrifice, *Joh.* X. 17. *Therefore doth my Father love me, because I lay down my life. Esa.* LIII. 12. *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his Soul unto death.* Do those words speak the anger of God? No, his wel-pleasedness, his rewarding him for that he would be numbred with transgressors, being none, but a Lamb without spot and blemish.

Some say, That Christ was the greatest sinner, murderer, *&c.* because he bare the sins of those that were so; which words border upon blasphemy, and speak besides a great deal of imprudence, and inconsideration. See *Levit.* XVI. 21, 22. *And Aaron shall lay both his hands upon the head of the live Goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the Goat. And the Goat shall bear upon him all their iniquities.* Is it not senseless now to say, That the Goat was the greatest sinner in *Israel?* Was he any whit the more sinful, because the sins of the people were put upon him? And so of other sacrifices, on whose heads hands were laid, and sins put: was the wrath of God upon the Sacrifice? No, the pleasure of God was upon it for attonement.

In such sense are those places to be taken, *Isa.* LIII. 6. *The Lord hath laid on him the iniquity of us all;* 1 *Pet.* II. 24. *Who his own self bare our sins in his own body on the tree;* 2 *Cor.* V. 21. *He hath made him to be sin for us who knew no sin.* He *bare our sins,* not

not as a ſinner, but as a Sacrifice. And that *Joh.* I. 29. makes it plain: *Behold the Lamb of God, that taketh away the ſins of the World.* As a Lamb at the Temple bare the ſins of the people, ſo Chriſt bare our ſins. How? Was the Lamb guilty, or ſinful? No; as an attonement, and ſacrifice. And ſo God looked on Chriſt as a Sacrifice well pleaſing to him, not as ſinful at all.

Need we any more illuſtration? Obſerve that *Exod.* XXVIII. 36, 38. *And thou ſhalt make a plate of pure gold, and grave upon it like the engravings of a ſignet, Holineſs to the Lord. And it ſhall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that they may be accepted before the Lord. Holineſs to the Lord,* becauſe he bare iniquity? It ſhould rather have been *Unholineſs*, if *Aaron* had been any whit the more ſinful for bearing the peoples iniquities. But he is ſaid to bear their iniquities, becauſe he by his office undertook to attone for them. How did God look upon *Aaron* in his Prieſthood? With anger, becauſe he bare the iniquity of the people? Nay, with favour and delight, as ſo excellent an inſtrument of attonement. Such another paſſage is that, *Levit.* X. 17, &c. *Wherefore have ye not eaten the ſin offering in the holy place, ſeeing it is moſt holy, and God hath given it you to bear the iniquity of the Congregation, to make attonement for them before the Lord.*

Let me aſk thoſe that hold this Opinion two or three queſtions.

Was Chriſt ſo much as *puniſhed* by God? Much leſs then was he overwhelmed by the wrath of God, damned by God. Was a Lamb puniſhed that was ſacrificed? He was afflicted, but not puniſht: for puniſhment argues a crime, or fault preceding; *Lam.* III. 39. *Wherefore doth a living man complain, a man for the puniſhment of his ſins?* Were the ſad ſufferings of Chriſt laid on him as puniſhments? Certainly, not for his own ſins: no, nor for ours neither. He ſuffered for our ſins, bare our ſins; but his ſufferings were not puniſhments for our ſins. For obſerve two things: Firſt, Chriſt merited by ſuffering. Is it good ſenſe to ſay, he merited by being puniſhed? Strange ſenſe! to ſay, he merited Salvation for his by being puniſht for their ſins: but moſt divine! to ſay, by ſuffering for the redeeming of them. He ſuffered as a Sacrifice to attone, not as a ſinner to be puniſhed. Secondly, Did Chriſt dye upon any debt to the Law? Much leſs, upon any debt, that he owed to Gods wrath? Did the Law lay any thing to Chriſts charge; did the Law condemn him? And then can we dream of the wrath of God charging him, and damning him? It is true, that it is ſaid, *Gal.* III. 13. *Chriſt hath delivered us from the curſe of the Law, being made a curſe for us, as it is written, Curſed is every one that hangeth on a tree.* But doth this mean, accurſed of God? Was the good Thief accurſed of God, when he hung upon the croſs? The meaning is, that he appeared ſo to the view of men.

So that as it is impoſſible, that Chriſt ſhould lye under the wrath of God for any fault of his own, ſo it is not imaginable, that he did for ours.

V. It is impoſſible, that Chriſt ſhould ſuffer the torments of Hell, or be in the caſe of the damned. A Prieſt could not fall under the Plague of Leproſie; and yet is the high Prieſt under a damned condition? Certainly, if his Body could not ſee corruption, his Soul could not feel damnation. If his Body were not under that, which the Bodies of the beſt Saints fall under, certainly his Soul could not be under that which damned Souls fall under.

I might clear this by conſidering eſpecially three things, which are the chief torments of Hell. 1. *Separation* from God, without any glimpſe of his favour. 2. *Horror* and Hell in the Conſcience, becauſe of guilt. 3. *Utter deſpair.* Now need I to ſhew, that it was not poſſible, that any of theſe ſhould ſeize upon Chriſt?

And theſe things be ſpoken to ſhew firſt what is not the meaning of this Article.

Now to come to the ſenſe of the Article. And for a beginning, I may ſay, as *Moſes* does, *Numb.* XI. 29. *Would all the Congregation were Prophets.* So, would all the Congregation were *Grecians:* for then this would be eaſie. The Creed was written in *Greek:* and in the interpretation of this Article, we are not tyed to the ſtrictneſs of the *Engliſh* word, but we muſt fly for refuge to the ſenſe of the *Greek* word. And if any of the opinions mentioned before, ſhould urge, It is *Hell*, therefore muſt be ſo underſtood; as he ſaid once, *To the Law, and to the Teſtimony*; ſo I would anſwer, To the original *Greek*, and to the propriety of the phraſe there. In *Iſa.* XXIX. 10. *The Lord hath poured out upon you the Spirit of* Slumber. In the *Greek*, and in *Rom.* XI. 8. it is κατανύξεως, *compunction*, clean contrary to the Prophets meaning. What ſhall we do here? Not ſtick to the ſtrict propriety of the *Greek* Tranſlation, but have refuge to the word in the original *Hebrew*, and conſtrue the *Greek* word by that. So in our *Engliſh* Tranſlation, *Hell*, ſeems to ſpeak that that is neither warrantable by Scripture, nor reaſon: therefore we muſt not ſtick to the ſtrict propriety of the word, but to the *Greek.* In the *Greek* it is, Κατῆλθεν εἰς Ἅιδης· *He went down to Hades.* Which I ſhall explain to you by and by.

I. The Article refers to the paſſage of Chriſts Soul after his death: I ſay, *of his Soul.* For what was done to his *Body*, is ſpecified in the Articles before, *Crucified, dead and buried.* But what became of his *Soul?* Κατῆλθεν εἰς Ἅδου· *He deſcended into Hell.* Now this Article is left out of divers Confeſſions of Faith in the Fathers, and out of divers Creeds. *Vice plurium, inſtead of more* obſerve the *Nicene* Creed, *Was crucified alſo for us under Pontius Pilate. He ſuffered, and was buried. And the third day he roſe again.* Which ſhews it was added occaſionally, and for ſome illuſtration. Councils and Fathers commonly inſerted ſome Articles into Confeſſions, to face ſome Hereſie then appearing. And this Article was inſerted to outface ſome error about Chriſts *perſon.* The Hereſies and miſtakes about Chriſts *perſon* were numerous: and among others this was one, that he had not a real humane Body, but Airy: and again, that though he had a real Body, yet he had not a humane Soul, but that the Divine Nature ſupplied the place of his Soul.

Theſe Articles that concern his death outface both theſe. He had a real Body, for he was really *Crucified, dead and buried.* And a real Soul, for when dead, he went to *Hades.* Or whether it had been enough, to have ſaid, He died and was buried: but of him ſuch addition was not needleſs, becauſe of miſconſtruction.

II. The Heathens owned another World, and the immortality of the Soul: though they had no Bible to tell them it, yet they believed, that there was another World after this. *Socrates* diſcourſed of this before his death: which *Cleombrotus* reading, caſt himſelf from a Tower, that he might become immortal. A ſtrange affectedneſs with this point, and a ſtrong perſwaſion! It is a wonder the *Sadducees*, that had the Scriptures, ſhould deny this; and *Chriſtians*, that hear ſo much of it, be affected ſo little. *Tully* ſhews arguments, whereby they gathered, that men lived in another World: one of which was from the apparitions of ſome dead men. In which thing, while the Devil went about to coſin them, to think them dead men, which indeed was his own appearing; yet he coſined himſelf too, while he taught them by it to believe a life after death. How they came thorowly to be grounded in this point, I ſhall not inſiſt upon to examine, but they did believe that there was another World after this, when the dead lived again.

III. This place and ſtate they called *Hades:* that is, a place obſcure, and inviſible. The Phraſe is infinitely frequent. *Achilles*, Ἀΐδι προΐαψεν· *Sent him before to Hades. Sophocles*, Πρὶν εἰς Ἅδου μολεῖν· *Before the going to Hades. Leonidas* to his Souldiers, δειπνεῖν ἐν Ἅδου· *To ſup in Hades:* that is, in another World. Shall I give you their character of *Hades?*

1. They thought it was a place under the Earth. And the reaſon is, becauſe they thought none went to Heaven, but thoſe that were to be gods: all others went to *Hades.* Hence *Æneas* and *Ulyſſes* went down into the Earth to the World of Souls there, to confer with ſome dead friends. Hence the cheat of the Devil, to bring Ghoſts as aſcending out of the Earth, 1 *Sam.* XXVIII. 13.

2. This place of Souls had two parts, *viz. Elyſium*, and *Tartarus:* and thoſe parted with a deep gulph of a deadly River; and that from one ſide they could ſee, and talk to the other. According to this common opinion, Chriſt frames his Parable, *Luke* XVI. 23. He in *Hades*, in the place of torment, looks over the gulph, and talks with *Abraham.* So that both good and bad, when dead, went to *Hades*; the good to the place of reſt and delight, the bad to the place of ſorrow and pain. So the *Greek* Poet, Εἰς Ἅδου δύο τρίβους, &c. *Both go to Hades*, &c. *Lazarus* went to *Hades*, and ſo did the rich man too, but to contrary conditions.

IV. In this ſenſe then is the Article to be taken, as ſpeaking according to the common notion, That Chriſts Soul went to *Hades*, to the other World, to the place where good Souls went, which Scripture hath taught us is *Heaven.*

The word *Hell* now is come to ſignifie only the place of torment, but of old it ſignified larger, as the word *Hades* does; and by the *Greek* word, and its ſignification, we muſt conſtrue it. Let me give you a word parallel. The word *Knave* is now taken only in a bad ſenſe: of old it ſignified a *Servant.* So ſome old Tranſlations expreſs, *A Servant of the Lord*, by *A Knave of the Lord.* When we read that, we do not conſtrue it by the preſent ſenſe of the word, but by the old, and by the original *Hebrew.* So when in this Article we read the word *Hell*, we muſt not conſtrue it according to our preſent common acceptation, but as of old it ſignified, the place, and ſtate of all Souls departed. And ſo in this Article there are theſe three Doctrines compriſed.

I. *That Chriſt had a true humane Soul, like other men. Like to us he had a Soul, that was reaſonable, that inlivened the Body, that was whole in it: and not the Divinity, that inlivened, and actuated his Body.*

II. *That when Chriſt died, there was a real ſeparation of Soul and Body, as it is with other men. The Soul ſlept not with the Body, but was ſeparate from it. Though it was to come into the Body again, yet it forſook the Body; and was ſeparate.*

III. *As*

III. *As ſoon as it was departed, it went into another World of Souls: to a place where holy Souls go,* viz. *to* Heaven. *And there continued, till it was to return to the Body. It was in Paradiſe all the while the Body was in the grave.*

Object. Is this the meaning of *Act.* II. 27. *Thou wilt not leave my Soul in Hell*, or *Hades?* If *Hades* mean Paradiſe, why ſhould Chriſt pray againſt being left in *Hades? My Fleſh ſhall reſt in hope*, that it ſhall not be left in *Hades:* and hopes he not, that his *Soul* ſhall not be left in *Hades*, as he hopes his *Body* ſhall not ſee corruption?

Anſwer, He doth not pray thus, as if it were not well with his Soul in *Hades*, as to what it enjoyed, but that it was not well while ſeparate from the Body: for that it was, while Chriſt was under death. As if he ſhould ſay, Thou wilt not leave me under death, my Soul in ſeparation. This would be the Triumph of the Devil.

Obſerve, Chriſts Soul was in glory the while his Body was in the Grave, and yet deſires to return to the Body. Why? That he may finiſh the work of God by his Reſurrection, to conquer death. As I ſaid, It is Hell to the Devil not to be doing evil; ſo it is Heaven to Chriſt to do the Will of God. He left the boſom of the Father to come into the World: and when his Soul was in the boſom of his Father again in thoſe joys, that are not expreſſible, yet it would rather do the work of God. Aſk a Soul there, wouldeſt thou be on Earth again? No. But wouldeſt thou be on Earth to do God ſervice there? Yes: it is as Heaven to be doing any thing for God. *Ubi Imperator, ibi Roma. Where the Emperor is, there is Rome:* ſo whereſoever a man can pleaſe God, it is Heaven to him. Here is the happineſs of Saints in Heaven, that their Will is wholly ſwallowed up in the Will of God.

It is a queſtion where *Lazarus* his Soul was, while he was four days dead? Why, undoubtedly no where, but in Heaven. But the reaſon of the objection is, Becauſe it was but a wrong, or miſery to his Soul, to ſend it from Heaven again. Bleſſed Soul, doſt thou think ſo? No; any thing to obey the Will of God. So the Soul of Chriſt was in glory, in the midſt of unſpeakable joys, yet he would not have it continue there, till the work of God was done. Soul, thou art well; be content, keep in Paradiſe ſtill; let the Body lye in the Grave, it feels not hurt. Ah! but all this while Satan, Death, is not conquered; Gods cauſe is not pleaded, and finiſhed; let that work firſt be done, and then both to glory.

That that I ſpeak to, and that that the Article aims at, is, that Chriſt had a humane Soul like other men, (but that not ſinful) and that it departed as the Souls of other men. Some, on *Gen.* I. 26, 27. *And God ſaid, Let us make man in our image*, ſay, God ſet Chriſt before him, and made man after the image of Chriſt; as though they would ſay, God made the firſt *Adam* in the image of the ſecond, whereas we ſhould ſay the contrary, God made the ſecond *Adam* in the image of the firſt. So *Phil.* II. 7, 8. *He made himſelf of no reputation, and took upon him the form of a Servant, and was made in the likeneſs of men: and being found in faſhion as a man*, &c. Not man at firſt created in the likeneſs of Chriſt, but Chriſt was brought into the World in the likeneſs of man.

And how Chriſts Soul was like other mens, I ſhall obſerve to you in three things. I. In its *infuſion* into the Body. II. In its *exiſtence* and acting in the Body. III. In its *going out* of the Body. Men ſaw his Body like other mens, and in theſe his Soul ſhewed it ſelf like other mens alſo.

I. By its *infuſion* or induction into the Body. But here you will ſay, the Copy is darker, than to know what to write after it. It is controverted how Souls are put into the Body: and there are two miſtakes about it, *viz. Præexiſtence*, and *Generation*; which this may rectifie.

Some hold *Præexiſtence* of Souls, that they were created at the beginning of the World, and put in at laſt into Bodies. And they would argue from this reaſon, God finiſhed creating *in Principio, in the beginning*; therefore he creates not a Soul now. I anſwer, He finiſhed creating *genere ſpecierum, the kinds of all ſpecies*, but not *Species generum, the Species of all kinds.* When he brought Frogs and Lice on *Egypt*, it was a creation of the things, but the kind was created from the beginning. The ſame muſt be ſaid of *Souls.* Let Chriſts Soul be the inſtance. Was the Soul of the Meſſias created at the beginning? If ſo, what did it all the while till it was united to the Body? Where was it? What did it? Was Chriſts Soul ever not acting for the good of his people? As ſoon as ever it was put into the Body, it began the work of Redemption, *viz.* Chriſt there ſanctifying our Nature, by the Union of the humane nature to the Divine. His Soul is now in Heaven in the work of mediation for his people. It is hard to think, that his Soul ſhould be almoſt four thouſand years in being, and doing nothing for mens Salvation. And we cannot call Chriſt Chriſt, till he be compleated in our nature, Soul and Body. So that Chriſts Soul, as ours was infuſed by immediate Creation in the Body: which Body was prepared in the womb for the receiving of it. So that though he was not

not like to us in regard of his begetting in the womb, yet he was like in the Union of his Soul to his Body there. For,

II. Chriſt had a Soul like ours in all things, ſin excepted. It is a queſtion, *Whether all Souls are equal.* There is ſome colour for it, *Pſal.*XXXIII. 15. *He faſhioneth their hearts alike.* And thence ſome argue the equality of Souls. But I anſwer, 1. That place may be taken thus, That God alike is the Creator of all Souls; rich and poor, wiſe and fooliſh. 2. It is undoubted, all Souls are alike in regard of the Eſſentials of Souls: they are all intellectual, Spiritual, immortal; and in regard of their Eſſential faculties. Whether they are alike as to the uſe and excellency of thoſe faculties, I ſhall not diſpute. Doubtleſs, Chriſts Soul was the moſt excellent, and yet like ours in all things, that ſimply relate to the Eſſence of Souls, or the humane nature.

I need not ſpeak of the *Eſſentials* of a Soul; he had the *Infirmities* of a humane Soul, *viz.* thoſe that in themſelves are ſinleſs. I might ſo apply that, *Matth.* VIII. 17. *Himſelf took our infirmities, and bare our ſickneſſes.* He was ſubject to grief in Soul; *Matth.*XXVI. 38. Περίλυπός ἐστιν ἡ ψυχή· *My Soul is exceeding ſorrowful.* To fear, *Heb.* V. 7. *In that he feared: Joh.* XI. 33. *He groned in ſpirit, and was troubled.* Theſe are natural infirmities, or affections to humane Souls. *Adam* might have had theſe in innocency if occaſion offered.

The Apoſtle makes comfortable uſe of this likeneſs of Chriſts Soul to ours, *Heb.*IV. 15. *For we have not an High Prieſt which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without ſin.* And ſo may a Chriſtian; in ſadneſs, fear, hunger, perſecution, he may refuge to a High Prieſt, that himſelf was ſenſible what theſe things were. *Non ignara mali*, &c. Oh! what acceſs hath God given to ſinners? Not only to one in their own nature, but that partook of the very infirmities of nature; Except ſin. Name but one that he had not. A poor man, dying, aſſaulted with Satan, fearing pains; How comfortably may he refuge to Chriſt, who by experience knew all theſe.

III. He was like other Souls in the manner of his departure out of the body, and going to another World. And this I ſhall ſpeak to in three Particulars.

I. Although the reaſon of Chriſts death was different from the reaſon of the death of all other men; yet the nature and definition of Chriſts death agrees withal. Though the conception and birth of Chriſt was different from all others, yet the nature of his death was not different: the manner of dying indeed differed. That in *Heb.* IX. *penult.* reacht Chriſt as well as others: *it was appointed* for him *to dye*, though upon a far different reaſon, from what other men dye. It is worth obſerving, that Chriſts death was publiſhed, and pronounced of, before the death of *Adam* was denounced againſt him. In *Gen.* III. 15. the death of Chriſt is mentioned; in *verſ.* 19. the Death of *Adam*. Which ſpeaks, that Chriſt died not of the Plague of mortality, of which *Adam*, and all his poſterity dye, but that his death was upon another kind of account. Though Chriſt the ſecond *Adam* was incomparably above the firſt in his innocence, in regard of the Perfection of his nature and Perſon: yet in regard of the certainty of Death, as I may ſay, he was beneath him. For the excellency of his nature ſo far beyond him; that whereas *Adam* was without ſin, Chriſt was without poſſibility of ſinning. But for certainty of dying ſo far otherwiſe, that whereas *Adam* might not have dyed, Chriſt could not but dye.

Socinians ſay *Adam* was created mortal, becauſe he was in a poſſibility to dye, and becauſe he died: whereas indeed actually he was created immortal, not as yet having any ſeeds or principles of mortality in his nature, ſin not being yet come there. Chriſt was ſo much more without principles of mortality in him; as that whereas *Adam* was ſinleſs, He could not ſin: and yet, as I may ſay, he had the principles of dying in him, but not ſo much in his body, as mind; not in any failing of nature, but in the holy bent of his own Will. Death was not to him the wages of ſin, as it is to others; nor to end ſinning, as it is to others: but from clear contrary principles, *viz.* Love to Man, and Obedience to God. The Death of *Adam* and of all other Men, proceeded from diſobedience; the Death of Chriſt only from obedience. The Death of *Adam*, becauſe he loved not himſelf, nor his ſeed: the death of Chriſt, becauſe he loved his people, more than himſelf. So that as to the reaſon of the death of Chriſt, *Jordan* was driven back, the ſtream ran a clean contrary way to the reaſon, why other men dye: and yet as to the nature and definition of his dying, it agreed with the nature of the dying of other men. For,

II. Define death, What is it? It is the ſeparation of Soul from Body. Mortal, thou muſt once find this definition to be moſt true. The Soul, that that inliveneth the Body, that gives it freſhneſs of colour, warmth, life and motion; when the Soul is departed, all theſe are gone, and the Body dead. Here is the difference twixt death, and a ſwoon or trance. God ſhewed in *Enoch*, and *Elias*, what he would have done, if man had continued

tinued innocent, *viz.* Have tranſlated Body and Soul to glory. But when ſin came in, death came in, and Soul and Body muſt be parted, the Body to corruption, the Soul into the World of Souls, to be diſpoſed of according to its ſinfulneſs, or goodneſs.

But why ſhould God thus diſpoſe, as to the taking men out of this World? Why not the wicked, Soul and Body to Hell, and no more ado? And why not the holy, Soul and Body to Heaven? I might ſay, That *Simeon* and *Levi*, that have been brethren in Evil, might be ſcattered in *Jacob*, that they conſpire evil no more. That Soul and Body that have been compartners in ſinning, might be ſevered from conjoyning to ſin any more. But what need we ſay more than, that God hath thus ſentenced upon ſin, that the Body that was created immortal, ſhould dye, and ſee corruption; and that Soul and Body, that were in the neareſt conjunction in this World, ſhould be diſunited, and the bonds of life diſſolved, and Soul and Body parted into two ſeveral Regions. Oh! how bitter is this parting; how dreadful the very thought of it to moſt in the World? Why, Chriſt did as really undergo this ſeparation in his death, as any other whatſoever.

Obſervable is the expiring of Chriſt upon his croſs, both in regard of the thing it ſelf, and of the manner of it. Comparing the Evangeliſts together we ſhall ſee it the better. S. *John* ſeems to make, *It is finiſhed*, his laſt words, *Joh.* XIX. 30. S. *Luke*, *Father, into thy hands I commend my Spirit*; *Luke* XXIII. 46. And add but the conſtruction, that the Centurion makes upon his crying out, *Mark* XV. 39. *Truly this was the Son of God.* They all ſay in our *Engliſh*, *He gave up the Ghoſt.* Which two of them, *viz.* *Mark*, and *Luke* expreſs, Ἐξέπνευσε, *He breathed out his Spirit*, according as other dying perſons do. But *Matthew* and *John* have expreſſions very feeling. *Matthew*, Ἀφῆκε τὸ πνεῦμα· *He let go his Spirit*, or his Soul. And *John*, Παρέδωκε· *He delivered it up.* Chriſt could not dye, nay I may ſay, he would not dye, till all things were fulfilled, that were written concerning his death. Therefore when he had hung above three hours, and knowing it was written, *They gave me Vinegar*, &c. he ſaid, *I thirſt.* He taſtes, and finds it Vinegar, and ſays, *It is finiſhed:* now all is accompliſhed: ſo he bows his Head, and compoſeth himſelf to dye, and cries, *Father, into thy hands*, &c. And having ſo ſaid, He *let go* his Soul, and *Delivered* it up into the hands of God.

Remember that *Joh.* X. 17, 18. and you ſee the ſenſe of theſe expreſſions. *I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of my ſelf. I have power to lay it down, and I have power to take it again.* He had life in his own hand, and the *Jews* could not take it from him, but he let it go himſelf, and delivered it up. *When the Centurion ſaw, that he thus cried out, and gave up the Ghoſt, he ſaid, Surely this man was the Son of God.* Doubtleſs this man hath the Diſpoſal of his own life. So ſtrong a cry is not the cry of one that is ſpent, and dying through weakneſs and fainting, but it argues life, ſtrong, and vigorous, to be ſtill in him; and therefore he dies not of weakneſs, but gives up his life at his own pleaſure.

Shall we paſs this great paſſage of our Saviour without a meditation? Mortal men and women, if your Lives and Souls were ſo at your own diſpoſal, could you ſo readily, ſo willingly part with them, and give them up to God? They are not: and time is a coming, when we muſt part with them, whether we will or no. Our Saviour hath taught us what to do, againſt they be called for, to get them in readineſs; to be comfortably willing to part with them, and give them up into his hands. I remember that paſſage of a good man dying, *Egredere, anima, quid times*, &c. *Go, Soul, depart, why art thou affraid?* Thou haſt ſerved a good Maſter, be not affraid to go to him. It will be a hard pull to have the Soul and Body parted. We had need to be getting the Soul looſned, that when God calls, it may not be unwilling, and hang on, and ſtick and be loth to go. It was a hard perplexity with him, that cried out, *Animula, vagula, blandula*, &c. *Ah! poor Soul, thou muſt go, and whither art thou to go? To leave all thy worldly pleaſures and delights, and muſt away, thou knoweſt not whither.*

The hard, and dreary parting is, when the Soul is chained to the World, as well as to the Body: when it ſticks to theſe things as well as to the Body; and muſt be torn from all theſe too. He that is dead to the World, how eaſie, how comfortable is it for that man to dye? When he dies, he hath nothing elſe to do, but to reſign his Soul to him that gave it.

So that though the manner of Chriſts parting Soul and Body were extraordinary; yet his Soul and Body were as really parted at his death, as other mens are.

III. His Soul thus parted from his Body went to *Hades*, into another World, to the place whither holy Souls go after death; which himſelf expreſſeth in thoſe words to the good Thief, *To day ſhalt thou be with me in Paradiſe.*

What does a Soul inſtantly after its departure? Some ſay, Walks the regions of Air, and ſees the ſecrets of nature there. But Souls go not into another World to ſtudy, but to receive rewards. And I may ſay of any Soul departed, as Chriſt of *Peter*, *Joh.* XXI. 18. *When thou waſt young, thou girdeſt thy ſelf, and walkeſt, whither thou wouldeſt, but*

but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry thee whither thou wouldeſt not. So when the Soul was in the Body, it went whither it would, moved the Body, whither it thought good, did what it pleaſed, was at its own pleaſure: but now being departed, another hath girded it; and if it be an evil Soul, he carries it whither it would not: if even the beſt Soul, he hath fixed it, that it is not at its own liberty, as it was before.

The other World is the fixing of Souls in their place and condition, that they flit no more, change no more: that as the Soul then is not in a mutable condition as it is here, ſo not in a ſelf-moving condition, as here. Obſerve that *Eccleſ.* XII. 7. *Then ſhall the duſt return to the Earth, as it was: and the Spirit ſhall return unto God, who gave it.* A good Soul returns to God; and a bad Soul too returns to God, that gave it: both return to God. How? Now they come intirely into Gods hands to be diſpoſed of according to what was done by them in the fleſh; and he inſtantly diſpoſeth them into Heaven or Hell. That is the very day of retribution. See *Luke* XVI. 22, 23. *And it came to paſs that the Begger died, and was carried by the Angels into Abrahams boſom. The rich man alſo died, and was buried. And in Hell he lift up his Eyes being in torment*, &c. Both ſuddainly diſpoſed of, the one to Heaven, the other to Hell. So we may take example from the two Thieves on the Croſs: the good Thief went preſently to Paradiſe, and the bad, to his place: and both theſe to *Hades*, the word in the Creed.

Chriſt commends his Soul into his Fathers hands, and it went into the hands of God. What to do? For God to diſpoſe of it. And how think you God would diſpoſe of the Soul of Chriſt? The Schools queſtion, whether Chriſt merited Salvation *pro ſe, for himſelf:* becauſe the reaſon of the queſtion is, whether he ſet himſelf to merit *pro ſe?* Did he, or did he not, the Soul of Chriſt after ſo holy a life and death could not but go to Salvation. For what had the Soul of Chriſt now to do more towards mans Salvation; and what could be done more towards its own? Now having done all this, what had the Soul of Chriſt to do more, but to go to its reſt, till it be put again into its Body for the raiſing of that. As the Scripture tells us, holy Souls go to reſt, till at the laſt day they muſt meet their Bodies; and then both ſhall reſt together.

This paſſage of our Saviours Soul to Heaven upon his death, is called his going to *Hades*, the World of Souls, and the place of holy Souls, a place inviſible to mortal Eyes: which though it ſeems harſhly expreſſed, *He deſcended into Hell*; yet muſt be interpreted from the Greek expreſſion in this ſenſe.

And the Phraſe in the *Greek* teacheth, that the Soul ſleepeth not with the Body; ſtayeth not here on Earth, where the Body doth; but hath a life, when the Body is dead, and goeth into another World to have a living or dying life. Chriſts Soul to be ſeparate but thirty ſix hours, and yet it doth not ſtay, and ſleep with the Body, but takes wing, and flies into another World. The *Sadducee*, that thought the Soul died with the Body, little conſidered what the nature of the Soul was. Chriſtian, doſt thou conſider it? Doſt thou know what it is? No, I cannot ſee it. But I may ſay, as it is, *Rom.* I. 20. *The inviſible things of God are clearly ſeen, being underſtood by the things that are made.* So the inviſible things of the Soul, *i. e.* its ſpiritualneſs, and immortality may be ſeen by the things it acts; *Prov.* XX. 27. *The Spirit of a man is the candle of the Lord.* Its the Lords candle, like that in the Tabernacle, that never went out, but was dreſt Morning and Evening, and kept burning continually. It is the Lords candle, *Searching all the inward parts of the Belly*; that is able to acquaint man with himſelf, with his conſcience, his thoughts, affections. A candle that ſearcheth the things of nature, looketh into the things of God.

Compare this Spirit with the Spirit of a Beaſt, a Swine, an Ox; the acting of the Soul of Man in Wiſdom, Learning, Contrivance, with the acting of a Brute; and then gueſs what is the nature of the Soul. And if it be ſo active in the Body, when fettred in fleſh, what think you it will be, when looſed out?

And that it will be one day, and go into another World: not to be at its own liberty there: but it goes to God to diſpoſe of it, and ſo he doth to Heaven or Hell. Go away then with this meditation in thy boſom, and keep it there, *My Soul muſt certainly one day go into the hands of God to receive her due reward.*

FINIS.

A Chorographical Table,

OF THE

Several Places contained and described in the Two *Volumes* of Dr. *LIGHTFOOTS* Works.

By *John Williams.*

THe Jewish Writers divide the World into *the Land of Israel*, and *without the Land*. *Vol.* II. *Pag.*1. *The Land of Israel*, first called the Land of the *Hebrews*, then *Canaan* and *Palestine*, *&c.* may be considered as to its length and breadth. *v.* II. *p.* 327.

The length of it is said in Scripture to be from *Dan* to *Beersheba*, and from the entring in of *Hamath*, North, to *the Sea of the Plain*, or *Dead Sea* South. *v.*I.*p.*90. *v.*II.*p.*44

The Jews do reckon it from the Mountains of *Amana*, (or the upper *Tarnegola*, which is at the neck of *Anti-Libanus*) to *the River of Egypt*. *v.* II. *p.* 3,62,517

Others do measure it by the Coast; and, if *Phœnicia* be included, then from *Sidon* to *Rhinocorura*, or *the River of Egypt*, is 232 miles, according to *Antoninus*: But if *Phœnicia* be excluded, then from the South bounds of that to *Rhinocorura*, are 189 miles, according to *Pliny*. *v.* II. *p.* 10,322

The breadth of the Land within *Jordan* is not always the same; since the Seas bounding on all sides, here the *Mediterranean*, there those of *Sodom*, *Genesaret*, and *Samochonitis*, with the River *Jordan*, cannot but make the space very unequal by their various Windings: But if we take the measure of it from the Bay of *Gaza* to the Shoar of the *Dead Sea*, it is upward of 50 miles; and if we extend it also beyond *Jordan*, then from *Gaza* to *Petra*, the Metropolis of *Moab*, is 110 miles, as may be computed from *Ptolomy* and *Pliny*. *v.* II. *p.* 320, 321

The Jews do say, That the Land of *Israel* contained a Square of Four hundred *Parsæ* (a *Parsa* is four miles) which make 1600 miles. *v.* II. *p.* 318

And they have a Tradition (and not amiss) that the utmost Bounds of the Land of *Israel* (including the Land beyond *Jordan*) was within three days Journey of *Jerusalem*. *v.*II. *p.* 319.

Sometimes the Land of *Israel* is bounded with *Euphrates*, East (as indeed the Holy Scriptures do) and contiguous with *Mesopotamia*, the River only between *v.*II. *p.*365

The several Divisions of the Land.

It was anciently divided according to the People and Nations that inhabited it, *viz.* the *Canaanites*, *Perizzites*, *&c.* *Vol.* II. *p.*202, 328

When first possess'd by the Children of *Israel* it was parted among the twelve Tribes, and upon the Division of the ten Tribes, they were known by the two Names of *Judah* and *Israel*. But after their return from *Babylon*, it was divided by the Jews into *Judea*, *Galilee*, and the Land beyond *Jordan* (or *Perea*) excluding *Samaria*. To which if we add *Idumea*, then was *Palestine* divided into five Countries, *viz.* *Idumea*, *Judea*, *Samaria*, *Galilee*, and the Country beyond *Jordan*. *Vol.* I. *Pag.*282, 364. *Vol.* II. *Pag.*4, 01.

There was also an Imperial Division of it; *viz.* 1. Into *Palestine*, more especially so called, the Head of which was *Cæsarea*. 2. *Palestine* the second, the Head of which was *Jerusalem*. And 3. *Palestine*, called *Salutaris*, or the *Healthful*, which its likely was the same with *Idumea the less*, the Head of which may be supposed to be *Gaza*, *Ascalon*, or *Eleutheropolis*. *v.* II. *p.* 293.

A.

ABel, Abila, } are one and the same; the Hebrew *Abel* being according to the Greek Termination *Abila*, or *Abella*. There were many places of that name. *Vol.* II. *Pag.*369

Abila Lysaniæ, so called, because it had been a City in the Tetrarchy of *Lysanias*, was in *Cœle-Syria*, and had Longit. 68. 40. Lat. 33. 40. according to *Ptolomy*. *v.* II. *p.* 367

Abilene, was a Province in *Syria*, and so called from the City of *Abila*. This word soundeth so near to the word *Havilah*, *Gen.* 10. 7. that it may well be supposed to have descended from it, and the name of the place from that son of *Chush*, that, with his Brethren, planted in *Arabia*, or thereabout. *v.* I. *p.* 452, 453

Abel-bethmaachah, a Town in the Upper Galilee, not far from *Dan* or *Cæsarea* *v.* I. *p.*023. *v.*II. *p.* 367

Abel-meholah, [in *Manasseh* on this side *Jordan*, 1 *Kings.* 4. 12. ten miles from *Bethshan*, where dwelt *Elisha* the Prophet. *Hieron.*] *v.* II. *p.*367

Abel-shittim, where the *Israelites* pitch'd their Tents immediately before [and not as is in the English *after*] they pass'd the River *Jordan*: This place *Josephus* calls *Abila*, and saith is in *Perea*, threescore Furlongs, or seven Miles and half from *Jordan*; and, say the Jews, from *Beth-Jesimoth* twelve Miles. *v.* II. *p.* 46 367.

Acharabon, a Rock in the Upper Galilee. *Josephus.* *v.* II. *p.* 57

Achor Valley, so called from *Achan*, who is also called *Achar*

Achar, 1 *Chron.* 27. becauſe he troubled *Iſrael*, *Joſh.* 7. The Maps of *Canaan* do moſt of them lay this Valley and *Sichem* at a great diſtance; but if it be obſerved, its not improbable that the Valley runs betwixt *Gerizim* and *Ebal*. *Joſephus* ſpeaks of the Great Valley of *Samaria*. *Vol.* I. *Pag.* 596

Achzib. *vid. Chezib.*

Acrabatena, **Acrabatta,** A Mountainous Region, North of *Samaria*, and, ſay the Jews, a days journy from *Jeruſalem* *v.* II. *p.*16,50,52,320.

Adam, a City in *Peræa* over againſt *Jericho*, a little removed from *Jordan*, was the Center where the Waters of *Jordan* parted, and the Station of the Ark, *Pſal.* 88. 60. It was twelve Miles (ſay the Jews) from *Zaretan*. *vid. Zaretan.* *v.*I. *p.*40. *v.*II. *p.*82.

Adiabene, the ſame with *Habor*, 2 *Kings* 17. 6. (ſay the *Talmudiſts*) a Country of noted fame in *Aſſyria*, and ſo called from the River *Adiab.* *v.*II. *p.*800,801

Adida. There were ſeveral places of that name, as *Adida* in the Valley. *Adida* in the Mountain, under which lay the Plains of *Judea*. *Adida* in *Galilee*, before the Great Plain, perhaps the ſame with *Adida* in *Sephel*. *Adida* not far from *Jordan*, as we have it in *Joſephus*. *v.*II. *p.*326, 327

Ador. A City of *Idumea*. *Joſeph.* *v.*II. *p.*4.

Adullam Cave, whither *David* betook himſelf when he eſcaped from *Gath*, and where he compoſed the 142 *Pſalm* [it was in the Tribe of *Judah*. Hieron.] *v.*II. *p.*57

Aenon. Vide *Enon.*

Ai, **Hai,** In the Tribe of *Benjamin*, on the Eaſt of *Bethel*, *Gen.* 12. 8. *Joſh.* 8, 9, *&c.* and not far from *Bethaven*. *v.*II. *p.*20

Aiath, within the juriſdiction of *Juda*, and in the Tribe *Benjamin*, lying betwixt *Samaria* and *Jeruſalem*, *Iſa.* 10. *v.*I. *p.*104

Aila, **Elath,** in the utmoſt Borders of *Paleſtine*, joyned to the *South Deſert* and the *Red Sea*, whence Men Sail out of *Egypt* into *India*, and thence into *Egypt*, where was the Roman Legion, called *Decima*, (ſaith St. *Hieron.*) and was under the diſpoſition of the Duke of *Paleſtine* (ſaith the *Notitia*) but it ſhould rather ſeem that it was *Elath* in the South of *Juda*, the other being far diſtant, where there was a Duke of *Arabia* (in which *Elath* at the *Red Sea* was) as well as of *Paleſtine*. *v.*II *p.*320

Alexandria, or **Anon-Min-No** [a City in *Egypt*, at the *Canobick* Mouth of the River *Nilus*] where was in after-ages a vaſt number of the Jews, where they had many Synagogues, with a Cathedral, in which were ſeventy Stalls (as they report) and afterward a Temple built by *Onias*. Its probable, that *Joſeph* and *Mary* came hither with our Saviour. *v.*I. *p* 205. *v.*II. *p.*111,681

Alſadamus, A Hill, under which lived the *Trachonite-Arabians*. Joſeph. *v.*II. *p.*364

Amalek, near the Wilderneſs of *Zin*, 'twixt *Edom* and *Egypt*. *v.*I. *p.*27, 63.

Amanah. Vid. *Hor* and *Kirmion.*

Ammaus. Vid. *Chamath.*

Ammon, A Country Eaſt of *Jordan*, the chief City of which was *Rabbah*. *v.*I. *p.*62,63.

Amorites Mountain, *Deut.* 1. 19,20. took its beginning from *Kadeſh-Barnea*, the Southern Border of the Land of *Iſrael*, and ran forward into *Judea* beyond *Hebron*, the name only changed into *The Hill-Country of Judea*. So much miſtaken are *Adricomius* and others, that bring it almoſt from the *Red Sea*. *v.*II. *p.*11,12

Ampeloeſſa, A City near to *Libanus*, and a *Decapolitan*. *Plin.* *v.*I. *p.*314

Anthedon, A Town betwixt *Rhinocorura* and *Gaza*, Plin. *v.*II. *p.*10

Anti-Libanus. Vid. *Libanus.*

Antioch. There are two Cities of that name; the one in *Piſidia*, a Province of the *Leſſer Aſia*, otherwiſe called *Cæſarea*; the other in *Syria*, once the Head of the *Syro-Grecian* Empire, afterward the Seat of the Roman Governor. There the Diſciples of Chriſt were firſt call'd Chriſtians. Of old it was called *Hamath*, but afterward *Antioch*, from *Antiochus*, as bloody a Perſecutor of the Church and Truth, as ever *Iſrael* had *Vol.* I. *Pag.*286. *v.* II. *p.*688

Antipatris, *Act.*23.31. is called by ſome *Capharſalama*, & by *Joſephus*, *Capharzaba*; but when rebuilt by *Herod*, was named *Antipatris*, in memory of his Father *Antipater*. It was ſituated in the beſt Plain of his Kingdom, rich in Springs and Woods, and was from *Joppa* 150 Furlongs, that is, eighteen miles, in the way from *Jeruſalem* to the Weſt part of *Galilee*, and far from the place that is uſually aſſigned to it in the Maps, which is in the middle of *Samaria*. The Jews oppoſe *Antipatris* and *Gebath*, that is, Eaſt and Weſt, as the Sacred Writings do *Dan* and *Beerſheba*, North and South. *Ptolomy* makes it to be *Long.* 66. 20. *Lat.* 32. 0. *v.*I. *p.*55, 56. *v.*II. *p.*372

Apamia. There were, ſay the Jews, two *Apamia*'s; one the Upper, and another the Lower. In one were Jews of pure Blood, in the other, not: And between them was the ſpace of 4000 Paces. *Apamia* (ſaith *Pliny*) was in *Cœlo-Syria*, and had the River *Marſyas* running betwixt. It was otherwiſe called *Sepham*, and was the utmoſt Coaſt of the Land of *Iſrael*, North and North-Eaſt. *v.*II. *p.*328,496,505,800

Apamia Sea, Is ſaid by the Jews to be one of the ſeven Seas that compaſs the Land of *Iſrael*, and which the *Talmudiſts* ſay, is the Sea of *Chamats*, making *Chamats* and *Apamia* convertible, but that is a miſtake. *Vid. Chamats.* *v.*II. *p.*5,63,328

Apheck, [There are three Cities of that name in Scripture; one in the Tribe of *Aſer*, *Joſh.*19.30. the other in *Juda*, 1 *Sam.* 4. 1, *&c.* the third in *Syria*, 1 *Kings* 20. 30.] the Wall of which laſt fell upon the *Syrians*, and killed 27000. *v.*I. *p.*83

Appii Forum, A place in *Italy* about 50 miles from *Rome*, and in the way thence to *Rhegium*. *v.*I. *p.*322

Ar, A City in *Moab*, ſituated upon the River *Arnon*. *v.*I. *p.*36

Arabia, [is of large extent, reaching from *Euphrates* to *Egypt*, and is divided into three parts; *viz. Arabia Deſerta*, *Petræa* and *Fœlix*.] *Arabia Deſerta* is full Eaſt of *Judea*, and the Inhabitants thereof are in Scripture conſtantly called, *Men of the Eaſt*, *Gen.* 25. 6. *Judg.* 6. 3, *&c.* [*Petræa*, ſo called from the City *Petra*, or the rockineſs of it] reaches from thence to *Egypt*, dividing *Judea* from *Egypt*, ſaith *Pliny* [*Fœlix* is contained betwixt the *Perſian* Gulph and the *Red Sea*] and is divided from *Petræa* by *the Black Mountains*. Ptol. *v.*I. *p.*437. *v.*II. *p.* 9,352,501

Arad. Vid. *Aſcalon.*

Aram. Vid. *Syria.*

Ararat, [Mountains in *Armenia*. Hieron.] upon one of which the Ark reſted. *v.*I. *p.*8

Arbel, A City of *Galilee*, betwixt *Zipporis* and *Tiberias*. It is alſo the name of a Valley, perhaps, adjoyning thereunto. *Joſeph.* *v.*II. *p.*77,80

Arca, A Town in the Midland *Phœnicia*, that gave name to a Tetrarchy (ſaith *Pliny*) at *Libanus*. *Borcard* ſaith, That the ſtrong Hold *Arachus*, built by *Arachæus* Son of *Canaan*, is on (or rather between) the Borders of *Libanus*, and *Anti-Libanus*. From hence were the People called *Arkites*. *v.*II. *p.*312,314,328

Argob. Vid. *Trachone.*

Arimathea. Vid. *Ramah.*

Arnon, Was a River (or ſeveral Streams) that divided the Land of *Iſrael* from *Moab*. It was a Watry Country. *v.*I. *p.*36. *v.*II. *p.*501

Arvadites, A People in the North part of *Canaan*, ſeated in *Arad* and *Antarad*; call'd by *Jonathan*, *Lutaſites*, perhaps from *Latavin* a place in *Phœnicia*, mentioned in the *Notitia*. *v.*II. *p.*328

Arumah, A City, of which there is frequent mention in the *Talmudical* Writers, diſtant from *Caphar Shichin* Four

Four thousand Cubits, and not far from *Caphar Hananiah.* *Vol.*II. *Pag.* 58.

Alamon, A Mountain in the middle of *Galilee,* over against *Sippor.* Joseph. *v.*II. *p.*76

Ascalon. *Gerar,* or *Arad,* stood in the Country that was from thence called *Gerarika,* and was in the Tribe of *Judah* (though possess'd by the *Philistines.*) It was from *Jerusalem* 520 Furlongs, or 65 Miles; from *Azotus* 24 or 25 Miles; from *Gaza* ten (saith Mr. *Sandys*) or as *Antoninus,* 16 Miles; from the River of *Egypt* 54 Miles; from *Elcutheropolis* 24 Miles; from *Jamnia* 20 Miles. It was a place, say the Jews, much given to poysoning, and South from thence was accounted *Ethnick* Land. *Vol.* I. *Pag.* 44. *V.* II. *P.* 4, 14, 322 681. There was also another *Ascalon,* called *The New,* which was built by *Ezra,* and was 4 *Parsæ,* or 16 Miles from the Old, and sixteen nearer *Jerusalem* than the Old, saith *Benjam. Tudelensis.* *v.*II. *p.*14,322

Asher Tribe, was in *Galilee,* and did extend it self from North to South, even from *Carmel* to *Sidon* and *Lebanon,* and lay betwixt *Nephtali* (running along with it in length) and the Coasts of *Tyre* and *Sydon,* or the *Great Sea.* It abounded in Corn and Metallick Mines. *v.*I. *p.*21, 431. *v.*II. *p.*21,59,60,88

Ashteroth-Karnaim, (called in the *Samaritan* Copy *Aphinith Karnaiah*) was in the Kingdom of *Basban,* the larger Region being called *Astaroth,* and *Karnaim* is added in a distinguishing sence, *Deut.* 1. 4. The Jews say, *Ashtaroth Karnaim* were two great Mountains, with a Vally between; by reason of the height of which, the Sun never shone upon the Vally. *v.* II. *p.*363

Assyria, [divided from *Mesopotamia* by the River *Tigris*] is improperly made the first of the four Monarchies. *v.* I. *p.* 108,114

Athens, [the Metropolis of *Attica*] where was a famous University, a Synagogue of the Jews, and the great Court of *Areopagus.* *v.* I. *p.* 295

Athone, in *Joseph.* A City belonging to *Aretas* the *Arabian* King, and seems to be the same with *Thoana* in *Ptolomy,* which he placeth in *Long.* 67, 30. *Lat.* 30,30. *v.*II. *p.*502

Atolin, or *Hatolin,* famous in the *Gemarists* for the best Wine. *v.* II. *p.*50

Avites Region, called in Scripture *Hazerim, Deut.*2. 23. and sometimes *Shur,* and in the Eastern Interpreters *Raphia:* This Country lay betwixt the River of *Egypt* and *Gaza,*44 Miles,& was part of *New Idumea. v.*II.*p.*4,292

Aulon, A City of *Moab.* Joseph. *v.* II. *p.*316

Auranitis, or *Abrantis,* is in the extreme Parts of the Land North, and is so called from the Mountain *Hauran* there situated also. *vid. Hauran.* II. 361,365,366

Azem, A Town whose Houses were in *Judah,* but the Fields in *Dan.* *v.* II. *p*42

Azotus, or **Ashdod,** [was taken from *Judah* and given to *Dan. Bonfrer.*] It was 270 Furlongs, or 34 Miles from *Gaza,* 24 Miles from *Ascalon,* and two Miles from *Jamnia:* Probably the Language there spoke was *Arabick.* *v.*I. *p.*108. *v.*II. *p.*14,504,681.

B.

Baale. Vid. *Kiriath Jearim.*

Baal-Shalishah, 1 *Sam.* 9. 4. The *Targum* reads it, *The Land of the South,* the reason of which is given by the *Gemarists,* because there was no Country throughout the Land of *Israel,* where the Fruits of the Earth were so forward as in *Baal-Shalishah.* Now such a Country they call *Southern Fields.* It was not far from Mount *Tabor.* *Vol.* II. *Pag.* 498

Babylon, or *Babel,* so called from the Confusion of Tongues. Its also called, *The Desert of the Sea,* Isa.21.1. and in the *Samaritan* Version *Lilak.* Its in Scripture said to lye North of *Canaan,* and was situated on *Euphrates.* *V.*II. *Pag* 9, 112, 115

Babylon was also, say the Jews, the name of a Region that extended it self from the River *Azek,* or perhaps *Azochis* in *Pliny,* to the River *Jurin,* or *Jorin,* perhaps *Oenana,* in *Amm. Marcellinus,* and above *Digleth* (or *Tigris*) unto *Bagdaat* and *Avana,* and the lower *Apamea,* and unto *Aera Tulbankana* (or *Thilbelene,* which *Ptol.* placeth, *Long.* 78, 30. *Lat.* 35. 30) Indeed, by *Babylon* the Jews understand all those Countries unto which the *Babylonian* Captivity was carried, not only *Chaldea,* but *Mesopotamia* also and *Assyria,* and do say of them, *Whosoever dwells in* Babylon, *is as though he dwelt in the Land of* Israel, and is reputed as clean. There, and in *Egypt,* was in after-times the greatest number of Jews, and it had of them three famous Academies, *viz. Nahardea, Sorah,* and *Pombeditha.* *v.*I. *p.*874. *v.*II. *p.*365,505, 681,798,800,874

Bahurim, called also *Alemeth* and *Almon* (both *Bahurim* and *Alemeth,* found as much as *young Men*) was a *Levitical* Town in the Tribe of *Benjamin,* and close by *Jordan.* *v.*I. *p.*66. *v.*II.*p.* 42

Bambyce, called also *Hierapolis,* and by the *Syrians, Magog,* in the Tetrarchy of the *Nazarins* in *Cœlo-Syria. Plin.* *v.* II. *p.* 496

Bamoth-baal, A City in the Plain of *Perea. v.*II. *p.*81

Barchaim, A place famous for Wheat near *Jerusalem,* say the Jews. *v.* II. *p.*50

Basan, Was first inhabited by the *Rephaim,* and afterward was the Kingdom of *Og.* The name was afterward changed into *Batanea* (the *Syrians* changing *S* into *T.*) It formerly contained *Gamalis, Gaulonis, Batanea* and *Trachonitis;* but afterward, it was more especially applied to the South part of it, and so it lay betwixt *Galilee* West, and *Trachonitis* East, extending it self, in length from South toward the North. *v.*II. *p.*363 364

Basan-hill, Seated among pleasant Fields. *v.*II. *p.*536

Beer, or the *Well,* North of the River *Arnon,* where the Seventy Elders of the *Sanhedrin,* by *Moses* appointment, brought forth Waters by the stroke of their Staves, *Numb.* 21. 16, *v.* I. *p.* 30

Beeroth, of *Benejaakan,* the 28 Mansion of the Children of *Israel* in the Wilderness. *v.* I. *p.*38

Beeroth, A City in *Benjamin,* Joseph. *Josh.* 18.25. probably the *Beere* mentioned by Mr. *Boddulph* (and not *Beersheba* as was reported to him) ten Miles from *Jerusalem,* and said to be the place where Christs Parents miss'd him in their Journey, *Luke* 2.34. *v.*II. *p.* 537

Beersheba, [or *the Well of the Oath,* Gen.21.31. was the utmost point of the Land South; from whence the Phrase, *From Dan to Beersheba:* It was first given to *Judah,* Joshua 15. 28. and afterward to *Simeon,* Joshua 19.2. and was twenty Miles from *Hebron* South. *Hieron. Bonfrer.*] There *Abraham* lived, consecrated a Grove, and had an Oracle. Its call'd in the *Notitia, Berosaba,* where was a *Roman* Garrison, that had in it the *Dalmatian* Horse of *Illyria. v.*I. *p.*13,14. *v.*II. *p.*4,294

Beersabee, A Fortified Town in the *Nether Galilee.* Joseph. *v.*II. *p.*57

Bekin, A Place between *Jamnia* and *Lydda,* say the Jews. *v.*II. *p.* 17, 85

Belatah, A Village, the distance of a Sabbath days journey (or 2000 paces) from *Sechem,* and where *Joseph* was buried, say the Jews. *v.*II. *p.*668

Belus, A very small River, called also *Pagida,* that flows out of the Lake *Cendevia,* saith *Pliny,* and runs into the Sea (not two Miles as the English, but) two Furlongs from *Ptolemais,* saith *Joseph.* *v.*II. *p.*59, 60.

Benjamin Tribe, was in length from the River *Jordan* to the Sea, and in breadth from *Jerusalem* to *Bethel.* Its Land was of the same nature with that of *Judah,* and had its Mountainous part, its Plain and Vale, not only towards *Lydda,* and the Great Sea, but towards *Jericho* and *Jordan.* *v.*II. *p.*10,20

Benebarak, A Place where sat a Council of the Jews and

and *Akba* sometime liv'd. *Vol.* II. *Pag.* 85

Berœa, A Town in *Macedonia* [situated on the River *Haliacmon.*] There is also a City in *Syria* of that name, far North of *Damascus.* *v.* I. *p.* 294. *v.* II. *p.* 104

Berytus, [A City betwixt *Byblus* and *Sidon*, and almost equally distant from both] where *Agrippa* built a Theatre, and Amphitheatre, Baths, Porches, and such like Magnificences. *v.* I. *p.* 889

Bethany, Call'd by the Rabbins *Beth-Hene*, fifteen Furlongs from *Jerusalem.* It took its name from a Tract of Ground so called, which reach'd within eight Furlongs of *Jerusalem*, and had its name *Beth-Hene*, or the place of Dates from *Athene*, which signifies the Dates of Palm-Trees, not come to ripeness; of which many were growing there. *Vol.* 2. *Pag.* 37, 40, 304. There was a Lavatory, or a Pool and Collection of Waters, where the People were wont to purifie themselves. Travellers speak of a Cittern near the Town of *Bethany*, near which in a Field is shewn the place where *Martha* met our Lord. *v.* II. *p.* 305

Bethabara, John 1.28. where *John* first Baptized, *John* 10. 40. It is by some read *Bethamarah*, and *Bethania* either as put for *Batanæa*, according to the Syriack Idiom for *Batanæa.*) It was called *Bethabarah*, because (as the word signifies) it was a *place of Passage*, or because opposite to *Bethbarah* (a place on the other side *Jordan.*) It was out of the Precincts of *Judea* in the *Scythopolitan* Country (where the Jews dwelt amongst the *Syro-Græcians*) over against *Galilee*, and was a Water distinct from *Jordan*, and removed somewhat from it, and above the Passage from *Jericho.* *v.* I. *p.* 513, 527, &c. 578, 582. *v.* II. *p.* 478, 492, 494

Bethbarah, Judg. 7. 24. oppolite to *Bethabarah*, near to Mount *Ephraim*, and near unto which were the Waters that the *Ephraimites* kept against the *Midianites* to stop their Passage. *v.* II. *p.* 494

Betharabah, A City in the Wilderness of *Judah*, Josh. 15. 61. *v.* II. *p.* 499

Bethaven in *Benjamin*, Josh. 7. 2. It was near unto *Ai*, and gave name to a Wilderness adjoyning thereunto, *Josh* 18 12. *v.* II. *p.* 20

Beth-Baltis, A Hill in the utmost part of the Land of *Israel* (taken in the largest sence) and not far from the Bank of *Euphrates* West, say the Jews, where they lifted up flaming Torches to give notice of the New Year to them of the Captivity. *v.* II. *p.* 364 365

Beth-baal-meon, A City in the Plain of *Perœa.* II. 81

Beth-Chaduda, A place three Miles from *Jerusalem*, at the first entrance into the Desert, toward *Beth-horon.* *v.* II. *p.* 50

Beth-Cerem, Nehem. 3.14. Out of the Valley of that name were fetched the Stones for the Altar, &c. say the Jews *v.* II. *p.* 51

Bethel, was in the Land of *Benjamin*, and the utmost bound of it toward *Ephraim*; it was seated in a Mountainous Country, oppolite to *Jerusalem*, in a right Line North and South (and not as the Maps, remote and aslope.) It was afterward call'd *Bethaven* by way of reproach (as *Jerusalem* is called *Sodom*) because of *Jeroboams* Calves that were placed there. *v.* II. *p.* 20, 514

Beth Haran, A City in the Valley of *Perœa.* *v.* II. *p.* 81

Beth Horon, There were two Places of that name under the Old Testament, the Upper (which was in *Ephraim*, Joh. 16. 5.) and the Nether [Josh. 18. 13. in *Benjamin*, or the extreme part South of *Ephraim. Bonfrer.*] This last is call'd by *Josephus*, *Bethoro* (and is the only *Bethoron* under the second Temple) and according to him, stood about an hundred furlongs, or twelve miles and an half from *Jerusalem*, upon the publick way thence to *Cæsarea:* At which place the Passage was very rocky and narrow. Here the *Canaanitish* Army perished, Josh. 10. not by Hail but Stones, which lasted unto following Ages. Here also (say the Jews) the Army of *Sennacherib* fell. *v.* II. *p.* 19, 372

Beth Jeraeh, A Castle near the Lake of *Genesareth*, and opposite to *Sinnabris.* *Vol.* II. *Pag.* 65

Beth-Jeshimoth, A place East of *Jordan*, near which the *Israelites* encamped, and twelve miles from *Abelshittim.* *v.* II. *p.* 46

Bethlehem, or *Ephratah*, Gen. 35. 19. Ruth 4. 11. was in the Tribe of *Judah*, 35 Furlongs, or (about four Miles and half) South from *Jerusalem.* It was called *Bethleem* of *Judea*, to distinguish it from a Town of that name in *Zebulun*, Josh. 19. 15 We read not any thing in the Jews concerning this City, besides what is produced out of the old Testament; this only excepted, that the *Jerusalem* Gemarists confess, that the *Messias* was born there before their times. *Vol.* I. *Pag.* 431, 440 *v.* II. *p.* 48

Beth-Maon, A Town in *Asher* near *Gush-Halab*, at the ascents of which was a way so narrow, that two could not walk abreast together, for there was a deep Vale on each side. *v.* II. *p.* 515

Beth-meon, or *Beth-mein*, called by *Josephus Beth-maus*, was distant from *Tiberias* four Furlongs. (The Maps place it too remote from thence.) *v.* II. *p.* 71

Beth-Nimrah, A City in the Vale of *Perœa*, famous for Waters, called the Waters of *Nimrin*, *Isa.* 15. 6. *Josephus* saith, There spring out near this place certain Fountains of hot Water. *v.* II. *p.* 81, 501

Beth-phage, So called from the word *Phagi*, which denotes Green Figs (a Fruit that place was famous for) it was not a Town far upon *Olivet* (as the Maps generally do shew) but a Tract, which beginning at the Foot of Mount *Olivet*, ran forward for 2000 paces (where it joyned to that of *Bethany*) and being so near *Jerusalem*, gave the name of *Bethphage*, to the uttermost part or street of it, within the Wall, and was accounted as *Jerusalem* it self in respect of all Priviledges. *v* I. *p.* 252 *v.* II. *p.* 36, 37, 304

Beth-Rimmah, A place in the Hilly-Country, probably of *Ephraim*, famous for excellent Wine. *v* .II. *p.* 50

Beth-saida, signifies *the place of Hunting*, and it seemeth to be so called, because it stood in a place where was store of Deer, as *Gen.* 49. 21. *Nephthali shall abound in Venison*: And *Bethsaida* stood either in or very near that Tribe. Our Author at first thought it to be on that side the Lake of *Genesareth*: But in his after-writings he placeth it East of the Lake of *Genesareth*, in *Batanea* and the lower *Gaulanitis*, at the beginning of the Mountainous Country and North of *Hippo. Philip* rebuilt it, and gave it the name *Julia*, in honor to the Emperors Daughter. *v.* I. *p.* 35, 533. *v.* II. *p.* 83, 197, 309

Bethsaida-wilderness, A little North of *Bethsaida*, and near a Creek of the Sea of *Gennesareth.* *v.* II. *p.* 197

Beth-shaaraim, There the *Sanhedrim* sat before it removed to *Tsippor.* Here was buried Rabbi *Judah*, the *Holy* (say the Jews) though he taught at *Tsippor.* *v.* II. *p.* 74, 249

Bethshan, Of this there is frequent mention in Scripture, Josh. 17. 11. Judg. 1. 27. It was by the Heathens called sometime *Nysa*, from *Bacchus*'s Nurse that was buried there (saith *Pliny*) and *Scythopolis*, because the *Scythians* planted there, or perhaps from *Succoth.* It was in the Lot of *Manasseh*, and the furthest bounds of it Northward. *Jud.* 1. 27. It was situated below the Lake of *Genesareth* toward the *Dead Sea*, half a League from *Jordan*, near to *Zartanah*, 1 King. 4. 12. and almost over against *Succoth.* And yet our Author elsewhere placeth *Tiberias* there, and saith, that *Bethshan* was 120 Furlongs, or 15 Miles from *Tiberias*, the whole Lake belongs, or 15 Miles from *Tiberias*, the whole Lake being between them (which is an hundred Furlongs in length) *and there its placed in the Map.* [Its said, 2 *Macab.* 12 29. to be 600 Furlongs, or 75 Miles from *Jerusalem.*] This was a noble City of the *Syro-Græcians*, and one of *Decapolis*, inhabited in later times by *Gentiles* for the most part. It was placed at the entrance into a great Valley or Plain, and so delightful, that the Jews say, *If Paradise be in the Land of* Israel, Beth-shean *is the Gate of it.* Hereabout was a common passage over

ver *Jordan*, from *Manaſſeh*, *Samaria*, and the lower *Galilee* to *Peræa*. *Scythopolis* is alſo taken for the whole Juriſdiction belonging to that City, which was not only within the Confines of *Manaſſeh*, but extended it ſelf beyond *Jordan*, even to *Peræa*, ſo that part of the Country was on this ſide, and part on that. *Vol.* II. *Pag.* 56, 68,82,314,315,493

Beth-themeſh, A City in the Tribe of *Iſſachar*, and toward the utmoſt coaſt North. *Joſh.* 19. 22. [There were two others of that name; the one in *Juda*, 2 *Kings* 14. 11. the other in *Nephtali*, Joſh. 19. 38.] *v.* II. *p.* 498

Bezer, In the Tribe of *Reuben*, Joſh. 20. 8. *v.* II. *p.* 81

Biram, A great Fountain, and one of the three that remained after the Deluge, ſay the Jews. *v.* II. *p.* 69

Biram. Vid. *Beth-Baltin*.

Bitter, or *Betar*, called *Beth-Tar*, or, *The houſe of Spies*. It may be queſtioned whether it be the *Betaris* in *Antoninus* (between *Cæſarea* and *Dioſopolis* on the Sea-coaſt) or *Betaris* in *Joſephus*, which he placeth in the South of *Judæa*. *Euſebius* calls it *Bethcka*, and ſaith it was not far from *Jeruſalem*, which *Baronius* boldly Tranſlateth *Bethlehem*. *Bitter* is placed by the Jews in the Valley *Jadaim*, and ſome of them ſay it was a mile, others forty miles from the Sea. It is notorious amongſt them for the vaſt deſtruction of the Jews there, 52 or 55 years after the deſtruction of the Temple, in the Inſurrection of *Ben-Coziba* or *Ben-Cozba*. *v.* I. *p.* 366,367, 349 *v.* II. *p.* 48,49,81,323

Bochim, A place near *Bethel*, and ſo called, becauſe the people wept there. *Judg.* 2. 1. *v.* I. *p.* 45

Boſor, or *Boſorra*, A ſtrong City in *Gilead*, 1 *Mac.* 5. 26, 27. the Bound of *Trachonitis*, in the Confines of *Peræa*. *v.* II. *p.* 81,82, 364

Bozra in *Edom*, *Iſa.* 63. 1. *v.* II. *p.* 82, 83.

C.

Cadeſh-Barnea, was before called *Rithmah*, Numb. 33. 18. compared with *Numb.* 12. 16. and 13. 26. perhaps from the Juniper-Trees that grew there, as 1 *Kings* 19. 4. but afterward it was named *Cadeſh*, becauſe the Lord was there *Sanctified* upon the people that murmured upon the return of the *Spies*, *Num.* 13. 26. & 20. 13. & 32. 8. *Deut.* 3. 19. And *Barnea*, or *The wandring Son*, becauſe here was the Decree made of their long wandring in the Wilderneſs, by many Stations till they came hither (and not to another *Cadeſh*, as ſome would have it) again ſome 37 or 38 years after. It was alſo called *Meribah*, Numb. 28. 13. Ezek. 47. 19, *&c.* It was called by the Rabbins *Rekam*, and by the *Arabians Cawatha*, from *Kawa*, which ſignifies an Outcry: And was ſituated in the deſert of *Zin* and *Paran*, Numb. 12. 16. and 20. 1. in the very Southern Bounds of the Land, *Numb.* 34. 4. and near unto *Edom*, *Numb.* 20. 16. *v.* I. *p.* 35,38. *v.* II. *p.* 8,9,325

Cadmonites, originally *Canaanites*, and one of the ten (though not of the ſeven) Nations the Jews ſay they are to poſſeſs: So called perhaps from *Cadman*, a Perſon of Renown in the Family, if not from their Antiquity, or rather from their habitation Eaſtward, which was about thoſe parts that afterward belonged to the *Moabites* and *Ammonites*. *v.* II. *p.* 329

Cæſarea-Paleſtinæ, ſo named by *Herod* in honor of *Cæſar Auguſtus*. It was otherwiſe called, *The Tower of Strato*, and perhaps was the Tower *Sid* in the *Talmud*. It was ſituated betwixt *Doron* and *Joppa*, and was from *Jeruſalem* 600 Furlongs, or 75 Miles; from *Sycaminum* 20 Miles; from *Dioſpolis* 40 Miles; from *Jamnia* 52 Miles. Here the *Roman* Proconſul reſided, and it was inhabited by Jews (who had ſeveral Schools there) Heathens, and Samaritans. It was called *Ekron* by the Jews, by way of reproach. *v.* II. *p.* 3,54,55, 322

Cæſarea Philippi, Was firſt call'd *Laiſh* or *Leſhem*, and then *Dan* (when ſubdued by the *Danites*, Judg. 18.29.) and by the *Arabick* Interpreter *Hazor*, Joſh. 11. 1. (for of this *Cæſarea* is it to be underſtood, and not (as our Author ſaith he formerly thought, *Vol.* II. *pag.* 54.) of *Cæſarea Strat.*) It was ſituated at the Springs of *Jordan* the *Iſs*, not far from *Lebanon*, within the Juriſdiction of *Tyre* and *Sidon*, in the Midland-*Phœnicia*, and was a *Decapolitan* City. *Joſephus* ſaith, it was alſo called *Panias*, from the place adjoyning call'd by that name, to which perhaps the name *Remphan* may relate. *Acts* 7. 43. becauſe of the Idolatry or Calf that continued longer here than at *Bethel*. *Euſebius* ſaith, here was to be ſeen the Statue of the Woman cured by Chriſt of *the Bloody Iſſue*, but that Cure was rather wrought at *Capernaum*. *Vol.* II. *Pag.* 63, 172,312,317,673.

Cain, There is a City *Cain*, placed in the Maps not far from *Carmel*; and in the Dutch Map of *Doet*, with the Picture of one Man ſhooting another, with this Inſcription, *Cain was ſhot by Lamech*, *Gen.* 4. a place obſcure by the various Opinions of Interpreters, but *Doet* hath choſen the worſt of all. *v.* II. *p.* 330

Callirhoe, Vid. *Laſha*.

Cana, There were ſeveral Towns of this name. 1. In *Aſher*, Joſh. 19. 28. call'd by St. *Hierome*, *Cana* the Great, and may be call'd *Cana* of the *Zidonians*. 2.) In the North part of the Lower *Galilee*, and dividing it from the Upper: This ſeems to be the ſame with *Caphar-Hananiah*. This our Author once thought to be the *Cana*, *Joh.* 2. 1. But laſt of all, he ſuppoſed it to be 3. *Cana* the Leſs, or of *Galilee*, to diſtinguiſh it from the other, which was ſituated where *Jordan* flows into the Lake of *Geneſareth*, over againſt *Julias Betharampta*, and was (ſaith *Joſephus*) a Nights Journey from *Tiberias*, and as far from *Capernaum* as the length of the Lake. This was the abode of *Nathaneel*, and of *Simon*, who probably was from hence called the *Canaanite*, 4. in the Tribe of *Ephraim*, Joſh. 16. 8. & 17. 9. which was *Cana* of *Ephraim*. *v.* I. *p.* 541,742. *v.* II. *p.* 81,309,497,498,624 Vid. *Chorazin*.

Canaanites. The Scripture doth not call all the Sons of *Canaan* by that name, as the *Arvadites*, *&c.* that inhabited *Phœnicia*, and a great part of *Syria*, but where their Coaſts end toward the South, there the *Canaanites* began, and they are ſometimes reckoned as a particular Nation, ſometimes as including all the ſeven, *Gen.* 10. 18, 19. *Deut.* 7. 1, *&c.* When particular, it reſpects that part of the Northern part of *Canaan*, which *Canaan* himſelf, with his firſt-born Sons, *Zidon* and *Heth* inhabited. Hence *Jabin* King of *Hazor* is called King of *Canaan*, Judg. 4. 2. that is, of the Northern Coaſt of the Land of *Canaan*. But when its a general name, it includes all from *Sidon* to *Gerar* and *Gaza*, Gen. 10. 19. *v.* II. *p.* 202, 328

Canatha, accounted a *Decapolitan* City by *Pliny*. *v.* I. *p.* 643

Capernaum, Perhaps the *Capharnome* of *Joſephus*. Its uncertain whether the name be derived from נעים or נחום; the former denotes pleaſantneſs, the later comfort. The Oriental Interpreters write it the later way, *Caphar Nachum*. It was ſituated near to the Sea of *Geneſareth*, in the Country of *Geneſaritis*, Matth. 14, 34, *&c.* and whereabouts the Tribes of *Zabulon* and *Nephtali* met, *Matth.* 4. 3. between *Tarichea* and *Tiberias*, and from the later about two miles. This was the Town of Chriſts ſuppoſed Father *Joſeph*, and where he himſelf dwelt. Near to it was a Fountain of the ſame name, and the *Cuſtom-houſe* where they gathered a Tribute of thoſe that paſſed over, and where *Matthew* was: And the Mountain where Chriſt choſe the twelve, made his Sermon, *Matth.* 5. and its likely where he met his Diſciples after his Reſurrection, *Vol.* I *Harm. N.T.SS.* 3. & 272. *pag.* 455. *v.* II. *p.* 72,197,308,496,624

There was another *Capernaum*, mentioned by *Gul. Tyrius*, that lay upon the Coaſt of the *Mediterranean* Sea, not far from *Tyre*. *v.* II. *p.* 496

Caphar Achum, not far without *Jeruſalem*. *v.* II. *p.* 50

Caphar Hanamah, or *Caphar Homan*, was in the up-

permoſt Border that divided the Upper and Lower *Galilee*, and 16 miles from *Zippor*, and where the plenty of *Sycamines* began. It may ſeem to be the ſame with *Bethſhan*, or rather *Cana* of *Galilee*, it agreeing with it in its ſituation. *Vol.* II. *Pag.* 56, 58, 497

Caphar Lodim, A Village in the Vale of *Saron*, between *Lydda* and the Sea; and was ſo called, becauſe ſome people of *Lydda* were always there. It was reckoned without the Land. *v.*II. *p.*18

Caphar Shichin was 4000 Cubits diſtant from *Arumah*, and not far from *Caphar Hananiah*. There was a City *Shichin* deſtroyed for Magical Arts. *v.*II.*p.*51,58,76

Caphar Sigana, in a Valley next to *Beth-Rimmah*, *&c.* noted for the beſt Wine. *v.* II. *p.* 50

Caphar Uthni, from *Caphar Hananiah* 32 miles, from *Zippor* 16 miles. *v.* II. *p.* 58

Cappadocians, are thoſe chiefly who are bounded Southward with that part of *Cilicia* that is called *Taurus*, Eaſtward by *Armenia* and *Colchis*, and other interjacent Countries, ſaith *Strabo*. The Greek Interpreters render *Caphtorim* by Καππάδοκες, *Cappadocians*. *v.* II. *p.* 312, 693

Carchemiſh by *Euphrates*, 2 Chron. 35. 20. *v.*I. *p.*117

Caria, A Province of *Aſia* the Leſs, nearer *Greece* than *Lycaonia*. *v.*II. *p.* 693

Carmel, rather a Mountainous Tract than one Mountain, containing almoſt the whole breadth of the Land of *Iſſachar*, and part of *Zabulon*, but had one *top* more eminent than the reſt, which had a Town on it called *Ecbatane*, and where probably was the Oracle *Veſpaſian* conſulted. The Foot of it was waſhed by the Sea. *v.* II. *p.*'59

Caſius Mountain, lies nearer *Peluſium* than the *Eruption* of *Sirbon* doth (and not as the Maps, farther from it.) Its from *Peluſium* 40 miles, from *Oſtracene* 26 miles, from *Sirbon* 28 miles. From hence the Country near it was called *Caſiotis*, which was the Country of the *Amalekites*. *v.* II. *p.*9,291

Celo-Syria, or *Cælo-Syria*, had 17 Tetrarchies, ſaith *Pliny*. [It was ſo call'd, becauſe it was placed betwixt the Mountains of *Libanus* and *Anti-Libanus*, for that was properly *Cælo-Syria*, ſaith *Strabo*: Others, as *Ptolomy*, extend it much farther, *vid. Bonfrer.*] *v.* I. *p.* 453

Cendevia, flows at the Root of *Carmel*, and out of that the River *Belus*. So *Pliny*. *v.* II. *p.* 59

Chabor, 2 King. 17. 6. whither the ten Tribes were carried. There is a River *Chaborus* in *Meſopotamia*. *v.* II. *p.*800

Chabul, was a Country in the Northern part of *Galilee*, where the twenty Cities were that *Solomon* gave to *Hiram* King of *Tyre*, 1 *Kings* 9. 11. *Chabul* (ſay the *Talmudiſts*) ſignifies a Land *that bears not fruit*, or that is *dirty*, and in the *Phœnician* Tongue, *that which pleaſeth not*. The 70 Interpreters render it ὅριον *the bound or coaſt*, taking the modern Name inſtead of the old. It contained Cities of a mixed Juriſdiction, *viz.* forbidden, as *Nebo*, *&c.* permitted (that is, as to *Tith*) as *Iſur*, *Iſezar*, &c. *v.* II. *p.* 311,312,313

Chabul, A City deſtroyed for diſcord, ſay the Jews. *v.* II. *p.* 51

Chakrah, A fortified Town which belonged to *Guſh*, and was near to *Sipporis*. *v.* II. *p.* 75

Chalcis, A City or Garriſon built on an Hill in the Streights of *Libanus* and *Anti-Libanus*. *v.*II. *p.*365. It was alſo the name of a Kingdom thereabouts in *Syria*, which *Agrippa* ſucceeded his Brother-in-Law-Uncle. *Herod*, in (for ſuch Relations did that Inceſtuous Family find out) *v.* I. *p.* 320

Chaldea was reckoned to *Meſopotamia*. There be that ſuppoſe the *Chaſdim*, or *Chaldeans*, were ſo called from the laſt Letters of *Arphaxad*'s name, כשד. *v.* I. *p.*13 780

Chammath, in *Joſephus Ammaus*, ſo called by reaſon of the *Chammi*, or warm Baths; it was ſo near to *Tiberias* (within a mile) that it was almoſt one City with it, and ſo near to the Country of *Gadara*, that thence it took its name of *Chammath* of *Gadara*. It was on both ſides *Jordan*; one part upon the Bank of *Nephtali*, or *Tiberias*; another, on that of *Gadara*, the Bridge lying between. *Vol.* II. *Pag.* 68,197,308,492

Chammath pellæ. Vid. *Laſha.*

Chamathi. Vid. *Hamath.*

Canothah. *Canatha*, The Upper and Lower, beyond *Jordan* in the Borders. *v.* II. *p.* 84,314

Chaphenatha, 1 Mac. 12. 37. It may be thought to be ſome part of the Out-skirts of *Jeruſalem* toward the Eaſt, and ſo called from the Dates growing there. For *Chaphannioth* is frequently uſed among the *Talmudiſts* for the Dates of Palm-Trees that never come to their full maturity. *v.* II. *p.* 516

Cherethims, A *Philiſtine* Nation, which by the Greek Interpreters is rendred Κρῆτες, *Creets*, Ezek.25. 16, *&c.* and probably the *Creets*, Acts 2. 11. were ſuch, becauſe St. *Luke* joyns them with *Arabians*. *v.* II. *p.* 504

Cherith, A Brook where *Elijah* was concealed, 1 *Kings* 17. 3. It was Weſt of *Jordan*, perhaps near *Bethſhan*. *v.* II. *p.* 318

Chezib and *Achzib*, which at laſt paſſed into *Ecdippa*, according to the manner of the *Syrian* Dialect, which commonly changeth *Zain* into *Daleth*; it was North of *Acon*, and not far from the *Scalæ Tyriorum*. This divided the clean of the Land from unclean. *v.* II. *p.* 59,61

Chippar, within twelve miles of *Zippor*. *v.* II. *p.* 515

Chorazin, Matth. 11.21. *Chorazhin* denotes *Woody places*, hence we ſuppoſe this place ſo called, becauſe ſo Seated: And ſuch Places the Land of *Nephtali* was famous for above the other Tribes, to which, *Gen.* 49. 21. refers, *Nephthali is a Hind let looſe*, i. e. ſhall abound in Veniſon. So that its probable it was in *Galilee*; and what if *Cana*, and ſome ſmall Country adjacent, be concluded to be it? *v.* II. *p.* 84

Cilicium, A City in *Moab*. *v.* II. *p.* 316

Corinth, at firſt called *Ephyra*, ſtood in an *Iſthmus* of five miles, parting the *Ægean* and *Ionian* Seas, and joyning *Greece* and *Peloponeſus*, having in the *Ægean* the Port *Lechæ* or *Jochæum* (which lay under the City) from whence they Sailed for *Italy*; and in the *Ionian* the Port *Cenchreæ*, diſtant from the City 70 Furlongs. The City was in compaſs 40 Furlongs. *v.* I. *p.* 295. *v.* II. *p.*737

Crete, An Iſland in the *Mediterranean Sea*, of ſmall compaſs, but the Language of it reached all over *Greece*. *v.* I. *p.* 752

Cuſh, or *Æthiopia*, is ſometimes taken for *Arabia*; ſo *Moſes*'s Wife is call'd a *Cuſhite*, Num. 12. 1. and *Zerah* the *Arabian* alſo, 2 *Chron.* 14. for *Arabia* was the Land of *Cuſh*. And ſometimes for *Æthiopia* in *Africk*, South of *Egypt*, whence the Eunuch came, *Acts* 8. 27. A name infamous amongſt the Jews, *Pſal.*7. Title. *v.*I. *p.*25, 34, 108, 789.*v.*II. *p.* 503

Cuthites, firſt came from *Cutha* to *Samaria*, 2 Kings 17. 24. By this name the Jews called all the *Samaritans*, by way of reproach (probably thereby reproaching them with the odious name of *Cuſhites*) In their after-writings they apply this name to Chriſtians. *v.* II. *p.* 496, 503

Cyprus, An Iſland in the *Mediterranean Sea*, exceeding full of Jews, and where they in an Inſurrection having killed 200 thouſand people, were afterward not ſuffered to come. It was the native Country of *Barnabas*. *v.* I. *p.* 289

Cyrene, A Country in *Africa*, near *Lybia*; and alſo a City. *Strabo* deſcribes the Country, *Lib.* 17. and *Pliny* the City, *l.* 5. *c.* 5. *v.* II. *p.* 663.

Dalma-

D.

Dalmanutha may be ſo called, *as the place of widowhood*, or from *Zalmon* (*Iſaddi* being changed into *Daleth* after the manner of the *Syrians* and *Arabians*) It was a little Town within the bounds of *Magdala*. *Vol.* II. *Page* 307. 309

Damaſcus, the chief City in *Syria*, and was watered by the Rivers *Chryſoroas*, *Abana*, &c. It was in the days of *Abraham*, but not victorious till the time of *David*. It was afterward the head of *Syria*, and at laſt captivated by the Aſſyrian. In aftertimes it had many Jews in it: And was accounted by *Pliny* a *Decapolitan* City. *v.* I. *p.* 113.283,645

Dan Tribe, was ſituated on the ſhore of the Mediterranean Sea, and afterward ſent a Colony to *Laiſh*. In this Tribe publick Idolatry began, therefore not named, *Revel.* 7. *v.* I. *p.* 45

Dan City. *V. Cæſarea.*

Daphne, a Region in the Northern part near *Lebanon*, out of which *Jordan* ariſeth. *V. Riblah.* *v.*II. *p.* 62

Debir, a City in *Judah*, called at the firſt *Kiriath-Sepher*. *v.*I. *p.*44

Decapolis, the ten Cities are by *Borchardus* placed in *Galilee*, and by *Pliny* all beyond *Jordan* in *Syria*, except *Scythopolis*. But they ſeem to be ſuch as were within the bounds of the Land, but inhabited by Gentiles. Such were *Bethſhan*, *Gadara*, *Hippo*, *Pella*, *Cæſarea Philippi*, and probably *Caphar-Iſemach*, *Beth-Gubrin*, and *Caphar Carnaim*. *v.*I. *p.* 645. *v.*II. *p.* 311,314, &c.

Derbe, *Act.* 14. a City in *Lycaonia*, and coaſted on *Iſauria*. *v.*I. *p.* 291

Dibon-gad, in *Moab*, and the thirty ninth manſion of the *Iſraelites*.

Dioſpolis. *V. Lydda.*

Dimon waters, *Iſa.* 15. 9. in *Moab*. *Quære* whether *Dimon* be not the ſame with *Dibon* (*Beth* and *Mem* being alternatively uſed) that ſo it may agree more with דם blood. *v.*II. *p.*501

Dor, *Doron* in the Tribe of *Manaſſe*, bordering upon *Galilee*, between *Cæſarea* and *Sycaminum*. *v.* I. *p.* 54,56 493

Dothan, *Gen.* 48. in the Tribe of *Zabulon*, (*Vid. Bonfrer.*) *v.* I. *p.* 19

Dumah, a Country in *Arabia*. *v.* I. *p.* 108

E.

Ebal a Mountain, on which the curſes were read, it touched on *Sychem* (the Metropolis of *Samaria*) and was oppoſite to *Gerizim*. It was a Mountain dry and barren. *Vol.* II. *p.*52

Edar. *Vid. Migdal Eder.*

Eden, Its difficult to meet in the *Samaritan* Verſion with any footſtep of the names of the Rivers of *Eden*, and the Country which thoſe Rivers run into, except *Cophin*, which ſeems to agree ſomething with *Cophen* mentioned by *Pliny*. *v.* II. *p.*505

Edom. *Vid. Idumæa* and *Seir.*

Eglah Shelishiah, tranſlated *Iſa.* 15. 5. *an Heifer of three years old*; but why may it not be the name of a place, and ſo called a third *Eglah* in reſpect of two others, much of the ſame ſound; or elſe *Dutcheſs* or *Noble Eglah* as שלש ſignifies a *Duke* or *Tribune*? There is mention of *En Eglaim* in that Country, *Ezek.* 47.10. where *Eglaim* is in the Dual number, and ſeems to intimate there were two *Egels*, with reſpect to which this of ours may be called a third. The ſound of the word *Neela* comes pretty near it, which *Ptolomy* placeth in *Arabia Petræa* Long. 67. 20. Lat. 30. 15. which was fifteen miles from *Zoar*. This ſeems to be *Agalah* in *Joſephus*. *Vol.*II. *p.* 502

Egypt River. *Vid. Sihor.*

Ekron [was the moſt Northern of the five Lordſhips of the Philiſtins, *Joſh.* 13. 3. and was firſt given to *Judah*, *Joſh.* 15. 45. but afterward taken from that and given to *Dan*, *Joſh.* 19. 43.] *v.*I. *p.* 44

Elath, South of *Jeruſalem* a days journey. *Vid. Ailа.* *v.*II. *p.* 320

Elath or *Eloth*, a Sea-Town in the Country of *Edom*, on *the Red Sea*, 2 *Kings* 14 22. & 16.6. *v.*I. *p.*91,103

Elutheria, Eaſt of *Joppa* and betwixt that and *Lydda*; its mentioned in *Gul. Tyrius*. *v.*II. *p.*372

Eleutheropolis, a City often mentioned in St. *Hierom*; and from *Jeruſalem* twenty miles, almoſt in the middle betwixt that and *Aſcalon*. *v.* II. *p.* 293, 322

Eleutherus River is by *Ptolomy* placed near *Antarado*, but by *Borchardus* between *Tyre* and *Sarepta*, the mouth of it three Leagues from that, and about two from this. *v.* II. *p.*369

Elim the fifth Manſion of the *Iſraelites* after they came out of *Egypt*. *v.*I.*p.*27

Emaus, afterward called *Nicopolis* and a *Roman* Colony, was ſixty furlongs or ſeven miles and an halt Weſt from *Jeruſalem*, and in the way thence to the Weſt part of *Galilee*. It might have its name from *Ammath* a chanel of waters, being famous for ſuch. And perhaps might be the ſame with thoſe of *Nephtoa* (or *Etam*) which was alſo Weſt of *Jeruſalem*. *Ptolomy* placeth it Long. 65. 45. Lat. 31. 45. which doth not well agree with the account of the Evangeliſt, *Luke* 24. 13. and *Joſephus*. I. *p.* 270. II. *p.* 42, 371, &c.

Emims, the old Inhabitants of *Moab*. *v.* I. *p.* 12

Enganim or *Anem*, 1 *Chron.* 6. 72. *Joſh.* 21. 29. now *Enne* ſignifies a Fountain and Gardens, and ſo the pleaſantneſs of the place. It was in the Tribe of *Iſachar*, a Levitical City twenty two miles from *Tabor*, ſaith *Biddulph*, and in the way from *Jeruſalem* to *Galilee*. Perhaps the ſame with *Naim*, by a tranſpoſition of Letters. *v.*II. *p.* 370, 536

Engeddi, a City in the Wilderneſs of *Juda*, the ſame with *Hazezon Tamar*, & not yielding to *Jericho* for fruitfulneſs in Palms (from whence its name, *Tamar* ſignifying a Palm). It lay on the South (not on the North as the Maps place it) point of the *dead Sea*, and not far from it, being the utmoſt bound of the Land. It was in *Idumæa the Leſs*. Near to it was the Wilderneſs of *Engeddi*, famous for its ſtrong holds in the time of *David*. *v.* I. *p.* 12. 58, 84. *v.* II. *p.* 7. 295, 296, 499

Enon or *Ænon*, ſignifies a place of Springs, or Waters, which may be the reaſon why the Seventy Interpreters tranſlate *Middin*, *Joſh.* 15. 61. by *Ænon*, as *Middin* is a place of Waters. Its uncertain where it was, whether in *Galilee*; or the Wilderneſs of *Juda* (as *Middin* was) or in *Peræa* near *Arnon*. *v.*I. N.T.SS. 14.478 *v.*II. 499, 500, 501

Epheſus a famous City in the leſſer *Aſia*, in which was the Temple of *Diana*, one of the Seven wondrous Fabricks of the World. It was hundreds of years in building at the charge of all *Aſia*. *v.*I. *p.* 306, 316

Ephraim Tribe extended it ſelf in length from *Jordan* to *Gezer*. *Joſh.*16.3. by the Mediterranean Sea, and in breadth from *Bethel*, and ends at the *Great Plain*; ſo *Joſephus*. *v.*II. *p.* 493

Ephraim, Hill Country, *Jud.* 4. 5. was a certain hilly place running out between *Judea* and the Land of *Ephraim*. *v.*II. *p.* 20. 373

Ephraim, a ſmall City, *Joh.* 11. 54. in the confines of the Tribe of *Ephraim*, 2 *Chron.* 13. 19. but in the Tribe of *Benjamin*, in the Wilderneſs of *Bethaven*, and near to that of *Judea*, in or near the way from *Jeruſalem* to *Jericho*. It was ſeated in a fruitful Valley, and famous for the beſt flower. *v.* II. *p.* 20. 49, 514

Esdrelon. *Vid. Great Plain.*

Eſſens. *Vid. Kenites.*

Etam

Etam Fountain, ſay the Jews, is in the way betwixt *Hebron* and *Jeruſalem*. But if it be the ſame with *Neptoah*, *Joſh.* 15.9. then it lies not South as *Hebron*, but Weſt. The Waters of this were not conveighed into the City but the Temple, and the overplus of what was uſed there flowed thence into the Valley that lay between the Temple and *Jeruſalem*, and emptied it ſelf, by the Water-gate into *Kidron*. *Vol.*II. *p.* 510

Etham, Wilderneſs, the ſame with *Shur*, *Numb.* 33.7,8. *Exod.*15.22. The *Read-Sea* ſo pointed into this Wilderneſs that it was on both ſides of the point of the Sea. *v.*I. (*p.*27

Ethiopia. *Vid. Cuſh.*

Euphrates [often called *the River* in Scripture, *Ezra* 4. 10, &c. divides *Syria* and *Arabia* from *Meſopotamia*, and then joyning with *Tigris* falls into the *Perſian* Gulph] its called in the Samaritan Verſion, *Salmaah*. *v.* II. *p.* 505

Ezion Gaber, the thirty ſecond Manſion of the *Iſraelites* in the Wilderneſs. Thence the Fleet ſet out for *Ophir*. *v.* I. *p.* 35, 74

G.

Gaash Hill where *Joſhua* was buried, perhaps the ſame with that *Galaad*, *Jud.* 7.3. (which is by the Seventy rendred *Gaaſh*) and might it not be ſo called upon the account of *the Pillar of Witneſs*, *Joſh.* 24. 26. that was built there a little from *Sichem*? *Vol.* II. *p.* 363, 364

Gabala, *a Midland* City of *Phœnicia*. *Ptol.* *v.* II. *p.* 312

Gabara, *Geber*, or *Tarnegola* (theſe two ſignifying the ſame, *viz.* a Cock) the Upper to diſtinguiſh it from another of that name, one of the three great Cities of *Galilee*. It was ſeated beyond *Cæſarea Philippi*, and the utmoſt bound of the Land North. *v.*II. *p.* 77.312, 517

Gad, [Tribe had *Reuben* on the South, *Manaſſe* North, *Jordan* on the Weſt, and *Gilead* Mountains and *Arabia* East.] *v.* I. *p.* 37

Gadara, or *Hippopodion*, the Metropolis of *Peræa*, waſhed by the River *Hieramax*, from *Tiberias* ſixty furlongs, and near to *Gergeſa*. It was one of the Cities of *Decapolis* and of Heathen Juriſdiction, and gave name to the Country about it. *v.* II. *p.* 37. 69, 315

Galilee, contained *Iſachar*, *Zebulun*, *Nephthali*, *Aſher* with part of *Dan*, and *Peræa*. It was bounded North by *Lebanon* and *Syria*; on the Weſt by *Phœnicia*; on the South by *Samaria*. It was divided into three parts, *the Upper* (ſo called becauſe it abounded in Mountains) which contained *Aſher* and *Nephthali*, and was eminently called *Galilee* of the *Gentiles*, and ſometimes *Gilgal*, *Deut.* 11.30. And ſecondly *the Lower*, which contained *Zebulun* and *Iſſachar*, and becauſe it was Champion was called the *Great Field*. And thirdly *the Vale*, which is the border of *Tiberias*. *Joſephus* ſaith, there were two hundred and four Cities and Towns in *Galilee*, that were more eminent and fortified. *v.*I.*p.*364, 623. II. *p.* 56, &c. 66, 80, 362, 496

Gamala, a fortified Town in *Batanæa* in the Lower *Gaulonitis* upon the Lake of *Geneſareth* over againſt *Taricheæ*, and that gave the name to a Region about it. *v.* II. *p.* 75. 83, 364

Gath Hepher, a Town in *Zabulon*, *Joſh.* 19. 13. and from whence was *Jonah* the Prophet, 2 *Kings* 14. 25. *v.* I. *p.* 411

Gaulonitis, the Upper and Nether, within *Batanæa*, ſo called from *Golan*, once the chief City of *Baſhan*. *v.* II. *p.* 81. 364

Gaza, or *Azza*, and by *Euſtathius* *Jone*, in the Tribe of *Juda*. There were two, the Old and the New, the former was deſtroyed by *Alexander*, and therefore called *Deſert*. It was from *the bay* ſeven furlongs (which was ſaith *Ptol.* in Long. 65. 45. but more probably 65. 26.) from the River of *Egypt* forty four miles; from *Azotus* thirty four miles; from *Aſcalon* ten (or ſixteen) miles; from the *dead Sea* fifty five miles, from *Petra* in *Arabia* one hundred and ten miles. *Vol.*I. *Pag.* 44. 281. *Vol.*II. *p.* 13. 14, 44, 292, 320, 321, 500, 681

Gaza, the New was built nearer the *Bay*, was called *Mainma*, and afterwards *Conſtantia*, and named ſo by *Conſtantine* after the name of his Siſter, ſaith *Euſebius*, or as *Sozomen*, of his Son *Conſtantius*. *v.* I. *p.* 281

Gaza, there was another in *Ephraim*, 1 *Chron.* 7. 28. *v.* II. *p.* 679

Gedor, a Town in the mountainous part of *Peræa*. *v.*II. *p.* 81

Gema, a City in the extream parts of *Samaria*, next adjoyning to *Iſſachar*; near to *Nain*, if not the ſame with it. *v.* II. *p.*370

Geneſareth, Lake, *Luke* 5. called *Cinnereth*, *Numb.* 34. 11. and the Sea of *Galilee*, *Joh.* 6. and *Tiberius*, *Joh.* 21. is one of the ſeven Seas that the Jews ſay compaſs the Land. Its about ſix miles broad and ſixteen long, ſaith *Pliny*, but *Joſephus* twelve and half, and *Biddulph* twenty four in length and in breadth fifteen. From the head of *Jordan* to the South part of it, was about forty miles, from *Samachontis* fifteen. It was within the Tribe of *Nephthali*, and not out of it as the Maps miſtake. See the Scheme of it. *Vol.*II. *p.*308. In the middle of it was a famous whirle Pool, called *Miriama*. It was ſo called from . . . *v.* I. *p.*632. II. *p.* 5. 59, 65, 66, 536

Geneſaritis, a Region near the Lake, thirty furlongs in length and in breadth twenty. A very pleaſant and fruitful place, abounding in the Gardens of great Men. From whence it had its name. *v.* II. *p.* 71

Gergeſa, a Town very near *Gadara*, and ſo called either from the *Gergaſites*, a people of *Canaan*; or from its Clay ſoil, (*Gargiſhta* ſignifying Clay). It gave name to the Region ſo called, which comprehended in it the Regions of *Gadara*, *Hippo* and *Magdala*. II. *p.*70.340

Gerizim, the Hill upon which the Bleſſings were pronounced. It was near to *Sychem*, and had upon it Springs and Gardens. Upon this the Temple of the *Samaritans* was built in the time of *Alexander* the Great, forty years after the ſecond Temple, in oppoſition to that of *Jeruſalem*, and flouriſhed there about two hundred years, and at laſt was deſtroyed by *Hyrcanus*. I. *p.*599. *v.* II. *p.*52, 53

Geſhur, [was two fold, one in *Syria*, *Joſh.* 13. 13. near to *Hermon*, *v.*11. Hither *Abſalom* fled, 1 *Sam.* 13. 8. The other near the *Amalakites*, 1 *Sam.* 27. 8.] *Vol.* I. *p.* 64

Gezer, on the ſhore of the Mediterranean Sea, 1 *King.* 9. 15. which according to the *Syrian* Dialect paſſed into *Gadara*. It was a Levitical City in the Tribe of *Ephraim*. *Joſh.* 16. 3. & 21. 21. *v.* II. *p.* 69. 493

Gibea, of *Saul*, it ſignifies *Saul's* Hill, it was about thirty furlongs from *Jeruſalem*, near to *Ramah*, and had near it *the Valley of Thorns*, perhaps the Valley under the Rock *Seneh*, 1 *Sam.* 14. 4 *v.*II. *p.*41

Gibeon, lay North of *Jeruſalem* in the way to the City *Samaria*, there was a great Pool of Waters, where perhaps Chriſt baptized, *Joh.* 3. 22. There in *Solomon's* time was the greateſt Synagogue, the Tabernacle being brought thither after *Shiloh* fell. I. *p.* 72. 581

Gilead, Country lay beyond *Jordan* and was divided into two parts, there was Mount *Gilead* called ſo from the heap of Stones ſet up for a Witneſs twixt *Jacob* and *Laban*, *Gen.*31. *v.* I. *p.* 48. & 51. *v.*II. *p.* 374

Gilgal, *Joſh.* 4. 19. It was in *Benjamin*, and fifty furlongs or ſix miles and a quarter, from *Jordan*, ten furlongs Eaſt from *Jericho*. Sometimes *Galilee* is ſo called. *V. Galilee.* *v.* II. *p.*43. 46

Giſcala, a *Town* beyond *Jordan* not far from *Gadara*. *v.* II. *p.* 80

Gophna, the next *Toparchy* of eleven to *Jeruſalem*. There was a City alſo of that name, betwixt *Cæſarea* and *Jeruſalem* and its likely was in *Juda*. *v.* II. *p.* 51. 373

Gozall,

Gozan, 2 *King.* 17. 6. a River in *Media* whither the ten Tribes were carried, called *Ginzak* by the Jews, is like *Ganzanitis* in *Ptol.* *Vol.* II. *Pag.* 801

Guſh Chalab, in the Tribe of *Aſher*, famous for Olives and Oyl. *v.* II. *p.* 40. 50, 515

H.

Halac, 2 *King.* 17. 6. a City whether the ten Tribes were carried, the Jews call it *Halvaoth*, or *Chalzon*, perhaps for *Chalvaon*, which agrees with *Alvanis* a City in *Meſopotamia*, that *Ptolomy* placeth in Long. 74. 15. Lat. 35. 20. *Vol.* II. *p.* 800. 801

Hamath, was the utmoſt point of the Land North, and is by ſome of the Jews underſtood to be *Antioch*, by others *Epiphania*. There were ſome Kingdoms named from it, as *Hamath-Zoba*. &c. *v.* I. *p.* 74. 90. *v.* II. *p.* 66. 328

Haradah, is the 21 Manſion of *Iſrael* in the Wilderneſs,

Haſhmonah, is the 26th Manſion. *v.* I. *p.* 35

Haroſheth, of the *Gentiles*, *Judg.* 4. 2. hath its name from *Choraſhin*, *woody places*, and was in *Nephthali*. *v.* II. *p.* 84

Hauran, was one of the Mountains on which were placed the *ſignal fires*, perhaps ſome part of *Anti-Libanus*, and might have its name either from the *Syriack* word *Havar*, which ſignifies *white*, or from the *Hebrew* word *Hor*, which ſignifies a Cave, being *white* with Snow, and *hollow* with ſubterranean paſſages. However it was ſituated in the extream parts of the Land toward the North, *Ezek.* 47. 16. *v.* II. *p.* 364. 365

Hazar, is a frequent name in the South of *Juda*, as *Hazar-addar*, *Hazar-gaddah*, *Hazar-Sua*, *Hazar-Suſah*, &c. and it ſignifies a plain or champion betwixt Hills. *v.* II. *p.* 2

Hazar-Enan, *Numb.* 34. 9. In the *Roman* Copy is *Arſenain*, it was the utmoſt bound of the Land toward *Syria*. *v.* II. *p.* 369

Hazeroth, the twenty fifth Manſion of the Iſraelites. *v.* I. *p.* 34

Hazor, *Joſh.* 11. 4. is called *Naſor*, 1 *Mac.* 11. 63. the Metropolis of *Canaan*, that is, of the Northern Country, which is known by that name. It lay on the Lake *Samachonitis*. *V. Cæſarea Phil.* *v.* II. *p.* 64

Hazezon Tamar. *Vid. Engeddi.*

Hebrews, *Act.* 6. 1. were Jews dwelling in *Judea*, to whom the *Hebrew*, that is the *Syriack* or *Chaldee*, was the Mother Tongue. *v.* I. *p.* 279. 340. *v.* II. *p.* 798

Hebron, ſignifies *Conſociation*, and it was ſo called perhaps from the *pairs* buried there; for here (they ſay) *Adam* and *Eve*, *Abraham* and *Sarah*, *Iſaac* and *Rebeckah* were interred. It was in the Hill Country of *Judah*, *Joſh.* 21. 11. South of *Jeruſalem*, but a little toward the Eaſt, and might be ſeen from the Towers of it, (ſay the Jews) It was a City of *Refuge* inhabited by the Levites, but the Fields and Villages belonged to *Judah*. It had ſeveral Cities within its Juriſdiction. Here *John* Baptiſt was born, and probably Chriſt conceived. *v.* I. *p.* 60, 413, 414, 420, 454. *v.* II. *p.* 46, 47, 296

Heliopolis, a City in *Celo-Syria*, *Ptol.* placeth it in Long. 68. 40. Lat. 33. 40. *v.* 2. *p.* 366

Hellenists, *Act.* 6. 1. are Jews dwelling in foreign parts among the *Greeks*, and whoſe Mother Tongue was *Greek*. *v.* I. *p.* 286, 340. *v.* II. 798

Hermon, or *the Mountain of Snow*, at *Cæſarea Philippi*, and near the Springs of *Jordan*. *v.* II. *p.* 62. 502

Hermon, *the Leſs*. *Borchardus* placeth it South of *Tabor*, which without queſtion is from a miſconſtruction of *Pſal.* 89. 12. *v.* II. *p.* 370, 501

Herodium, a Caſtle upon a Mountain in the extream part of *Perea*, South, toward *Moab*, near *Machærus*, built by *Herod* the Great, who was buried about eight Furlongs from it. Here *Herod Antipas* entertained his Lords, when *Herodias* danced before them. It was two hundred Furlongs or twenty five Miles from *Jericho*. *Vol.* II. *p.* 361. 363, 500

Heſhbon, a City in the Mountainous part of *Perea*. *Vol.* II. *p.* 81

Hieramar, or *Jarmoch*, a River near to which ſtood *Gadara* beyond *Jordan*. *v.* II. *p.* 69

Hippo, or *Suſitha*, (being of the ſame ſignification) in the Land of *Tob*, and Region of *Gergeſa*. It was thirty Furlongs or about three Miles from *Tiberias*, beyond *Magdala* from *Jordan* two Miles, and betwixt that and *Bethſaida*. It was for the moſt part inhabited by *Gentiles*. *v.* II. *p.* 70, 199, 340, 515

Hittites, were the Northern Inhabitants of *Canaan*, and ſo the Kings of *Tyre* and *Sidon* are called Kings of the *Hittites*, 1 *King.* 10 29. *v.* II. *p.* 202

Hor, the Mountain where *Aaron* died, and the thirty fourth Manſion of the *Iſraelites* in the Wilderneſs, and the ſame with *Moſeroth*, &c. *v.* I. *p.* 36, 39. From hence thoſe that inhabited the Land, afterwards poſſeſſed by the *Edomites*, were called *Horites*, or *Horims*. *Gen.* 14. 6. *v.* I. *p.* 12. *v.* II. *p.* 329, 366. It is alſo another Mountain in the Northern Coaſt of the Land; *Numb.* 34. 7, 8. ſo that what is inwards of it, is within the Land, what is without it, is without the Land. It was called by the Jews *Amanah*, by others *Amanus*. *v.* II. *p.* 362, 516

Horeb Mountain, the ſame with *Sinai*, where the Law was given. This gave name to the Wilderneſs of *Horeb*. *v.* I. *p.* 39. 501

Hormah, a City in the Tribe of *Simeon*. *v.* I. *p.* 44

Horonaim, *Jer.* 48. 34. called by *Joſephus Horone*, a City in *Moab* betwixt *Zoar* and *Eglah*. *Ptol.* Long. 67. 20. Lat. 30. 30. *Vol.* II. *p.* 503

I.

Jabesh-Gilead, (was in *Manaſſe* beyond *Jordan*, ſix Miles from *Pella* upon a Mountain, as they go to *Geraſa*, ſaith *Hieron*. *Elijah* the Prophet came from hence. *Vol.* I. *p.* 46, 55, 82

Jabneh, 2 *Chron.* 26. 6. called by the Gentiles *Jamnah*; by the change of *Mem* into *Beth*, (not *Iramnia*, as *Antoninus*) and *Ivelyn* afterwards, was in *Judea* on the Sea-coaſt, three Leagues South from *Joppa*; two *parſæ* or eight Miles from *Azotus* (as *Benjamin*) or as *Antoninus* two Miles, from *Diospolis* twelve Miles, and from *Aſcalon* twenty Miles. Here the *Sanhedrim* ſat firſt after its removal from *Jeruſalem*. *Ptolomy* placeth it, Long. 65. 40. Lat. 32. 0. *v.* I. *p.* 284, 365, &c. *v.* II. *p.* 15, 16. 322, 372, 681

Jacob's Bridge over *Jordan*, between the Lake *Samachonitis* and *Geneſaret* in the way that leadeth to *Damaſcus*, ſo *Biddulph*. But its probable it was lower, betwixt *Succoth* and *Zartanah*. *v.* II. *p.* 492. 493

Jamnith, a Town in the Upper *Galilee*, fortified by *Joſephus*. *v.* II. *p.* 57

Japha, a Town in the Lower *Galilee*, fortified by him. *Ibid.*

Ibleam, in *Manaſſeh* on this ſide *Jordan*, *Joſh.* 17. 11. and not far from *Megiddo*, 2 *King.* 9. 27. *v.* I. *p.* 88.

Iconium, a City in *Lycaonia*, and the moſt famous of the fourteen Cities that were in that *Tetrarchy*, near to it were two Lakes called *Coralis* the Greater, and *Trogitis* the Leſs. *v* II. *p.* 692

Ide, otherwiſe called *Enhydra*, between *Tyre* and *Sarepta*. *v.* II. *p.* 59

Idumea, or *Edom*, of old lay betwixt *Amalek* and *Ammon*, and the *Read Sea*, South, and is called *Idumea* the Great, but in proceſs of time (eſpecially after the Captivity) it was enlarged, and took in all *Simeon*, and ſo up as far as *Azotus*, and part of *Judea*, as far as the *Dead-Sea*, Eaſt, and almoſt to *Hebron*, North, which

was called *Judæo-Idumea*; *Idumea the New*, or *the Less*, Mark. 3. 8. *Vol.* I. *Pag.* 63, 84, 103. *Vol.* II. *Pag.* 4, 290, 292, 504.

Jenysus, A Town upon the Borders of *Arabia* and *Syria*, saith *Herodotus*, but where that Town was, is uncertain. The *Talmudists* mention *Jenush* among the Towns, which they say, are *in the Confines*, but the situation doth not agree. *v.* II. *p.* 302

Jericho, or the City of *Palm-Trees* (the second to *Jerusalem*) was in the Tribe of *Benjamin*, from *Jerusalem* about nineteen miles, and about eight or ten from *Jordan*. It was situated in a Plain, but compassed with Mountains like a Theatre; it was famous for its Balsom and Waters. *v.* II. *p.* 43, 44, 46, 297

Jerusalem, *Vid.* description by it self.

Jeshanah, A neighboring City to *Zippor*, where the Records of *Zippor* were laid up. *v.* II. *p.* 75

Jezreel, [seems to be in the Tribe of *Issachar*, Josh. 19. 18.] In it was the Palace of *Ahab*. It gave name to the Valley of *Jezreel*, otherwise called *Esdrelon*, Judith 1. 8. and the *Great Plain*) that ran far down, where was a River that discharged it self into *Jordan*. Vid. *Great Plain*. *v.* I. *p.* 88. *v.* II. *p.* 492, 493

Jim, A Town whose Houses were in *Judah*, but the Fields in *Dan*. *v.* II. *p.* 42

Jion, 1 *Kings* 15. 20. seems to be beyond *Dan*, the City, or in the extreamest Borders of the Land on that side. The *Alexandrian* Copy reads it *Nain*. *v.* I. *p.* 623 *v.* II. *p.* 369

Jonian Sea, reached from *Egypt* to *Gaza*, and was so called from the *Iones* that were seated in *Egypt* near to it. *v.* II. *p.* 500

Joppa, *Japho*, Josh. 19. 46. Acts 9. 36. A famous Port-Town, betwixt *Cæsarea* and *Azotus*, and from the former a days Journey and half. *v.* I. 846. *v.* II. *p.* 15

Jordan, ariseth in the Region of *Daphne*, near to *Lebanon*, not out of two Fountains, but one that is in a Cave called *Panium*, and is called *Jordan the Less*, till it falls into the Lake *Samachonitis*: Thence forward it is called *Jordan*, and falling into the Lake of *Genesareth*, ends in the *Dead Sea*. To the utmost Point of which, or the Desert of *Haran*, from the Head of the River, is about 100 miles. In some places it was not above twenty or thirty yards over, and had Fords. In this River was Christ Baptized, and probably where the Waters were divided by *Joshua*. *v.* I. *p.* 128, 478, 528 *v.* II. *p.* 62, 63, 298

Jordan Region, lay betwixt *Jordan* and *Jericho*, and so on this side of the City and that, and also toward *Jerusalem*. *v.* II. *p.* 297

Jotopatah, or *Jodaphath*, A Town in the lower *Galilee*. *v.* II. *p.* 57, 75. There was a Valley of that Name. *v.* II. *p.* 51

Ishmaelites, near to the *Midianites* and *Medanites*, with whom they lived so promiscuously, that any of them did indifferently bear any of these Names, *Gen.* 37. 28, 36. *v.* I. *p.* 19

Issachar Tribe, was the most Southern part of *Galilee*, lying betwixt *Zabulon* North, and *Manasseh* South. Its length was ironward the Sea of *Cenesareth* (but not quite reaching to it) to *Carmel*, *Kishon* and the *Great Sea*. Its breadth North to South, from *Manasseh* to Mount *Tabor*, and with *Zabulon* was about fifteen miles. *Issachar* (by the Jews) *is like a strong or bony Ass*, Gen. 49. 14. *low before and behind, and high in the middle; and couches between two borders, that is, the valleys of Pisan and Jezreel.* *v.* II. *p.* 58, 59, 370 495, 498

Ituræa, The same with *Auranitis* in *Josephus*. It was so called either from *Jetur* a son of *Ismael*, Gen. 25. 15. or from *Hitturi*, which signifies *under-digging*, and so it sounds the same with *Troglodites*, the Country of those that dwell in Caves (the Country being famous for Caves, for which reason *Pliny* and *Strabo* speak of an *Ituræa* in *Cyrrhestica* and *Chalcis*) It was beyond *Jordan*, and lay edging upon *Arabia*, but was in *Syria*. *v.* I. *p.* 453. *v.* II. *p.* 365, 366

Judea, as a division of the Country, contained the Tribes *Judah*, *Benjamin*, *Simeon* and *Dan*, and is ordinarily called *the South*, by the Rabbins, in opposition to *Galilee*. *Vol.* I. *Pag.* 364. *v.* II. *p.* 13. As a Tribe, it was divided into *the Mountains*, *the Plain*, and *the South*, Num. 13. 30, *&c.* The *South* lay toward *Seir* and *Amalek*, from the *Inlets* into the Land, at the utmost part of the *Dead Sea*, having the *Philistins* upon the West: This part reached to the rising of the Mountains, not far below *Hebron*. The Mountains (called in Scripture, *The Hill-Country of* Judah, Josh. 21. 11, *&c.* and by the Jews, *The Mount Royal*) began about *Hebron*, and ran along Northward to and beyond *Jerusalem*, having the *Plain* or *Flat* of *Jordan* skirting all along upon their East-side, till *Samaria* and *Galilee* brought in another denomination. The Plain joyns to the Mountainous Country on the East, and though more level and low than that, yet hath its Hills. To the *Plain* Eastwardly joyns a Valley, lower than the Plain, which is the Coast of *Sodom*, and at length that of *Jordan*. This Tribe was incredibly populous, and had several Priviledges, as the intercalation of the Year, *&c.* *Vol.* I. *Pag.* 399. *Vol.* 2. *p.* 9, 10, 12, 113, 293

Judah Wilderness, Josh. 15. 61. Psal. 63. *Title*, was in *Idumea the Less*, or the Wilderness of *Engeddi*.

Judea Wilderness (for so they are to be distinguished) was betwixt *Jericho* and *Jordan*, and from *Jericho* onward toward *Jerusalem*, both of them comparatively Desert, but both populous, and had many Towns. Here *John* first taught, *Matth.* 3. 1. and Christ was tempted, whether two miles from *Jericho* at *Quarantania* (as its pointed out by some) or further Southward along the Banks of *the Dead Sea*, as the more Desert place. *v.* I. *p.* 501, 502. *v.* II. *p.* 295, 297 499

Julias, formerly *Betharamphta*, built by *Herod* and called *Julias*, in honor of the Emperors Wife; it was in *Perea*, near to *Jordan*, and at the influx of it into the Lake *Genesareth*. (The Maps have placed it further off.) *v.* II. *p.* 83.

Vid. *Bethsaida*.

K.

Karhjim, or *Karuthin*, A place of Note among the Jews for the best Wine. *Vol.* II. *Pag* 50.

Kedar, A Country in *Arabia*, *Gen.* 25. 13. *Isa.* 21. 13, 16. where the Inhabitants lived in Tents, *Psal.* 120. 5. *v.* I. *p.* 108

Kehelathah, The nineteenth Mansion of the *Israelites* in the Wilderness. *v.* I. *p.* 35

Keilah, Where *David* raised the Siege of the *Philistins*, [It was in the Tribe of *Judah*, *Josh.* 15. 44.] It was, say the Jews, famous for Figs. *v.* I. *p.* 57. *v.* II. *p.* 50

Kenites, were of two sorts. 1. The Descendents of *Canaan*, who were, its likely so called from some *Cain*, a Person of Renown in that Family. These were planted East of *Jordan*, *Gen.* 15. 19. *Numb.* 24. 21. whereabout *Moab* and *Ammon* were seated. *v.* II. *p.* 329, 501. 2. There were of that Name of the Posterity of *Jethro*, Father-in-Law of *Moses* (so called from the Country *Kain*, *Num.* 24. 22.) who came with *Joshua* and *Israel* into the Land of *Canaan*, and first resided about *Jericho*, *the City of Palm-trees*, Judg. 1. 16. and afterward removed into the South of *Judah*, upon the Coasts of the *Amalekites*, and in *Saul*'s time were mingled with them. These *Kenites* were the Root of the *Rechabites*, *Jerem.* 35. and 1 *Chron.* 3. 55. And from them came the *Essens* (a People that lives alone, and of all other Nations most to be admired, they are without any Woman, *&c.* saith *Pliny*) who succeeded them in their habitation and austerity of Life, residing on the Western shore of *the Dead Sea*. These were called *Salamæans* (and so the *Kenites* are constantly translated by the *Caldee* Para-

Paraphraſt.) There were ſome of the *Kenites* in *Galilee*, *Judg.* 4. 17. *v.* I. *p.* 33,44,373. *v.* II. *p.* 7,499

Kenizzites, were by original *Canaanites*, called ſo perhaps from one *Kenaz* of that Family. They dwelt Eaſt of *Jordan*, whereabout afterward *Moab* & *Ammon* planted: and were one of the ten (though not of the ſeven) Nations the Jews ſay they were to poſſeſs. *v.* II. *p.* 329

Ketſarah, A little City, Fortified from the time of *Joſhua*, that belonged to *Zippor*, and was near to it. *v.* II. *p.* 75,76

Kibroth-hattaavah, [or *the graves of Luſt*, Num. 11.34. the thirteenth Manſion of the *Iſraelites* in the Wilderneſs.]

Kiriath-jearim, *The City of the Woods*, Pſal. 132. 6. was formerly called *Baal*, 2 *Sam.* 6.2. or *Baalath*, 1 *Chron.* 13. 6. and was ſometime reckoned to *Judah*, ſometimes to *Dan*, Joſh. 15. 29. and 19. 44. that is, the Houſes were of *Judah*, and the Fields of *Dan*. *v.* I. *p.* 54. *v.* II. *p.* 42

Kirharaſeth, A City in *Moab*, 2 Kings 3. 25. *v.* I. *p.* 85

Kirmion, or Amana, a River in the way to *Damaſcus*. *v.* II. *p.* 62.

Kiſhon, A River that pours it ſelf into the Sea, not far from *Carmel*, on the South, 1 *Kings* 18. 40. (and not as ſome place it, on the North) of it. It's called an *ancient River*, Judg. 5. 21. or *River of their Antiquities*, becauſe in ancient times it was a Water of much Idolatry amongſt them. *v.* I. *p.* 49. *v.* II. *p.* 59.

L.

Lachiſh, A City [in the Tribe of *Judah*, Joſh. 15. 39.] where *Amaziah* was ſlain. *Vol.* I. *Pag.* 90.

Laodicea, *Coloſſ.* 4. 16. A City of *Aſia* the Leſs, and in the Province of *Phrygia Pacatiana*, one of the *Seven Churches*. *v.* I. *p.* 307,326,339. There was alſo a City of that name near *Lebanon*. *v.* II. *p.* 365

Laſha, called alſo by the Heathens *Callirhoe*, and by the Jews *Chamath Pellæ* (to diſtinguiſh it from *Chamath Gadaræ*) was on the North-Eaſt part of the *Dead Sea*, as *Sodom* was on the South, *Gen.* 10. 19. It was famous for its Warm Spring of a Medicinal Nature. *v.* II. *p.* 296, 308.

Lebanon, A large hilly Country, and ſo called from *Laban*, *to be white*, becauſe of the Snows that lie continually upon it, ſo *Deut.* 11 24, *&c.* Its oft Tranſlated by the Greek Interpreters, *Anti-Libanus*; and is called ſometimes by the *Talmudiſts*, *Bala*. There was upon it a Foreſt, and there *Solomon* built him a Summer-houſe. *v.* I. *p.* 74. 582. *v.* II. *p.* 517

Lebba, A Sea-coaſt Town in *Galilee*, near unto *Carmel*, from whence perhaps *Judas* was ſirnamed *Lebbæus*, *Matth.* 10. 3. *v.* II. *p.* 176

Lemba, A City of *Moab*. *v.* II. *p.* 316.

Lesbos, A pleaſant Iſland [in the *Ægean* Sea, betwixt the Promontory *Aſſos*, and the Iſland *Chios*. It was otherwiſe called *Mitylene*, *Acts* 20. 14. from the chief City that was ſo named.] Thither did *Tiberius* baniſh *Junius Gallio*, a Friend of *Sejanus*. *v.* I. *p.* 771

Libnah, the ſeventeenth Manſion of the *Iſraelites* in the Wilderneſs. *v.* I. *p.* 35. There was alſo of that Name a City in the Tribe of *Judah*, Joſh. 15. 42. 2 *Chron.* 21. 10. It was a City of the *Levites*, Joſh. 21. 13. *v.* I. *p.* 86

Lod, in the Tribe of *Benjamin*, Nehem. 11. 35. This is alſo another name for *Lydda*. *v.* II. *p.* 17 Vid. *Lydda*.

Lodebar, A City beyond *Jordan*, near *Mahanaim*, 2 *Sam.* 17. 27. where lived *Eliam*, or *Ammiel*, the Father of *Bathſheba*, 2 Sam. 11. 7. 1 Chron. 3. 5. *v.* I. *p.* 64

Lot's Cave, The Maps ſhew it in *Judea*, at the Northern Coaſt of the *Dead Sea*, but it was near *Zoar* in the Land of *Moab*. *v.* II. *p.* 6, 295. Vid. *Zoar*

Lycaonia, *Acts* 14. 6. A Province of the Leſſer *Aſia*, bordering upon *Galatia* and *Caria*. There are Hills that are plain, cold and naked, and Paſtures for wild Aſſes, which begin at *Iconium*, ſaith *Strabo*. *v.* II. *p.* 692 693

Lydda, *Acts* 9. 35, 38. The Authors of the Maps have held *Lod* and *Lydda* for two Towns; *Lod* not far from *Jericho*, and *Lydda* not far from the *Mediterranean Sea*: when there is no difference, unleſs that is Hebrew, this Greek. An Error perhaps from *Lod* and *Hadid*, that are framed into one word *Lodadi*, by the Seventy Interpreters, *Ezra.* 2. 33. *Neh.* 7. 37. This was called by the Gentiles *Diospolis*, and by the Jews *Lodicea*. It wanted little of the bigneſs of a City, though a Village, and of all places next *Jabneh* and *Bitter*, was moſt eminent for its Schools, where *R. Akibah* ſat Preſident. It was ſeated in a Plain not in the Tribe of *Ephraim* (as it is placed in ſome Maps) but in *Judah*, and was a days Journy Weſt from *Jeruſalem*, not far from *Joppa*, forty miles from *Cæſarea Strat.* and thirty two miles from *Aſcalon*, ſaith *Antoninus*, and had, according to *Ptolomy*, *Long.* 66. 0. *Lat.* 32. 0. From *Lydda* to the Sea was Vale, and to *Emaus*, Plain. *v.* I. *p.* 284,369 *v.* II. *p.* 9, 297,320,322,325,326,372

Lyſtra, A City of *Lycaonia*. Act. 14. 8. *v.* II. *p.* 692

M.

Maachathites, are by the Jews called *Epikerites*, *Deut.* 3. 14. *Joſh* 13. 13. being its probably ſo called in their time. *Epicarus* is in *Ptol.* on the Eaſt of *Jordan*. *Long.* 67. 0. *Lat.* 31. 0.

Macedonia, A Country North of *Greece*, that had in it ſeveral Cities of Note; as *Philippi*, *Theſſalonica*, *Nicopolis*, and *Berea*, *&c.* In the *Notitia* there is a diſtinction betwixt *Macedonia*, ſtrictly ſo called, and *Macedonia Salutaris*. *v.* I. *p.* 294,295,307 309 793. *v.* II. *p.* 294.

Macherus, called in the *Talmud*, *Mac-var*, a Caſtle in the Mountainous part of *Perea*, and the South Bound of it toward *Arabia* or *Moab*, near *Arnon*, and the Shore of the *Dead Sea*. Here *John* the *Baptiſt* was Impriſoned, and this was the Bound betwixt *Herod* and his Father-in-Law *Aretas* the *Arabian* King, whoſe Daughter he put away when he took *Herodias*. *v.* I. *p.* 582,592 *v.* II. *p.* 81, 197. 501

Machir, Half *Gilead* beyond *Jordan* *v.* I. *p.* 48

Macpelah, The Burying-place near *Hebron*. *v.* II. *p.* 47

Magdala, Sometimes call'd *Magdala Gadaræ*, from its Neighborhood to *Gadara*, was a Sabbath-days Journey, (or two miles) from *Chammath*, one mile from *Jordan* and from *Hippo*. From hence perhaps was *Mary* called *Magdalene*, if not from *Magdal*, that ſignifies *Folding* or *curling hair*. *v.* II. *p.* 70 197, 270 308

Magdalus, A place where *Pharaoh Necho* obtained a Victory over the *Syrians*, ſaith *Herodotus*, which ſeems to be the ſame with what is related, 2 *Kings* 23. 33 concerning his Battel with *Joſiah* in *Megiddo*. *v.* II. *p.* 303

Makeioth, The two and twentieth Manſion of the *Iſraelites* in the Wilderneſs. *v.* I. *p.* 35.

Manaſſeh Tribe, was half on this, half on the other ſide *Jordan*. That on this ſide, extended it ſelf in length Eaſt and Weſt from *Jordan*, to *Dor* on the *Mediterranean Sea*; in Latitude from *Ephraim* to *Bethſhan*. *v.* II. *p.* 493 *Manaſſeh* beyond *Jordan*, was the moſt Northern of thoſe that were there ſituated. *v.* I. *p.* 37.

Marah, The fifth Manſion of the *Iſraelites* in the Wilderneſs, where they murmured for want of Water. *v.* I. *p.* 27

Mariſſa. A Town in *Idumea the Leſs*. Joſephus. *v.* II. *p.* 4

Maſſada, in Hebrew *Matſada*, which implies *Fortification*, taken from 1 *Sam.* 23. 14. and 24. A Caſtle built on a Rock, in the Wilderneſs of *Judah* or *Engaddi*, near

near the *Dead Sea*, but not on the utmoſt North-coaſt (as the Maps) for it was the South Bound of *Judea*. Here *David* compoſed that *Pſalm*, 1 *Sam.* 24. 1. and he calls the place, *The Rocks of the wild Goats*. *Vol.* II. Pag. 295

Mearah, [beſide the *Zidonians*, Joſh. 13. 4.] There were Waters allowed by the Jews [probably of the ſame kind with thoſe of *Tiberias*.] *v.* II. *p.* 69

Medeba, A City of *Moab*. [*Numb.* 21. 30. in the Tribe of *Reuben*.] *v.*II. *p.* 316

Megiddo Valley, where *Joſiah* was ſlain, 2 *Chron.*35. 22. This is alluded to *Zech.* 12. 10. [It was in *Manaſſeh*, Joſh. 17. 11. in the Borders of *Zabulon* near the River *Kiſhon*, Judg. 5. 19.] *v.* I. *p.* 116

Vid. *Magdalus*.

Melita, now called *Malta* an Iſland in the *Sicilian Sea*, and in the middle betwixt that and the Shore of *Africa*, being 88 miles from *Pachinus* in *Sicily* on the Eaſt, and 84 from *Camerina* in the South, and 113 from *Lylibæum*, looking toward *Africa*. *Ptol.* placeth it, *Long.* 38. 45. *Lat.* 34. 40. Here St. *Paul* was Shipwreck'd. *v.*I. *p.*322 *v.* II. *p.* 704

Mero, A Town in the Upper *Galilee*. *Joſeph.* *v.*II. *p.* 57

Meroe, Is the chief City of the *African Ethiopia*, and ſeated in an Iſland of the ſame name, and which is made by the River *Nile* Weſtward, and the River *Aſtabora* Eaſtward. From whence perhaps the *Eunuch* came, *Acts* 8. 27. which may call to mind, *Zeph.* 3. 10. *v.*II. *p.* 679

Merom-waters. Vid. *Samachonitis*.

Meroz, A Town in *Galilee* that lay very near the place where the Battle was fought betwixt *Iſrael* and *Siſera*. *v.*II. *p.* 49

Meſopotamia, or *Aram Naharaim*. Geographers diſtinguiſh betwixt *Meſopotamia* and *Babylon* or *Chaldæa*. So *Ptolomy*, *Meſopotamia lyeth South of the Country of Babylon*. And yet *Babylon* may be ſaid in ſome meaſure to be in *Meſopotamia*, becauſe it lay between *Tigris* and *Euphrates*, but eſpecially in Scripture-Language, for it was beyond *the River*. *Chaldeans* are therefore ſaid to be of *Meſopotamia*; and *Strabo* ſaith, that *Meſopotamia*, with the Country of *Babylon*, is contained in the great compaſs from *Euphrates* to *Tigris*. The *Meſopotamian* or *Chaldæe* Language was ſpoken in *Aſſyria*, *Chaldæa*, *Meſopotamia*, *Syria*, *Cœlo-Syria*, &c. *v.* I. *p.* 46. 752. *v.* II. *p.*665

Metheg Ammah, or *the bridle of Ammah*, 2 Sam. 8. 1. becauſe there was a continual Garriſon of the *Philiſtines* in the Hill *Ammah*, 2 *Sam.* 2. 25. which the *Philiſtines* of *Gath* uſed as *a bridle* to curb thoſe parts. *v.*I. *p.*63

Michmash, [was Eaſtward from *Bethaven*, 1 Sam. 13. 5. and ſeemed to be upon the Confines of *Ephraim* and *Benjamin*] *Iſa.* 10. 28. *v.*I. *p.* 104

Middin, A Town in the Wilderneſs of *Juda*. Joſh. 15. 61. The Greek puts *Ænon* for *Middin*; *Ænon* being in ſignification, *A place of Springs*; and *Middin*, *A place of thoſe that draw waters*. So in the Hebrew we find *Middim*, Judg. 5. 10. which if rendred, *Ye that dwell by Middin*, *Kimchi* will warrant it, who in his Notes upon the place, ſaith, *Middin is a City mentioned in Joſhua*, and it follows, *verſ.* 11. *among the places of drawing waters*, as explaining the other. *v.* II. *p.*499

Midian was twofold; the one South of *Canaan* toward the *Red Sea*, and near to *Amalek* whither *Moſes* fled, and where *Jethro* lived, *Exod.* 2. 11. the other was Eaſtward betwixt *Moab* and *Syria*. *v.* I. *p.* 33. 37

Migdal Edar, or *the Tower of the Flock*; there was one of that name, *Gen.* 35 21. about a mile from *Bethlehem*, and whereabout, it hath been held, that the Shepherds were, unto whom the Angels appeared at the Birth of our Saviour, *Luke* 2. 8. There was alſo another place of that name, ſpoken of in the Rabbins, ſituated on the South ſide of *Jeruſalem*, and ſo near the City, that there was no Town round about within that ſpace, or betwixt that and the City. *v.* I. *p.* 423. *v.* II. *p.* 305.

Migdal Zabaaia (or *the Town of Dyers*) that was deſtroyed for Fornication, ſay the Jews. *v.*II. *p.* 51

Migron, A Town in *Benjamin*, Iſai. 10. 28. *v.*I. *p.*104

Miletum, *Acts* 20. 17. A Port Town to *Epheſus*, and near to it. *v.* I. *p.* 317, 325

Mithcah, The five and twentieth Manſion of the *Iſraelites* in the Wilderneſs. *v.* I. *p.* 35

Mizaar, or *Miſſaar*, Pſal. 42. 6. ſeems to be the Hilly part of *Zoar*, whither *Lot* would have fled, *Gen.* 19. 20. *O let me eſcape to this City, is it not Mizaar*, or, *a little one?* So that the Hill *Miſaar*, may be the ſame as if it had been ſaid, *the hilly* part of the little Hill *Zoar*. The reaſons of which are two. 1. As *Hermon* was near the Springs of *Jordan*, ſo *the hilly* part of *Zoar* lay hard by the extreme parts of *Jordan* in the *Dead Sea*; and the *Pſalmiſt* ſeems to meaſure out *Jordan* from one end to the other. 2. As *David* betook himſelf towards *Hermon* in his flight from *Abſalom*, ſo when flying from *Saul*, he betook himſelf to *Zoar* in the Land of *Moab*, 1 Sam. 22. 3. and ſo bewails his condition, as baniſhed to the utmoſt Countries North and South that *Jordan* waſhed. *v.* II. *p.* 501, 502

Mizgah, A place near *Tiberias* of an unwholſom Air. *v.*II. *p.*310

Mizpeh, [There were ſeveral places of this name in Scripture. 1. One in *Gad*, called *Ramath-Mizpeh*, Joſh. 13. 26. 2. In the North part of *Manaſſeh* beyond *Jordan*, near *Hermon*, Joſh 11. 3, 8. 3. In *Moab*, 1 Sam. 22. 3. 4. Not far from *Jeruſalem*, in the confines, its likely, of *Judah* and *Benjamin*, Joſh. 15. 38. and 18. 26.] Here the *Sanhedrim* ſat in the time of *Samuel*, and *Saul* was proclaimed King, 1 *Sam.* 10. 17. *v.*I. *p.* 55

Moab, called *Arabia* of the *Nomades*, ſituated on the Eaſt of the *Dead Sea*. *v.* II *p.* 501.

Modin, 1 *Macab.* 2. 1. the Sepulchre of the *Macabees*, fifteen miles from *Jeruſalem*. *v.* II. *p.* 319

Moſeroth, the ſeven and twentieth Manſion of the *Iſraelites* in the Wilderneſs, and the ſame place or Country with *Hor*, *Gudgodah*, and *Horagidgad*. *v.*I. *p.*35, 39

Mountains, The *Black Mountains* run from the Bay which is near *Haran* to *Judea*. *Ptolomy*. *v.* II. *p.* 501

Mountain of Iron, in the South in the Deſert of *Sin*; another of that name was alſo in *Perœa*. *v.*II. *p.* 43, 88

Mountain, where Chriſt was *tempted*, was probably beyond *Jordan* Eaſtward, becauſe his firſt appearing afterward was at *Bethabara* on that ſide, *Joh.*1. 28. But whether *Piſgah*, *Nebo*, *Horeb*, or what elſe, is uncertain. *v.* I. *p.* 507.

Mount of *Tranſfiguration*, not *Tabor*, but ſome Mountain near *Cæſarea Philippi*, perhaps that, which *Joſephus* ſaith, was the higheſt, and hung over the very Fountains of *Jordan*. It being improbable Chriſt ſhould go from *Cæſarea Philippi*, where he was immediately before his Tranſfiguration, through the length of almoſt whole *Galilee*, and from thence back again by a Courſe to *Capernaum*, where he immediately afterward was. *v.* II. *p.*346.

N.

Nabathæans inhabited in and about the Town *Petra* in *Arabia*. Plin. With whom *David* had War, ſaith *Joſ.* *Vol.* II. *Pag.* 321, 365.

Nain, *Luke* 7. 11. ſo called, from the pleaſantneſs of its ſituation, and probably as its of the like ſignification, ſo was the ſame with *Engannim*. It was in the extreme Borders of *Iſſachar* toward *Samaria*, oppoſite to *Gema*, the extreme of *Samaria* toward *Iſſachar* (if not the ſame with it) and in the way from *Galilee* to *Jeruſalem*. It is two Leagues from *Nazareth*, and not much above one from *Tabor*, ſaith *Borchard*. *v.*II. *p.* 369, 370

Naveh, A Town three miles from *Chalamiſh*, the former in-

inhabited by the Jews, and the latter by the Gentiles of *Moab* and *Ammon*, its uncertain where they were. *Vol.* II. *Pag.* 515

Nazareth, See 2 *Kings* 17. 9. *the Tower of Nozarim*, which, if Chorography would suffer, might be understood of this City, which was built like a Watch-Tower on the top of a steep Hill, *Luke* 4. 29. *Nazaret*, in the Arabick Tongue, signifieth *help*; in the Hebrew, *a Branch*, by which name our Saviour is called, *Isa.* 11. 1. It is in the *lower Galilee*, two leagues West from *Tabor*, in the Bounds of *Issachar* and *Zebulun*; but within *Zebulun*, and sixteen miles from *Capernaum*. *v.* I. *p.* 411 *v.* II. *p.* 495.496

Nazarens, A Tetrarchy in *Cœlo-Syria*, near to *Hierapolis*. *v.*II. *p.* 496

Neapolis. Vid. *Sichem.*

Neardaa, A Residence and University of the Jews in the Country of *Babylonia*. *v.* I. *p.* 874

Nebo, A Hill in the Plains of *Moab*, from whence *Moses* had a prospect of *Canaan*, *Deut.* 34. *v.* II. *p.* 296

Nephthali, was in the *upper Galilee:* Its length was Northward from *Lebanon* and the Springs of *Jordan*; and Southward, to the South part of the Lake *Geneszareth*, which was about forty miles. Its breadth was East and West, having *Asher* and the Coasts of *Tyre* betwixt it and the *Great Sea*. It abounded in Venison, and there was the Gospel first Preached. *v.* I. *p.* 21 *v.* II. *p.* 59, 66

Neptoah, Vid. *Etam.*

Netophah, *Jer.* 40. 8. [in the Tribe of *Judah*, 1 *Chron.* 2. 54. and 9. 16.] *v* I. *p.* 130

Nibshan, A City in the Wilderness of *Judah*, Josh. 15. 62. *v.* II. *p.* 499

Nicopolis, A City in *Macedonia*, Titus 3. 12. that bore the name and badge of the Victory that *Augustus* obtained against *Antony*. *v.* I. *p.* 309, 310

Vid. *Emaus.*

Nilus, The great Deity of the *Egyptians*, and the chief River of *Egypt*, but not the same with what the Scripture calls, *The River of Egypt*. *v.* I. *p.* 26. *v.* II. *p.* 9

Vid. *Sihor.*

Nineveh, The chief City of *Assyria*, prophesied against by *Nahum* and *Jonah* some thirty or forty years before it fell, and was swallowed up by *Babylon*. *vol.* I. *p.* 110, 114

Nisibis. There was a noted Consistory of the Jews. *v.* II. *p.* 85

Noarah, A place three miles from *Jericho*. *v.*II. *p.* 515

Nob, *Isai.* 10. 32. was a City in *Benjamin* belonging to the Priests, so near *Jerusalem*, that it might thence be seen. Here the Tabernacle was, before it was translated to *Gibeon*, in both which it rested seven and fifty years, saith *Maimon*. *v.* I. *p.* 56. *v.*II. *p.* 42.

Nomades, were *Arabians* that lived in *Moab*. *v.*II. *p.* 501

O.

Oboth, The seven and thirtieth Mansion of the *Israelites* in the Wilderness. *Vol.* I. *Pag.* 36

Of Wilderness, was in *Batanea*, or *Bashan* the Desert, where our Saviour fed 5000 with five Barly Loaves, &c. *Josh.* 6. 9. *v.* II. *p.* 552

Olivet Mount, faced *Jerusalem* [*viz.* the part of the City so called] the Temple and *Sion* on the East, winding North, and was so called from the abundance of Olives that were upon it, or rather a part of it. That part which was nearest *Jerusalem*, being called *Bethphage*, from the Figs that grew there, the next to that *Olivet* from the *Olives*, and the farthest part *Bethany*, from the Palms or Dates. The Foot of it was five Furlongs from *Jerusalem*, saith *Josephus*, The top of it, *Acts* 1. 12, called a Sabbaths days Journy, which was about eight Furlongs, or a Mile; and was the place (according to the later sense of our Author) where the Tracts of *Bethphage* and *Bethany* met. Here our Saviour ascended, and where he got upon the Ass when he rode into *Jerusalem*: Perhaps it's the same with 2 *Sam.* 15. 32. where *David* taking his leave of the Ark and Sanctuary, looked back and Worshipped, which place is called by the Greek Interpreters, *Ros.*

On this Mount was the *Red Heifer* burnt, *Num.* 19. 2. directly before the East-gate of the Temple, and from this to that was a Bridge made: And upon it were two great Cedars, under which, in Shops, were all things sold for Purification: On the top of the Mount were the *Signal Fires*, to give notice of the New Moon, and which by several places was signified to the Captivity. On the right hand (as you stood in the East-gate of the Temple) was the *Mount of Corruption*, in the face of the Temple.

At the Foot of it, toward the North, was *Gethsemane*, the place of Oyl-presses. *v.*I. *p.* 65, 262, 349, 740. *Temple cap.* 3. *v.* II. *p.* 37, 39. 40, 304, 305, 485, 486, 636, 637

Ono, was three miles from *Lydda* (and not as the Maps, near *Jordan*, not far from *Jericho*) It had a Plain near it of the same name, *Neh.* 6. 2. &c. which was either the same with *Saron*, or a part of it. Betwixt this and *Lydda*, or near to them, was the *Valley of Craftsmen*, *Nehem.* 11. 35. *v.* II. *p.* 18, 325

Ophir, A place in the East part of the World, and for which they set out from *Ezion Geber*, a Port Town on the *Red Sea*, 1 King. 9. 26, 28. *v.* I. *p.* 74

Opotos, A City that is watered by the River *Chrysorrhoas*, and which *Pliny* reckons amongst the *Decapolitan*. *v.* I. *p.* 644. *v.*II. *p.* 314.

Ono, *Ezek.* 27. 27. A City in the Borders of *Bethshan*, whereabout *Elijah* was when fed by the Ravens. *v.* II. *p.* 318

Onithon, or, *The City of Birds*, A little City betwixt *Sarepta* and *Sidon*. *v.* II. *p.* 10

Onas, A City in *Moab*, *Joseph.* *v.* II. *p.* 316

Ontes, formerly called *Typhon*, a River springing between *Libanus* and *Anti-Libanus*, near *Heliopolis* (and so it should be raised higher in the Map.) It seems to derive its name from *Hauran*. *v.* II. *p.* 365

Vid. *Hauran.*

There was another *Orontes* near *Seleucia Pieriæ.*

Vid. *Seleucia.*

Ostracine, Was from *Rhinocorura* 24 miles, from *Cassium* 26 miles. *Antoninus* *v.* II. *p.* 322

P.

Palæo Biblus, A City in the Midland *Phœnicia*. *v.*II. *p.* 312

Palæ-Tyrus, or old *Tyrus*, is thirty Furlongs, or three Miles three quarters beyond *Tyre*. It was destroyed by *Nebuchadnezzar*. *v.* I. *p.* 127. *v.* II. *p.* 10

Palestine, was in length from the Confines of *Arabia* South, to *Phœnicia* North, (which began at *Ptolemais*) 139 miles, saith *Pliny*. Arabick was there the *Mother Tongue*. *Vol.* II. *p.* 10, 59, 687

Palmyra. Vid. *Tadmor.*

Paltathah, A place not far from *Tiberias*. *v.* II. *p.* 71

Pancas, or *Panium*, and by the Rabbins *Pameas*, is the place whence arose the Springs of *Jordan*; which *Josephus* thus describes: *Near* Panium *is a most delightsom Cave in a Mountain*, &c. *and under the Cave rise the Springs of the River* Jordan. Sometimes the Fountain it self is called by that name; and sometimes *Cæsarea Philippi* is called also *Paneas*. To this perhaps, *Acts* 7. 43. may have a respect, and *Remphan* may be no other than the Calf of *Phan* or *Panias*, which is the same with

Vol. II. Pag. 63, 673.

Dan.
Vid. *Cæsarea Philippi.*

Papath, A place three miles from *Sipporis.* *v.*II. *p.*74

Paphos, *Acts* 13. 6, 13. Was a City in the South-west Angle of the Island *Cyprus*, there was the old City and new, and both *Maritim* places. Here was a Temple of *Venus.* *v.* I. *p.* 289, 290. *v.* II. *p.* 688

Paran, *Numb.* 10. 12. and 12. 16. was the general name of the terrible Wilderness that lay on the South Point of the Land of *Canaan.* It was from *Libanus* 100 miles. *v.* I. *p.* 34. *v.* II. *p.*8

Parecchio, A Fortified Town in the Nether *Galilee.* *v.* II. *p.* 57

Patmos, An Island in the *Icarean Sea* of about thirty miles compass, where St. *John* had his Visions. *Vol.* I. *Pag.* 341

Pella, A City of *Moab*, the furthest Northern Coast of *Peræa*, and the South Coast of *Trachonitis.* It was a *Decapolitan City*, and rich in Waters. It is commonly said the Christians fled thither, and by that means were not involved in the destruction of *Jerusalem*, but how that could be, when it was (as *Josephus* saith) one of the Cities destroyed by the Jews, in revenge of the slaughter of 20000 of their Nation in *Cæsarea*, must be left to the Learned. If they fled thither, its probable it might be for sustenance, the destruction of *Jerusalem* being (say the Jews) *in the seventh year*, which was the year of Release, when on this side *Jordan* they neither ploughed nor sowed, though they did on the other. *v.* I. *p.* 337. *v.* II. *p.* 81, 314, 316

Pelusium, signifies *muddy*, from πηλὸς *mud*; and so is the same with *Sin* and *Tin*, which among the *Chaldees* is *mud.* So the vulgar Translates *Sin*, *Pelusium*, Ezek. 15. 16. The *Targums* make it the same with *Ramases*, *Exod.* 1.11. This by the *Talmudists* is called *Gapadocia*, and by the *Arabians Damiata.* In the *Samaritan Naphik*, from *Anpack* wrote over the Gate. It was the bound of *Egypt* toward *Arabia*; and was from Mount *Casius* forty miles, from *Joppa* One hundred thirty six. *v.* II. *p.* 11. 290, 291, 322, 505, 620

Pemeliffus, A City in *Pisidia.* *v.* II. *p.* 668

Pentaschœnum, half way between *Pelusium* and *Cassium*, and from each twenty miles. *v.* II. *p.* 322

Peræa, signifies that part which is *over a River*, and is largely taken for the whole Country beyond *Jordan*, inhabited by the two Tribes and half; and so it went sometimes under the name of *Galilee*, and might be so called from *Gelioth* of *Jordan*, Josh. 22. 11. sometimes the Southern part of that only was so called, which contained the Kingdom of *Sihon* or *Reuben*, and part of *Gad.* And then the length of it was from *Macherus* South, to *Pella* North, and the breadth from *Philadelphia* to *Jordan.* It was inhabited of old by the *Zuzims.* *v.* I. *p.* 623. *v.* II. *p.* 81, 316, 361, 362, 363

Perga, *Acts* 13. 13. A City in *Pamphilia*, and was situated betwixt the Rivers *Cestrus* and *Cataractius*, being sixty furlongs distant from the former. There was a Temple of *Diana.* *v.* I. *p.* 290. *v.* II. *p.* 688

Perizzites, so called from *Perez*, a person of Note in the Family of *Canaan*, from whom they descended, (though not named amongst them, *Gen* 10.) And was one of the seven Nations of *Canaan* that were to be cut off. *v.* II. *p.* 202, 329

Persia, Is otherwise called *Elam*, Isa. 22.6. *v.*I. *p.*108

Petra, or *the Rock*, a City of the *Nabatæans*, and Metropolis of *Moab*, little less than two miles in compass, situated in a Valley, and encompassed with unaccessible Mountains, a River running between, 38 miles from the *Dead Sea*, from *Gaza* (not 600, as in *Pliny*) 110 miles, from the *Persian Bay* 122 miles. Its *Long.* 66.45. *Lat.* *v.* II. *p.* 298, 321

Pharphar, 2 *Kings* 5.12. A River near *Damascus*, which the Jews call *Pigah*, and is said to be one of the seven Rivers that compass the Land. *v.* II. *p.* 5

Phenicia, or *Phœnicia*, may be divided into three parts, the *Maritim Phœnicia*, the South Border of which was *Ptolemais*; the *Midland Phœnicia*, which had Cities, *Arca*, *Paleo-biblus*, *Gabala*, *Cæsarea* of *Paneas*; *Syrophœnicia*, which extended as far as *Antioch.* *v.* II. *p.* 11, 312

Phenician Sea, reached as far as *Joppa.* *v.* II. *p.* 11

Pheno, a Town in *Palestine.* *v.* II. *p.* 88

Philadelphia. There were several Cities of that name. 1. The *Metropolis* of *Ammon* [formerly called *Rabbah*] was in the South of *Peræa*, in a fruitful Country, and reckon'd by *Pliny* a *Decapolitan* City. 2. *Philadelphia*, one of the seven Churches of *Asia*, Rev. 1. & 3. [and so was it likely that of *Lydia* (as being of greater note) rather than *Cilicia*, Vid. *Bonfrer.*] *v.* II. *p.* 81, 314

Philippi, *Acts* 16. 12. A City in *Macedonia*, where was a *Roman* Colony. *v.* I. *p.* 294

Philistims, [inhabited the Sea-coast, and gave the name of *Palestine* to the Country.] They were long Enemies to *Israel.* *v.* I. *p.* 44, 52, *&c.*
Vid. *Palestine.*

Phygia, [A Province in the *Lesser Asia*] part of which was called *Pacatiana* (in which was *Laodicea*) and another part *Salutaris.* *v.* I. *p.* 307. *v.* II. *p.* 294

Pimon, The six and thirtieth Mansion of the *Israelites* in the Wilderness. *v.* I. *p.* 36

Pirathon, A Town in *Ephraim*, where *Abdon* lived, *Judg.* 12. 13. *v.* I. *p.* 52.

Pisidia, A Province in the *Lesser Asia*; it had thirteen Cities in it, amongst which was *Antioch.* *v.* II. *p.* 688

Pisgah, A Valley in or near *Issachar.* *v.* II. *p.* 370

Pithom. Vid. *Tanis.*

Plain, *The Great Plain*, 1 Machab. 5. 52. was on both sides *Jordan*, and was on the West side in breadth from *Bethshan* to *Ephraim*; and in length from *Bethshan* to the *Dead Sea*: on the West side from *Julias* to *Somorrha*, the Bound of *Arabia Petræa.* It was 150 miles in length, and fifteen in breadth. It was the same with the *Great Plain* of *Esdrelon*, Judith. 1. 8. and the *Great Valley* of *Jezreel*, 1 Kings 4. 12. *v.* II. *p.* 43, 65, 298, 493

The Lower Galilee, is sometimes called the *Great Plain.*
Vid. *Galilee.*

Pombeditha, A famous School of the Jews in the Country of *Babylon.* *v.* II. *p.* 85, 799

Ptolemais, or *Acon*, and by the *Talmudists*, *Caphar Aco*, is a Sea Town of *Galilee*; and divided the Upper *Galilee* from the *Lower*, and the Land of *Israel* from *Phœnicia.* Its seated in a Plain, compassed with Mountains, having on the East the Mountainous part of *Galilee*, on the North the *Scala Tyriorum*, from which it was an hundred Furlongs; on the South *Carmel*, from whence it is 120 Furlongs. *v.* II. *p.* 56, 60.

Puteoli, A famous Mart-Town in *Italy*, and a Haven for Ships. *v.* II. *p.* 706

R.

Rabbah. Vid. *Philadelphia*

Rachels Sepulchre, South of *Bethel* and *Migdal-Eder*, and between *Bethlehem* and *Ramah.* *Vol.* I. *Pag.* 443. *Vol.* II. *Pag.* 306

Ragab, A place beyond *Jordan*, famous for Oyl. *v.* II. *p.* 50

Ramah. There were many Towns called by this name, because they were seated in some High Place; but the more eminent were. 1. *Ramah* or *Aramathea*, called *Ramathaim-Zophim*, or *Ramah* of the *Zophites*, 1 Sam. 1. 1. (so called from the Country of *Zuph*, in which it was, 1 *Sam.* 9. 5.) in the Hill-Country of *Ephraim*, the Birth-place of *Samuel.* 2. *Ramah* [if not the same] a Frontier Town upon the very skirt of *Ephraim*, towards

wards *Benjamin*. 3. *Ramah* in *Benjamin*, Josh. 18. 25. near to *Gibeah* of *Saul*, 1 Sam. 22.6. where *Saul* was anointed. It was not far from *Bethlehem*, though they were in different Tribes, *Matth.* 2. 18. Hither *Nebuzaradan* brought the Captives, *Jerem.* 40. 1. It was within sight of *Jerusalem*, being about thirty Furlongs from it; and was called also *Zophim*, but for another reason, perhaps from the *Zophim* near *Jerusalem*. *Vol.* I. *Pag.* 53,55 80,129,443. *Vol* II. *Pag.*41,80

Ramoth Gilead, A City of Refuge in the Tribe of *Gad*, and so in the Country of *Gilead*, *Deut.* 4.43. *Josh.* 20. 8. *v.*I. *p.* 83

Raphana, A City toward *Arabia*, and by *Pliny* accounted a *Decapolitan*. *v.* I. *p.* 645. *v.* II. *p.* 314.

Rekam. Vid. *Cadesh.*

Rephaims, A People under *Lebanon*, Gen. 14. 5. and 15.20. called by the Samaritan, *Aseans*; and by the 70 Interpreters, *Titans*, 2 Sam. 5.18. *v.*I.*p.*12.*v.*II. *p.*330

Rephaim Valley, 2 *Sam.* 5. 18. not far from *Jerusalem*. *v.* I.*p.*61

Reuben Tribe, West of *Jordan* [North of *Gad*, and inclosed between the Rivers *Arnon* and *Jordan.*] *v.*I *p.* 37

Rhegium, *Acts* 28. 13. A Port Town in *Italy*, opposite to *Sicily*. *v.* I. *p.* 322

Rhinocorura, Vid. *Sihor.*

Riblah, in the Land of *Hamath*, *Jer.* 39. 5. where *Nebuchadnezzar* passed judgment upon *Zedekiah*. It was the North-East Border of the Land, *Num* 34. 11. The *Targumists* render it *Daphne*. *v.* I. *p.*128. *v.* II. *p.*62 Vid. *Daphne.*

Rimmon *Rock*, Whither the 600 *Benjamites* fled, *Judg.* 20. 47. called *Hadad Rimmon*, *Zech.* 12. 11. or *the sad shout of Rimmon*. *v.* I. *p.* 46

Rimmon-parez, the sixteenth Mansion of the *Israelites* in the Wilderness. *v.* I. *p.* 35

Rimmon Valley, There was a Marble Rock there, into which every one of the seven Elders that intercalated the Year there, fastned a Nail, therefore its called. *The Valley of Nails*, say the Jews. *v.*II. *p.* 52

Rissah, the eighteenth Mansion of the *Israelites* in the Wilderness. *v.* I. *p.* 35

Rithmah. Vid. *Cadesh.*

Rome, is called *Chittim* in the Old Testament. It was built by *Romulus*, in the Year of the World 3175. in the fifteenth Year of *Amaziah* King of *Judah*, that is, 785 Years before our Saviours death. It was the Head of the fifth Empire, and extended its Dominion from *Parthia* to *Britain*. *v.* I. *p.* 348, 424,425,676, *&c.*

S.

Sabbatic *River*, saith *Pliny*, is in *Judea*; but *Josephus* saith, It's in the way to *Antioch*, between the Cities *Area* and *Raphana*. *Josephus* saith, It flows on the Sabbath days. *Pliny* and the *Talmudists* say, Its dry upon those days. The contrary relations of Historians bring the truth of the Story into suspicion. *v.* II. *p.* 313

Sabeans, East of *Canaan*. *Vol.* I. *p.* 437

Saccea, A Country East of *Batanea*. *v.* II. *p.* 364

Sagalassus, A City in *Pisidia*. *v.* II. *p.* 688

Salamis, A Fortined Town in the Nether *Galilee*. *v.* II. *p.* 57. There was also a City in the Island of *Cyprus* of that name, *Acts* 13. 5. It was a Port Town. *v.* I. *p.* 289

Salim, *John* 3. 23. not near *Sichem*, as the Maps place it, but a Town in *Galilee*, and its likely in *Issachar*, for so the Greek Interpreter reads it, *Jos.* 19. 22. *v.* I. *p.* 582. *v.* II.*p.* 498.

Salmaa, or *Sulma*, a Town in *Arabia Deserta*, *Long.*78 20. *Lat.* 28. 30. near to *Euphrates*; and from which its likely the *Samaritan* calls *Euphrates* by that name. *Vol.* II. *p.* 505

Salt, City of *Salt* in the Wilderness of *Judah*, *Joshua* 15. 62. *v.* II. *p.* 499

Samachonitis *Lake*, called also the *Sibbechæan Lake*, from סבך *a Bush*, because in the Summer it was much dried, and grown over with Thorns and Bushes. It was otherwise called the Waters of *Merom*, Josh. 11. 5. and is said by the Jews to be one of the seven Seas that compassed the Land. It was thirty Furlongs broad, and sixty long, and its Marshes reached up to the Country *Daphne*. *v.* II. *p.* 5. 64.

Samaria was a City, under the first Temple, built upon an Hill, and was in later times called *Sebaste*, in honor of *Augustus*, or from the Temple built in honor of him. Under the second Temple, it gave name to a Region that was in the middle betwixt *Judea* and *Galilee*, beginning from *Ginea* lying in the great Plain, and ending at the *Toparchy* of the *Acrabateni*. It contained the two Tribes of *Ephraim* and *Manasseh*. *Vol.* I. *Pag.* 597,598, *v.* II. *p.* 52,53,58,676

Sandalium, two of that name; the *Sandalium* of *Lydda*, being near to that City; and the *Emkan*, so called from *Caphar Imki*. *v.* II. *p.*326

Saphetta, An University of the Jews, *v.* II. *p.*536

Sarepta, or *Zarephath*, 1 King. 17. Obad. 20. was in *Asher*, belonging to *Sidon*, and betwixt that and *Tyre*, being from the former two Leagues, and from the later five. It was called *Zarephath*, as a *Confutory* for boyling Metals, especially Glass. *v.* I. *p.*96. *v.* II. *p* 368,369

Saron, Heb. *Sharon*,. Acts 9.35. the same with *Ono* in V. T. *Nehem.* 6. 2. *&c.* was a spacious and fertile Vale or Champaign, betwixt *Lydda* and the Sea, having several Villages in it, and was famous for Wine. It was so called from שדה *to let loose*, because of the Cattle turned out there. *v.* I. *p.* 284,841. *v.* II. *p.* 18.582

There was another *Sharon* beyond *Jordan*, inhabited about by *Gileadites*, by which it seems that it was a common name for all Plains and Champaigns whatsoever. *v.* I. *p.* 841

Saracens, so called from *Saracon* the East. *v.*II. *p.*329

Scale Tyriorum, or, *the Ladder of the Tyrians*, a very high Mountain, North of *Ptolemais* 100 Furlongs. *v.* II. *p.* 60,61,328.

Sea, *The Great Sea*, Numb. 34. 4. or the *Mediterranean*. *v.* 2. *p.* 3

Sebaste. Vid. *Samaria.*

Secacah, A City in the Wilderness of *Judah*, Josh.15. 61. *v.* II. *p.* 499.

Seir Mount, called *Gablah* [or *Gebalah*] by the *Samaritans*, betwixt *Horeb* and *Cadesh*, Deut. 1. 2. *v.*I. *p* 35, 38 326

It took its name from *Seir*, a Branch of the *Canaanites*. *v.* II. *p.*329,505

Selame, A Town in *Galilee* near *Tabor*, probably the same with *Salim*, mentioned by the Seventy, *Josh.* 19. 22. *v.* II. *p.* 498

Seleucia Pieriæ, Acts 13. 4. A Port Town, and the first City of *Syria* toward *Cilicia*, *Long.* 68. 36. *Lat.* 35. 26. not far from thence the River *Orontes* pours it self into the Sea. *v.* I. *p.* 289, 875. *v.* II. *p.* 686

Selge, A City in *Pisidia*. *v.* II. *p.*688

Seleh, A Rock near *Gibeah* in *Benjamin*, 1 *Sam.* 14. 4 *v.*II. *p.* 41

Vid. *Gibeah.*

Seph, A Fortified Town in the Upper *Galilee*. *Josephus* *v.* II. *p.* 57

Sepharad, *Obad.*20. neither, as the *Targum*, *Spain*, nor as St. *Hieron. Bosphorus*; but rather *Edom*, South, in opposition to *Sarepta*, North *v.* II. *p.* 368.

Shamir, In the Hill-Country of *Ephraim*, Judg. 10. 1. may well be supposed to be *Samaria*. *v.* I. *p.* 49

Sapher Mount, the twentieth Mansion of the *Israelites*. *v.* I. *p.* 35

Sheba, *Luke* 11. 31. A Country of the *Arabians* (as some think) toward the South; and some of the *Arabians* Countries have been called *Alienum*, or *Southern*. Vid.

Vid. *Saba.*

Shechem, or *Sichem*, ſignifieth both *a portion of ground*, and the place where it lay, called *Job.* 4. 5. *Sychar*, (either by way of reproach, as it ſignifies Drunkards, *Iſai.* 28. 1. or as it ſignifies a Sepulchre, *&c.*) and *Nicopolis.* It was the Metropolis of *Samaria.* Here the twelve Patriarchs bones were laid. It was in the Tribe of *Ephraim*, in a Valley between the Mounts *Gerizim* and *Ebal*, being diſtant eight miles from *Samaria*, and twenty ſeven from *Engannim.* *v.* I. *p.* 18, 42, 593, 597, 598, 781. *v.* II. *p.* 52, 505, 506

Shezor, A Town near *Zephath* in the Upper *Galilee.* *v.* II. *p* 77

Shiloh, ſo called, becauſe of *the peaceableneſs* of the Land when the Tabernacle was ſet up there. It was otherwiſe called *Ephratah*, *Pſal.* 132. 6. and was in *Ephraim* North of *Bethel*, and a little on one ſide from the way 'twixt *Bethel* and *Sichem.* It was deſtroyed in the time of *Hophni* and *Phineas.* *Vol.* I. *Pag.* 41, 53, 54, 128. *Vol.* II. *Pag.* 43

Shunem, A Town in the Tribe of *Iſſachar*, Joſh. 19. 18. where the Woman lived whoſe Son *Eliſha* raiſed to life. *v.* II. *p.* 411

Shur. Vid. *Etham*, and *Hazerim.*

Shuſhan, The Royal City of *Perſia.* *v.* I. *p.* 135

Sicily, An Iſland in the *Mediterranean Sea*, near *Italy*, the chiefeſt City of which was *Syracuſe.* *v.* I. *p.* 322

Sicut Valley. In a place of that name was an Univerſity of the Jews. *v.* II. *p.* 51, 85

Sidon, on the ſhore of the *Great Sea*, from *Tyre* five and twenty miles, from *Sarepta* two Leagues. It was famous for Glaſs, and notorious for the Idol *Baal.* *v.* I. *p.* 82. *v.* II. *p.* 11, 369

Sigo, A Fortified Town in the *Nether Galilee.* *Joſephus.* *v.* II. *p.* 57

Shor, or *Sichor*, it ſignifies *Black.* It was otherwiſe called *Rhinocorura*, by the Seventy Interpreters, or *the River of Egypt*, Joſh. 13. 3, *&c.* and was the South bound between *Judea* and *Egypt.* It was from *Gaza* four and forty miles, from *Aſcalon* fifty four miles, from *Oſtracene* twenty four miles, and not far from *Sirbon.* *v.* II. *p.* 49, 291, 298, 322

Simeon Tribe, was all in *Idumea* the Leſs. See the proportion between that and *Judah*, Joſh. 21. 16. *v.* II. *p.* 51. 292.

Simeon *Mount*, very fruitful, perhaps the ſame with the *Land* of *Simeon.* *v.* II. *p.* 51.

Simonia, A Village in the Confines of *Galilee.* *v.* II. *p.* 51.

Sin. Vid. *Peluſium.*

Sinai Mount in the Wilderneſs, where the Law was given. *v.* I. *p.* 27, *&c.*

Sinnabris, A Town thirty Furlongs from *Tiberias.* There was alſo a Tower of the ſame name, built at one end of a Bridge near the Lake *Genneſareth*, and oppoſite to *Bethſerach.* *v.* II. *p.* 65.

Sipporis. Vid. *Zipporis.*

Sirbo Lake, or the *Sandy Sea*, the word ſignifies *heat* or *burning*, is like the Lake of *Sodom*, *bituminous*; and perhaps for the ſame reaſon. Its one of the ſeven Seas that compaſſed the Land of *Iſrael*, ſay the Jews. It was ſixty five miles from *Peluſium*, and eight and twenty miles from *Caſium.* *v.* II. *p.* 4, 5, 9, 290, 291

Socoh, *Joſh.* 15. 35. in the Vale of *Judah.* Thence was *Antigonus* ſometime Preſident of the *Sanhedrim.* *v.* II. *p.* 51.

Sodom City, ſtood not in the North (as its uſually placed in the Maps) but the South part of the Lake, for in Scripture its ſet oppoſite to *Gaza*, Gen. 10. 19. and was the Eaſt bound of the Land, as *Gaza* was the Weſt. *v.* II. *p.* 6. 296

Sodom *Sea*, not ſo properly the *Salt* as *the bituminous Sea*; and *Aſphaltites*, was the Weſt bound of *Judea*, and from *Jeruſalem* (not directly South, but bending toward the Eaſt) eight and thirty miles. It was in length, ſaith *Joſephus*, ſixty two miles, in breadth eighteen, *Pliny* ſaith, it was in length more than One hundred miles, in its greateſt breadth five and twenty, in its leaſt ſix. Its likely *Joſephus* did not comprehend within his meaſure *the Tongue* of the Sea, *Joſh.* 15. 2. and deſcribes the breadth as it generally was. *Vol.* II. *Pag.* 6.

Somorrha, The South bound of the Rock of *Arabia.* *v.* II. *p.* 43

Succoth, So called from the *booths Jacob* built there, *Gen.* 33. 17. was in the Vale of *Perea*, oppoſite to *Zartanah*, and perhaps might give the name of *Scythopolis* to *Bethſhan*, which was near to *Zartanah.* There was the Valley of *Succoth*, Pſal. 60. 10. in *Moab* or *Perea.* *v.* I. *p.* 18, 63. *v.* II. *p.* 81. 493

Vid. *Bethſhan.*

Suſitha, anciently called *Mazi.* *v.* II. *p.* 84

Vid. *Hippo.*

Sycaminum, probably the *Shikmonah* in the *Talmudiſts*, a Town on the Sea-coaſt of *Phœnicia*, betwixt *Doron* and *Carmel*, and perhaps the ſame with *Caphar Hananiah*, that divided between *Upper* and *Nether Galilee.* *v.* II. *p.* 56, 57, 58

Syria, anciently called *Aram*, which was divided into ſeveral Kingdoms, as *Aram-Naharaim*, *Aram-Zobah*, *Aram-beth-Rehob*, &c. *Pſal.* 60. Title. 2 *Sam.* 10. 8. And ſo *Syria* was of large extent, its breadth being from *Seleucia Pieriæ* to *Zeugma* on *Euphrates*, Five hundred twenty five miles; and did include in it all the Country of the Jews, both within and without *Jordan*, *Matth.* 4. 24. as being within the Juriſdiction of the *Roman* Governor of *Syria*, and by the Jews was all of it accounted as *Canaan*, in reſpect of its priviledges. It was divided in the *Notitia* into *Syria* on *Euphrates*, and *Syria Salutaris.* *Vol.* I. *Pag.* 63. *Harm. Sect.* 21. *p.* 19, 113, 645. *v.* II. *p.* 64, 294, 686.

T.

Tabor *Mount*, called by *Joſephus*, *Itaburion*, was thirty Furlongs high. It lay as it were, in the midſt, betwixt the Coaſts of *Samaria* and *Upper Galilee.* Having on this ſide *Iſſachar* (of which it was the utmoſt bound North, *Joſh.* 19. 22.) toward *Samaria*, and on that ſide *Zabulon* toward the aforeſaid *Galilee* [and ſo is miſplaced in the Map by miſtake.] It was two Leagues Eaſt from *Nazareth*, and about ten miles from *Capernaum.* The *Tabor* uſually ſhewn to *Travellers*, agrees not with that of *Joſephus.* *Vol.* II. *Pag.* 57, 369, 370, 495, 496

Tabor *Plain*, 1 Sam. 10. 3. perhaps the *Methbara* of the *Gemariſts.* *v.* II. *p.* 499

Tadmor, 1 *King.* 9. 18. It may be queſtioned whether it be the ſame with *Tamar* or *Engeddi.* *Joſephus* ſaith, the *Greeks* call it *Palmyra*, and ſo the vulgar Interpreters read it. *v.* II. *p.* 7, 311

Tahath, the three and twentieth Manſion of the *Iſraelites* in the Wilderneſs. *v.* I. *p.* 35

Tamar. Vid. *Engeddi.*

Tanis, ſaid to be the *Pithom*, Exod. 1. 11. by the *Tarcum.* Its deriv'd from *Tin*, which among the *Chaldees* ſignifies *Mud.* *v.* II. *p.* 290

Tarah, the Four and twentieth Manſion of the *Iſraelites* in the Wilderneſs. *v.* I. *p.* 35

Taricheæ, A Town in the Lower *Galilee*, South-weſt of the Lake of *Geneſareth*, over-againſt *Gamala*, and thirty Furlongs from *Tiberias.* *v.* I. *p.* 359. *v.* II. *p.* 57, 67, 68, 71, 83, 308

Tar-

Carnegola the Upper, is above *Cæsarea Philippi*, at the neck of *Anti-Libanus*, and is accounted by the Jews the Bound of the Land. *Vol.* II. *Pag.* 312, 517

Carshith, A City that was in the Dominion of *Nineveh* in the time of *Jonah*. *v.* I. *p.* 97

Carsus, A City in *Cilicia*, and a Free Town of the *Romans*. Here St. *Paul* was born; and here was an University in which were Scholars no whit inferior to *Athens*. *v.* I. *p.* 790. *v.* II. *p.* 664

Tekoa [in the Tribe of *Judah*, South of *Jerusalem* and *Bethlehem*, being distant from the former twelve miles, from the later six. *Bonfrer.*] It was the Birth-place of *Amos*, and famous for the best Oyl. There was a Wilderness near to it. *v.* I. *p.* 95. *v.* II. *p.* 50,295

Telithon, A City in *Moab*. *Josephus*. *v.* II. *p.* 316

Tetrarchy, not a fourth part of a Kingdom (for *Syria* had seventeen, *&c.*) but rather a Principality that was in the fourth rank of Excellency in the *Roman* Empire; as Emperors, Proconsuls, Kings, Tetrarchs. *Vol.* I. *Pag.* 452

Thebais in *Egypt*, was famous for *Myrobalanum*. Pliny. *v.* II. *p.* 352

Thessalonica, A City in *Macedonia*. *v.* I. *p.* 295

Tiberias City, in the Lower *Galilee*, formerly called *Rakkath*, Josh. 19. 35. but named *Tiberias* by *Herod* in honor of *Tiberius*. The Ground of it was before a Burying-place, but pleasant, having the Lake of *Genesareth* as a Wall on one side; and a little from *Jordan*, being at the Efflux of that from the Lake, and not in the middle of the Shore of the Lake (as the Maps.) It grew to be the prime City of *Galilee*, and indeed of all *Israel*, having thirteen Synagogues, and an Academy. Here was collected the *Talmud*; and here was the tenth and last Session of the *Sanhedrim*. It was from *Scythopolis* fifteen miles, from *Hippo* three, from *Gadara* six, from *Zipporis* eight or nine. It was famous for its Medicinal Waters. *v.* I. *p.* 368,369. *v.* II. *p.*56, 57, 67,68,69,72,308,515

Tigris River where it riseth and runs slower, was called *Diglitus*, where swifter and lower, *Tygris*. *v.*II. *p.*800

Timnath, or *Thamna*, one in *Judea*, and another of *Samson* in *Dan*. There was also a third, called *Timnath-Serah*, Josh. 24. 30. in Mount *Ephraim* where *Joshua* was buried. *v.* II. *p.* 373

Tiphsah, not far from *Tirzah*, where *Menahem* exercised great severity, 2 *Kings* 15. 16. *v.* I. *p.* 99

Tirathala, A Village near *Gerizim*, where the Jews met an Impostor amongst the *Samaritans* (*Simon Magus* as like as any) that promised to shew them Holy Vessels which *Moses* with his own hand had hid in *Gerizim*. *v.* I. *p.* 818

Tirzah, 1 *Kings* 14. 17. perhaps the same with *Shechem*. *v.* I. *p.* 78

Tishab, A City from whence *Elijah* was called the *Tishbite*, as say the *Targums*, which is far fetched: perhaps rather from *Toshbi*, which denotes no other than a *Converter*, to which *Malach.* 4. 5. seems to have alluded. *v.* II. *p.* 382, 383

Tres Tabernæ, *Acts* 28. 15. in *Italy* three and thirty miles from *Rome*, and betwixt that and *Appii Forum*. *v.* I. *p.* 322

Trachonitis, was a Province and Tetrarchy, or rather part of a Tetrarchy in *Syria*, anciently called *Argob* or *Regab*, being North of *Perea* and East of *Batanea*. And was so called, saith *Tyrius*, from *Dragons*, or secret lurking-places (which were so called) which this Country did abound in, the Inhabitants living upon Robbery: or it might be so called from *Trachones*, which, saith *Strabo*, were two Mountains beyond *Damascus*, and might be so called from the Hebrew word טרחה which signifies *weariness*, in regard of the difficulty of passing them. *v.* I. *p.*453. *v.* II. *p.* 81,316,361, 364, 366

Troas, *Acts* 20. 6. in Lesser *Asia*, and in the way from *Ephesus* to *Macedonia*. *v.* I. *p.* 316.

Troglodytes, were a People that dwelt in Caves and Holes, and were both of the North of the Land of *Israel* and the South. *Pliny* saith, *Troglodyta* had excellent *Myrobalanum*. *v.* II. *p* 352. 366

Tsok, was the Rock from whence the Goat *Azazel* was cast; it was near *Beth-horon*, twelve miles from *Jerusalem*. *v.* II. *p.* 52

Tyre, There were divers Towns called by the name of *Tsur* or *Tyre*, because built in a Rocky place. As 1. The noble Mart of *Phœnicia*, which had Bounds with old *Tyre*, nineteen miles about, and extended its Territories South as far as *Ptolemais*, and gave name to the *Tyrus-Sidonia*, which reach'd as far as *Cæsarea-Philippi* and *Chabul*. 2. There was a *Tyre* which was between *Arabia* and *Judea* beyond *Jordan*, and *Josephus* joyns *Tyrians* with *Gadarens*, *&c.* 3. There was another in *Chabul*. *v.* II. *p.* 10,58,59 312 322 369.

V.

Valley of Salt, near *Edom*, *Psal.* 60, *Tit.* *Vol.* I. *Pag* 63

Ur, A City of the *Chaldees*, *Gen.* 11. 28. *v.* I. *p.* 11.

Usha, or **Oshe**, A City over-against *Sepharaim*, from which it was a double Sabbath-days journey. Here the *Sanhedrim* sat. *v.* I. *p.* 365, 308. *v.* II. *p.* 76

Uz, The Country of *Job*, so called from *Uz* the Son of *Nahor*, Gen. 22. 21. *v.* I. *p.* 23

Z.

Zabulon Tribe, was North of *Issachar*. Its Latitude was North and South, and contained about eight miles. Its length was East and West from ward the Sea of *Genesareth*, not including it, to *Carmel* and *the Great Sea*. *v.* I. *p.* 21. *v.* II. *p.* 58, 66

Zalmon, *Judg.* 9. 48. A Mountain, or some Tract in a Mountain near *Sychem*. *Vol.* II. *Pag.* 310

Vid. *Dalmanutha*.

Zalmonah, The Five and thirtieth Mansion of the *Israelites* in the Wilderness. It signifies *the place of the Image*, because of the Brazen Serpent. It was called also *Maaleh Acrabbim*, or *the coming up of Scorpions*, Josh. 15.3. *v.* I. *p.* 36

Zarah, A City of *Moab*. Josephus. *v.* II. *p.* 316

Zared Valley [or Brook] between *Jie-Abarim* and *Arnon*. *v.* I. *p.* 36

Zarephath. Vid. *Sarepta*.

Zaretan, or *Zartanah* in *Manasseh* in the Plain of *Jordan*, not far from *Bethshan*, and twelve miles from *Adam*, betwixt which the Waters were divided. *Vol.* II *Pag.* 82, 637

Zeboim, One of the Cities destroyed with *Sodom*, South of *Lasha* and North of *Adma*, on the North Point of the Lake. *v.* II. *p.* 296

There was a Mountain also of that name. *v.* II. *p.* 51, 226

Zedekiah's, or *Zedekah's* Dens or Caves, not a few miles in measure. *v.* II. *p.* 88, 294, 366

Zemarites, were *Canaanites*, and by the *Targums* are called *Chamathi*, and they think them so called because they labored in Wooll. *v.* II. *p.* 328

Zephath, A Town in Upper *Galilee*. *Vol.* II. *Pag.* 77
Zer, neighbor to *Ziddim*. Vid. *Ziddim*.
Zeriphin Gardens near *Jerusalem*. *v.* II. *p.* 52.
Zeugma, The East-bound of *Syria* on *Euphrates*. Vid. *Syria*.
Ziddim, *Josh.* 19. 35. otherwise called *Caphar-Chittaia*, a Fortified City not far from *Tiberias* or *Magdala*. *v.* II. *p.* 71
Ziglag, in the South of *Judah*, 1 Sam. 30. 1. *v.* I. *p.* 59
Zin Wilderness, *Num.* 34. 4. so called from the Mountain *Zin*, or Mountainous Tract, as that was called from the Groves of Palms. It was part of the Wilderness of *Paran*, and the South bound of the Land: It had in it Metallick Mines. *v.* I. *p.* 27. *v.* II. *p.* 8,88,325
Ziph Desert in *Judah*. *v.* I. *p.* 57. *v.* II. *p.* 295
Zippors, so called, because situated on an Hill, or *Kitron*, Judg. 1. 29. the biggest City in *Galilee*, and for sixteen miles round pleasantly situated. It was from *Tiberias* twenty miles, from *Chippar* twelve, and in the middle between *Caphar-Uthni* and *Caphar-Hananiah*, which were thirty miles asunder. It was the ninth place where the *Sanhedrim* sat. *v.* I. *p.* 368. *v.* II. *p.* 58,74,249,515
Zoan, *Numb.* 13. 22. the best Country of *Egypt*. *v.* II. *p.* 46
Zoar, *Gen.* 19. 20. in *Moab*, Long. 67. 20. Lat. 30. 30. Four miles from *Sodom*, on the South end of the Lake, and not on the North (as the Maps) and fifteen miles from *Necla*. *v.* II. *p.* 6,296,501,502
Zobah. Vid. *Syria*.
Zuzims, A People anciently in *Ammon*. *v.* I. *p.* 12

The Description of JERUSALEM.

Jerusalem, was otherwise called *Salem*, Gen. 14. 18. Psal. 76. 2. and by *Herodotus*, *Cadytis*, probably from *Cadisha*, *The Holy* (the Syriack changing ש into ת) the common name of it, *Isai.* 48. 2, &c. and from *Ælius Adrianus*, *Ælia*. It was in compass fifty Furlongs, or six Miles and a quarter. The Latitude according to the Jews was 33. but according to *Ptolomy*, the Longitude is 66. 0. the Lat. 31. 40. It was from the Sea of *Sodom* eight and thirty miles, from *Bethlehem* five and thirty Furlongs, from *Jericho* about nineteen Miles, from *Jordan* thirty, from *Neapolis* thirty, and stood in the two Tribes of *Judah* and *Benjamin*. *Vol.* I. *Pag.* 497. *Vol.* II. *Pag.* 6,20,21,48.302, 303,320,322,372. *Polyglot*.

The girdle or compass of the City, *Nehem.* 3. *v.* II. *p.* 26

SOUTH.

Sheep-gate, *Nehem.* 3. 1. *Josh.* 5 2. so called, because it was a Market for Sheep; it was a little from the East, the corner looking South. *v.* II. *p.* 26,27,507
Fullers-field, South, near the Wall, not far from the corner Easterly; so called, from Wood framed together where Fullers dryed their Cloth, or from a Fullers Monument, of which *Josephus* writes. *v.* II. *p.* 40
Bethesda, It signifies, *The place of Mercy*, just within the *Sheep-gate* and the same with *Solomons Pool*. It had cloystered Walks. *Vol.* I. *Harm. Sect.* 24. *Vol.* II. *Pag.* 26,35,508,661,666.
Meah, **Hananeel**, } Towers beyond the *Sheep-gate*, Jer. 31.38. *v.* II *p.* 26
Fish-gate, *Zeph.* 1. 10. so called, from a Fish-Market there, rather than because the Fish were carried through it (as many conjecture) It was South. *v.* II. *p.* 27
The gate of Birds, called *the second Gate*, Zeph. 1. 10. perhaps it was that which is called *the old Gate*, Neh. 3. 6. *v.* II. *p.* 27
Ephraim-gate, was next to the *old Gate*, Neh. 12. 39. It was South, but a little from the corner West and South, 2 *Kings* 14 13. *v.* II. *p.* 28.

WEST.

Corner gate, 2 *Kings* 14. 13. [400 cubits from that of *Ephraim*, 2 Chron. 25. 23.] *v.* II. *p.* 28
Siloam Fountain, the same with *Gihon*, 1 Kings 1.33 It was on the back of *Acra* without the City, not far from the corner that look'd West and South, and ran in a contrary Channel East and West. As it made to the East, it left the *Fullers Field* upon the right, and saluted the *Sheep-gate* on the left, and so turning Eastwards, fell into *Bethesda*. This Pool which it thus emptied it self into, was called by divers names; as the *Upper*, and *Solomon's*, as also the *old Pool*, Isai. 22. 11. and the Pool of *Shiloah*, or *Siloam*, which gave name to all the Buildings about it, as the Tower of *Siloam*, &c.

By another Rivulet, the Waters of *Siloam* ran west, and coasted along *the Broad-wall*, *the Tower of Furnaces*, the Valley-gate and Dung-gate; and after a while at the Basis of *Sion*, or on the back of some small part of it, fell into the *Lower or Kings-pool*, called *Shelah*, Neh. 3. 15. This was without, though very near the wall of the City, and afterward brought within it by *Manasseh*. *v.* I. *p.* 1054. *v.* II. *p.* 25.26,27,508,509
Gareb-hill, *Jer* 31.38. as *Lyra* not amiss the same with *Calvary* from the South, and more to the West. *v.* II. *p.* 26. *Polyglot*.
Broad-wall, *Neh.* 12.39. *Siloam* ran by it. *v.* I. *p.* 1054
Tower of Furnaces, next to the *Broad-wall*. ibid.
Valley-gate, *Neh.* 3. 13. on the West at the Basis of *Acra*, *Siloam* ran by it. *Ibid.* & *v.* II. *p.* 27
Dung or Equitne-gate, *Neh.* 3. 14. A thousand Cubits from the Valley-gate. *v.* II. *p.* 27
Fountain-gate, *Neh.* 3. 15. another distinct from that of *Siloam* and the *Dragon*. *ibid.*
Steps that led up to the City of *David*, West, a little beyond *Siloam*, and at the foot of *Sion*. *ibid.* and *p.* 507
Burying-places of *David*.
A Pool.
The House of the Strong, *Neh.* 3. 16. Not far from whence the Wall turned North.
Pompey's Tents, on a Mountain near the North, but on the West. *v.* II. *p.* 35
Kings Gardens, extended from the descent of *Sion* to the Pool *Shelah*, and between the *Fountain-gate* and the *Kings Pool*, were Rivers drawn, that ran from *Siloam* into the *Kings Pool*. *v.* II. *p.* 509
Etam Fountain was Westward four Furlongs from the City, from whence was an *Aqua-duct* to the Temple. *v.* II. *p.* 31, 584

Vid. *Etam*, in the general Table.

NORTH.

NORTH.

On the North side was no Gate, but Buildings within close to the Wall. *Vol.* II. *Pag.* 27

Psephinus Tower, built by *Herod* at the North-west corner. *ibid.*

Zophim, or *Scopus*, A Mountain North of *Sion*, from whence there was a prospect into the City. *v.* II. *p.* 41

Herod's Sepulchre, without the North-wall of the City. *v.* II. *p.* 35

EAST.

The Tower *which lyeth out*, was in the very bending of the corner North and East, *Neh.* 3. 25. *Vol.* II. *Pag.* 27

Water-gate, *Neh.* 12. 37. so called, because the Waters that flowed from *Etam* into the Temple, descending into the Valley betwixt the Temple and *Acra*; and perhaps those of *Bethesda* (constantly supplied by an *Aquæduct* from *Siloam*) ran by this Gate into the Brook *Kidron*. *v.* II. *p.* 27,40,510

Ophel, was rather a Building than a Tower, South of the *Water-gate* and the *Horse-gate*. *v.* II. *p.* 27,508

Horse-gate, *Neh.* 3. 27. perhaps the same with the *East-gate*, Jer. 19. 2. was South of *Ophel*, and led into the Valley of *Hinnom*. *v.* II. *p.* 27,38

Miphkad Gate, the vulgar calls it *The Gate of Judgment*, not far from the South-East corner. *v.* II. *p.* 27

Kidron Valley, so called from the Brook (which had its name from *Blackness*, or *Kedardung*) ran from the East, embracing *Sion* on the North, appearing then broader. *v.* II. *p.* 607

Hinnom Valley (so called from *shrieking*) or *Tophet* (so called because of *the Drums* or *Tabers*) was a great part of *Kidron* (largely so called) ran South, bending to the West; and both of them met at the *Horse-gate*. *v.* I. *p.* 109, 1053, *v.* II. *p.* 27,37,38,40

Camp of the *Assyrians*, was betwixt *Goath* and *the Horse-gate* in the Valley of *Hinnom*, which was called *the Valley of Carcases*, Jer. 31. 40. because the *Assyrians* fell there. *v.* I. *p.* 1053. *v.* II. *p.* 35

Olivet Mount faced *Jerusalem* and the Temple, and *Sion* upon the East, winding likewise Northward, so as that it faced *Sion* also something upon the North. It's called, *The Mount of Corruption*, 2 Kings 23. 13. because of *Solomon's* Idolatry. *v.* I. *p.* 1053

Vid. *Olivet*, in the general Table.

Aceldama, if as now shewn, was in the Valley of *Hinnom*, or thereabout. *v.* II. *p.* 640

Gardens round, without the Walls of *Jerusalem*. *v.* II. *p.* 40.

The City JERUSALEM.

Jerusalem was built upon two Hills, *Sion* and *Acra*, confronting each other with a Valley betwixt, in which the Buildings of both did meet: over against which, East, was a third called *Moriah*. *v.* II. *p.* 22,23

Sion, or *The Upper City* (which was upon an higher Hill than the *Lower*) was the North part of *Jerusalem*, but winding West, so that part of it was West of the Temple. It reached not East so far as *Acra*. *v.* I. *p.* 1054

Bezetha. Where *Sion* fell short of the East, it was filled up with *Bezetha*, which was situated North over against *Antonia*, and divided from it by a deep Ditch. *v.* II. *p.* 24

Cænopolis, or *the new City*, did with *Bezetha* fill up the City East; It was lower than *Bezetha*. In this was a Wool-market, and a Market of Garments, and Shops. *v.* II *p.* 34

Millo, was a part of *Sion*, on the west side betwixt *Davids* City and the Temple, which it was just West of, and where *Jerusalem* (particularly so called) and *Sion* met; it was replenished with Buildings, and taken in as a part of the Suburbs of *Sion*, but parted by a Wall from it, in which was a Gate. *v.* I. *p.* 1056 *v.* II. *p.* 25, 507

Kings Stables were West of *Moriah*, in *Millo* before the Gate *Parbar*. *v.* II. *p.* 1056

Buildings in SION.

In it was the Palace, Court, and City of *David*. *v.* I. *p.* 1049

Kings Court, It was joyned to the *Hippick* or *Horse Tower*, and *Xystus* on the inside, and to the Northern Wall without. It stood in the North East corner. *v.* II. *p.* 23,27. To this the Gate *Shalleheth* led (which was the most Northern of the west Gates of *the Mountain of the House.*) And there was a Causway betwixt them, 1 *Chron.* 26. 6. (the Valley being filled up betwixt for the Passage) which was the renowned *Ascent* made by *Solomon*, for the better going up to the Temple. *v.* I. *p.* 1056

Asmoneans House, was in the further part of the Upper City, somewhat above *Xystus*. *v.* II. *p.* 23

Xystus, was an open Gallery at the furthest end toward the East; a Bridge led from thence to the Temple, and joyned the Temple to *Sion*. *ibid.*

Court of the Prison, was betwixt the corner of the Wall, North-East, and *the Water-gate*. *ibid.*

Sparrow Pool, just before *Antonia*. *v.* II. *p.* 35

Τυροποιῶν, or *the Valley and Street of Cheesmongers* (the most noted Street of the City) ran East and West betwixt *Sion* and *Acra*. The entrance into it probably was at *the Horse-gate* East, and so onward to the West. *v.* II. *p.* 25 34

Acra, bore upon it *the Lower Town* (properly called *Jerusalem*) It was naturally steep, and higher than *Moriah*, but was much level'd, and had the Valley betwixt them filled up by the *Asmoneans*, that the Temple might over-top the Buildings upon *Acra*, and that the coming from the City to the Temple might be more easie. *v.* I. *p.* 1054. *v.* II. *p.* 22,24 507

Archivum, or Repository for Records, In it were the *Council-House*, *Siloam* Tower, and *Ophel*, &c. *v.* II. *p.* 24

Moriah, or *the Mountain of the Lords House*, was compassed by the City like a Theatre, was in the second Temple, by several fillings up, made a perfect Square of Five hundred Cubits on every side, and Two thousand in the whole, and was inclosed in a Wall, all within which was taken in for *Holy Ground*. It faced *Olivet* on the East, *Jerusalem* on the South, and *Sion* on the North. *v.* I *p.* 1049, &c. *v.* II. *p.* 28. *Moriah* was part in one Tribe, part in another; the most part of the Courts in *Judah*: the Altar, Porch, Temple, and Holy Place, in *Benjamin*. *v.* I. *p.* 1050, &c. *v.* II. *p.* 21,24

Antonia, *The Mountain of the House*, had some space on the North without the Wall, and there stood the Castle *Antonia*, joyning to the West Angle, and so was on the North-west part of *Moriah*. It was two Furlongs in compass, and the Rock it stood upon was fifty Cubits high, and steep. *v.* I. *p.* 1060.

The Mountain of the House, on the side it faced *Jerusalem* or *Acra*, had two Gates call'd the Gates of *Huldah*, in equal distance from the Angles of the two Walls East and West. To the West it had four Gates, *viz. Shalleheth*, *Parbar*, *Kiponus*, &c. To the West the little Gate *Tedi*. To the East, the Gate *Shushan*. *v.* I. *p.* 105. *v.* II. *p.* 299

The Temple and Courts were not just in the middle of the Mount. *v.* I. *p.* 1064

Temple-street. The Temple was not on the Wall, for there was a Street betwixt that and the Wall called *The Temple Street*, Ezra 10. 9. and *The East-Street*, 2 Chron. 29. 4. which led through the Water-gate to *Kidron*, through which the Priest went to burn the *Red Heifer*, and into which our Saviour came with *Hosannah's*. *v.* II. *p.* 34,303,5-7

FINIS.

Since the Printing the former *Errata* before the Indexes, this following more perfect Collection of Errors has come to hand, which is here exhibited for the Readers further advantage in the use of this Volume.

ERRATA in *Horæ Hebraicæ*.

PAge 4. line 4. read הנועה וגנויי Ibid. l. 9. r. *Beersheba.* Ibid. l. 12. r. *Strabo.* Ibid. l. 51. r. *Idumea.* p. 5. l. 13. r. *Sibbechean.* Ibid. l. 37. r. ההום Ibid. l. 52. r. *Amanah.* p. 6. l. 14. r. מעלה עשן Ibid. l 17. r. μῶλ. l. 25. r. *openeth.* p. 10. l. 39. *Ornithon.* p. 12. l. 54. before *but* add, *The land of a Kid.* p. 13. l. 44. r. *his Captains.* p. 15. l 4. r. ברים Ibid l. 54. r. *Tiberias.* p. 17. l. 12. r. *that time.* Ibid. l. 50. r. *whom.* p. 18. l. 31. r. במורח p. 22. l. 38. r. ירבי p. 23. l. 11. r. Σελλομεὶ δ' ἐλο. Ibid. l. 21. r. *above.* Ibid. l 41. after *on* add *to.* Ibid l. 47. r. Σελλομεὶδ' ἐλέλα. p. 25. l. 24. r. *Beam.* p. 28. l. 26. del. *of.* Ibid l 34. r. *whole Platform.* p. 31. l. 43. r. זקן p. 35. l 47. After *Artificers* add *in Brass* p. 39. l. 50. r. *pile.* p. 40. l 22. r. וורדים Ibid. l 39. r. *mentioned.* Ibid. l. 43. *Akene.* p. 46. l. 18. r. *Jurico.* p. 49. l. 12. r. *Bride-chamber.* Ibid. l 31. r. Καλέλοϲαν. p. 51. l 50. r. תרי Ibid. l. 51. r. *things.* p. 54 l. 29. r. *Sid.* Ibid. l. 38. r. ἐξακοσίων. p. 55. l. 49. r. Διοιώσω. p. 56. l. 4. r. παλεὶ. p. 57. l. 16. r. *we.* Ibid. l. 20. r. Ἰοϲδάνη. p. 58. l. 31. r. *dearth.* p. 60. l. 49. r. *and Heathen.* p. 65. l. 31. r. *Julias.* p. 68. l. 8. r. *Thy.* p. 69. l. 28. r. רבתי p. 76 l. 4. r. *sometime.* p 77. l. 30. r. Γαζαρὰ κώμην, *the Town Gazareth.* Ibid. end in lin. The *Gebaraganes.* p. 78. l. 51. r. מאברין p 80. l. 20. r. ἐπορεύθησαν. p. 81. l. 3. del. *as.* p. 83. l. 10. ὁμώμεθον. p 88. l. 15. after *disprais*, add *to their dispraise.* p. 89. l. 3. καλεσκεύαϲε. p 95. l. 16. r. *Liberti.* Ibid. l. 17. del. *for.* p 96. l. 23. r. *settled.* p. 97. l. 51. r. רשע p. 102. l. 27. r. יחיך Ibid. l. 3. of the Margin. r. פסקו הראש p. 110. l. 33. r. אחד כופר ואחד p. 112. l. 29. r. Καπαϲσὶ Θ. p 116 l. 49 r. *seventy weeks.* Page 291. line 51. r. *initiated.* p. 296. l. 20. r. *Targum* of *Onkelos.* p. 299. l. ult. del. *of this.* p. 302. l. 6. r. אחד add in the Margin there, *Zavim* cap. 1. *halac.* 5 p. 310. l. 20. r. *Paltathah.* Ibid. l. 21. r. *Eltus* of *Tiberias.* Ibid. l 26. r. *Zalmon.* p. 315. l. 25. r. *R. Meir.* p. 316. l. 1. r. *Yebb.* p. 318 l 4. del. *by.* p. 319. l. 55. r. מהלך Ibid. l. ult. r. *bought to be eaten.* p. 326. l. 38. r *Elam.* Ibid. l 46. del. *him.* p. 328. l. 8. r. *Aram.* p. 329. l. 28. r. *Kenizzites.* p. 330. l. ult. r. Ἰαϲεοὶ. p. 362. l. 15. r. Ἱεϱάϲια. p. 363. l. 37. r. קרניה Ibid. l. 57. r. *Gaulonitis.* p. 364. l. 6. r. טרכונא and טרנונא p. 365. l. 53. r. δ' ἀυτὸν. p. 366. l. 7. r. *Cyriſtica*, or *Chalcidice.* Ibid. l. 19. r. *Troglodytæ.* p. 367. l. 3. r. *that pronunciation.* p. 369. l. 31. r. ירברו בראשונה דבר Ibid. l. 38. r. *came.* p. 370 l. 39. r. *whether this.* p. 371. l. 23. r. *common furlongs, seven miles, and an half.* Ibid. l. 33. r. *by it self.* p. 372. l. 1. after *plenty* add, *and pleasantness.* p. 372. l. 36. r. *plains of Idumea.* p. 373. l. 2. r. *The Natives of those two families.* Ibid. l. 10. r. *Siphra.* p. 374. l. 27. r. after *no* add *more.* p. 375. l. 11. r. ἐπιδήμησε. p. 376. l. 6. r. *saying.* Ibid. l. 8. r. *may.* p. 491. l. 21. r. *The Vulgar Greek Copies have it.* p. 492. l. 8. r. בי Ibid. l. 11. r. ב' תניא p. 493. l. 24. place τὴν after φύλλη, and in the same line r. μικπαπαῦλαν. p. 497. l. 44. r. περιαγορεύεται. Ibid. l. 45. r. *From that place where.* Ibid. l. 50. r. *In the end of the Chapter.* Ibid. l. 60. after *whether* add *our.* p. 499. l 28. r. *Salameans* p. 501. l. 12. after *South* add, *Otherwise you would remove* Macherus *a great way from its proper situation.* p. 501. l. 23. r. Διατείναι. p. 503. l 29. r. *Josephus faultering.* p. 504. l. 2. r. *or the Kings.* p. 505. l. 5. r. *Cattiphu.* p. 509. l. 58. r. *a Rivulet.* p. 511. l. 13. r. *under it in.* Ibid. l. 15. r. *he stands.* Ibid. l. 33. r. *Terentius.* p 512 l. 28. del. *for.* p. 514. l. 2. r. אמלטור p. 514. l. 42. r. *Targum of Jonathan.* p. 515. l. 41. r. *Co pher.* in the same line, r. *Shemoth.* Ibid l. 52. r. *a most.* p. 516. l 1. r. *to the Scholar.* Ibid. l. ult. r. ἀπαλεῶτε. Ibid. l. 32. r. *Cadcot bar Sintgora.* Ibid. l. 51. r. *shew himself.*

These are the chief mistakes in the *Chorographical* pieces. There are divers in the *Excerptations*, as mispointings; and particularly errors in the Hebrew Letters of a like shape, as ר for ד and כ for ב and ע for ץ &c. and *vice versa*. Which a judicious and skilful Reader will easily amend.

ERRATA *in the Sermons.*

PAge 1036. line 27. after *was* add *that.* p. 1038. l. 21. r. *mainly.* p. 1040. l. 59. r. *which.* p. 1045. l. 54. r. your. p. 1048. l. 41. r. *this.* Ibid. l. 43. r. *otherwise.* p. 1051. l. 41. r. *us.* p. 1054. l. 38. del. *is.* Ibid. l. 44. r. *here.* p. 1055. l. 5. r. *where.* Ibid. 13. r. *privately.* p. 1056. l. 21. after *accomplishment* del. *not.* p. 1057. l. 4. r. *Sunshine.* Ibid. l. 13. r. *Then.* p. 1058. l. 10. r. *mistakers.* Ibid. l. 42. del. *not.* p. 1059. l. 8. r. *work.* Ibid. l. 42. r. פרנסים Ibid. l. 63. r. *Patre.* p. 1060. l. 26. r. *was.* Ibid. l. 27. after *as* add *a.* Ibid. l. 28. r. *the.* Ibid. l. 45. before *continued* r. *and.* Ibid. l. 48. after *continues*, r. *it.* p. 1061. l. 61. r. *the.* p. 1062. l. 32. after *Infidels* add *the.* p. 163. l. 1. dele *men.* Ibid. l. 29. dele *not.* Ibid. l. 57. *near.* p. 1064. l. 29. r. *loved.* p. 1067. l. 24. r. *state.* p. 1070. l. 62. r. *whence.* p. 1072. l. 3. r. *Conscience.* p. 1074. l 48. r. *last.* p. 1075. l. 42. r. *Punitive.* p. 1077. l. 54 r. *righteousness.* p. 1078. l. 11 r. *obtain.* p. 1081. l. 43. r. *unchastity.* Ibid. l. 58. r. *she.* p. 1087. l 46. r. *forsooth.* p. 1091. l. 52. r. *you.* p. 1094. l. 7. r. *convinceth* p 1095. l. 48. r. חטאה Ibid. l. 49. r. אם Ibid. l. 60. r. מתה Ibid. The same line r. ביד p. 1096. l. 42. r. *That.* Ibid. the same line after *unwilling* add *viz.* p. 1097. l. 15. r. *misinterpreting.* p. 1099. l. 1. r. *perverts.* p. 1100. l. 33 r. *sight.* p. 1101. l. 37. r. *Doom.* Ibid. ult. r. כהובים Ibid. the same line, r. *Hagiagrapha.* p. 1103 l 53. after *vailed* r. *him.* p. 1104. l. 51. r. *his.* p. 1106. l. 45. *Boanerges* p. 1110. l. 33. r. *See* 2. p. 1112. l. 49. r. *them.* Ibid. l. 54. r. *when.* p. 1119. l. 44. after *what* add *proof and assurance is there, that God will judge the world, the.* p. 1132. l. 33. r. *reserved.* p. 1133. l. 6. r. *Tenent.* p. 1134. l. 17. r. *badge.* p. 1136. l. 21. r. *in.* p. 1138. l. 6. r. *ask.* p. 1139. l. 21. r. מעין Ibid. l. 26. r. *superinduceth.* Ibid l. 47. r. *Gods*, and dele the comma. Ibid. l. 55. r. כבוד p. 1142. l. 1. add *I.* Ibid. l. 20. add *I.* p. 1143. l. 6. dele the last *or.* p. 1146. l. 25. r. *elected.* p. 1148. l. 16. dele the period point. p. 1149. l. 18. add a period before *He.* p. 1152. l. 47. r. *Chap.* p. 1155. l. 26. r. *of.* Ibid. l. 28. r. מהו p. 1159. l. 43. r. *jog.* p. 1160. l 35. r. *Targumica.* Ibid. l. 36. r. *that Tongue.* p. 1169. l. 49. r. *are.* p. 1171. l. 21. add in the margin *I.* Ibid. l. 48. add in the margin *II.* p. 1174. l. 35. add *I.* p. 1175. l. 61. add *II* p. 1181. l. 14. *Midianitish.* p. 1185. l. 12. r. *Wights.* Ibid. l. 41. r. *Aruch a Talmudical.* p. 1187. l. 16. r. *was* Ibid. l. 23. after *in* add *all.* p. 1188. l. 39. r. *Lord.* p. 1189. l. penult. after *cannot* r. *but.* Ibid. the same line r. *te.* p. 1192. l. 46. r. להרבורית Ibid. l. 51. r. *Epithites.* p. 1193. l. 9. r. *Epithite.* p. 1198. l. 55. dele *the.* p. 1200. l. 39 *presly.* p. 1201. l. 7. for *your* r. *the.* p. 1212. l. 53. r. *straitned.* p. 1233. l. 8. r. *binding.* p. 1237. l. 18. r. *engrafted.* p. 1239. l. 1. r *away.* Ibid. l. 2. dele the second *let.* Ibid l. 10. r. *inquiry.* Ibid. l. 11. r. *intimation.* Ibid. l. 13. *impenitent.* p. 1240. l. 13. r. *a King.* Ibid. l. 26. after *a* r. *this.* p. 1241. l. 8. dele *bath.* p. 1243. l. 37. after *As* add *to.* Ibid. l. 40. dele *so.* p. 1244. l. 17. r. *more.* p. 1245. l. 3. *at this.* p. 1251. l. 31. dele the second *And.* p. 1252. l. 35. r. *his sin.* Ibid. l. 36. r. *oft.* p. 1257. l. 53. dele *in it.* p. 1267. l. 4. In the margin add *I.* p. 1270. l. 38. r. *motion.* p. 1272. l. 20. r. *racking.* p. 1276. l. 60. r. *ways.* p. 1277. l. 29. dele *that.* p. 1278. l. 27. r *doted.* Ibid. l. 34. dele *not.* Ibid. l. 46. In the margin add *I.* p. 1279. l. 53. r. *word.* p. 1281. l. 10. in the margin add *II.* p. 1283. l. 10. after *First* add *thing.* p. 1303. l. 23. in the margin add *I.* p. 1310. l. 21. r. *righteous.* p. 1314. l. 15. r. *even.* p. 1321. l. 13. r. *lay.* p. 1323. l. 12. r. *day.* p. 1326. l. 17. after *Christ* add a period. p. 1328. l. 51. after *some* add *thing.* p. 1337. l. 44. r. *did.* Ibid l. 46. r. *Children.* p. 1338. l. 32. r. *even.* Ibid. l. 44. r. *became.* p. 1340. l. 48. after *stock* add *of.* p. 1350. l. 58. r. κλασεως. p. 1352. l. 52. r. *genera.*

THE
TABLES, or INDEXES,
Belonging to the
Second Volume,
OF
Doctor *LIGHTFOOTS* Works.

READER,

THAT this *Work*, ſufficiently *Great*, *Pleaſant*, and *Uſeful* in it ſelf, may be ſo to thee, thou art deſired to *Correct* with thy Pen the enſuing *Errors* of the *Preſs*; eſpecially, thoſe that refer to the *right numbring* of the *Pages*, which will highly befriend thee in the *uſe* of the following *Indexes* or *Tables*, as alſo in the *Correcting* the other *Erratas*.

ERRATA.

IN the *Hebrew* and *Talmudical Exercitations* upon the Evangeliſt St. *Mark*, at the firſt Y in the ſecond *Alphabet*, the *number* of the Page, *viz.* 345. is repeated on the next Page, and ſo the *number* continues on for *twenty eight* Pages more, being *fourteen numbers* twice ſet down; ſo that if the *Reader* find not what he wants on the *firſt* of any of thoſe *Pages*, he may turn to the *ſecond*, where he will eaſily find it.---- In the *Hebrew* and *Talmudical Exercitations* upon the Evangeliſt St. *John*, at the ſecond *X* in the third Alphabet; for *Page* 531. *read* 523. and ſo on for three Pages, *viz.* for 532. *r.* 524. for 533. *r.* 525. for 534. *r.* 526.---- In the *Hebrew* and *Talmudical Exercitations* upon the *firſt Epiſtle to the Corinthians*, in the Additions to the *fourteenth Chapter*, at the firſt *L* in the *fifth Alphabet*, for *Page* 799. *r.* 809. ---- In the *Sermons*, at the ſecond Z in the *ſixth Alphabet*, for *Page* 1109. *r.* 1107. and ſo on for three Pages more, *viz.* for 1110. *r.* 1108. for 1111. *r.* 1109. for 1112. *r.* 1110. ---- At the firſt *B* in the ſeventh *Alphabet*, ſecond *number*, for 1022. *r.* 1122.

Page.	*Line.*	*Read.*
3	7	*Sphinx.*
6	45	*Zoar.*
	24	*Solinus.*
43	1	*Pſal.* 132. 6.
[illegible]		
222	44	ſole.
224	35	tranſported.
244	28	abundance.
292	4	*Deut.* 2. 23.
297	60	Hony.
336	43	There is a controverſie.
341	34	twelve.
352	44	bride chambers.
357	22	hour.
358	[illegible]	
	38	*Alexander.*
383	37	Temple.
387	47	of the field.
402	46	vain-glorying.
404	48	caught up by.
410	36	ſpace of.
414	12	own.
425	48	theſe Towns.
454	6	years.
481	*penult.*	ſaying.
494	20	near.
523	Marg. 5.	*Appi.*

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515	34	young.
577	*antepenult*	they.
602	3	*Ezek.* 15. 2.
646	43	Grave.
654	30	and.
	54	*Alexandrian.*
658	9	1 *Cor.* 11. 21.
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690	40	heard.
742	35	man.
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1051	2	in peace with God.
1058	19	*Matth.* 19.
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1063	29	do thou with.
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1081	58	ſhe were guilty.
1100	17	*Elixir.*
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1110	33	2 *Theſſ.* 2.
1118	10	had been theſe, had there.
[illegible]		
1129	30	went.
1138	38	ſhall.
1139	34	to be uſed.
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	24	preface.
1147	21	it was a time.
1180	55	no changling.
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Titus Bostrensis.
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V.

Version { Arabick. Beza's. English. Erasmus's. French. Greek, *or* Seventy's. Interlineary. Italian. Samaritan. Syriack. Vulgar, *or* Latin.

X.

Xenophon.
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Z.

Zohar.

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אברם *that is* (an high Father) *why changed to* אברהם *that is* (the Father of a great multitude.) 1076
אב מויר כרת *a saying of the Jews concerning sin done wilfully.* 1095
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אנכי I, *rendred by* ἐγὼ εἰμι. 568
אפי or אפם *Nose, Nostrils, anger.* 602

ב.

ב and מ *are alternately used.* p.491, 501. *It is changed for* פ *in the* Syriack. Page 1144
בבל Babel, *for a City and a Country.* 1144
בות פני Bethphage, *how within* Jerusalem. 36
בוצינא a Candle, *used for a Person famous for life or knowledge.* 550
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בין השמשות Bin Hashmashuth, *what?* 167
בן ברית a Son of the Covenant. 1126
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ג.

גב Gab, *surface, pavement.* Page 615
גוזין and דנין *differ much.* 264

ד.

דבר a *word*, the *Plague.* Page 792
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ה He, *being put for* ח, *destroys the world.* Page 138
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הידוש Hidjot, *a word very usual among the* Rabbins, *what?* 786
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התפלל *that is*, Judging our selves, *and* התחנה *that is*, Depending upon grace, *why Prayer is so called.* 1136

ו.

ו *May be rendred either* And, *or* Or, Page 1215

ח.

ח Cheth, *changed into* ה He, *destroys the World.* Page 138
חזן הכנסת Chazan Hacconeseth, *that is*, The Overseer of the Congregation; *the Minister of every* Synagogue *was so called.* 1041
חרש Deaf, *and* Dumb. 210
חרם Cherem, *the same with* Anathema. 795

י.

י Jod, *its eternal duration, whence?* Page 137, 138
ים The Sea, *thus rendred by very many Versions; but to be corrected.* 19
ים המלח The Sea of Sodom, *what?* 6

כ.

כבול χῶμα, *a coast, &c.* Page 311
כתובים *that is the* Hexiographa, *or that Third* Part of the *Bible* which the Jews refused to read in their *Synagogues.* 1101
כותה ביד שמים *Death by the hand of Heaven*, or in the common Speech of the Jews, *cutting off.* 1095
כל הבריות *All creatures*, used for *all Men*, or *Nations* among the Jews. 1149
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כרסון רמו Thrones were cast down, *an Interpretation by many, but to be wondred at.* 220

ל.

לוד *for* Lydda. Page 16
ליח לנא רשותא *for* we have not liberty, power, *or* priviledge. 1111

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מאך *whether it signifie both* strength *and* mind? 424, 425
מהו *rendred by* τί; common in the Schools, yea, used a thousand times by some of the *Jewish* Writers. 786, 1155
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מליח Salt Fish, *so rendred from the* Aruch. 198
מפלת *for* a Woman bringing forth an abortive. 789
מקרא קדש An holy Convocation, *rendred by the Seventy* Interpreters, called Holy. 740
משוחררים Libertines, *what they were.* 663

נ.

נ Nun, *is inverted in two places in the Book of* Numbers, *the supposed Reasons are laid down.* Page 483
נאמן *used for one whose testimony may be taken.* 558
נגורו אחור estranged, *or* turned backward. 1137
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ע.

ע Ain, *is of no sound with some.* Page 60. *It is sometimes changed into* ש p. 64 *It is twice cut off from the end of words, to shew the greater Emphasis.* p. 97. *Sometimes it's changed into* ס *by the* Chaldeans. Page 802
עונות Onoth, and עונה Onah, *what?* 191, 192
עירות and נרים and נפרים *distinguished.* 333, 334
עצרת *used by the* Hebraising *Jews for the Feast of* Pentecost. 641
עשע *to be eaten up with some malady,* &c. 1192

פ.

פ *This Letter is sometimes changed into* ב *by the Jews using the* Syriack *Language.* Page 1144
פלמוני that certain Saint, *&c.* 1250
פרס Paras, *was the space of fifteen days before any of the* Jews *Feasts.* 635
פרפים Pastores, *the chief* Magistrates *of the Jews being so called.* 1059
פתור *that is,* Pethor, *mentioned* Numb. 22. 5. *was changed into* בשר Bosor, *mentioned* 2 Pet 2.15. 1144
פתח *used for one that was teaching.* 435

צ.

צדקה Righteousnes, *commonly used and understood by the Jews for the* giving of Alms. Page 432
צופים Zophim, *or* Scopo; *the reason of the name* 41

ק.

קדש *is rendred by* Rekam, *why?* Page 8
קונם *used* for a thing devoted. 201

ר.

ריש and סיפא the beginning and the end, *what?* Page 565
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ש.

ש *is often changed by the* Chaldeans *into* ע p. 64. 802. *and into* ת Page 81
שבר *in several places does not denote* extream drunkenness. 776
שומא a man of sores, *&c.* 1192
שושבינא *what kind of* Friend *or* Companion *it signified among the Jews?* 527
שליח ציבור the Angel or Messenger of the Congregation, *so was the Minister of every* Synagogue *called.* 1041
שכינה the Divine presence, *this the* Sanhedrim *accounted to be always near the* Altar *in the* Temple; *therefore they used to sit near it, and, while they continued there, durst not but do* Justice. Page 1116

ת.

ת Tau, *this* Letter *is sometimes changed by the* Jews *using the* Syriack *into* ש. Page 1144
תה" *is not always* one Learned, *but one that gives himself to it; contrary to* עם הארץ 1124
תק" *was to be prayed in the plural number, though he that prayed was alone by himself.* 1139

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Ἅδης *among the* Greeks, *and* Inferi *among the* Latins, *do comprehend the* eſtate *both of the* bleſſed, *and of the* damned. 458, 478, 646

Ἀδικεῖν *ſignifies* to hurt, *and alſo* to deal unjuſtly. 451, 452

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Ἐνοντα, τὰ ἐόντα, *may ſignifie* that which is over and above, *or* all that you have. 432

Ἐξαρεῖτε, take away. 752

Ἐξέστη, he is too much tranſported. 337, 338

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